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Things to Come:

A JOURNAL OF BIBLICAL LITERATURE,

WITH

SPECIAL REFERENCE TO PROPHETIC TRUTH.

The Official Organ of Prophetic Conferences.

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Publishers Note:

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The nearly one hundred year old original set of books, from which this seven volumes was reprinted, had yellowed, even brown pages. Therefore, you will note some printing technical problems such as faint letters and smudges which could not be avoided. We hope that the availability of these books will outweigh any printing flaws.

Respectfully,
George L. Johnson
INVICTUS

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THINGS TO COME.

A Journal of Biblical Literature,

WITH

Special Reference to Prophetic Truth

AND

"That Blessed Hope."

VOL. XV.

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PREFACE.

DEAR FRIENDS,

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

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

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

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

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

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

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

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

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

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

Yours in His service,
E. W. BULLINGER.

"BREMGARTEN,"
GOLDERS HILL, HAMPSTEAD,
LONDON, N.W.
November, 1909.

INDEX OF SUBJECTS.

	PAGE		PAGE
Age: Times, The	20	"Be Good"	11
Ancient Jerusalem	100	Blasphemy, The latest	23
Anointing of the Lord Jesus Christ	32	Breaking of Bread, The	84
Appalling Audacity	95	Bureau for Deceiving Spirits, The	95

Digitized by Teleios Ministries

	PAGE
By their fruit shall ye know them	35
Calling on High	108
Christian Church and the Present Outlook, The ...	47
Christian Science Millenium, A	11
Church Pageant, The	83
Church Pageants and New Testament Tableaux ...	47
Church Statistics	35
Coming Man, The	142
Coming of Christ, The	36
Coming Union of the Forces of Apostasy	94
Dispensational Expositions:—	
Acts 28. 17-31	43
Dispensational Position before Acts 28. ...	57
Earlier Pauline Epistles, The	65
Pentecost and the Mystery	80, 92
1 Cor. 3. and Heb. 5. and 6.	104
Six-fold foundation of Hebrews, The ...	115, 124
Hebrew 6. in light of whole Epistle	137
Doxology of Romans, The	52
Editorials on Heb. xi.:—	
No. iv. Abraham: Faith's Obedience	1, 13
No. v. Sarah: Faith's Conclusion	25
No. vi. Isaac: Faith overcoming "the Will of the Flesh"	37
No. vii. Jacob: Faith overcoming "the Will of Man"	49
No. viii. Joseph: Faith's Waiting	61
No. ix. Moses' Parents: Faith overcoming "the Fear of Man"	73
No. x. Moses: Faith overcoming "the Praise of Man"...	85, 97, 109
No xi. Israel: Faith's Obedience ...	121, 133
Familiar Spirits	71
Feast *v.* Feasts	32
Fewer Worshippers	71
Foreign Missions, Supporting	35
Free Church Theology	59
God of Jacob, The	50
Gospel of the Kingdom, The preaching of the ...	47
Growth of Rome, The	7
Harps of God	72
Holy (hagios)	23
Isaac blessing Jacob ..	60
Jehovah "said" and "spake" ...	122
Lectionaries	35
Letters to the Seven Churches of Asia, The	77, 89, 102, 114
Levi's Genealogy	85
Lord's Coming, The	15, 19
Lord's human body, Our	71
Modern Judaising	11
Modern Methods	22
Mystery of Christ and the Church... ...	24
New Religion, The Coming	130
Not made with Hands	42, 55, 63, 76, 88
Palestine:—	
A Jewish Hope	94
Israel in Exile	46
Mesopotamia	70, 82, 107, 141
New Home for Jews	130
Revival of the East, The	34
Toward *Zion*	59
Turkey and the *Zionist* Movement	22
Pentecostal Dispensation, The	40
Physical Science and Spiritism	118
Plain Papers on Important Themes ...	5, 17, 29
Pledges and Covenants	132
Preaching of the Cross	120
Protestant Purgatory	36
Pulpit Infidelity	108
Questions and Answers:—	
Baptized for the Dead	9
David's Treatment of Moab and Ammon ...	69
Terah's and Abram's Ages	10
Wash away thy sins	9
World that then was, The	140
Quotations, A chain of	136
Rapture of Phil. 3. 14, The	60
Religion without Christ	10
Remnant, The	36
Selah in Psalm 44, The	3
Selahs of Psalms 46-48, The	99, 112
Sons of God	84, 96
Sons of Jesse, The	72
Soul Hospital, A...	83
Spiritist Devices...	71
Spiritist Signs	142
Structures:—	
Psalm 44	3
Psalm 46	112
Psalm 47	113
Isaiah	53
Isaiah 7. 1 to 11. 12...	19
Isaiah 65. 20	72
Romans	54
Ephesians 4. 3	28
1 Thessalonians	66
2 Thessalonians	66
Twelve, The	84
Unity of the Spirit, The	27
Worldly Church Methods...	127
World's Pessimists, The	35

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INDEX OF TEXTS EXPLAINED.

	PAGE
Gen. xlix. 10 ...	48
Josh. x. 12-14	132
Judg. v. 14	48
2 Sam. viii. 2	69
„ xii. 31	69
2 Kings ii. 24	48
Psalm xliv.	3
„ lv.	31
„ lxviii.	31
Matt. xvi. 16-19 ...	5, 17, 29
Matt. xxiv.	23
„ xxiv. 34	47
Luke xix. 12-27 ...	72
John xx. 23 ...	84
Acts xv. 9...	47
„ xxii. 16	9
„ xxviii. 17-31	43
Rom. xvi. 25-27 ...	52
1 Cor. xv. 29 ...	9
Eph. iv. 3... ...	27
Phil. iii. 14	60
„ iii. 20, 21	23
1 Thes. iii. 13 ...	23
„ iv. 13-18 ...	23
Heb. xi. (see Editorials)	
„ xii. 17	38
1 Pet. ii. 3-10	32
2 Pet. iii. 6	140
Jude xiv.	23

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THINGS TO COME.

No. 175. JANUARY, 1909. Vol. XV. No. 1.

Editorials.

HEBREWS XI.

IV.—ABRAHAM: FAITH'S OBEDIENCE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

This, surely, must be the force of the words "in a figure" in verse 19. The Greek is ἐν παραβολῇ (*en parabolē*), *in a parable*. But a parable is a *similitude*, in which two things are cast side by side for the purpose of comparison.

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

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

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

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

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

This was the reckoning of faith.

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

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

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

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

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

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

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

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

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

*Heb לוֹ (*lō*) *for Himself*, not Himself as some have incorrectly taken it.

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

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

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

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

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

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

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

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

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

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

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

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

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

"BY FAITH."

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

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

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

THE "SELAH" IN PSALM XLIV.

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

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

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

PSALM xliv.

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

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

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

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

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

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

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

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

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

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

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

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

But we need not go so far as this.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SELAH.

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

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

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

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

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

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

† אַף (*aph*), introducing a very strong contrast, as in Ps. lviii. 2; lxviii. 16.

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

Contributed Articles.

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

PLAIN PAPERS ON IMPORTANT THEMES.

"THOU ART PETER."

By W. G., New York, U.S.A.

(1.) Matthew 16. 16—19.

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

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

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

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

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

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

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

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

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

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

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

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

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

The first passage is Acts 2. 47: "And the Lord added to the church daily such as should be saved." The Revised Version omits the word "church," but fails to convey the exact sense of the text, which is as follows: "And the Lord added to the *saved ones* daily." Not "such as should be saved" (as in the Authorized Version), nor "those that were being saved" (as in the Revised Version), but οἱ σωζόμενοι (*hoi sōzomenoi*), "saved ones," according to the rules of participles with the article as divested of all reference to time. "Saved ones" is the common appellation of the remnant in the Scriptures (Isa. 10. 20; 37. 32; 40. 20; Obad. 17, marg., Luke 13. 23). What follows will justify this assertion.

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

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

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

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

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

* Hes. Op. 595, 803.

† Aesch. Pr. 761, Sur. I. A. 1275, cf. Soph. Phil. 413.

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

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

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

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

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

(*To be continued.*)

THE GROWTH OF ROME.

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

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

"It is not too much to say," says a recent writer, "that Napoleon at the height of his splendour and his power never wielded a tithe of the constant and assured authority of Leo XIII. and Pius X." What has the Apocalypse to say to so astounding a pronouncement? For Rome is one of the vast sinister figures burnt into the very texture of the Apocalypse. "*Seven mountains* on which the woman sitteth"—all history, all literature, know but one Seven-hilled City, and that is Rome: "the great city which *reigneth* over the kings of the earth"—Rome, and Rome only, reigned, as John wrote, in an empire of the world. Now the crucial moment of her judgment reveals the extent of her sway at the close of the age. "I will show thee *the judgment* of the great harlot that sitteth upon many waters": "the waters which thou sawest, where the harlot sitteth, are *peoples, and multitudes, and nations, and tongues*" (Rev. xvii. 1, 15).

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

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

* *Two Babylons*, p. 328.

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

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

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writer, "we shall soon have more monasteries than there are in France and Italy together"; "we can have the United States," says Archbishop Ireland, "in ten years." Boston, for example, is becoming a Roman Catholic city, sixty-five per cent. of the population being Roman Catholics; and it has become the seat of one of eight bishoprics, where, within living memory, there was only one. South America, so far as it is Christian, is in the hollow of the Jesuit's palm. Look at Africa. Bishop Hartzell, of the Methodist Episcopal Church, says of his labours in Africa,—"When I see the incursions of Rome everywhere, *especially on the frontier line where I am working*, I feel that there never was an hour when Protestantism ought to be more alert, vigilant, positive, and decided." Look at Europe. "Each day," says the historian, Froude—and it is absolutely true of Germany and England, the two greatest Protestant powers in the world—"the Pope has a firmer grasp upon the public press, the education, and the government of the countries which have revolted against him with the greatest fierceness." In Germany twenty millions out of fifty-six millions are Roman Catholics, a proportion which is steadily gaining upon the Protestant;* and the Centre, or Catholic, party holds the balance of power in the Reichstag. Look at the change wrought in fifty years in England. In 1851 there were in England 958 Roman priests; in 1906, 3965: in 1851 there were 70 monasteries and convents; in 1906, 1711: in 1851 there were 683 churches; in 1906, 2013. There are more monasteries in England to-day than at the time of the Reformation; and every borough in London has at least one block of monastic buildings. Look at Asia. In India, China, and Japan there are 8,970 missionaries, or half as many as the whole Protestant missionaries of the world, with over four million adherents.† "All that has been achieved in American and European countries," says Nippold, the German successor of Ranke as historian of the Popes, "is insignificant in comparison with what has been set on foot in the East, and," he continues,—taking a world-wide survey,—"a calm review of the triumphs won by the Papacy forces upon us the conclusion that they are simply preliminary successes, that far greater triumphs are bound to follow." ‡ To-day Rome and the Greek Church—and they are severed by nothing profoundly essential;§ even where there is not union, the Apocalypse speaks of harlot daughters of Rome—together are enthroned upon 400,000,000 of mankind.

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

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

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

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

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

In 1808, according to Cardinal Loque, there was but one Roman bishop in the United States: in 1908 there are 14 archbishops, 90 bishops, 14,444 priests, and 11,584 churches and chapels.

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

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

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

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

Questions and Answers.

QUESTION No. 390.

"WASH AWAY THY SINS" AND "BAPTIZED FOR THE DEAD.

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

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

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

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

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

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

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

This completed the rejection, and the Dispersion soon followed.

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

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

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

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

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

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

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

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

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

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

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

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

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

16. "If dead [people] rise not, then is not Christ raised.

17. And if Christ be not raised, your faith is vain: ye are yet in your sins.

18. Then, they also which are fallen asleep in Christ are perished.

19. If in this life only we have hope in Christ we are of all men most miserable. . . .

29. Else what shall they do who are being baptized? [It is] for dead [bodies], if dead [people] rise not at all. Why are they then baptized for dead [bodies]?

30. And why stand we in jeopardy every hour?

31. I protest by your rejoicing which I have in Christ Jesus, I die daily.

32. If, after the manner of men, I have fought with beasts at Ephesus, what advantageth it me if dead [people] rise not? Let us eat and drink for to-morrow we die!"

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

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

QUESTION No. 391.

TERAH'S AND ABRAM'S AGES.

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

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

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

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

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

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

Signs of the Times.

SIGNS OF THE APOSTASY.

RELIGION WITHOUT CHRIST.

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

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

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

"The Christ ideal."

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

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

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

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

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

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

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

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

"SUBSTITUTE FOR THE LORD'S PRAYER."

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

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

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

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

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

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

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"BE GOOD."

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

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

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

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

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

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

A "CHRISTIAN SCIENCE MILLENNIUM."

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

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

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

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

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

A MILLENNIUM WITHOUT CHRIST.

MODERN JUDAISING.

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

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

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

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

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

Editor's Table.

NOTICES.

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

OUR NEW FRONT-PAGE DESIGN.

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

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

SCRIPTURE REFERENCES.

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

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

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

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

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

VOLUME XIV.

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

OUR NEEDS.

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

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

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

"To the Editor *Things to Come.*

"DEAR SIR,

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

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

"Yours,
"A CONSTANT READER."

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

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

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

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

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

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

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

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

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

ANSWERS TO CORRESPONDENTS.

A. M. T. (Midlothian). Yes, it is very interesting to notice that in connection with those who are "the living who are remaining," in 1 Thess. 4. 15, 17, the word rendered "remain" is found only in this passage; but we do not think that the "remaining" implies more than that which is its obvious meaning as we generally understand it. The verb *(perileipō)* is used in the Septuagint twice, in the sense of being *left alive.* (*See* 2 Chron. 34. 21, and Hag. 2. 3.)

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

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

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

NORTH LONDON.

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

ACKNOWLEDGMENTS.

(Things to Come Publishing Fund.)

	£	s.	d.
E. H. T. (Kent), October, 1908 ...	5	0	0
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Assembly of "Brethren" (New Zealand)	2	0	0
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Dr. C. (Co. Donegal)	0	10	0
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THINGS TO COME.

No. 176. FEBRUARY, 1909. Vol. XV. No. 2.

Editorials.

HEBREWS XI.

IV.—ABRAHAM: FAITH'S OBEDIENCE.

(*Continued from page* 3.)

5. "ABRAHAM BELIEVED GOD."

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

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

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

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

It is important that, in this connection, we should note the expression at the beginning and end of the Epistle to the Romans: *Faith-obedience*(ch.1,5 and xvi.26). The Greek is ὑπακοὴν πίστεως *(hupakoēn pisteōs), obedience of faith.* It is the figure *Enallagē*, by which the noun "faith" is changed into, and used as an emphatic superlative *adjective*, characterising the kind of obedience intended.

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

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

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

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

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

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

"Good works" are defined in Eph. ii. 10, as being the outcome of the creation of the New Nature; and as consisting of the works "which God hath before ordained (margin, *prepared)* that we should walk in them."

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

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

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

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

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

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

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

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

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

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

So that it is absolutely impossible to separate the two.

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

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

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

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

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

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

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

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

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

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

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

DO WE BELIEVE GOD?

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

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

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

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

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

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

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

Others receive it, but declare that much of it consists of forgeries, and spend their whole time in criticising it or writing commentaries upon it. No class of men are so busily engaged in writing about the Word of God. They cut it up with their pens, just as Jehoiakim cut it up with his penknife.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

We have this simple test in our own hands.

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

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

We shall realise that its phraseology and its terminology are all based upon a lower plane of experience. We shall find ourselves out of touch with many of our fellow-believers; for we shall have learnt to "cease from man." We shall have lost and given up "religion;" but this will be because we shall have found Christ, and know what it means to be

"FOUND IN HIM."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

All such questions were very soon answered. The prophecies of Joel *began* to find their fulfilment. The Holy Spirit was pouring out His gifts, and Peter (to whom the keys of the KINGDOM had been given) opened its doors, first to Israel (ch. 2—7), and then to the Gentiles who were to be blessed in conjunction with Israel (from ch. 8). And in chap. 3. 19-21 he laid down the one condition, insisted on throughout the Law, the Prophets and the Psalms, that *national repentance* was the one indispensable condition of *national blessing*. Therefore Peter's call was (like that of John the Baptist and the Lord Jesus)—

> "Repent and turn to the Lord that your sins may be blotted out, that so there may come (R.V.) the times of refreshing from the presence of the Lord, and that He may
>
> SEND JESUS CHRIST,
>
> which before was preached unto you; Whom the heaven must receive, until the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began" (Acts 3. 19-21, R.V.).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

It is just here where the break of Luke 4 18-20 comes in. It is here that I open the later Epistle to the Ephesians, and find the wondrous and new revelation that I no longer have "the hope of Israel," but a new and "blessed hope," no longer blessed with an earthly people or even with a "heavenly calling;" but I am "blessed with all spiritual blessings in the heavenly sphere, in Christ." I am taken back to times eternal and told that All was foreseen; and that I am now linked on to God's purpose in Christ, which "was BEFORE the foundation of the world" (Eph. 1. 3-12). I am now linked on, not to an earthly city; but to "the heavenly places" or sphere. This is "the great secret concerning Christ and the Church" (Eph. 5. 32). I have lost nothing, I have gained everything. I can no longer go back to earthly promises, or blessings to be enjoyed in connection with Israel; but I look forward to blessings in connection with Christ who is made head over all things to His Church. I can no longer say, "Back to the Acts, back to Pentecost, back to the Gospels, back to the Sermon on the Mount, or back to Moses!" No! I cry "Forward" not backward; forward to "the hope of glory" (Col. 1. 27); "forward" to my "calling-on-high," and SO to ever be, not merely "with Christ," but "like" Him in all His glory (Phil. 3. 14, 20, 21).

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

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

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

> Lo, this is our God, we have waited for Him;
> And He will save us:
> This is Jehovah, we have waited for Him;
> We will be glad and rejoice
> In His salvation."

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

Contributed Articles.

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

PLAIN PAPERS ON IMPORTANT THEMES.

(1). MATTHEW 16. 16-19.

(*Continued from page 7.*)

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

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

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

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

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

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

The people remained unmoved, however. They were like children that cannot agree among themselves whether to play funeral or wedding, and the sport is spoiled. They said of John, He hath a demon. They said of Messiah, Behold a gluttonous man and a wine bibber. Meanwhile, both in John's ministry and Christ's those who are children of wisdom recognise the truth: the publicans justified God, having been baptised with the baptism of John. But the Pharisees and the lawyers rejected for themselves the counsel of God, not having been baptised of him (Luke 7. 29, 30).

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

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

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

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

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

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

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

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

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

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

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

The Book of Isaiah heads the group of sacred books known as "later prophets." Its divine title is "The Vision of Isaiah the son of Amos, which he saw concerning Judah and Jerusalem" (Isa. 1. 1). The opening section (chap. 1-5) consists of a series of denunciatory addresses against Judah and Jerusalem, interspersed here and there with promises of blessing and future glory. The sixth chapter contains the vision of Jehovah exalted on his lofty throne. It is then that Isaiah saw Christ's glory (John 12. 41). The vision is followed by the voice of the Lord (*v.* 8), announcing Israel's dispersion. The importance of this prophecy may be argued from the fact of its being quoted *five* times in the New Testament, namely, in Matt. 13, 14, 15; Mark 4. 12. Luke 8. 10. John 12. 40. and Acts 28. 26, 27. The vision took place "in the year that King Uzziah died" (Isa. 6. 1).

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

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

A¹	7. 1-9. First alliance against Judah. Divine announcement, "It shall not stand" (7. 7).	Israel and Syria
B¹	7. 10.—8. 8. The Virgin's Son.	
A²	8. 9, 10. Second alliance against Judah. Divine announcement, "It shall be brought to nought" (8. 10).	The Nations.
B²	8. 11.—9. 7. The Wonderful Child.	
A³	9. 8.--10. 34. Third alliance against Judah. Divine announcement, "I will punish" (10. 12).	Philistia, Syria, Assyria
B³	11. 12. The Shoot of Jesse.	

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

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

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

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

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

(*To be concluded in our next issue.*)

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

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

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

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

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

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

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

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

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

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

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

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

All the promises of GOD have their "Yea" and "Amen" in Christ—not one will fail. But the promises in the Old Testament and in the Gospels and Acts and earlier Epistles did *not complete* the full number of these promises.

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

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

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

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

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

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

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

J. J. B. C.

THE AGE-TIMES.

Χρόνοι αἰωνίοι (Chronoi aiōnioi).

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

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

* See *Things to Come*, Vol XIV.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

J. J. B. C.

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Signs of the Times.

JEWISH SIGNS.

TURKEY AND THE ZIONIST MOVEMENT.

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

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

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

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

"DR. NORDAU'S ORATION.

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

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

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

SIGNS OF THE APOSTASY.

MODERN METHODS.

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

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

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

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

The following is the letter referred to:—

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

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

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

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

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

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

THE LATEST BLASPHEMY.

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

"BETTING!
TREMENDOUS ODDS
ON
JESUS CHRIST."

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

Editor's Table.

ANSWERS TO CORRESPONDENTS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PSALM 46.

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

WANSTEAD, ESSEX.

A Bible Meeting is held on alternate Saturdays, at 7.0 p.m. (D.V.), at 42 Addison Road, Wanstead. Particulars from Mr. F. P. Brinniger. Subject now under consideration, "The Epistle to the Romans." A hearty welcome to all believers.

WINNIPEG, CANADA.

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

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

THE ONE BAPTISM OF THE CHURCH AGE.

BY "AMPLIUS."

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

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

Consequently it will be found helpful to our readers.

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

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

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THINGS TO COME.

No 177 MARCH, 1909 Vol. XV. No. 3.

Editorials.

HEBREWS XI.

(*Continued from page* 15.)

V.—SARAH: FAITH'S CONCLUSION.

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

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

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

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

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

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

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

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

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

It is καταβολή (*katabolē*). It occurs eleven times, and is rendered *foundation* in every passage except the one we are considering. *Seven* times it is used of the *kingdom* which is said to be "FROM the foundation of the world" (Matt. xiii. 35; xxv. 34; Luke xi. 50; Heb. iv. 3; ix. 26; Rev. xiii. 8; xvii. 8). And *three* times it is used of Christ as being "*before* the foundation of the world," and of the Church which is His body as having been so in God's purpose (John xvii. 24; Eph. i. 4; 1 Pet. i. 20).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

There should be no surprise at the momentary shock.

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

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

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

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

That is exactly the point,

"As He had said . . .
As He had spoken."

All turned on that.

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

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

Jehovah must "visit,"
Jehovah must "do,"

And faith must rest, and faith must wait.

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

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

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

"For the vision is yet *for an appointed time*,
But *at the end* it shall speak, and not lie.
Though it tarry, wait for it;
Because it will surely come,
It will not tarry . . .
But the just shall live by his faith."

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

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

"SHE JUDGED HIM FAITHFUL WHO HAD PROMISED."

That is the point.

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

FAITH'S CONCLUSION.*

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

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

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

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

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

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

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

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

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

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

*Greek "was strengthened."

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

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

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

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

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

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

This is to be for us

FAITH'S CONCLUSION,

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

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

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

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

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

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

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

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

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

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

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

To "mortify" its members, in the popular sense, is to consider them as *not* being "already dead," but to recognise them as being very much alive. But to "mortify" in the Scriptural sense is to *consider them as good as dead!* This is the meaning of the word in this connection, as is clear from our context, Heb. xi. 12 and Rom. iv. 19.

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

That is what we are called on to do in exercising

FAITH'S CONCLUSION.

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

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

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

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

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

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

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

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

† All the critical Greek texts and R.V. omit the added words "our Lord."

Contributed Articles.

"THE UNITY OF THE SPIRIT."

(Eph. 4. 3.)

WHAT IS IT?

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

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

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

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

THE UNITY OF THE SPIRIT—WHAT IS IT?

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

Eph. 4. 3. "Endeavouring to KEEP the unity of the spirit in the bonds of the peace (ἡ εἰρήνη).

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

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

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

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

The insertion of the words "*there is*" in italic type in both the A.V. and R.V. of Eph. 4. 4 tends to prevent the reader from seeing that these verses are by way of *explanation*, and not the commencement of a new subject. The passage reads like this: "Endeavouring to keep the unity of the spirit in the bond of the peace (then add mentally, "which unity consists of the following:"), One Body, One Spirit, etc.

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

They are arranged as follows—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

At what particular period the One Body began to be *manifest* may always remain an open question, but Eph. 2. 15-18, makes it clear that, like every other of God's dealings in grace, it is vitally connected with the Cross. *There* we see the peace which binds together. *There* we see the love that constraineth us. *There* we see the access by ONE SPIRIT unto the FATHER. *There* we learn the depths of the parenthetical remark of Eph. 2. 5, "By grace are ye saved."

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

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

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

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

CHARLES H. WELCH.

PLAIN PAPERS ON IMPORTANT THEMES.

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

(*Concluded from page* 19.)

RETURNING to Matthew, we find these predictions verified.

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

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* ὑπάρχω, *huparcho*, not merely "is" in heaven, but EXISTS there as a great blessed reality.

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

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

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

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

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

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

In our treatment of the 18th verse we shall depart from the customary way of regarding a common noun as a proper name, and read it in its literal purity. "I declare unto thee that thou art a stone (πέτρος), and upon this rock (πέτρα) will I build my church." In the original the two words have a resemblance of sense and sound. What we have in this statement is—

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

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

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

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

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

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

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

* Psalms 56, 57, 58, 74.

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

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

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

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

A similar scene is again before us in Isaiah 59. The nation is fearfully apostate. Words and figures of speech are exhausted in describing the depth of degradation to which it has sunk. Jehovah's face is hidden (*v.* 2), and the remnant "mourn sore like doves" waiting for salvation (*v.* 11).

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

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

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

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

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

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

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

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* Psalms used for public instruction.

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

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

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

THE ANOINTING OF THE LORD JESUS CHRIST.

FEAST v. FEASTS.

By Norville Wallace Sharpe, M.D.,
Saint Louis, U.S.A.

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

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

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

DIAGRAM I.

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

* Entry into Jerusalem.

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

EVIDENCE.

DIAGRAM II.

Parallelisms of the three records:—

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

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

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

DIAGRAM III.

Dissimilarities of the three records:—

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

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

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

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

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

The evidence developed in this study would seem to warrant these conclusions—which are tabulated chronologically:[8]

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

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

Signs of the Times.

POLITICAL AND JEWISH SIGNS.

THE REVIVAL OF THE EAST.

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

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

[2] Contextually this would seem to be the probable city in which the feast was held.

[3] Matthew—the date of XXVI. 2, the nearest of record to the feast.

[4] Mark—the date of XIV. 1, the nearest of record to the feast.

[5] John—the date of XII. 1, the nearest of record to the feast.

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

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

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

* Our readers should refer back to two articles in our first Vol. on "the Resuscitation of Babylon" in the Land of Chaldæa, written in 1895.

THE RE-CREATION OF CHALDÆA.

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

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

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

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

THE BAGDAD RAILWAY.

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

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

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

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

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

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

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

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

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

THE MECCA RAILWAY.

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

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

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

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

SIGNS OF THE APOSTASY.

"BY THEIR FRUIT SHALL YE KNOW THEM."

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

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

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

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

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

ANOTHER EXAMPLE

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

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

"The Billiard Table has justified its existence.

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

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

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

THE WORLD'S PESSIMISTS.

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

But Sir Theodore Martin, recently raised (the *Edinburgh Evening News* says) "a dreary wail about the decadence of things in general. Sir Theodore is not so young as he used to be, and his pessimism is at least explicable. But one is hardly prepared for Sir W. M. Ramsay's appearance in the rôle of Mrs. Gummidge. Asked by the president of the Aberdeen P.S.A. for a New-Year message, he replied with gloomy bluntness:—'I have no message of good cheer; I see only danger and darkness before us.' And then he launches into a diatribe against 'forwardness, want of discipline, mutual jealously and hatred, love of amusement, and recklessness in the pursuit of pleasure.' There is point, it is true, in his strictures on the clamour for 'rights' and 'justice,' for which our Socialist friends must bear the blame, even though Mr. H. G. Wells professes to regard 'rights' and 'justice' as figures of speech at best. But surely the world has had enough to worry it recently without having to listen to the croakings of well-meaning ravens. We read that Sir William Ramsay's letter was read at the P.S.A. yesterday. Pleasant Sunday afternoon indeed!"

CHURCH STATISTICS.

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

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

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

LECTIONARIES.

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

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

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

SUPPORTING FOREIGN MISSIONS.

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

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Editor's Table.

ANSWERS TO CORRESPONDENTS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

GLASGOW.

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

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

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

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

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

ACKNOWLEDGMENTS.

(Things to Come Publishing Fund).

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

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THINGS TO COME.

No. 178. APRIL, 1909. Vol. XV. No. 4.

Editorials.

HEBREWS XI.

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

(*Continued from page* 27.)

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

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

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

They are thus set in correspondence:

The Former Pair.

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

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

The Latter Pair.

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

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

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

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

THE FAITH OF ISAAC.

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

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

"FAITH IS THE GROUND OF THINGS HOPED FOR."

God had made definite promises to Abraham.

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

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

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

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

It is evident that Isaac felt, both by birth and by right, that Esau, the elder, should receive the blessing. His affection for Esau was great; and "the will of the flesh" was strong within him.

For, Isaac must have "heard" from God that Jacob, the younger, was to receive the blessing; and he must surely have heard from report that Esau had already profanely "despised his birthright" by selling it, with all its precious privileges, for "a mess of pottage."

God's gift, which was of "grace," to Jacob, was confirmed to him by the exercise of the "free will" of Esau.

Those who claim to have a free will are perfectly right; but it is a will, so free, that it is *always* exercised in *despising* the gift of God.

Never has it yet been known to choose God, and the things of God; and to walk in the blessed paths of faith instead of sight.

Yes! man has a free will; but, "YE WILL NOT come unto me" proclaims its true nature, and tells us that it is a will perverted by the Fall (Gen. iii.).

Man declares that he "CAN come." In that declaration lies his righteous condemnation; for he does not, and "will not come," in spite of his vaunted claim.

The proclamation goes out to-day in no uncertain form to

"WHOSOEVER WILLETH."

This is the old English verb "to will," which has become almost obsolete, being merged in the sign of the Future Tense of the ordinary verb.

"Ye will not come" is, in the Greek, "Ye do not WILL to come." There are two verbs: the verb "to will" in the Indicative Mood, and the verb "to come" in the Infinitive Mood.

All, who have the will to come, are included in this

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invitation. But, alas! "the Fall of man" is such a dread reality, that the result can be truly expressed only in the words of Scripture (Rom. iii. 10-18).

"There is none righteous, no, not one;
There is none that understandeth;
There is none that seeketh after God.
They are all gone out of the way;
They are together become unprofitable;
There is none that doeth good—no, not one."

This is God's description (one of many) of the result of the Fall of man. The New Theology takes no account of this. There is no room for this in the new creed. It is no creed at all; for it is not what they "believe," but only what they think. They deny the fact, as well as the Divine record, of the Fall; and with true "ostrichism" they wilfully shut their eyes to the evidences of it all around them. They ignore the fallen condition of the natural man while they seek to get a Millennium out of such material! and, out of "Christian socialism" they hope to "realise the Kingdom of God upon earth,"* a Millennium without Christ.

This is the condition of man to-day. His will is free; but it is fallen; it is utterly perverted, and wholly alienated from God. Nothing but the Divine record in Gen. iii. can explain this.

Not only is man's free will perverted in its character and nature, but it is incapable of righteous judgment.

For, while claiming the free action of his will for himself, he denies the same right and claim to God, the Creator. Man may have a will, but he will not allow God to claim it.

Alas for man! The word of the Lord stands in spite of all; and those who believe what He has written know full well that God has a will; and that will will be done, in spite of all man's imaginations.

"Jacob have I loved, but Esau have I hated" (Rom. ix. 13). Man may love, and man may hate, but he will not allow God to do either; nevertheless the Word of the Lord shall stand for ever.

If we thus acknowledge the truth of that Word, and believe God, then we can understand how and why men to-day are alone responsible for the exercise of the freedom of the will to which they lay claim. We can understand why Esau was "profane" and responsible for his own action when he "despised his birthright."

The Word of God is true; "Jacob have I loved" is true of the exercise of God's will, in His choice of Jacob. It is also true that Esau was responsible for his own will in the choice that he made.

Indeed, what we see in the whole history is the working of

"THE WILL OF THE FLESH."

Esau could not believe God: hence he was overcome by his fleshly will.

Isaac believed God: hence he overcame it, and got the victory over it "by faith."

Esau sold his birthright for "a mess of pottage." That was the working of "the will of of the flesh."

Isaac was about to give him the blessing for a mess of "venison." This, again, was the working of the same "will of the flesh" in Isaac.

Esau loved himself more than his birthright, because he preferred to eat of the pottage. This was "the will of the flesh."

"Isaac loved Esau because he did eat of his venison" (Gen. xxv. 28). It was a question of "savoury meat" throughout; and this was "the will of the flesh."

It overcame Esau, but it did not overcome Isaac, though it came near to do so.

Isaac was about to act in opposition to what he had, without doubt, "*heard*" from God, as to His purpose to bless Jacob. "The will of the flesh" had evidently worked very powerfully within him.

We see it working all through the chapter (Gen. xxvii). Otherwise whence came all the anxiety? Why should he have been suspicious of Jacob? Why should he have "trembled very exceedingly" when he discovered Esau?

It is evident that "the will of the flesh" had nearly overcome Isaac. But Faith gained the victory.

We must believe that, at the crisis, when Isaac said "Come near now, and kiss me, my son" (Gen. xxvii. 26), he must have discerned that it was really Jacob, and must have welcomed the relief which the discovery brought to him.

The outcome of Jacob's and Rebekah's strategy was that which (unwittingly to all concerned), enabled him at once to see his way out of his struggle with "the will of the flesh," and he seized it "by faith."

For, it was "by faith that he blessed Jacob." (It was Isaac's faith and not Jacob's fraud). He must have known, therefore, that it was really Jacob; or it would not have been "by faith." It would have been by favour, had he thought it was Esau. But it was "by faith"; of this the Holy Spirit expressly assures us in Heb. xi. 20.

And the Holy Spirit puts this on record, in spite of all the sins and failures and infirmities of those who were concerned in the matter.

God's choice was made, God's will had been made known and heard. The tears* of Esau could not alter it. The fears of Isaac could not change it. The trick of Rebekah could not forfeit it. The treachery of Jacob could not affect it.

When all these had passed away, the words of the Spirit of truth survive in all their simplicity and solemnity: "By faith Isaac blessed Jacob concerning things to come."

* As we write, the newspaper lies before us which describes this "Socialist Vision," while on the opposite page it describes the Boyertown (Penn.) Theatre Fire, in which it says: "Men behaved more like wild beasts, trampling down women and children in their frantic efforts to escape!"

* Heb. xii. 17, requires to be properly understood: Esau "found no place of repentance though he sought it carefully with tears." The margin renders it that he found no "*way to change his mind*." This is good so far; but the question is, Whose mind? Clearly, his father's mind. Esau's mind *did change*; was changed; "he cried with a great and exceeding bitter cry" (Gen. xxvii., 34). *It was Isaac's mind* that he could not change, though he sought earnestly a place or way by which he could accomplish it.

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In this sad business, "the will of the flesh" overcame Rebekah and Esau and Jacob, but it did not overcome Isaac, though his conflict with it was great. Isaac's faith overcame all, and carried out "the will of God."

It is very blessed to note that his faith was directed to what he had *heard* from God; and especially what he had heard "concerning things to come." *It did not direct his thoughts to himself*, or to his weakness, or to his frailties, or to his infirmities. It did not occupy him with himself in any way whatever; with nothing except with the blessing wherewith God had blessed him.

Isaac's faith in what God had said did not throw him back on his weakness of faith shown in the working of his own fleshly will, but it took him forward to the glorious things of which God had spoken.

Hence he was occupied, not with confession, but with thanksgiving.

When the crisis came, Faith rose up triumphant, and gave Isaac all the dignity demanded by the solemnity of the occasion; he remembered God's blessing to his father, Abraham; he remembered how that blessing was passed on to himself, and not to Ishmael; even so, now, he passes it on "by faith" to Jacob, and not to Esau.

It was the "things to come" which filled Isaac's thoughts. The future glories of Israel came into faith's vision. They were "not seen as yet" (Heb. xi. 7), but by faith he "saw them afar off" (*v.* 13), he saw them as things "invisible" (*v.* 27).

And, do we desire to have this faith which overcomes "the will of the flesh" which dwells within us; whose workings make it painfully manifest in our inward conflict with "the carnal mind" (*the mind of the flesh*, margin)? Do we desire victory over the flesh working within us; the profanity and sin and treachery working all around us? Then, this victory can come only "by faith," by believing God, in what He has said as to "things to come."

"This is the victory that overcometh the world, even our faith" (1 John v. 4).

The same "will of the flesh" works within us now; the same desires which are the outcome of the "carnal mind" are *constantly in conflict with the spiritual mind;* the New nature.

By nature we always desire the things which are contrary to God: and make it manifest that our thoughts and ways are not His (Isa. lv. 8).

By nature we are always inclined to follow these desires.

When we speak of *liking* this or that in the things of God: of preferring this or that in the worship of God; *that* is the working of "the will of the flesh."

It is not to be what we like, or what we prefer. The tastes of nature are no guide in spiritual things. Indeed they will most certainly lead us astray if they are followed and obeyed.

The words of our Lord and Master are clear: the Scripture standeth written: "God is spirit, and they that worship Him MUST worship Him in spirit and in truth" (John iv. 24). The Father seeketh SUCH to worship Him (*v.* 23).

Do we believe what He says? If so, then, "by faith" we shall overcome the working of "the will of the flesh" in the worship of God.

In no other way can it be overcome.

Faith in His word, Who spoke on earth, in the past: faith in His word, Who speaks now from heaven of "the recompense of reward" for all overcomers.

Not only in worship, but in every department of Christian service "the will of the flesh" is seen in active operation. We undertake certain works, because *we like* them! We join in certain efforts because they accord with *our tastes;* we adopt certain *methods* in our service, or choose certain *spheres* of service, not because of "the will of God" in the matter, but because we are deceived by the working of "the will of the flesh," and we follow our own natural tastes and desires.

If we would overcome the flesh in these matters; if we would not "fulfil the desires of the flesh and of the mind," there is only one way to overcome, and that is "by faith"; by finding out what God has said, and by believing what He says.

Most powerful in this respect is what He has revealed to us "concerning things to come." It was this that gave victory to Isaac.

If we believe all the glorious things which God has revealed concerning "things to come," it will set us far above all that would mislead us, or that would seem to be against us.

It is only "WHILE we look not at the things which are seen, but at the things which are not seen" that "the inward man will be renewed day by day, and that our afflictions will seem "light," and their duration will seem "but for a moment," in comparison with "the eternal weight of glory" of the things to come.

This is the Divine commentary on, and Divine conclusion of, our subject. It is written for us in 2 Cor. iv. 16-18.

This blessed victory of an overcoming faith will be experienced only "WHILE we look not at the things which are seen" (2 Cor. iv. 18); only while "we walk by faith and not by sight" (2 Cor. v. 7).

It is only occupation with the "things to come" which will give us the victory over all the "things present."

The true "life of faith" is not occupation with ourselves, or our walk, or our experiences, or our consecration, or our holiness. All these belong to the "things present," "the things that are seen" and felt. They all end in failure and disappointment. But if we would rise above these, and occupy our hearts with "the things that are not seen," we should have no time to be troubled and perplexed and grieved and tormented with the workings of "the will of the flesh," but we should find ourselves on a different and higher plane altogether. We shall be taken *out of ourselves;* and know something of the purifying power of "the

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blessed hope"—the "things hoped for," of which faith in God's promises are the foundation.

"For every one that hath this hope set upon Him (Christ) purifieth himself, even as He is pure" (1 John iii. 3, R.V.).

May it be our happy privilege to have, and to use, Isaac's faith, and to enjoy its blessing connected with "things to come."

THE PENTECOSTAL DISPENSATION: NEITHER PERMANENT NOR CONTINUOUS.

An esteemed correspondent has written to us, and asked, "Where is your warrant for understanding that Paul's rejection by the Jews in Rome (Acts 28) should be regarded as equivalent to the rejection by the whole nation of the Jews; remembering that the centre of Jewish life at that time was in Jerusalem?"

This question is so important and full of interest to all our readers, that we cannot relegate it to "Answers to Correspondents," or treat it as a mere question and answer.

It is of such general interest at the present moment, that we give it this prominence.

In the first place, the rejection by "the chief of the Jews" in Rome was not the "equivalent" of the rejection of the Jews in Jerusalem, but it was the *complement* of it. Both Christ and Paul had been rejected in the Land by the rulers representing the nation there. But, Were the *Diaspora* (or Dispersion) to have no opportunity of accepting or refusing the Messiah, and His apostle, St. Paul? Israel, in the Land, had rejected both, and therefore, Was it not necessary that the Divine offer of Peter in Acts 3. 19-21 (R.V.), should be carried to the Dispersion in the cities of the Gentiles? This was the first object in view, in Paul's special ministry in the Synagogues. This was absolutely necessary, and he refers to the action of the Jews in Jerusalem and Judea, "forbidding us to speak to the Gentiles," in the very first letter he penned during that earlier ministry (1 Thess. 2. 14-16).

It was necessary that the Dispersion should not be able to say, "We never heard anything about all this." "We never had the oppurtunity of accepting or rejecting the Messiah." "Why are we, in our Dispersion, to be condemned for what others did in Jerusalem?" In fact, they do profess to be in much ignorance of what had transpired in Jerusalem (see Acts 28. 21-23).

Up to this time Paul had a special mission to the Scattered Nation, which he had fulfilled in their Synagogues.

That testimony had been brought to an end by their own act, when he was "delivered prisoner from Jerusalem into the hands of the Romans" (Acts 28. 17); and this by "the chief of the Jews."

Up to this time he was the prisoner of the Romans, "bound with this chain, for the hope of Israel."

From this time, he became "the prisoner of the Lord," and for quite another reason:—viz., "for you Gentiles." Not till then did his ministry of "the Great Secret" and the administration of it formally commence (Eph. 3. 1-11).

Up till then, no Gentile had ever got any blessing except from "the God of Israel," and in connection with His People Israel.

This is why the Epistle to the Ephesians could begin with no other words than those with which it does begin.

Israel had been "cast aside" (not "cast away"); the judicial blindness prophesied by Isaiah (6. 9) had come upon the nation; the people were about to be scattered; their city destroyed; and their temple burnt. And the question arises, Where do we, as "sinners of the Gentiles," come in? How are we to get our blessing now? With whom are we to be associated? With whom are we to be blessed?"

These are the questions which are answered in the opening words of Ephesians 1.

"**Blessed be the God and Father of our Lord Jesus Christ** [not, and no longer, "the God of Israel"], **Who hath blessed us with all** [not merely some] **spiritual** [not merely temporal] **blessings, in the heavenly sphere** [not an earthly city], **in Christ**" [not in connection with Israel]. And then, going back [yes, He goes back, not to Pentecost, or to the Gospels, or even to His own calling of Abraham, but before time began], "**According as He hath chosen us in Him before the foundation of the world.**"

Here we have grace indeed: and this grace of God is presented, not as a dry doctrine to be held, believed, or reasoned about; but as a great and wondrous fact, to be stated as a blessed fact, and enjoyed and realised in the heart.

"In Thy Seed"

was the great primal promise conditioning the blessing of the human race.

Abraham's seed, according to the flesh, has been set aside for a time, and now all blessing is, and must be, in his seed, which is Christ.

Oh, what a standing does this blessed fact give to us! What rest! what peace does it not bring to our wearied hearts!

Instead of being worried by such questions as "Have you got the blessing?" and thus taking our thoughts away from this wondrous and marvellous fact, we are overwhelmed with the fact that "in Christ" (not in ourselves) we have "ALL," and not merely "the blessing" or "some" spiritual blessings.

Oh! let us beware of anything, however subtil and plausible it may seem, coming in to dim this glorious fact, or to cast a shadow on our perfection, our completeness, and our perfect standing "in Christ."

There is nothing like this in the earlier Pauline Epistles. We can find nothing like it at Pentecost, or in the Acts. Those who cry "Back," "Back" to one or the other, are robbing us and themselves too (unwittingly it may be) of what we already and actually possess "in Christ."

In the Acts, we have Gentile blessing, but *only in*

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connection with Israel. Indeed, there are three typical cases of such blessing clustered together, as though to sum up and bring in the whole human race; and to show how Gentiles, from Shem, Ham and Japhet alike, were (and one day shall be) blessed in connection with Israel.

In Acts 8, we have the Eunuch, a descendant of HAM, blessed, with the Jew (Philip) as minister.

In Acts 9, we have Saul, a descendant of SHEM, blessed by Christ Himself, with the Jew (Ananias) as minister.

In Acts 10 we have Cornelius, a descendant of JAPHET, blessed, with the Jew (Peter) as minister.

But, in Ephesians, and the other Prison Epistles, we have nothing of all this.

The King, and the Kingdom, had been rejected when manifested by the Father (in the Old Testament); by the Son (the Gospels); and by the Holy Ghost (the Acts).

Paul had been rejected by the nation in the Capital of the Land (Jerusalem); and by the Dispersion in the Capital of the Gentile world (Rome).

Nothing remained but to put in writing and to proclaim "the Great Secret" which had been "hid in God, from ages and from generations," that in "Christ and His Church," lost "sinners of the Gentiles" were to be blessed, not "according to" any previous manifestation or revelation, but

"According as He hath chosen us in Christ (Eph. 1. 4).
According to the good pleasure of His will (Eph. 1. 5).
According to the riches of His grace (Eph. 1. 7).
According to the good pleasure which He hath purposed in Himself (Eph. 1. 9).
According to the purpose of Him which worketh all things after the counsel of His own will" (Eph. 1. 11).

Beyond this we cannot go. There is no need to mention the Lord's Coming in the midst of such truth as this; for it is HE Who is coming, Who absorbs all our attention. It is what He IS which fills our heart, and not what He is going to do.

It is WHERE He IS that fills our thoughts, and not where we are.

It is WHAT God hath made Him to be unto us that takes us blessedly away from all introspection.

It is WHAT God hath made us to be "in Him" that happily takes the place of occupation with ourselves.

This is why there is no allusion to His second coming in Ephesians. "The Great Secret concerning Christ and His Church" contemplates them as united—and as One already in purpose "according to" the measure of our blessing in Him.

It will thus be seen how a right understanding of the Acts of the Apostles is necessary to our full understanding and appreciation of the place occupied by the Epistle to the Ephesians; and how the popular cry of "Back to Pentecost!" completely overclouds it.

The traditional view is that "Pentecost was permament and continuous for the whole dispensation" (*i.e.*, for this present dispensation).

The opposite of this is the truth. It was not permanent; and it is not continuous.

It was a dispensation complete in itself, during which the third proclamation of the King and the Kingdom was attested by the Holy Ghost's miracles (Heb. 2. 4); as the second had been attested by Christ's (in the Gospels).

On the rejection by the Dispersion in Rome, that dispensation was ended with all its "tongues," "signs and wonders, and divers miracles, and gifts of the Holy Ghost."

All these were to be "done away," and that which is "perfect" was to come (1 Cor. 13).

It has come, in the revelation of the Great Secret; and in all that it means to those who are initiated into it.

All the other things belong to babyhood, and have been done away with by those who have attained to the perfect man, even the measure of the stature of the fulness of Christ (Eph. 4. 13).

The emphasis laid on this fact, that the special manifestations pertaining to the past Pentecostal dispensation were to be "done away," ought to be noticed in this connection. It is in the second Epistle which St. Paul wrote during that dispensation (viz., 1 Cor. 13). There we have one and the same Greek word translated in *four* different ways, within the space of as many verses. That one word is καταργέω (*katargeō*), and it means *to cause to cease, to put an end to, do away with.* If we use this last meaning it will suit all the four.

1. "Prophecies shall fail* (*v.* 8).
2. "Knowledge shall vanish away (*v.* 8).
3. "That which is in part† shall be done away" (*v.* 10).
4. "Now I am become a man, I have put away the things of an infant" (*v.* 11). Not only the milk and the "bottle," but the outside things that engage and gratify infantile amazement.

And why? Because

THAT WHICH IS PERFECT HAS COME.

Revelation does not take us further than to "the perfect man" of Eph. 4. 13.

These four different renderings hide up the great lesson which is being conveyed to us by the use of the one word in the Greek of 1 Cor. 13. And the rendering of *ek merous* "in part" in 1 Cor. 13. 10, and "in particular" in 1 Cor. 12. 27, cause the English reader much confusion in understanding the former passage; and they force him to put an entirely wrong interpretation on the latter passage.

* It is not the word used for "cease" in connection with "tongues," which is παύω (*pauō*) *to be made to cease* (1 Pet. 4. 1; Acts 21. 32, etc.). This shows that "tongues" to-day are not sent from above.

† Note that these words "in part" ἐκ μέρους (*ek merous*) are precisely the same as those rendered "in particular" a few verses before (1 Cor. 12. 27): "Ye are the body of Christ, and members IN PART," *i.e.*, not wholly so, or really so; as soon to be revealed: (for that which is "perfect" had not yet come. The prison-Epistles had not yet been written.) This "in part" membership of Christ was to be done away with.

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We may be asked, How is it that the A.V. and R.V. fail to give us the correct rendering in such important passages?

The fact is, no translator can translate words accurately if he does not himself understand the *subject* concerning which they are used.

If he is not initiated into "the mystery," he cannot understand the text, or rightly gauge the words he sees before him.

Hence 1 Cor. 12. 27 is in A.V. "in particular," and in R.V. "severally," with the margin "each in his part," though both translate correctly "in part" in 1 Cor. 13. 9, 10.

In 1 Cor. 13. 8, 10 the A.V. renders the one word "fail," "vanish away," "done away," and "put away," while the R.V. renders the first three, "done away," and the 4th "put away."

Our readers are now independent of both versions; and, henceforth, will be wiser than their teachers on these passages; and will understand why the "wonders and miracles" (of 1 Cor.) have been "done away" together with the Pentecostal dispensation, and will rejoice with us in the blessed fact that

THAT WHICH IS PERFECT HAS COME.

Contributed Articles.

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

"NOT MADE WITH HANDS."

By James Christopher Smith.

There is a great disclosing of Truth in progress. In one respect it is a *recovery of Truth*, long lost and neglected; but in another respect it is a *discovery of Truth* which, by the Church generally, was never understood. It was revealed, but it was not apprehended. It was written in Paul's Letters; but, owing to many causes, it was misunderstood and misapplied.

It has pleased God, in these days, to give to some of His servants sufficient freedom from the bondage and restraint of Denominationalism and Tradition, so as to fearlessly study the Word of God and faithfully declare what they find therein.

The present article is written with the view of backing up and, if it please God, advancing this testimony.

It is very evident that the "bodies" which men have made are *bonds of strife*: and hence we are driven to fall back on "the Unity of the Spirit" which is God's (and the only approved) "*bond of peace*."

This "Unity of the Spirit" is but another aspect of the "One Body in Christ," for we are *all* baptized, by one Spirit, into one Body. That *unity* can never be broken; and from that *one body* no one can ever excommunicate us.

In this sphere all is spiritual, all is of God; and "I know that whatsoever God doeth it shall be for ever."

It may help some to apprehend these things more clearly if we direct attention to the teaching conveyed by that remarkable expression, "NOT MADE WITH HANDS" (and, of course, also the contrastive expression, "made with hands").

The Greek word χειροποίητος (*cheiropoiētos*) means "made with hands" or "handwrought"; while the negative word ἀχειροποίητος (*acheiropoiētos*) means the opposite, namely, "not made with hands" or "not handwrought."

The first of these occurs in the New Testament *six times*:* and the latter occurs *four times*;† to which latter must be added the Old Testament references in Daniel 2. 34, 45; and 8. 25; also in Job 34. 20; and Sam. 4. 6; where the expression "without hands" is found in distinct connexions; and is most valuable in helping us to understand the teaching. It would appear therefore that the thought conveyed by "not handwrought" or "without hands" occurs *nine times*: while the related thought, "made with hands" or "handwrought" occurs, as stated above, six times—altogether, at least, fifteen references.

Our interpretation and application of the New Testament passages will be much helped by a brief study of the Old Testament occurrences.

The Books in which they are found are Job: Lamentations; and Daniel: and the subjects to which they refer, respectively, are most characteristic.

The speaker, in the book of Job is Elihu, the man that Job never answered, the Mediator between God and Job, the type of (if not the very) Christ Himself, the one Mediator between God and men. Speaking of calamities that come on prince and peasant, rich and poor alike, he says: "In a moment they die: and at midnight, the people are shaken [as if by an earthquake] and pass away: and the mighty are *taken away without hand*."

In the recent earthquake catastrophes we have had ample illustration of this remarkable verse.

In Lamentations, the Prophet Jeremiah is comparing the sin of his own people with the sin of Sodom (as Christ also did in the the days of His flesh), and says: "For the iniquity of the daughter of my people is greater than the sin of Sodom that was overthrown, as in a moment, and *no hands were laid* [Heb. *fell*] *upon her*." That is to say, Sodom perished without hands, no human agency being employed. It was done, as we know, by fire being rained down from heaven.

In Daniel, the 8th chapter, we have a description, as part of the prophet's Shushan vision, of the furious and destructive policy and power of the "little horn" (vv. 9-27). It easy to see that this, in its primary fulfilment, refers to Antiochus Epiphanes who did exactly as is here foretold. He took Jerusalem; made to cease the Jewish Temple worship of Jehovah; polluted the Temple

* *Vis.*, in Mark 14. 58; Acts 7. 48; 17. 24; Ephes. 2. 11; Heb. 9. 11, 24.

† *Vis.*, in Mark 14. 58; 2 Cor. 5. 1; Col. 2. 11. and Heb. 9. 11.

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and the Altar; and established the worship of the Roman Zeus instead.

The closing words of the description are: "Through his policy he shall cause craft to prosper in his hand: and he shall magnify himself, in his heart.....he shall, also, stand up against the Prince of princes; but *he shall be broken without hand.*" (See *v.* 25.)

This means that he was not to die by the hand of his enemies in open battle; nor by the hand of professed friends in conspiracy; nor by natural human decay; but by some agent or instrument, other than human, brought in by the God of Hosts. What this was, we learn from the "Antiquities of the Jews," by Josephus (see Book XII: *ch.* 9), where we are told that Antiochus, at last, baffled of his purpose in Asia, and hearing of the defeat of his forces in Judæa, was smitten with a distemper incurable, which he confessed was from the hand of God Most High and on account of what he had done at Jerusalem.

He was

BROKEN WITHOUT HAND.

It shall be even so in the case of the "lawless one," the Antichrist, of whom Antiochus was a notable type. No human hand will have part in his awful end; but Jehovah shall consume him "with the spirit of his mouth, and destroy with the brightness of his coming" (2 Thess. 2. 8).

The other reference in Daniel is of outstanding interest. It is connected with the "great image" which Nebuchadnezzar saw in his dream. After describing the parts of the Man-Image—head of gold, breast of silver, loins of brass, legs of iron, feet and toes part of iron and part of clay—the prophet proceeds: "Thou sawest till that a stone was *cut without hands*, which smote the image upon his feet that were of iron and clay, and brake them in pieces . . . . and the stone that smote the image became a great mountain and filled the whole earth." (See *v.* 34.)

And when Daniel refers to this same point again, in giving his interpretation of the dream, he adds a significant word (not so used in *v.* 34), namely, the word "mountain": "Forasmuch as thou sawest that a stone was *cut out of the mountain* without hands, etc." (See *v.* 45.) In the one verse the stone is said to be "cut out of the mountain," as to its origin; and in the other verse it is said to "become a great mountain," as to its destination.

When the image becomes as chaff and disappears, the stone will have the supremacy over the whole earth.

Such passages as Genesis 49. 24; Isaiah 28. 16; Matt. 21. 42-44; Acts. 4. 11, make it abundantly clear to whom the word "stone", in Daniel, applies; even to God's Christ, our Lord and Saviour.

The point, however, to be emphasised here is the fact that the stone was cut out or hewn out of the mountain *without hands.*

In the light of the use of the same phrase in Dan. 8. 25, and also in Job 34. 20 and Lam. 4. 6, it can only have one meaning, namely, the *superhuman origin* of this stone.

And so we find it to be when we open our New Testament. The Son of God, the Christ of God, was of superhuman origin. He came into the human sphere and appeared in "fashion as a man," but not by ordinary human descent. That true "stone of destiny" was cut out "without hands."

And so also now. He did not receive His resurrection "body of glory" by any human power: it was "without hands": it was by "the right hand of God" that He was raised and exalted: and it will be by the decree of God that He will assume His destined universal sovereignty.

What we perceive, therefore, in all these Old Testament references, is that the expression "without hands" refers to some distinct act or interference of God, above and beyond human act or agency. It rules man out of it, and emphasises the fact that it is

"The Lord's Doing."

This knowledge we shall find most helpful when we come to deal with the important aspects of this subject in the New Testament.

(*To be continued.*)

Dispensational Expositions.

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

No. 1.

ACTS XXVIII. 17-31.

AND ITS BEARING UPON THE

PRESENT DISPENSATION.

(*An Introductory Study to prepare the way for the Future Expositions on Vital Dispensational Subjects.*)

READERS of *Things to Come* will have noticed that, from time to time, articles have appeared of a more or less suggestive character, indicating that the writers have felt that there was something concerning the peculiar blessings, privileges, and responsibilities of the present dispensation which had hitherto been unperceived. It is with the desire to help the Lord's people along these important lines of study that we have commenced this series of articles. It is our desire to "forget the things which are behind" and to "press goalward:" but we are also convinced that we must "hasten slowly," if we are to be of service. This present article is an endeavour to open the subject before us, and to lead up to the vital question—*When did this present dispensation commence in its fulness, and what are its characteristics?*

In the March number we sought to give a few thoughts upon the subject of "The Unity of the Spirit;" but believers will be continually seeking to revive the "old things" which have "passed away," until they are clear upon this great subject of dispensational truth: for prophetic study is intensely practical in its results—as we read in the Old Testament, those who "*knew the*

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signs of the times" were the ones who "knew what Israel ought to do."

Many and varied as the numerous attempts after "Unity" may be; and however great the divergence among them, there are some things which they all seem to have in common, namely—they go to the "Gospels" and "Acts" for their doctrinal and ecclesiastical arguments; they all emphasise the ordinances of **Baptism** and the **Lord's Supper**; and many either imagine they possess, or else desire to possess, "**spiritual gifts.**"

We believe that such are labouring under a false interpretation. Just as a stick appears bent when standing in the water, so, our understanding of Scripture will be distorted while we ignore the differing medium. In other words, if we stand in the dispensation of the Spirit and the Mystery, and try to act as though we were in the dispensation of the Kingdom, we shall in "that day," if not here, be ashamed, through not "rightly dividing the Word of Truth."

The careful reader of Scripture can hardly have failed to see the tremendous influence which the people of Israel have had, during their history, upon the dealings of God with surrounding nations. The histories of Egypt, Assyria, Moab, of Rahab, of Ruth, and other Gentiles, are recorded **just so far** as they come into contact with this wonderful nation. The Lord blesses or judges particularly with reference to their attitude towards His people, (see the judgment of the living nations in Matt. 25). He even "set the bounds of the nations according to the number of the children of Israel" (Deut. 32. 8). If we might put it tersely, we would say that **HISTORY** is recorded so long as Israel is recognized as a nation, but **MYSTERY** obtains when Israel becomes "Lo-Ammi—Not My people."

The times of the Gentiles could not begin until captivity had taken, practically, the twelve tribes out of the land. The unrecorded interval of the present time, between the sixty-ninth and seventieth seven of Dan. 9., is a case in point. (See also Isa. 61. 1, 2, with Luke 4. 18-20, and Rev. 5.)

We forbear to give further instances of this well-known subject, but now pass on from the general to the particular—the bearing which **Israel's national position** has upon the Present Dispensation and Preaching of the Mystery.

Between the prophecy of Malachi and the so-called "New Testament" is an interval of several hundred years—unbroken by the Voice of Revelation. It has been too easily assumed that Malachi finishes the "Old Testament," and the "Gospels" commence the "New."

But if we will give a moment's thought, we shall see that the people addressed in Matthew are the same as those in Malachi (*i.e.*, they are their descendants), the same land, city, Temple, Law, and character: the great mass being superficial, and a few waiting for the consolation of Israel and thinking on His Name; the great and marvellous difference being this—that whereas Malachi says that Christ the Messiah **shall come**, Matthew shows us that the Messiah **has come**. The Lord Jesus in the two-fold capacity of Son of Abraham and Son of David walked their streets, heralded the good news of the Kingdom, was rejected and crucified, to be seen no more by the nation of Israel until they "look upon Him Whom they pierced."

The Gospel of the Kingdom had good news, not only for Israel, but for the Gentiles; for, David's Greater Son was also the Seed of Abraham in Whom ALL NATIONS should be blessed.

The distinction between the titles Son of David and Son of Abraham is important. Abrahamic blessing has reference to the Gentiles as well as Jews, although the Jewish tradition had limited Abraham to their own nation instead of "many nations." We hope to speak of this more particularly in our next article.

Rom. 15. 8, 9, should be here noticed. "Now I say that Jesus Christ was a minister of the **CIRCUMCISION** for the truth of God, to confirm the **promises** made unto the **FATHERS**: and that the **Gentiles** might glorify God for His mercy," etc. Then follow passages which, strictly speaking, are Millennial, and will not be fulfilled until the Kingdom comes.

In full accord with Rom. 15. 8, is Matt. 10. 5-15. "**GO NOT** into the way of the **Gentiles** . . . . but go rather to the lost sheep of the house of Israel," etc.

The Gospel of the Kingdom was rejected, as was the King, and the "**GO NOT**" is altered to the "**GO YE**, disciple all nations" of Matt. 28. This opened the door of mercy to the Gentiles, as is shown in the Acts, where the Kingdom is once more proclaimed, and the "uttermost parts of the earth" are taken into its scope.

The "Gospels" are really a continuation of the Old Testament, with this difference, "God, who at sundry times and in divers manners spake in time past UNTO the Fathers by THE PROPHETS, hath in these last days spoken unto us by His Son" (Heb. 1. 1, 2). The King long prophesied was present. Alas! Israel, like all of Adam's race, needed a Saviour from sin before they could appreciate a Kingdom of Righteousness, and consequently we read in Matt. 12. 6, 41, 42, they reject the Lord of glory, though greater than any Temple, Prophet, or King. In verses 43-45, the Lord Jesus gives a prophetic picture of Israel's apostasy and end; in verses 46-50, He disconnects Himself from fleshly ties; and to the faithful remnant in Matt. 13, He, for the **first time**, opens up the **MYSTERY** of, or secret concerning, the Kingdom of the Heavens.

The HISTORY of Israel virtually finished when they rejected Christ, and MYSTERY began—but this was not made open and public until long after when the Apostle Paul, in Acts 28. 26, 27, quoted the same verse **openly**, that the Saviour had spoken **privately** to His disciples—namely, Isa. 6. 10—and just as Christ **then** commenced to unfold the mysteries of the Kingdom of Heaven, so Paul was enabled to commence the unfolding of a MYSTERY—not the Mystery of the Kingdom, but THE MYSTERY of the One Body, Christ and His Church in its present dispensational position—the truth for the present time.

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Israel, the destined channel of blessing, had for the time failed, and it seems that the Apostle Paul in a sense was raised up to do in small measure that which Israel will yet do in fulness when the Kingdom comes. The conversion of Saul of Tarsus by the descent of the Son of God is a close parallel to the conversion of Israel "in that day," as recorded in Zech. 12. 10-14. He speaks of himself as one being born out of due time, and in 1 Tim. 1. 16, he speaks of himself and his conversion as a type of those who shall hereafter believe, the word "hereafter" being often used in connection with the Kingdom. In Rom. 11. 1, his argument is I am saved; I am an Israelite; I am a type and a pledge, not only of a remnant now (*i.e.*, at the time of writing), but of "all Israel" in that day. Isa. 61. 6 tells us that Israel shall be named "Priests of the Lord;" and Paul, in describing his ministry in Rom. 15. 16, speaks of it in connection with the Gentiles, "that the offering up of the Gentiles might be acceptable." * A change, however, comes over the Apostle's ministry, which was the prelude to the new order of things which was consequent upon the setting aside of Israel and the Kingdom for the time. The first step toward this change is recorded in Acts 19. 8, 9. This is the last synagogue witness, and is followed by the Apostle "separating the disciples" and gathering them together—**as a distinct company from the synagogue**—in the School of one Tyrannus. "To the Jew first" had been the order (see Rom. 1. 16), but that order was to be done away. "To the Jew first" is not the order for the time present, neither is it a correct interpretation of the verse to make it an argument for Jewish missionary work to-day. Jews to-day are saved as **sinners**, just as the Gentiles, with no respect to any **special** Messianic or national privileges. Acts 20. shows us that bonds and afflictions awaited the Apostle at Jerusalem—the Ephesian saints should see his face no more. Some say the Apostle was self-willed and obstinate, and went up to Jerusalem against the will of the Lord—we reserve any comment until we are able to give an article on the subject of "Apostolic mistakes!" in some future issue. In Acts 20. 17-27 the Apostle **looks back** upon a past ministry and **forward** to a future one. The past he summarizes as "testifying, both to the Jews and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ," practically the same ministry as that of John the Baptist and Peter. His future ministry he introduces with a "BUT NOW," just as he introduces the change consequent upon the abeyance of the Kingdom in Heb. 2. 8. This new ministry is connected with "bonds and afflictions," and it is noteworthy that the three great Epistles of the Mystery, written after Acts 28, 26-28, refer, each of them, to the fact that the Apostle was a prisoner—a prisoner of the Lord, a prisoner for the Gentiles, a prisoner because of the Mystery of Christ. He further describes this future witness in verse 24: "To testify the Gospel of the grace of God." The Apostle now sets out for Jerusalem and eventually we find him in peril of his life. Now begins a fresh experience. **He is about to enter experimentally** into the particular phase of truth delivered to him comprised in the words "**With Christ.**" Like his Lord, he is taken before rulers and priests, false witnesses are summoned, his enemies cry out "Away with him!" He embarks for Rome—a prisoner. The terrible shipwreck teaches him yet more of the "fellowship of His sufferings." The hiding of sun and stars makes us think of the darkness of Calvary; the condition of salvation to all on the ship being also typical—**all with Paul,** and **altogether** as one company: the breaking up of the hinder part of the ship speaks of the bruising of the heel of Christ: the viper, powerless and conquered, like the vanquished serpent, the Devil: the healing which took place upon the island—all these speak volumes, and when Paul at length reaches Rome ***DEATH-and-RESURRECTION-fellowship** with Christ has been wonder ully typified, between him and Jerusalem lies that experience. Henceforth, till the Lord Jesus come, and the Kingdom be set up, Jerusalem passes from view and with it Israel and all its influence.

The contrast between the two inspired statements of Acts 28. 23 and 31 is most instructive. **To the Jews.**—"To whom he expounded and testified the Kingdom of God, persuading them concerning **Jesus**, both out of the Law of Moses and the prophets." **To the Gentiles and all who came to him.**—"Preaching the Kingdom of God† and TEACHING THOSE THINGS WHICH CONCERN THE LORD JESUS CHRIST." The contrast is sharp and clear. To the Jews it is "Jesus": to the Gentiles it is "The Lord Jesus Christ"—the title of the Epistles to the Churches. To the Jews it is Messianic witness—"out of the law and prophets"—to the Gentiles it is not so stated. Other passages show that the Apostle was taught the Mystery directly by the Lord Himself. It was a Revelation. Some deny the difference so patent here: but they quarrel, not with us, but with the Holy Ghost. Christ in Resurrection—not as **King,** but as **Lord** and **Head** of the one Body—is now the theme. We may feel quite sure that the Apostle would go over the blessed truths which he penned in Ephesians, Philippians, and Colossians to those who came to his own hired house. In Eph. 6. 19 he asked them to pray for him that he might have **boldness** to make known the **mystery** of the Gospel for which he was an "ambassador in bonds." The word "confidence" in Acts 28. 31 is the same as the word "boldly" in Eph. 6. 19, and shows how the prayer was answered. If the "two whole years" have any significance, they would suggest the period of Israel's setting aside, as in Hosea 6. 2, 3, "after" two days He will revive us, in the third day he will raise us up," etc., during which the Gentiles are the particular object of the dispensational favours o God.

* We purposely omit Acts xiii. in order to more fully deal with it ater.

* Note the use of συν (*sun-,with*) both alone, and in composition, in the "Captivity" Epistles.

† The Kingdom of God includes His sovereignty over all, Kingdom and Church, Heaven and earth, and all beside.

We must be careful not to make the *part* equal the whole, as some do who teach that the Kingdom of God and the Kingdom of Heaven are identical.

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The concluding verses of Acts 28. form the great dividing line between the Epistles of the Mystery and the Epistles that include the Remnant of Israel, with their Kingdom hopes and accompaniments. At the moment when Paul quoted Isa. 6. 10, the period of the churches' "Babyhood" finished, and the "Perfect Man" standard was proclaimed. These subjects we hope to deal with separately, and we would ask our readers to reserve their judgment until they have the opportunity of taking our statements to the Word of Truth, and "seeing whether these things are so."

The Epistles written before the Roman Imprisonment are 1 and 2 Thess., 1 and 2 Cor., Gal. and Romans. After the imprisonment—Eph., Phil., Col., 1 and 2 Tim., Titus, and Hebrews. It is of the utmost importance to see the difference between these two sets of Epistles. In the earlier ones, Israel as a nation has its influence; Millennial prefigurings abound; and, humanly speaking, Israel's national repentance might bring the Kingdom and so bring the Saviour even in the very lifetime of those to whom the Apostle wrote. After Acts 28., this was not the case. There was no Israel. The Kingdom was entirely in abeyance; Jerusalem was destroyed. The Gentiles, as such, were **aliens** to the commonwealth of Israel, **strangers** to the covenants of promise—and hence if the Lord had any gospel for them *it must be a gospel of Sovereign Grace* indeed—this forms the basis of the first Epistle of the Mystery—Ephesians. The moment a believer understands dispensational truth, he will cease to "reply against God" as to Election and Predestination. The dispensations that have passed have never ended abruptly—but a certain overlapping has taken place. The Acts of the Apostles **is the History of this transition**—and the Epistles written before Acts 28. have much that is **transitional** in them, and a dispensational position peculiar to themselves.

We are fully aware that abler writers than ourselves have given expression to similar things, but having now laid the foundation, we hope to go forward in this wonderful field of research, and we go forward alone, so far as any human aid is concerned. Others have felt that which we feel. Others have expressed a belief as to the "possibility" of some of these things, and we now believe the time has come for a witness to the first lost truths to begin to be sounded.

We conclude this introductory article with this summary:—

(1) Israel has always had, and will yet have, the chief place in the dispensational dealings of God; and the prophetic parts of the Old Testament are entirely connected with their national existence.

(2) The great dividing line must be looked for, not at Matt. 1. or Acts 2., but where Israel as a nation ceases.

(3) That dividing line is clearly drawn at Acts 28.

(4) I, as a saved Gentile, have nothing to do with the Mosaic Law as such—to this most Christians will agree: neither may I step over the boundary line drawn by the Holy Ghost, in Acts 28., without causing hopeless confusion, and failure to appreciate the particular blessings and responsibilities that are mine in this dispensation:—to this at present very few agree.

We would earnestly ask our readers to "search the Scriptures and see whether these things are so," and to search out their own arguments for their peculiar ecclesiastical or dispensational beliefs, and find whether much of what they have received has not been brought over from the closing period of a past dispensation, "received by tradition from the fathers."

CHARLES H. WELCH.

Signs of the Times.

JEWISH SIGNS.

ISRAEL IN EXILE.

STIRRING IMPRESSIONS OF A WANDERING SCRIBE.

BY ISRAEL COHEN.

The fact published yesterday that the Jewish population of Russia is five millions and a half gives special interest to the following article:—

"Few would be so bold as to dispute the assertion that the most tragic and terrible event of recent years has been the wholesale massacre of Jews in Russia. But so fleeting is the memory of mankind that scarce any remembrance remains of those barbarous misdeeds. Their effects, however, remain.

"Such was the reflection forced upon me in a conversation that I held with Herr Reuben Brainin, the distinguished Hebrew writer. He has recently returned from a lecturing tour through the Pale of Settlement, in which he had exceptional opportunities of studying the social conditions of Jewish life and the changes that have been wrought by the pogroms.

"You would think that by now no trace would be left of the desolation that was caused," he said. "You would imagine that two years would be sufficient to heal the great wound and to blot out all memory of the terrible past. Oh, no! There is scarce a family among all the swarming communities through which I passed that has not suffered through the loss of a father or mother, a brother or sister."

"Can you tell me some of the more immediate effects of the pogroms?" I asked.

NERVOUS DISORDERS.

"One tragic result was the increase of nervous disorders. Surely it is not surprising that the ghastly scenes of the winter of 1905, when old and young, men and women, were all equally battered and butchered, should continue to haunt those who had witnessed them. Many were driven mad by the horrible sights around them; others used to be seized from time to time with the delusion that they saw pools of smoking blood, that they heard the groans of the dying, and under the influence of their fear they would shudder and shriek.

"And the economic condition, too, is just as miserable and heartrending. In many families you find that the father has emigrated to prepare a new home in a freer land, the mother tries to earn a little by working, and the children are left to take care of themselves. One night I roamed about in the poor Jewish quarter of a little town, entering the houses and listening to the woes of the inmates. Most of the front-doors were open, or rather on the latch; but I came to a house where the door was locked, and after knocking two ar three times I heard a child's voice ask in alarm: 'Who is there?' I answered: 'A friend,' and the door opened.

A PITIFUL SCENE.

"I entered a wretched little room whose dim lamp shone on a portrait of Dr. Herzl, the departed Zionist leader. There were two children, clinging close to one another—the elder a girl of not more than six, the other a boy of four. 'Where is your father?' I asked. 'In America,' was the answer. 'And your mother?' I asked. 'In the market,' answered the girl, 'selling lemons.' I offered a kopeck to the little boy, who looked questioningly at his sister, but she shook her head, so he refused the coin. I lifted the girl in my arms to caress her, and asked her for a kiss. But she shook her little head determinedly and her face grew quite serious. 'Why not?' I

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asked. 'Mamma has said I mustn't kiss strange men,' was the solemn reply. But after a few minutes we became friends."

"And the spiritual conditions?" I inquired.

"What can you expect? There is spiritual anarchy. Despair and depression are everywhere. Once there was hope that salvation was near, and prayers were offered daily to bring it more speedily. But now there seems to be no hope, and the people have lost their faith. The number of those who have forsaken Judaism and become baptised, especially in Southern Russia, is really appalling.

"Doctors, dentists, lawyers, all sorts of university men have abandoned the faith of their fathers not out of conviction, but simply out of despair."—(*Daily Express*, London, March 3rd, 1909).

SIGNS OF THE APOSTASY.

A remarkable book has just been issued by the Rev. Thomas Waugh, the well-known Wesleyan Methodist Evangelist.* It is entitled

THE CHRISTIAN CHURCH
AND
THE PRESENT OUTLOOK,

and is itself a sign of the times.

We hope to give some extracts from it in our next (and perhaps following) issues.

Its subjects will give a fair idea of its standpoint.

After a trenchant preface, setting forth the writer's claims to speak with authority on such a subject, the following are the titles of some of his chapters:—

The Dearth of Conversions.
The Estrangement of the Masses.
The Growth of Unbelief.
Worldly Church Members.
Worldly Church Methods.
Worldly Church Workers.
Mistaken Money Methods.
Wasted Energies.
Expedients.
The Root of the Matter.

There is a weighty "Postlude," which forms a solemn conclusion to the book, and sets its seal on the fact that there is no hope for the Church or the world until Christ's return.

CHURCH PAGEANTS AND NEW TESTAMENT TABLEAUX.

As the heart, soul, and life of true vital Christianity is dying out, recourse is had to the outward signs and symbols of it.

SOLO-SINGING

is fast killing the godly and reverent praise of the congregation, and has led to a flood of musical performances where there is no place for the old formula, "Let us sing to the praise and glory of God."

MISSIONARY EXHIBITIONS

have shown the way for Church Pageants, and from the one, to be held in Fulham Palace grounds in the summer, it is needless to say that there will be no reference to "the Noble Army of Martyrs," or the Tortures of the Inquisition and the Fires of the Stake; or to the Heroes of the Reformation.

Following this there will be later on in the Autumn:—

THE NEW TESTAMENT IN TABLEAUX.

REMARKABLE EXHIBITION AT THE ALBERT HALL.

The great building will be turned into an illustrated New Testament, for a series of tableaux will be produced giving realistic incidents in the life of Christ.

There will be at least thirty-seven tableaux, beginning with "The Annunciation" and ending with "The Ascension."

THE CRUCIFIXION.

The most dramatic tableau will be "The Crucifixion," a rough plaster conception of which was shown to an *Express* representative yesterday. The three crosses stand in the foreground. On the centre cross is stretched the figure of the dying Christ, His eyes turned on the repentant thief. The scoffing thief has just breathed his last, and the sneering expression is still stamped on the dead face.

At the back is a wide sweep of scenery showing the temple. This tableau will owe much of its impressiveness to the lighting effect. Calvary will be plunged in twilight and only the figure of Christ will be bathed in light. The dim outlines of the sorrowing Marys at the foot of the cross and two Roman soldiers with their officer will be seen, while thin ribbons of light will shine from the temple windows.

"The Ascension" will also be calculated to grip the attention. The Holy Sepulchre will be surrounded by sleeping Roman guards. By the tomb will stand the form of Christ, of such ethereal substance that the fine scenery in the background will show through the figure. The effect is managed by aid of a mirror throwing a reflection of the waxen figure of Christ on a silken screen.

The tableaux will be taken to the principal provincial towns after being exhibited at the Albert Hall.

The proceeds will be devoted to King Edward's Hospital Fund, charities of the Church of England, charities of the Roman Catholic Church, and the Countess of Aberdeen's fund for the prevention of tuberculosis in Ireland.

While these things are going on outside, we read of

BILLIARD TABLES

being introduced into Church Institutes, and note how

A PRIZE-FIGHTER,

in relating some of his doings to an interviewer, told how he had recently "fought three rounds for a church charity."

*It is published by Robert Culley, 25-35 City Road, London, E.C. Price 2/-.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

T. W. (Lancashire). (1) The Preaching of the Gospel of the Kingdom will be certainly after Phil. 3. 14, and probably before or synchronous with 1 Thes. 4. 17, and during the great tribulation (Matt. 24. 14).

(2) "Purifying their hearts by faith" (Acts 15. 9). Read these words of Peter in the light of the context, and you will not fail to see that they must refer to legal and ceremonial cleansing, and not to any change effected in the heart.

Peter argues that GOD, by pouring out His spirit on the uncircumcised *Gentiles* as He had done upon the circumcised *Jews*, had plainly demonstrated that He made no discrimination between them and the Jews, in the distribution of the *Pentecostal* privileges; and that *legal* purification, which seemed wanting to them on account of their non-circumcision, He had abundantly supplied in purifying their hearts *by faith*. After this proof, therefore, that GOD did not require from them the Mosaic observances, it was nothing less than tempting GOD, and setting aside His counsels, to impose the yoke upon them. The same ceremonial cleansing is spoken of in Acts 10. 15, 28, 43; 21. 26.

This is altogether a different subject from that of the "two natures in the believer."

Purifying by faith is in contrast with ceremonial (Jewish) purification.

(3) As to the words, "this generation," in Matt. 24. 34, the simplest explanation lies in the word "fulfilled" in the same verse, which is "*genētai*," and means *to begin to be, to arise.*

There is another word which means "fulfilled," or *filled full*, namely "*plēroō*," which you will find in Luke 21. 24, and the difference between *genētai* and "*plēroō*"

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will be seen at once by comparing "*genētai*" in verse 32 of the same chapter with "*plēroō*" in verse 24.

It is *genētai* in Matt. 24. 34; and the statement made by the Lord amounts to this: that that same generation which He was addressing should not pass away until all those things "*began to be*," namely, those mentioned in verses 5 and 34.

The *beginning* was made *then*, and "many" at that time arose as "false Christs" or Messiahs. But verse 6 states that "the end is not yet."

The destruction of the city and the dispersion of the people stopped all further dealings with the nation as such, and the other "sorrows" referred to in Matt. 24. remained over for their fulfilment till the time, as you say, between the coming "for" and the coming "with" the saints; so that the completion of the contents of Matt. 24. (from verse 7) remain yet to be fulfilled.

R. T. S. (London, N.). You ask how you are to reconcile the marginal reading of Judges 5. 14 with the text—the text being "They that handle the pen of the writer," and your margin being "They that handle the staff of the ruler (or officer)."

We do not know what edition of the Bible you could have been using; for the marginal rendering of the A.V. is, "Draw with the pen, etc." The R.V. text reads, "Handle the marshal's staff," while in the margin it has, "or the staff of the scribe."

The following information will make it all clear.

1. The word rendered "handle" means to *draw*. Hence the A.V. margin.

But this drawing, though done with the pen, is a peculiar drawing, viz., a drawing-up, enrolling or mustering. It is the drawing mentioned in ch. 4. 16.

2. The word rendered "pen" is never so rendered anywhere else. It means *a rod*, especially a shepherd's rod, used in *counting* and *numbering* sheep. See Lev. 27. 32; Ezek. 20. 37, etc.

3. The word rendered "writer" is used of the Old Testament scribe. But though the Latin word "scribe" means a *writer*, the Old Testament word for a scribe means much more than this. He was above all things *a counter*, and he could tell how many verses there are in a book, and which is the middle verse; and how many there are of the letter A, and how many of B, etc.

So that the sentence has no more to do with "the marshal's staff" than it has with "the conductor's baton." But it has to do with those out of Zebulon (4. 16) who used the writer's pen in enrolling and drawing together the hosts who defeated Sisera.

A comparison with 2 Kings 25. 19 and 2 Chron. 26. 11, 12, will make the whole matter clear.

S. G. (London). You speak of Elisha's act in "cursing little children in the name of the Lord," and ask, "Does God approve of cursing *little children* though they do wrong?"

You underline "little children," as though it increased the guilt of Elisha's act, not knowing that the word means *young men*, and not remembering that Bethel was one of the seats of the calf-worship. Your question assumes that the record states or implies that *God did approve* it. But it does not say so. There is not a word to justify such an assumption in the narrative, and, according to our Canon, No. XI. ("How to enjoy the Bible"), we show that in the Word of God we have an inspired *record* of what men and women said and did, but it does not follow that *all* they said and did was inspired.

Indeed, when God was incarnate in Christ, He did NOT APPROVE of a proposal for Him to execute a very similar judgment (Luke 9. 54, 55), so that your assumption should be quite the other way round.

There is another assumption you make in your other question about the Sceptre not departing from Judah till Shiloh came. You say "the Davidic line was abolished about 360 B.C. The Law was administered by Priests, usually of Aaron line or Asmonean, certainly *not* of Judah."

But we read nothing about the "Davidic line" or "Administration of the Law" in Gen. 49. 10. (You leave us to find the references). Perhaps you did not read them yourself.

What we read of in Gen. 49. is *inter-tribal superiority*. And this Judah had until the dispersion of the tribe in A.D. 70. Israel had been dispersed centuries before, but Judah never, till then. Judah had been captive in Babylon, and had returned, and was in the Land with *tribal superiority*, though numbers from all the other tribes were mingled with it. Levi never left Judah, and the Priests were the rightful administrators of the Law, in the absence of a king.

Judah retained a measure of legislative and judicial authority, even nnder the Romans, as may be seen from the Gospels and Acts. It is this very authority that makes the nation guilty of the death of Christ!

So that Gen. 49. 10 was a Divinely inspired prophecy; and was literally fulfilled.

W. G. R. (London, N.). "Do this" does not mean "offer this" (as a sacrifice), as traitorous Ritualists and Romanists teach. You will find this question fully dealt with in *Things to Come*, June, 1898, p. 141.

H. S. (Gloucester). Your question *re* Acts 7. 15, 16 is fully answered in "How to Enjoy the Bible," page 348.

ILFORD (ESSEX).

Readers in the above neighbourhood who desire to meet together for the study of God's Word, are requested to communicate with

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THINGS TO COME.

No. 179. MAY, 1909. Vol. XV. No. 5.

Editorials.

HEBREWS XI.

VII.—JACOB: FAITH OVERCOMING "THE WILL OF MAN."

"*By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshipped* [bowing himself Gen. xlvii. 31] *upon the top of his staff*" (Heb. xi. 21).

JACOB, as we have seen in our last paper, is set in correspondence with Isaac, in a similar act of blessing: but as overcoming, not "the will of the flesh," but

"THE WILL OF MAN."

The point seized on by the Holy Ghost is that, in Jacob's case, Joseph's desire was that the elder son, Manasseh, should receive the blessing. But God's choice had been already made; and, though Joseph may not have heard of it, or known it, Jacob had heard it and believed it.

It is remarkable that, out of all the many acts of Jacob's life, the Holy Spirit should (in Heb. xi.) pass by the evidently inspired blessing and prediction respecting the future of Jacob's own sons, and single out, as the example of faith, his blessing of the two sons of Joseph.

Expositors have been so taken up with the closing words of this verse that they have overlooked the special point which marked the faith of Jacob.

Two things stand out in the sacred text in spite of all the differences and disagreements of commentators.

There are two acts of Jacob which are singled out. Two verbs define them—

JACOB "BLESSED."

JACOB "WORSHIPPED."

The former is recorded in Gen. xlviii., and the latter in Gen. xlvii. 31.

The latter event (the blessing in Gen. xlviii.) is mentioned first in Hebrews xi., because it is this which stands in contrast and correspondence with the faith of Isaac.

The former historical event in Gen. xlvii. is mentioned last in Heb. xi. in order to show the Divine character and origin of this faith; and to emphasise the fact that, it was not influenced by "the will of the flesh," on the one hand; or by "the will of man," on the other. It rose far above all such considerations, and rested on the words of that God Whom Jacob believed, and Whom he worshipped.

By confusing these two events, which are quite distinct though connected in the context, commentators have been so eager to display their ingenuity, that they have quite overlooked the one object for which the words are written; and the one reason why Jacob is introduced here at all.

The point is that Jacob was not influenced by "the will of man" in the person of Joseph; not even though Joseph was the son of his love.

We need not repeat the history here. The great facts stand out in all their distinctness. Jacob was "about to die," and he wished to bless the two sons of Joseph. The emphasis lies in the word ἕκαστον (*hekaston*), *each*: *i.e.*, each son, separately. This is to show us that the blessing was not to be a collective one.

Joseph, however, had his own ideas and wishes on the subject; and *his desire* and intention was that Manasseh, the first-born, should receive the blessing.

In order to secure this, Joseph placed Manasseh to his left hand, and Ephraim to his right, so that Jacob's right hand should rest on Manasseh's head, and his left on Ephraim's.

All this care shows the strength of Joseph's will in the matter.

But Jacob, though his eyes were dim by reason of age (Gen. xlviii. 10), so that he could not see, was being Divinely guided. This is shown by his action in crossing his hands, so that his right hand rested on Ephraim's head, and his left hand on Manasseh's.

In the Hebrew, the Figure *Prosopopoeia* is used to call our attention to this. This is the Figure which, here, *personifies* the hands, and says "*he made his hands to understand.*"

This Figure is not literally translated, but it is beautifully rendered by the words: "*guiding his hands wittingly*" (*i.e.*, knowingly).

Immediately, "the will of man" asserted itself: Joseph cries out "Not so, my father: for this is the first-born; put thy right hand on his head" (*v.* 18).

And his father refused; and said, "I know it, my son; I know it." *

This emphasis is put on the words here in order to mark the exceeding great strength of Jacob's faith.

When his eyes were "dim with age," as those of his father had been,† it is not said that "he trembled very exceedingly," for it was not "the will of the flesh" with which he was struggling, but "the will of man," which his faith was overcoming.

Note the significance of the fact that he is called "Israel" here. It was no longer "Jacob" the supplanter and the contender. It was not Jacob the bargain-maker, occupied with his own will, but "Israel," because God was his ruler, ruling all after the Divine will.

* This is the Figure *Epizeuxis*, which emphasises what is said by repeating it. It is, in Hebrew, exactly as though Jacob said (in English), "I know it, my son, perfectly well."

† Compare Gen. xxvii. 1, with xlviii. 10.

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This is forced upon our attention, not only by the persistent use of his name "Israel" by the Holy Spirit, all through this chapter (indeed from ch. xlvi. 27), but by the contrast between the use of his name "Jacob" when others speak to him or of him.

When the Spirit speaks of his coming to dwell in Goshen, the portion which Jehovah in His grace had prepared, and which His blessing had prospered, it says: "And ISRAEL dwelt in the land of Egypt, *in the country of Goshen*" (ch. xlvii. 27.)

But when stating the historical and chronological fact as to how long he was there, and how old he was, as an ordinary man, it says (in the very next verse): "And JACOB lived in the land of Egypt seventeen years, &c." (*v.* 28).

And, again, in the next verse, when he is about to worship God, and to speak in His name, it says: "And the time drew nigh that ISRAEL must die, &c." (*v.* 29).

Once more, when someone (an Egyptian servant probably) told him of Joseph's visit, it says: "And one told JACOB, and said, thy son Joseph cometh unto thee, &c." (xlviii. 2).

But when, in the next verse, he refers to the time when he was indeed "Jacob," when he had left his father's house a fugitive with nothing but a staff in his hand, and a stone for his pillow; and when he remembers the grace which met him there, then we read: "And JACOB said unto Joseph, God Almighty appeared unto me (when I was only Jacob) at Luz, in the land of Canaan, and blessed me, &c." (xlviii. 3). There he is JACOB,* and God is *El Shaddai*, God the Mighty and All-Bountiful.

From this point to the end of the chapter, it is ISRAEL, because he has to do with God and the things of God. "Jacob" is the name connected with his fears and his frailties, when he managed his own affairs, and all he had to do was to work; but "Israel" is the name connected with the blessed fact that God became the Ruler in all his affairs, and all he had to do was to worship. (See further on this point, below.)

"By faith" Jacob blessed each of the sons of Joseph.

He had *heard* from God; he believed God. He was therefore not to be influenced by "the will of man," any more than Isaac was, by "the will of the flesh." "By faith" they overcame both the one and the other.

Yes, it was "by faith," and certainly not "by sight."

To "sight," what could be more unlikely than that these two young Egyptian princes, for such they were, should ever forsake Egypt, the land of their birth, and migrate into Canaan?

What more improbable than that they should "each" become a separate tribe?

What more unlooked for, than that, of these two, the younger should be exalted above the elder, both in importance, and number; and should become "a fulness of peoples" (xlviii. 19)?

Israel's faith in what God had said to Abraham, and to Isaac, is shown in the repetition of the original promise renewed to himself, in his formal adoption of Ephraim and Manasseh; separating these two from any other children that might be thereafter born to Joseph in Egypt (xlviii. 5, 6). His faith in believing what God must have subsequently revealed to him is shown in the fact that he transmits the promise specially to Joseph's posterity, through Ephraim; for it was the tribe of Ephraim that became representative of the kingdom of "Israel," as distinct from "Judah." How did Jacob know of this, except by believing what he must have *heard* from God? Who could have foreseen the separation of the two kingdoms, or have known anything of it, except by Divine revelation? For observe, it is as ISRAEL that he says "let MY NAME be named upon them . . . and let them grow* into a multitude in the midst of the earth" (*vv.* 15, 16).

The closing words of Israel's blessing (xlviii. 21, 22) show that he had *heard* more definitely as to the particular portion of the Land of Canaan which should become the inheritance of Ephraim, for he said: "Behold I die; but God shall be with you, and bring you again into the land of your fathers. Moreover, I have given to thee one portion above thy brethren which I took out of the hand of the Amorite with my sword and with my bow."†

What wondrous faith! How grand in its simplicity: "I have given."

Here is a pilgrim, dying in a strange land, who can say, by faith, of a distant land and of a future time, "I have given."

Truly. "*By faith Jacob blessed each of the sons of Joseph.*"

But there is a second special mark of Jacob's faith.

And he worshipped ["bowing down" xlvii. 31] *upon the top of his staff.*"

This worship of God is quite distinct from the blessing of Joseph's sons. As we have said above, this worship, though taking place before the blessing, is not mentioned till after it, in order to bring the two acts of blessing (in the cases of Isaac and Jacob) into close relation and correspondence.

There was no ground for the worship in the act of the blessing (in ch. xlviii.), but there is a very special reason for it in connection with his burial with his fathers in the land of Canaan (ch. xlvii. 27-31).

* This explains the meaning and usage of the title "the God of Jacob." It emphasises the fact that it is the God Who met Jacob at the time when he had nothing, and promised him everything, when he deserved wrath, and showed him grace. "The God of Israel" is the God who became his Ruler and his Guide. Note the use of this expression "the God of Jacob" in Psalm cxlvi. 5, "Happy is the man that hath the God of Jacob for his help." The New Testament title which expresses this is "the God of all grace," and happy indeed is he who has this God for his help (1 Pet. v. 10).

* The Hebrew idiom for "grow" is Let them increase *as fishes do increase* (compare Num. xxvi. 34, 37). This shows that they were not to increase by becoming Gentiles. Fishes do not increase by becoming birds or beasts, but by becoming many fishes. But this forcing of the literal words is one of the pillars of British-Ephraimism. For our part, we would rather be Anglo-Jews and belong to Judah, than belong to the Tribe whose terrible apostasy and departure from God, and gross idolatry led to their dispersion.

† This portion was Shechem. (See Gen. xxxiv. 25-29, and Josh. xvii. and xxiv. 32.)

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There can be no doubt whatever that the word rendered "bowed himself"* in Gen. xlvii. 31 means exactly what the Greek word means: "he worshipped"† in Heb. xi. 21.

We have the Holy Spirit's own interpretation of Gen. xlvii. 31 in Heb. xi. 21, where he says that Jacob worshipped "upon his staff."

The Hebrew word for "stuff," without the vowel-points, is MTTH. If the vowels be supplied thus, MaTTeH, the word means *a staff*. If the vowels be supplied thus, MiTTaH, it means *a bed*.

The Massorites, in later times, put the vowels as in the latter case. The Holy Spirit (in Heb. xi. 21) shows that they made a mistake, and that the vowels should have been put as in the former case.

Gen. xlvii. 31 would then have read, as in Heb. xi. 21, "he worshipped [bowing himself] upon his staff."

But why did he worship specially, then and there?

Because he had just secured the promise from Joseph that he would not bury him in Egypt; but would carry him up out of Egypt and bury him in the sepulchre of his fathers.

Thus did he exhibit his faith in God's promise. It is not enlarged on or specified as such in Heb. xi. 21, because it was the same as Joseph's faith, which is to be dealt with in the next verse (*v.* 22). Israel's faith is included in his worship.

But there is something more in this worship.

Israel's character comes out most markedly here, at the close of his life, as it did in earlier days.

When he was going to meet Esau, and was in fear of his life, not knowing what vengeance he might take, he used every precaution to mitigate Esau's wrath. He divided his possessions and his family into portions, so that as Esau met one after the other, and found each was a present for himself, his feelings might be changed towards him.

Having done all that, having laid his plans with the utmost care, and arranged everything in his own wisdom and strength, he was left alone.

He had been all his life ordering and arranging and planning all, by himself. But that night he had a different lesson to learn—the great lesson of his life. His "faith," here, shows that he had learnt it at last.

It has all been hidden from the English reader by the renderings of Gen. xxxii. 28 and Hos. xii. 3, 4.

(1) There is nothing about "prayer" or about "power with God" (a rendering which has become popular by giving us the idioms of "religious phraseology"), "power in prayer" and "prevailing prayer." It comes into the English version from the Latin Vulgate.

(2) The meaning of the name "ISRAEL" is given in the R.V. margin as meaning "*He who striveth with God*," or "*God striveth*." This latter meaning is the correct one, not the former: for names compounded with "El" have that as the nominative, when the other part of the name is a verb, as here.

Then the word rendered "power" is in R.V. "striven." This is better, but not good enough.

If we think for a moment of the origin and meaning of the name "Jacob," we shall find that it arose from the fact that "the children *struggled* together within her" (Gen. xxv. 22). The name *sar* is used of one who *orders* or *arranges* (hence the later usage of "prince"). A good word would be "boss," were its usage more refined.

The "officers" of Pharaoh are so called (Gen. xii. 15). Potiphar is called "captain." Pharaoh's butler had a "chief." The king's cattle had "rulers" (Gen. xlvii. 6). The Hebrews had "taskmasters." All these are the renderings of the same word *sar*.

This gives us an insight into the meaning of the word "prince," and tells us that Jacob was an *arranger*, a commander, struggler and *contender* from the first.

He ordered his own affairs, and, as a rule, generally succeeded in securing his own will and way.

He contended with Esau in the womb, though he failed (Gen. xxv. 22-26).

He contended with Esau for the birthright, and secured it (Gen. xxv. 29-34).

He contended with Esau for the blessing, and succeeded (Gen. xxvii.).

He contended with Laban for his daughters, and obtained them (Gen. xxix.).

He contended with Laban for his cattle, and secured them (Gen. xxx., xxxi.).

But that night all was to be reversed. God was going to be the controller. God was going to command and rule and order and arrange for him.

Jacob had arranged everything for meeting and appeasing his brother Esau. Now, God is going to take him in hand, and order all things for him.

To learn this lesson, and take this low place before God, Jacob must be humbled. He must be lamed as to his own strength, and made to limp. Jacob's new name was to be henceforth the constant reminder to him that he had learned, and was never to forget this lesson, that it was not he who was to order and arrange his affairs, but God; and *his new* name, ISRAEL, henceforth told him that "God commandeth."*

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* Heb. *yishtachū* (see Gen. xxii. 5. 1 Sam. i. 3. 2 Kings v. 18). In 1 Kings i. 47 we have the corresponding expression with regard to David, when confined to his bed: "He bowed himself (*i.e.*, he worshipped) upon the bed," where we have a different word for "bed" than that in Gen. xlvii. 31.

† Greek προσκύνησεν (*proskunēsen*). What sort of worship this means may be seen from John iv. 20-24, etc.

* It is God who is the doer of what is in this verb: *e.g.*, Hiel = *God liveth*. Daniel = *God judgeth*. Gabriel = *God is my strength*. Uriel = *God is my light*. Nathaniel = *God giveth*, &c., &c., in about forty places.

This enables us to translate Hos. xii. 4, in harmony with its context, which is all about "controversy" (*v.* 2), and his weeping and supplication (of *v.* 4). Verse 3 in A.V. is entirely out of harmony with the context, and introduces success where we should expect failure. The whole reads:

"Jehovah hath also a controversy with Judah,
And will punish Jacob (*ya ākob*), according to his ways;
According to his doings will He recompense him.
In the womb, his brother he-took-by-the-heel (*ākab*).
And in his manfulness (R.V. *manhood*), he contended (R.V. marg. *strove*) with God:
Yea, he contended (same word in Heb.) with the angel;

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Hence, as we said, "God striveth" (of the R.V.) is not a helpful rendering.

The rendering that brings out the point is: "Thy name shall be called no more Jacob, but Israel, for thou hast commanded with God and with men, and hast prevailed" (*i.e.*, as "Jacob"), implying that, as "Israel," God would henceforth command, and order all his affairs. To this end, in his own ordering of his goings, he would limp; but, in God's ordering he would be blessed indeed, far beyond anything he could arrange for himself.

This it was that gave him his "faith" in blessing each of the sons of Joseph. It was no longer contending for his will to be done, much less "the will of man" in the person of his son Joseph. God had ordered it. God had arranged it. God commanded it. That was sufficient; Jacob believed God, and Jacob's faith carried out the will of God. All that Jacob had to do now was to remember his name, "ISRAEL," and worship.

"Jacob worshipped [bowing himself] upon his staff."* It was a wondrous manifestation of faith, and of his confidence in God, that He would do all that He had said; and perform all that He had promised.

In the blessing of Joseph's sons, his faith rose superior to "the will of man."

May our faith rise to the same blessed height, so that when God has shown us His will, and made it plain to us, as only He can do, we may not be turned aside by any who may say to us "*Not so, my Brother*, not so:" but may we be able, in the full assurance of faith, to say "I know it, I know it." For we are not ignorant of the workings of the perverted "will of man." We know how the Lord's servants suffer from the imposition of the will of their brethren; often more so than from the open opposition of their enemies. We know how workers at home, and especially abroad, will bear witness to the sorrowful and, at times, almost heartbreaking fact, that their greatest hindrances and oppositions come from those who profess to be their brethren, and ought to be their fellow-helpers in Christ.

We may indeed say with Jacob: "*We know it*," "*We know it*." But let us not be cast down. Let us have "faith in God," and that alone will enable us to overcome "the will of man" in all its manifold manifestations.

And He (the angel) overcame him;
He (Jacob) wept, and made supplication unto him (the angel).
He (the angel of Jehovah) found him (Jacob) at Bethel,
And there He spake with us;
For Jehovah [is] the God of hosts;
Jehovah [is] His memorial." (Hos. xii. 2-5).

* It would be wrong to omit to mention the fact that the Latin Vulgate renders this "*adoravit fastigium virgæ ejus*," "he worshipped the top of his staff," thence deriving an argument for the worship of images. The stupidity of Rome is seen (1) in assuming that it was Joseph's staff, whereas it was Jacob's (*virgæ suæ*, not *ejus*), and (2) in assuming that there was an image upon it. And the sin of Protestants is very grievous, in combining to support the circulation of this, among many other corruptions in the Versions, made from the Romish Latin Vulgate.

THE DOXOLOGY OF ROMANS (16, 25-27).

WE have had two or three enquiries, asking for the grounds on which we consider this Doxology to be a postscript added by the Apostle after he had arrived at, and was residing in Rome.

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

The question is not opened or raised by ourselves; but our attention is distinctly called to it by the condition of the original manuscripts.

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

So the question is not one of our raising.

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

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

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

Let this be clearly understood.

The evidence is overwhelming as to that.

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

The facts are these:—

(1) The Doxology itself is variously placed in the different manuscripts.

(2) In over 190 it stands after Ch. 14. 23.

(3) In two or three manuscripts it is omitted altogether.

(4) In one there is a space left after verse 24; and in another a space is left after Ch. 14. 23.

(5) In some manuscripts it stands in both places.

(6) Even in the manuscripts where the Doxology stands as we have it in the A.V., the Benediction in verse 24 is omitted. This variation is exhibited in the R.V.

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

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

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

The proper and invariable ending of an Epistle is

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the Benediction ("The Grace of our Lord," &c., more or less full), and *not a Doxology*.

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

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

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

If the Doxology in the Epistle to the Romans be not the postscript (as we suggest), then it stands out as the only exception to this rule which is observed in every other Epistle; for we have (1) the Benediction (16. 20); then (2) a second Benediction (16. 24), which is a *bonâ fide* postscript necessary to complete, and completely ending the Epistle.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

For example, they treat the prophecy of Isaiah as the prophet himself was treated, by cutting it asunder.

Some say that the book was not written by Isaiah at all; and others say that, even if a part of it were, it is only the first 39 chapters; chapters 40 to 61 being written by another Isaiah, or someone else forging his name.

We may ask, what is the effect of this on the Structure of the Prophecy? Does it perfect it as the addition of the postscript perfects Romans? On the contrary, it utterly destroys what, before, was perfect.

Look at the Structure of Isaiah, as a whole. We have

A | 1-5. Exhortations, Reprehensory and Prophetic.
  B | 6. The VOICE from the Temple. Dispersion.
    C | 7-12. Historic Events and Prophecies. (Ahaz).
      D | 13-27. Burdens. Alt. with Jehovah's blessings.
      D | 28-35. Woes. Alt. with Jehovah's glories.
    C | 36-39. Historic Events and Proph. (Hezekiah).
  B | 40. 1-11. The VOICE from the wilderness. Gathering.
A | 40. 12—66. 24. Exhortations, Promissory and Prophetic.

It will be seen from the above that ch. 6. (B) corresponds exactly with ch. 40. 1-11 (*B*).

These two members correspond by having a "VOICE" as the subject common to both.

* Not the R.V., for that omits the Benediction in v. 24.

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In ch. 6., the voice speaks from within the temple concerning the Dispersion.

In the latter (ch. 40. 1-11) the voice is heard outside the land, in the wilderness, concerning the comfort and the gathering of the scattered nation.

This beautiful, yea, divine, arrangement, is shattered by the vain imagination of the Higher Critics.

Is our suggestion as to the Doxology in Romans to be dragged down to the level of destructive criticism like that?

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

It is exactly the opposite: We have

A | 1. 1-6. The GOSPEL, always revealed, never hidden.
B | 1 7-15. Epistolary.
C | a | 1. 8—8. 39. Doctrinal.
C | b | 9. 1—11. 36. Dispensational.
C | *a* | 12. 1.—15. 7. Practical.
C | *b* | 15. 8-12. Dispensational.
B | 15. 13.—16 24. Epistolary.
A | 16. 25-27. The MYSTERY. Never revealed, always hidden.

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

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

A friend has suggested that Rom. 9, 10, and 11, may also be considered as forming a later appendix. But there is nothing whatever in the manuscripts either to suggest or to sanction such an idea.

The interpretation cannot be correct if it seems to require such a suggestion.

But the suggestion itself will be useful, for it becomes our guide, and throws further light on that portion of the Epistle.

It will show that, so far from those 9th, 10th and 11th chapters being interpreted of the condition of Israel during this present Dispensation, the true interpretation will not take them away from the scope of the Pentecostal Dispensation to which they peculiarly belong.

The common interpretation assumes that the "casting away" of Israel (Rom. 11. 15) had actually taken place before the Epistle was written, or at any rate before Acts 28. 25, 26, had taken place.

But is this so?

1. Was Israel actually "cast aside" when the Lord quoted Isai. 6, for the first time in Matt. 13. 14, 15? NO!

The Fig Tree of national existence was still standing, and was still to be digged about.

The parabolic miracle of its withering away did not immediately obtain its fulfilment.

The tree continued to stand till A.D. 70, as long as the capital city was still occupied by the people of Israel.

What *had* taken place at this first quotation of Isa. 6 was the first step in our Lord's rejection by Israel immediately before this (Matt. 12. 14): "Then the Pharisees went out and held a council against Him, how they might destroy Him." That first step was followed up throughout that chapter, which ends with the visit of His mother and brethren with their "desire." What that desire was is revealed in Mark 3. 21. His mother and his brethren "went out to lay hold on Him," for they said "He is beside Himself" (Mark 3. 31). Immediately following Matt. 12, comes ch. 13, with its secrets or mysteries concerning the coming abeyance of the Kingdom, and the first quotation of Isa. 6. But that, as we have just said, was not immediately followed by the actual "casting aside" of the Nation, or the cutting down of the Fig Tree.

2. What had taken place at the second quotation of Isa. 6, in John 12. 37-40?

Exactly what had happened in Matt. 12. It had been immediately preceded by a similar action on the part of the rulers.

A similar council was held, and a similar decision arrived at as in Matt. 12. 14. For in John 11. 53, we read "from that day forth they (the chief priests and Pharisees, *v.* 47) took counsel to put Him to death."

That second step was at once followed by the second quotation of Isa. 6. But not even then was the sentence executed. It was only solemnly strengthened by the Divine repetition. Israel was not yet cast aside, nor were the two trees yet cut down.

3. What had taken place before, and led up to, the third and final repetition of the sentence of Isa. 6, in Acts 28. 25, 26?

"The chief of the Jews" in the capital city of the Dispersion, after being assembled on a day appointed by themselves, and finally appealed to by God's chosen Ambassador, expounding and testifying concerning the Kingdom, and persuading them concerning Jesus from morning till evening, agreed not, and finally departed But not before they had been compelled to listen, for the last time, to the sentence of Isa. 6.

But, as on the former two occasions, not even then was the sentence finally executed. Not even then were the fig and the olive trees cut down.

For a few brief years they continued to stand until the sentence went forth (Luke 13. 7), "cut it down"; then was their city destroyed, the Temple burned, and the people scattered.

It follows therefore that we must interpret Rom. chs. 9-11 in harmony with these facts.

Those chapters were still strictly true of the then actual relative positions of Jews and Gentiles with regard to their respective blessings.

Believing Gentiles were still being individually blessed in connection with believing Jews, and formed the "remnant" of that day, and were grafted on to the Olive Tree, which was still standing. Individual Gentiles were still partaking of the "root and fatness of the Olive Tree." Dispensational privilege was still obtained only through and in connection with Israel.

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This interpretation of these chapters accords with the fact that the Epistle to the Romans belongs, dispensationally, to the period of the Acts, during which it was written; and harmonises with all that pertains to that period.

We must not read those chapters in the light of the present dispensation, when the Fig Tree is cut down, the Olive Tree is no longer standing; when Gentiles are *not* being grafted on to Israel, and blessed with Israel; when we do not partake of Israel's fatness; but when *Israelites themselves can get blessing only by union with Christ*, and by being grafted on to Him as the true Vine.

The Fig and the Olive, for a time, have gone, *but the Vine remains*, and all Israel's blessings must come now individually through union with a risen Christ.

When the time shall come for Israel's National blessing, the Fig Tree of National privilege shall begin again to "put forth leaves." Then shall we know that Israel's summer is nigh (Matt. 24. 32). And, when the time follows on for the Olive Tree to receive its grafts of the Natural branches, then the Gentiles shall again receive their blessings through, and in connection with, Israel according to the Scriptures.

From the time of the Destruction of Jerusalem (and few have grasped all that that event meant for the Jew, the Gentile, and the Church of God) all blessings are individual, and through Christ alone. Jews and Gentiles are now alike, "concluded under sin," and alike shut up to Christ for every blessing, either as to sin (Rom. 3. 22, 23) or grace (Rom. 10. 12). But when the Fig Tree shall blossom, and the Olive Tree shall bud then there will be all the "difference" in the world; then shall the natural branches be grafted in, and the Gentiles shall be "grafted in among them," and "partake of the root and fatness of the Olive Tree."

All this shows us that the interpretation of Rom. 11 belongs not to this present Dispensation, but finds its peculiar place in the Pentecostal Dispensation of the Acts. It finds its proper place there; and would be out of place in any other Epistle.

Moreover, it finds its true place in the body and heart of the Epistle, and forms no appendix to it. It is necessary for the true understanding of the first eight chapters, and prepares the way for the revelation of the mystery in the Epistle to the Ephesians.

It adds another proof as to why the Doxology would have been out of place had it formed part of the original Epistle as sent by the Apostle; and finds its true place if added by him while living in Rome among those to whom he had sent it. The Epistle itself was already there before him; and when the time came to put into writing among the Apostle's parchments* (2 Tim. 4. 13) the revelation of the Mystery, the Doxology could be then added as the inspired conclusion, and almost in the very words of Ephesians.

Setting out in this Editorial merely to "give a reason" for our conclusion as to the Doxology of the Epistle to the Romans, we have been led on to see and receive new light on chapters 9 to 11, which we pass on, in all meekness, to our readers, for their judgment, and, we trust, approval.

What a flood of light it throws on all the "Pentecostal" movements, and on all the British Israel propaganda, which are thus seen to have neither place nor standing!

* Which show that All Scripture is *written* and not "received by tradition."

Contributed Articles.

"NOT MADE WITH HANDS."

By James Christopher Smith.

(No. II.)

The first occurrence, in the New Testament, of the words we are studying is found in Mark 14. 58 According to this record they were used by false witnesses, and they are a distorted version of Christ's great words about

"The Temple of His Body."

The Apostle John has given us what Christ really said (see John 2. 19); but, with the purpose of getting a charge against our Lord, these false witnesses made His words refer to Herod's temple.

The interest, here, lies in the fact of the use of the two words, "handwrought" and "not handwrought."

The words and the contrast implied in them seem to have been quite familiar at the time. And, as is frequently the case, the enemies of Christ spoke words which are literally true, though they were false as *they* meant them.

Herod's temple was "made with hands": and Christ was to raise up His own body "not made with hands." The falseness lay in putting these words into Christ's mouth, with the wicked purpose of making it appear that Christ uttered the revolutionary idea that they should pull down the magnificent edifice which was the centre of Jewish worship. Christ never said so.

What He did say was, "Destroy this temple and in three days I will raise it up": and John hastens to explain that "He spoke of the temple of His body."

On another occasion He affirmed that He was "greater than the temple." These utterances are profound and intensely suggestive: and they anticipate some of the great unfoldings of Truth in the Letters of the Apostle Paul. (See 1st and 2nd Corinthians and Ephesians).

We pass on from this, taking with us this remarkable *instance of the use* of words whose positive application we now seek to examine in the light of later and of dispensational events and revealings.

The next references claiming our attention, then, are in the transition book of

"The Acts of the Apostles,"

namely, in 7. 48 and in 17. 24. Both passages make the same affirmation. The one was spoken by

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Stephen, towards the close of his memorable defence and just before his martyrdom. The other was spoken by the Apostle Paul in his address to the Athenians.

The one was uttered at Jerusalem in the hearing of the Sanhedrim, the highest court of Judaism. The other was uttered at Athens in the hearing of the cultured, critical, but idolatrous Greeks.

The one audience represented ceremonial *Legalism:* the other represented cultured *Philosophy*.

Paul, no doubt, heard Stephen using the words; and his repetition of them, at Athens, years after, shows how they had laid hold of his mind.

It is remarkable how the accusers of Stephen preferred the same charge against him (see Acts 6. 11-14) that the false witnesses had preferred against Christ. "We have heard him say that Jesus the Nazarene will *destroy this place*." Stephen had not said so: they, too, were false witnesses.

But what Stephen *did say* is of the uttermost importance. He had run over the history of Israel and had come to the Kingdom-name of David and his desire to "build a house to the God of Jacob." David was not allowed to see his purpose fulfilled, but

"Solomon built Him a house."

That is the *point of history* where Stephen's speech takes its end.

He then makes *solemn application* of all he had uttered (*vv.* 48-53). He had reached the right point to do so. The Jews gloried in their magnificent Temples—first, second and third—just as they gloried in other outward and ceremonial privileges. (Compare Mark 13. 1.)

But Stephen recalls the incisive words of Isaiah (see chap. 66. 1, 2): and, gathering up the significance of them, he flashes forth the crisp, crystal affirmation,

"Howbeit the Most High dwelleth not in houses made with hands."

In the Greek text there is no word for "*houses*." It is literally, "in handwroughts," meaning "places handwrought," or hand-made. The statement is absolute, exclusive and universal. It is the opposite of Paul's famous expression, five times used, in Ephesians, "in the heavenly places," literally, "in the heavenlies."

And we shall see, before we are done, that the expression, "places made with hands," denotes much more than merely what man's hands can actually make. It means that; but it means more.

Now, here, let us note Paul's use of the words at Athens.

As Stephen reached his climax from the history of Israel and at the point of Solomon's Temple, so the Apostle reached his utterance of the words from the *over-religious* condition of the Athenians manifested in the erection of an altar

"To An Unknown God."

And so the Apostle addresses himself to this condition of things and says,

"What, therefore, ye worship, in ignorance, this set I forth unto you: The God who made the world and all things therein, He, being Lord of heaven and earth, *dwelleth not in temples made with hands*. Neither is He *served by human hands*, as if He needed anything, seeing He, Himself, giveth to all life and breath and all things."

Thus, heathen temples are ruled out by Paul, and Jewish temples are ruled out by Stephen, AS HABITATIONS OF GOD.

The throne of God is heaven: and the footstool of God is the earth: and so the Prophet exclaims, "What manner of *house* will ye build unto me? and what *place* shall be my rest?"

Stephen at Jerusalem, and Paul at Athens, take hold of this teaching and apply it fearlessly to the religious centres and systems of their time.

The teaching goes deep and reaches far.

Jewish worship, as an outward system, centred in the great house called the Temple. And Heathen worship, as an outward ceremonial system, centred in the great Shrines and Temples erected for the performance of its mysteries.

Greece and Rome had many temples, just as to-day India and China and Japan and Tibet are countries full of heathen temples—full of human and Satanic religions.

The leading shrines were generally associated with great cities. Witness Jerusalem, Samaria, Athens, Rome, Ephesus, and Benares.

All outward ceremonial religions seem to agree in requiring three things for their manifestation: a *building*, or place; a *priest*, to mediate between the people and the Deity; and certain *ordinances*, ceremonies, or performances.

Destroy the buildings; scatter the priests; and the ceremonies cease, and the whole system of worship is practically ended.

Spirit-taught men, like Isaiah and Stephen and Paul, saw the danger of edifices, *hand-made*; and of ceremonies, *hand-performed*.

But religious human nature has been the prey of the priest all along; and Christendom has fallen into the snare.

It is not too much to say that, in the matters of buildings and ceremonies, Christendom is simply a mixture of Judaism and Paganism. Take away the buildings, and the priests, and the ceremonies, and the vast masses of so-called Christian worshippers would have no religion left.

But does Christianity or Christian worship depend on, or consist in, any one or all of these things? Certainly not.

The Most High, the Lord of Heaven and Earth dwelleth not in temples "made with hands"; or in earthly edifices of any kind.

What care is bestowed, what labour is expended, what wealth is lavished on great buildings which the Lord God has no respect to and does not dwell in.

Alas! how Satan has triumphed.

God's Word, the only true guide, is disregarded or

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superseded; and man's will, and man's ways, and man's words prevail.

Isaiah anticipated, and Stephen and Paul, in their incisive testimony, echoed the Truth uttered by one greater than them all—truth of deepest and highest inport, and as yet little understood and little heeded, and much less obeyed, namely, this:

"The hour cometh, *and now is*, when the true worshippers shall worship the Father in spirit and in truth: for such the Father *seeketh to be His worshippers*. God is Spirit: and they that worship Him *must worship Him in Spirit and in truth*."

No building here.
No priest here.
No altar here.
No ceremony here.

"He that hath ears to hear, let him hear!"

(*To be continued.*)

Dispensational Expositions.

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

No. 2.

THE ABRAHAMIC COVENANT,

AS SET FORTH IN THE

EPISTLE TO THE ROMANS;

THE DISPENSATIONAL POSITION BEFORE ACTS 28.

IN the issue of *Things to Come* for March we sought to clear the way for more definite dispensational study, and endeavoured to show that the setting aside of Israel AS A NATION completely altered the dispensational dealings of the Lord, and that a totally new order of things has been brought in during the abeyance of the kingdom.

Before we can take up the Epistles of this New order, namely, those written to the Church after Acts 28, we have much to *learn* and to *unlearn* with regard to the earlier Epistles, and so we will turn to these Epistles, written before Acts 28, to learn their *dispensational* position and *transitional* character. The proposition we seek to prove is this, that, *prior to the revelation of the Mystery hid in God*, the blessing upon Gentiles, as well as Jews, was ABRAHAMIC and MILLENNIAL in its character.

We now turn to the Epistle to the Romans. This Epistle, the last to be written before the setting aside of the Jew, contains bed-rock doctrine, as true to-day as when first penned. But, while the *doctrinal* part remains untouched, the *dispensational* portion of it has become a thing of the past, so far as its *interpretation* is concerned; not, of course, its *application*.

It is a striking and an important fact to notice how often the Jew is addressed in this Epistle, and in the other Epistles forming the earlier group. We give a list of the number of occurrences of the words "Jew," "Israel," "Israelite," and "Abraham," that our readers may see the great contrast between the Epistles written before and after Acts 28.

ACTS 28.

BEFORE.		AFTER.	
"Jew"	25 times.	"Jew"	once (neither Greek nor Jew, Col. 3. 11).
"Israel"	14 ,,	"Israel"	twice (Eph. 2. 12; Phil. 3. 5).
"Israelite"	3 ,,	"Israelite"	—
"Abraham"	19 ,,	"Abraham"	—
	61 occurrences.		3 occurrences.

Surely this comparison tells us that an important change must have taken place; so great that it will surely help us if we endeavour to understand this change of dispensation.

"TO THE JEW FIRST" (Rom. 1. 16; 2. 10).

The use of this term in 2. 10, shows that it is not merely stating the *historical* order of preaching, but is teaching us that at the time of Romans, the Jew had a place of precedence assigned to him—whether for blessing, 1. 16, or judgment, 2. 10. In other words, it indicates the character of the dispensation then obtaining.

In the Millennial kingdom, when God once more takes up this wonderful people, "The Jew First," will be once again, in a far fuller sense, the Divine order. They shall be "Head and not the tail." The Gentiles shall call them "Ministers of our God"; while the same Gentiles shall stand and feed the flocks of Israel and be their ploughmen. The sons of the strangers shall build up their walls, Gentile kings shall minister unto them; and the nation and kingdom that refuses to serve them shall perish (Isa. 60. and 61).

Of a truth the JEW FIRST is written large here. So long as Israel was a People, and Jerusalem their city, so long they retained their dispensational position; and saved Gentiles came up to Jerusalem to worship (like the Ethiopian Eunuch), and were linked to the believing Remnant as the *channel* of their blessing; just as it will be in the days of the coming kingdom.

Romans 3. 1 anticipates an objection arising out of the very fact of this Jewish dispensational pre-eminence:

"If what you say is true, Where is the hitherto recognised pre-eminence and profit of the Jew and of circumcision?"

The answer is "Much every way."

But in verse 9, to the question "What then—are we better than they (so far as the question of sin is concerned)? the answer is, "No, in no wise."

The *dispensational* position of the Jew did not alter him *personally*. This must be considered when we come to chapter 11. 22, in connection with the subject of our "standing in Christ," and the threat of being "cut off."

"Is He the God of the Jews only?" (Rom. 3. 29). This question of itself shows the current of thought in

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the Church at Rome, and the predominance of the Jewish element there.

Coming to chapters 9, 10, 11, we get dispensational teaching definitely taken up. In the earlier chapters it has been referred to only in an incidental manner. The objection of the Jew in 3. 3, recurs in 9. 6. The Jews, held their traditional teaching that the "children of Abraham" were safe, simply on the ground that they were descendants of the Patriarch.

This ground of hope had already been exposed as false in such passages as Luke 3. 8, and John 8. 33-44; while Luke 19. 9 shows that the term "Son of Abraham" was intended to include not only Jews, but believing Gentiles.

They had to learn that God's promises were connected with the seed; to learn that "in Isaac" the true seed were to be called, and that "they are not all Israel who are of Israel," etc.

We may notice, in passing Rom. 9. 24, "Not of the Jews only, but also of the Gentiles," where the lingering exclusiveness is rebuked, and the non-Jewish believers are called "Gentiles," a truth to be remembered when we examine chapter 11.

Chapter 10. 21 shows the attitude of the Lord during the period of the "Acts" which culminated later in their rejection, and the destruction of their city.

We now arrive at chapter 11. This chapter has been sadly misunderstood.

Expositors who have been clear about the subject of the "Mystery" have felt a difficulty with regard to this chapter. *It certainly is not the teaching of the One Body:* that is quite clear. The difficulty lies in assuming that the *Dispensation* of the One Body obtained *before Acts* 28. To avoid *apparent* contradiction, the passage has been interpreted of the Gentiles AS SUCH: whereas it states the same truth as in Gal. 3, namely, that believing Gentiles up to Acts 28, were blessed with faithful *Abraham—the Father of many nations.* It is wrong to read verse 5 as meaning "now," *i.e.*, 1909. The Remnant of Israel, saved from apostasy by electing grace, formed the Olive Tree, into which the believing Gentiles were grafted. This Remnant is called the "First Fruits" (verse 16), a pledge of the harvest of "All Israel" of verse 26. The Gentiles addressed are said to have received "*Salvation*" (verse 11), to "stand by faith" (verse 20), and to partake with the saved Remnant "of the root and fatness of the Olive Tree" (verse 17) The "reconciling of the world" (verse 15) must be read with 2 Cor. 5. 19.

We feel sure that no Bible Student who understands "Grace," will say that the Pagan world, the *Gentiles as such*, did then, or do now, enter into any of the blessings set forth in Rom. 11. The Roman world neither stood by faith, nor was it reconciled, or saved. The Apostle calls the Gentile addressees "brethren" (verse 25). If we once perceive that *Abrahamic blessing* was the dispensational character during the "Acts" (as it will be when the Kingdom is set up on earth), no difficulty will remain, and the transitional period of Corinthians, Galatians and Romans will be better understood.

Inasmuch as the DISPENSATION of the "One Body" had not been committed to the Apostle for administration, and was unrevealed when Rom. 11. was written, have we not, in the past, failed to "rightly divide the Word of truth" with regard to this chapter? Some have a difficulty with verses 21, 22, because they feel that if this passage refers to "saved Gentiles," it contradicts such passages as Rom. 8. 1. To be clear as to this point, *Dispensational privileges* must be distinguished from *personal standing.* With regard to the former, the Jew had "much every way," but with regard to the latter, *i.e.*, personal standing and merit before God, the answer to "Are we better than they?" is "No, in no wise" (*see* Rom. 2).

Gentiles, who were then being blessed with Israel (as the Olive Tree), had no higher personal standing than they.

Dispensational standing and privilege were lower than the doctrinal standing in Christ by grace; but it would not alter that standing.

The *Doctrinal* portion of Romans is still truth for us to-day: the *Dispensational* portion has passed away with the "old things" of a past period.

The Epistle to the Galatians contains similar teaching, both Doctrinally and Dispensationally, to that of Romans.

Gal. 3., is a parallel with Rom. 11., Abraham being used as the illustration, instead of the Olive Tree.

The "Gospel" was proclaimed to Abraham: but the "Mystery" was not. We must beware of mixing these two different subjects.

Verse 9. "Blessed with faithful Abraham."

Verse 14. "That the blessing of Abraham might come on to the *Gentiles* (the same as in Rom. 11).

Verse 29. "If ye are Christ's, then are ye Abraham's seed and heirs according to the promise."

Verses 4, 26, 27. "Jerusalem which is above is free, which is the Mother of us all."

The New Jerusalem was a part of the Abrahamic blessing, certainly of Abraham's faith (*see* Heb. 11. 14 and 16). After Acts 28, this Heavenly City is exchanged for "Heavenly places in Christ," and for the "citizenship" in "Heaven" (*see* Eph. 1. 3; and Phil. 3. 20).

In our next issue we shall (D.V.) consider Thessalonians and Corinthians, with particular reference to "Spiritual Gifts," etc.

Meanwhile may writer and reader alike seek grace in understanding the Word of truth.

We will again conclude with a summary.

1. Acts 28, is the boundary line between the present dispensation and the past (*see* No. 1).

2. Those Epistles written before Acts 28, while containing much *doctrinal* teaching (which remains truth for to-day), also contains much that is transitional and much that belongs to another dispensation which has passed away.

3. The Dispensation was Abrahamic, and not that of the "One Body," as has been hitherto generally supposed.

CHARLES H. WELCH.

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Signs of the Times.

JEWISH SIGNS.

TOWARD ZION.

The failure of the recent Expedition to CYRENAICA marks another step in the attempt to solve the pressing Jewish Problem.

It has failed, as the British East Africa Enquiry failed, and as the attempt to obtain *El Arisch* failed.

The latter is the country between Egypt and Palestine; and Cyrenaica is a district in Tripoli (N. Africa), about 6,000 square miles, with another 5,000 miles adjacent. After official examination by the Jewish Territorial Organisation, it has been declared unsuitable.

A NEW INVITATION FROM TURKEY

has brought up the subject of

MESOPOTAMIA.

On the occasion of the presentation of the new Jewish Rabbi (Nahoum), on March 22, to the Sublime Porte, a most gracious reception was accorded by the Grand Vizier, Hilmy Pasha, who greatly eulogised the Jewish people.

Much stronger eulogy was expressed by the President of the Chamber of Deputies (Ahmid Riza Bey). He said:—

"We consider the Jews are real brothers. This being the case we must work hand in hand to raise the condition of our country. Your nation is the first in everything: science, industry, commerce finance, etc. We have need of your help. Submit proposals to me; they will have my best consideration. I am well aware that you have relations with eminent Jews in the West; write to them what our sentiments are. Write to the *Alliance Israélite Universelle* and intervene also with Baron Rothschild in Paris, who is so deeply interested in colonisation work. Inform the great Jewish associations that we are all disposed to receive with open arms in every part of the Empire, Jews from Russia and Roumania; let them come with their capital in order to devote themselves to agriculture and industry. We have fertile lands extremely rich, such as Mesopotamia, where there are only five inhabitants to the kilomètre. In a word, we have need of the co-operation of your co-religionists, and we rely on you to bring about what we require. I hope you will very often come to see me, in order that we may talk about the Jews, that noble nation which I admire so greatly."

These words (adds the correspondent of *The Jewish Chronicle* in Constantinople), coming as they did from the mouth of one who is the Chief of the Committee of Union and Progress, and at the same time President of the Chamber of Deputies, are of great importance, and there can be no doubt that they will create a sensation among our co-religionists in Turkey in particular, and throughout the East in general. The question of immigration into Turkey should be thoroughly discussed and studied by the important Jewish societies in Western Europe.

On this *The Jewish Chronicle* (April 2) remarks:—

"Here, then, is an important and far-reaching opportunity opened up to Jews of all sections. Mesopotamia, it will be remembered, has one advantage which Cyrenaica did not possess. It lies within the sphere to which Zionists have resolved to confine their work. A colony in Mesopotamia, it is true, is not the same thing as a state in Palestine. But it at least answers to one portion of the Zionist work—the relief of the *Judenschmerz*—in a geographical direction strictly in accordance with the resolutions of Congress. We suggest that instead of wasting time and money in barren enquiries and stillborn schemes, Jewish energy should be devoted in colonisation work to some scheme in which Zionism, Itoism, the Ica, the Hilfsverein, and similar organisations can join in common, and the invitation we record this week from Turkey certainly points to a means whereby all these organisations can join hands. We know, of course, that these various movements and societies cannot go all the way together, but for a considerable part of the journey their route ought to lie along the same road; and it is not because their ultimate destination may not be the same that they should not proceed together and work together over that portion of the road which they are traversing in common. On the other hand, the journey must not be undertaken so as to fetter or limit the furthest goal towards which the one who desires to travel the greatest distance is striving, nor can it be expected that any will join in work which may be found in itself inimical to the interests it desires to foster. The present, however, appears a most favourable time for calling a conference of all those organisations which are working disconnectedly, with a view to seeing if it be possible to obtain mutual co-operation in certain directions on mutually acceptable lines."

RELIGIOUS SIGNS.

FREE CHURCH THEOLOGY.

(BY A READER IN CHINA.)

I have come across a book issued last year under the auspices of the National Council of Evangelical Free Churches, entitled "The Doctrine of the Last Things," by the Rev. J. G. Greenhough, M.A. The book does not contain any very certain doctrine of the Last Things; indeed, the holding of definite convictions on the subject is rather deprecated as a going beyond what is revealed. But, what I am more especially concerned to call attention to is the author's attitude to Inspiration.

What does he say of the Psalms? He regards the opening Psalm as crude.

What of the Prophets? "They believed that it (the kingdom of God) would be primarily and essentially the kingdom of the Jewish people. . . . It was this conception, with various modifications, that occupied the field into which Christ cast His teachings, and it is needless to say that every word which He spoke about the kingdom was out of harmony with this limited, carnal, racial, and localized view" (p. 62). "The prophets who had drawn predictive pictures of Him had only seen Him from afar, through a glass darkly, and not one of these pictures was exactly fulfilled in the reality" (p. 88).

What of the Hebrew People? "In theology and ethics the Hebrews were far in advance of all other ancient peoples, . . . but their eschatology, in so far as it concerned the individual and not the nation, was far behind that of the Egyptians and the other enlightened nations of the Eastern world" (p. 29).

What of the Apostles? "The Apostles, in dealing with the subject (the Last Things), followed the example set them by their Master, though they occasionally ventured further than He allowed Himself to go" (p. 53). "Numerous texts can be found in the Apostolic teachings which may be understood as marking a stage in the spiritual development of the writers, and are not confirmed by their later and riper utterances" (p. 115).

What of St. Paul in particular? "St. Paul, in the earlier part of his ministry, was still largely influenced by Jewish ideas. . . But, in the later Epistles, he had now shaken off the distinctively Jewish ideas which had followed him into the Christian life" (p. 116). "Sometimes we can even trace an advance of thought, notably in the Epistles of St. Paul, as if the views of the writer had been modified and enlarged by riper spiritual knowledge and experience" (p. 110). "He somewhat modified his views as the years went by" (p. 81).

What of the New Testament Writers as a whole? "The doctrine [of the Second Advent] has suffered from the fact that the New Testament writers had, in

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some respects, conceptions of it which time has proved unwarranted" (p. 81).

What of the Revelation? "It has always had a doubtful place in the canon" (Rev. xxi., xxii.) It is difficult to take all this literally. It is difficult to believe that all these minute and elaborate details of final events were revealed to any man." "The pre-eminence which it seems to assign to the twelve tribes and the city of Jerusalem in the millennial reign is more in accord with rabbinical teaching than with the general sentiment of the New Testament" (pp. 92, 93).

No wonder that the author, to whom God-breathed words are but views of men, sometimes short-sighted and mistaken, suffers from that very dependence on single texts which he deprecates, and interprets, regardless of the contents, such words as "that the dead *are* raised" (Luke 20. 37), "we *have* a building from God" of a present-day resurrection, that is, resurrection at death! Verily, those who make out the Divine penmen to have been shortsighted and mistaken, while professing to exalt Christ, have fallen into a snare, and do, however high their position, sooner or later prove themselves ignorant even of the fundamentals.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

W. B. (Hounslow) and J. M. (Scotland). We have not expressed some of our remarks *re* Isaac's blessing of Jacob, quite clearly or happily. In correcting our Editorial for April for separate publication, we have put the matter thus:

"It is evident that up to verse 23 Isaac had not "discerned" Jacob; for it is so written; and the final result or fact is stated "so he blessed him." But before he actually did so, much was said and done in verses 24-26. We know not what went on in Isaac's mind. There must have been enough to make him say at length "Come near, now, and kiss me, my son" (*v.* 20). By that time he must surely have discerned the fact that it was Jacob, and must have welcomed the relief which the discovery brought to him. The "now," though it is not here (or in the original) an adverb of time, yet is an expletive in command, marking the *conclusion* to which his faith had come.

The trembling of Isaac in verse 33 need not have been caused, either by doubt or discovery. The difficulty into which he had got with a man of Esau's temperament would be quite sufficient to arouse his *fears*."

We think that the above, substituted for one or two paragraphs, will put the matter in a clearer form.

J. C. S. (London, N.W). Thank you for your quotation from that Socialist unbeliever who, at the City Temple (London), turned to and thanked its minister for "giving him a Christ which he *could* accept." The statement suggests the impromptu:—

Some Christs are made of wood,
And some are made of bread;
But now we have a Christ
Made out of man's own head.

A good question to ask with regard to such a "Christ" is: 'Do you carry him, or does He carry you?' 'Do you have to take care of him, or does He take care of you?'

H. W. F. (London). The Rapture of Phil. 3. 14 would leave that of 1. Thess. 4. 17 open for those who are left. Such need not be for ever debarred from *that* calling: but there are degrees of glory (1 Cor. 15) and "many mansions" (John 14).

Moreover, 1 Thess. 4. may be the exact verbal filling up of Phil. 3. 14, and thus equally true of those who will thus anticipate it.

We agree with you as to much that is said to-day about "back to the Cross." We must use great judgment in the use of that word. It may be given a higher place than resurrection, and this is often done. In one great aspect, the Cross is rather the symbol of man's hatred of God, than of God's love to man.

NOTES AND NOTICES.

WORTHING.

Readers of *Things to Come* in Worthing are invited to communicate with

Mr. MURTON MATSON,
Belhaven, Brighton Road,

as to the desirability of meeting together for the study of God's Word.

GLASGOW.

We regret the mistake we made in announcing the wrong day for the proposed meeting of readers in Glasgow last month (March 31st, when it ought to have been the 21st). However, the meeting was held, and 33 assembled to make each other's acquaintance, while several, unable to attend, wrote a letter of sympathy. The saints present all expressed their joy at meeting one another, and many undertook to contribute regularly to the Publication Fund. £1 9s. 6d. was remitted, after defraying all the expenses of the room, &c.

Mr. Thos. Gifford, 345 Parliamentary Road, Glasgow, is our correspondent, and he will be glad to have communications from any of our readers in Glasgow, or, indeed, in Scotland.

"THE SAVIOUR AND THE BIBLE."

The papers by the Rev. A. B. Hutchinson (C.M.S., Fukuoka, Japan) have been reprinted, and may be obtained at THE BOOK ROOM, 6 Grosvenor Mansions, 82 Victoria Street, London, S.W. Price 3d. each, or 18/- per 100 net.

ACKNOWLEDGMENTS.

(Editor's Publishing Fund.)

	£	s.	d.
M. M.	1	0	0
A. S.	0	10	0
C. S.	0	2	6
G. S.	0	2	6

"Things to Come" Publishing Fund.

A Few Joint Members (Minneapolis)	2	0	0
Sale of Portraits	1	14	6
United Readers (Glasgow) ...	1	9	6
F. W. W. (London)	1	1	0
Anon (Oxon)	0	10	0
W. P. (Cheshire)	0	10	0
R. E. D. (N. Wales)	0	3	6
C. S.	0	2	6
A. & L. C. (Richmond) (Quarterly)	0	2	0

Breton Evangelical Mission.

F. W. W. (London)	1	1	0

Barbican Mission to Jews.

J. McM. (Belfast)	0	5	0

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THINGS TO COME.

No. 180. JUNE, 1909 Vol. XV. No. 6.

Editorial.

HEBREWS XI.

(*Continued from page* 52.)

VIII.—JOSEPH: FAITH'S WAITING.

"*By faith, Joseph, at the close of his life, made* [prophetic] *mention of the Exodus of the Children of Israel* [from Egypt], *and gave commandment concerning his own bones*" (Heb. xi. 22).

THAT is all, after his long and eventful life. After all his sorrows and "afflictions" (Amos vi. 6), and self-denials and sufferings; after all his triumphs and glory in Egypt, this is the greatest and most wonderful thing that emerges "when he was dying."

What is the one thing that is thus singled out?

Not God's foreknowledge in sending the dreams in his youth; not His grace, manifested, foreshowing his destiny; not His wondrous power in overruling all the enmity of his brethren; not the marvellous "acts" of God in ruling and overruling the events of his life; not the mysterious ways, by which the "evil" designs of his brethren were made to accomplish and carry out the "good" things God had purposed; not all his exaltation and glory in Egypt which God had bestowed upon him; but one simple act, his dying act, in remembering and making mention of one thing which GOD HAD SAID.

This was the greatest thing in Joseph's eventful life. God had spoken; Joseph had heard the words he had uttered; Joseph believed what he had heard; faith came by hearing, and it was "by faith" that he remembered that word, and made mention of it.

The Holy Spirit, here, does not direct our attention to all those things which we delight to dwell upon; all the types foreshadowing the humiliation, rejection, sufferings, death, exaltation, and glory of the true Joseph; but to one simple act of faith; greater, more blessed, and more precious than all the acts of his eventful life.

It is the course and close of this life which is here indicated by the word used for his dying. It is not the word used of Jacob, in the preceding verse. There, it looks forward to a death which is about to take place, for the word is ἀποθνήσκων (*apothnēskōn*), *about to die and become a corpse.* Here, it is τελευτῶν (*teleutōn*), a word that looks backward to *a life about to end* and close up all the past dealings of God with him.

The word used of Jacob looks forward to, and has respect to the corruption which was to come in, through, and after his death.

The word used of Joseph looks backward, and has respect to the ending of his long life which had been full of mercies and crowned with blessings.

At such a moment his thoughts are filled, not with the many wonders which God had wrought, but with one thing God had said.

Joseph had been highly exalted in Egypt. It would have been truly according to nature if he had arranged for some grand memorial. It would have been according to the custom of the Egyptians if he had ordered a colossal pyramid to be prepared as his tomb, and a grand monument to be erected to his memory. But what he had heard from God, by "the hearing of faith," had upset all these things which were so "highly esteemed among men," and made them of no account in the reckoning of faith.

"The archers had sorely grieved him, and shot at him and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob" (Gen. xlix. 22-26). God had highly exalted him. He had delivered him from the pit, and brought him forth from prison, and made him ruler over all the land. But none of these things moved him from what he had heard and believed. All the wonderful works which God had *done* were not to be compared to the one thing which He had *said*.

So Joseph rests on his memories; and his thoughts dwell on what God had spoken concerning things yet to come.

And what was it that Joseph had heard?

The answer takes us back to some words which God had spoken to Abraham some 200 years before.

In Gen. xv. 13, 14, Jehovah said unto Abram "Know of a surety that thy seed shall be a stranger in a land that is not theirs (and shall serve them; and they shall afflict them) 400 years. And also that nation whom they shall serve, will I judge; and afterward shall they come out with great substance."

These words were handed down, and were surely believed by Isaac and Jacob. They were passed on to Joseph; and, when he heard them, he believed what God had said.

So far as human sight was concerned, only some of those words had proved to be true; for his people were indeed "strangers in a strange land." But, up to the present, there had been no servitude and no affliction.

As far as sight could go, there was no sign of it. And, had Joseph walked by sight, he must surely have become an unbeliever. For, judging by "the things which are seen" (*v.* 3), the fulfilment of what he had "heard" seemed not only most unlikely, but impossible.

He himself was next to the throne; and his brethren dwelt in the land of peace and plenty.

True, he had been sold for a servant; and his feet they hurt with fetters. The great Archer himself had

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shot at him and wounded him. His brethren had been used to put him in the pit; the Ishmaelites had sold him into bondage; Potiphar's wife had been used to cast him into prison; the chief butler had been used to keep him there:

"Until the time that His word came,
The word of Jehovah tried him."

In spite of all the designs of the enemy,

"The king sent and loosed him;
The ruler of the people let him go free;
He made him lord of his house,
And ruler of all his substance,
To bind his princes at his pleasure,
And teach his senators wisdom."
(Ps. cv. 19-22).

To sight, and judging by the outward appearance, what sign was there of the possibility of any servitude and affliction?

There was none.

There was nothing but Jehovah's word,

"KNOW OF A SURETY."

Joseph knew of a surety because he "walked by faith," and believed God.

How else could he have known anything about "the departure of the children of Israel?"

More than two hundred years had passed away since God had spoken of it to Abraham, and more than one hundred years had yet to run.

Joseph knew "of a surety" that the Exodus would take place 400 years after the birth of Isaac ("thy seed," Gen. xv. 13, Acts vii. 6), and 430 years after "the promise" (Gal. iii. 17, Ex. xii. 40).

See how he emphasises the certainty of his faith, twice over, when his life was drawing to a close. He used the beautiful Figure of Speech called *Polyptōton*, by which the same verb is repeated in a different inflections, "in visiting He will visit you." This is beautifully rendered "God will SURELY* visit you." Joseph was in no doubt whatever about it.

His words are:

"I die: and God will SURELY visit you, and bring you out of this land unto the land which He sware to Abraham, to Isaac, and to Jacob.

"And Joseph took an oath of the children of Israel, saying, 'God will SURELY visit you, and ye shall carry up my bones from hence'" (Gen. l. 24, 25).

Note how the words "ye shall" entirely depend on "God will." Apart from the fact that God had promised, Joseph's assurance would have been merely the expression of a pious opinion. He could only have said, "I think." But he said "*I know.*"

In Joseph's heart were "things hoped for." The ground on which his hope was based was on what he had "heard." If he had heard from man that his people would have a mighty deliverance from Egypt, he could not have much ground for his hope. But what he had heard was what God had sworn to his fathers. He believed what he had thus "heard." He had, therefore, good "ground" for his hope: and thus "faith" was to him "the ground of things hoped for": for, "faith cometh by hearing, and hearing by the Word of God" (Rom. x. 17).

It was not a vague, general promise which he had heard from God, but a definite assurance based on Jehovah's oath.

On such safe ground as this he could surely take an oath of his brethren.

Note the repetition of the word "TO"; individualising the patriarchs, and specialising the promises made to each.

"To Abraham": "to THEE."
"To Isaac": "to THEE."
"To Jacob": "to THEE."

Thus giving each one the blessed certainty of an individual oath that he, in his own person, should POSSESS the Land which God had sworn to give him.

As not one of these three ever did possess it, or receive the promise in his own person, it is certain that they must be raised from the dead, in order to do so; otherwise, Jehovah's oath would be broken, and His promise would fall to the ground.

This is why the Lord Jesus quoted the words of Jehovah to Moses at the bush for the express purpose of proving the doctrine of resurrection.

When the Sadducees, "which say that there is no resurrection," asked Him, concerning the woman who had married seven husbands, "In the resurrection whose wife shall she be of the seven?" He replied "In the resurrection they neither marry, nor are given in marriage."

Having answered their question as to the particular point raised, the Lord goes on to establish the general fact, and He adds "But, as touching the resurrection of the dead, have ye not read that which was spoken UNTO YOU by God, saying,

I am the God of Abraham,
And the God of Isaac,
And the God of Jacob?

God is not the God of dead people, but of the living" (Matt. xxii. 23-32).

The obvious conclusion of the argument being that, in order to possess the land and realise the promise and oath of God, they must of necessity live again "to Him" in resurrection; inasmuch as God is not the God of the dead.

If they were alive at the time when the Lord spoke, how would that prove the doctrine of the resurrection?

If God is not the God of dead people, but of living persons; and, if this was said "as touching the dead that they rise" (Mark xii. 26), Is it not clear that Abraham, Isaac, and Jacob must rise, in order that God may be their God?

When it is said that the Old Testament saints knew nothing or little about a future life in resurrection, it is because the word "life" and "live" are not properly understood.

When it was declared in Lev. xviii. 5, concerning

* The emphasis is variously rendered in the A.V. according to the scope of the context, *e.g.*, "dying thou shalt die" (Gen. ii. 17), "thou shall SURELY die."

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the commandments, "which if a man do, he shall live in (or rather, by) them," it means *live again in resurrection or eternal life.*

When it says "the just shall live by faith," it cannot mean merely go on living in this life; for the unjust go on doing that, without faith. It cannot mean live holily or walk righteously; for many who do this do not necessarily live long lives; but it means "shall live again" in resurrection life. Hence the Chaldee paraphrase renders it "shall live by them to life eternal." Or, according to Solomon Jarchi, "live in the world that is to come."

Examine the many other passages where the word "live" is used in this sense (Lev. xviii. 5; Ezek. xx. 11, 13, 21; Neh. ix. 29; Hab. ii. 4; Rom. i. 17; x. 5; Gal. iii. 12; Heb. x. 38. The Verb "to live" is used in this sense more often than is generally thought. Compare Isa. xxvi. 19; xxxviii. 16, lv. 3; Ezek. xviii. 19; xxxiii. 19; xxxvii. 3, 5, 6, 14; Hos. vi. 2; Amos. v. 4, &c.

The spiritual authorities of the Second Temple so interpreted this phrase.

Thus, in the Gospel, "eternal life" by faith (*i.e.*, on faith-principle) is set in contrast with eternal life by works.

God is not the God of dead people, but of those of whom He was the God when alive, and He will be their God when they live again in resurrection life.

When Joseph rested his faith on the oath God had made to his fathers, and "gave commandment concerning his bones" that they should be carried up out of Egypt to that land which God had promised, it was in the sure and certain hope of resurrection; and that he would wake up in the Land which God had promised.

This promise it was which he "remembered:" this blessed hope it was of which he "made mention."

It is often the case that, when we have an alternative rendering suggested in the margin, both are true; and that both, taken together, do not exhaust the fulness of the Divine meaning.

So here, in Heb. xi. 22, Joseph by faith "made mention" of the Exodus, or, as in the margin, "remembered" it.

What he "remembered" was Jehovah's word to his fathers; and he not only remembered it, but he "made mention" of it.

Both were facts, and both will be manifested in all who possess Joseph's faith.

We do not read that God had spoken directly to Joseph, as He had to Abel, Enoch, Noah and Abraham, but what he had "heard" was what had been spoken to others, and handed down and passed on to him. In Gen. xlviii. 21, 22, we read:

"And Israel [not Jacob] said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers; moreover, I have given TO THEE one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow."

Joseph believed what he heard. Yes! He believed he would possess that "one portion" which Israel said "I have given *to thee.*" He believed he would possess it and enjoy it "above" his brethren. Hence "ye shall take up my bones with you."

What simple faith! Oh! to possess "like precious faith" as to what we have "heard" and has been handed down to us, not by the teachings of Babylon, or the errors of Rome, or by the traditions of men, but by the inspiration of God in the Scriptures of truth.

We, too, who believe God, have a blessed promise of "a portion above our brethren:" of a going up to our inheritance over the hill-country of the Amorites: of being "called on high" (Phil. iii. 14): of experiencing that wondrous "change" (Phil. iii. 20-21), and that "fashioning like unto the glorious body of the Lord Jesus Christ our Saviour."

Do we "remember" this? Do we "make mention" of it? Are we reaching forth unto those things which are before? Are we pressing "toward the goal, toward the prize of our calling on high, by God, in Christ Jesus?"

Oh! that we, as many as are thus initiated (for this is the meaning of the word "perfect" in Phil. iii. 15; compare 1 Cor. ii. 6), may be of this mind! "And if ye be differently minded in any matter, God will reveal even this [as well as those other matters] unto you."

May He thus reveal more and more to us of this thrice blessed hope, and may we, in our turn, not only "remember" it, but "make mention" of it, for the comfort of our own hearts, and the blessing of many others.

Contributed Articles.

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

"NOT MADE WITH HANDS."

(*Continued from page* 57).

By James Christopher Smith.

(No. III.)

We come now to a passage, in one of the Apostle Paul's Captivity Letters, which marks the climax of this teaching, namely, Col. 2. 11 (compare Ephes. 2. 11).

Colossians is the counterpart of Ephesians: both were written during Paul's imprisonment at Rome; and both teach the same great doctrine, from a slightly different point of view.

Along with Philippians, these Epistles positively and of set purpose teach

What Christianity is.

Paul may have known "the Secret" before he reached Rome as a prisoner; but what seems clear is that the time had only now come when it could be declared and set forth as a guiding and dominating doctrine for

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the Church of God and as the greatest and latest unfolding of

"The Manifold Wisdom of God."

This is the teaching which does, and must, differentiate the present Church age from the Sign-Gift-Testimony characteristic of the time covered by the Acts of the Apostles.

Such a concurrence of circumstances never happened before:—

1. Paul was no longer a free man.
2. He was "the Lord's Prisoner" for a new ministry.
3. At Rome, he solemnly pronounced for the last time* the sentence of judicial blindness on Israel.
4. At that point Bible History closes, as it inevitably must.
5. There was seen "the day approaching" of Jerusalem's destruction: and the deepening shadows of Israel's *long night*.

In this unprecedented concurrence of events: then, and not till then, did God, through His servant Paul, give, in new "sacred writings," a disclosure of the glorious truths which are to instruct and guide and control spiritual people till the Lord's return.

And for Israel, during the long weary centuries of their blindness and scattering, it is the same pathetic cry,

"Watchman, *what of the night?*"

Colossians was written to show how Christ delivers us, not only from the false philosophies and mystic vagaries of Paganism, but, also, from the legal bondage and passing ceremonial of Judaism. And hence it is that we cannot understand this passage in Colossians without close reference to Old Testament symbolism.

Ephesians 2. 11 speaks of a circumcision "handwrought," namely, the literal circumcision of the Abrahamic covenant which was applied to Christ, too, in infancy; but Colossians 2. 11 describes a different kind of circumcision, and one which fulfils the type and finishes the ceremony; a circumcision "not handwrought."

"*In whom you were circumcised*, with a circumcision not handwrought, in the putting off the body of the flesh in the circumcision of Christ; *buried with Him* in the baptism; *in whom, also, you were raised together*, by means of the faith which had, for its object, the energy of God who raised Him from the dead."

For the expression "the body of the flesh" compare Rom. 6. 6 and 7. 24; and for the conception of believing in Him who raised Christ from the dead, compare Rom. 4. 24.

Now it will be observed that, in the above quotation of Col. 2. 11, 12, there are three statements showing how believers, or members of the Body, are identified in blessing with Christ. All the affirmations are in the tense indicating past and completed action:

"In whom you *were circumcised*."

"*Buried* with Him."

"In Whom also you *were raised together*."

So the circumcising and the burying and the raising are all past and completed realities to the person who is "in Christ."

All this is inward, not outward; all is spirit, not flesh; and all is spiritual, not ceremonial.

The circumcision is spiritual.

The burial is spiritual.

The raising is spiritual.

These three things are the application, in eternal efficacy, to the believer, of what was very literal in the case of Christ, historically.

The burying and the raising, coming after the circumcising, show that the expression "the circumcision of Christ" means Christ's death; and the burying coming (as it did historically) between His death and resurrection shows that His literal burial is here referred to.

Compare, with the above, the Gospel declared in 1 Cor. 15. 3, 4, where we observe Christ's *death* for sin; and then *burial;* and then *resurrection*, in exactly the same order. In Corinthians these facts are affirmed of Christ literally and historically; but in Col. 2. 11, 12 we see these facts *applied* to believers and *counted theirs*. Christ passed through these solemn stages, in His mediatorial work, as the Substitute and Representative of His people; and hence *they* are regarded as having passed through them; they are now identified with the One Who was "cut off," Who was "buried," and Who "rose again."

How then do Gentiles, who are "far off" and "apart from Christ" by nature, come to have this most blessed position? To answer this question is to interpret Col. 2. 11, 12.

This deserves our most earnest thought.

The key-word is, "not handwrought," and this is explained (in Heb. 9. 11) to mean "not of this creation." It is something which is not of this present passing order of things, but of a new order, a "new creation." In Christ's death, burial, and resurrection we see God laying the foundation of a new creation, a new manhood, a spiritual and eternal order, to be nevermore subject or liable to collapse, reversal, or decay.

How then comes it? Not *by* man, but *upon* man. Not by the visible hand (or power) of man, but by the invisible hand of God. Not by any force (or combination of forces) of this old passing creation, but by "the Spirit of the living God."

When, by the great act of regenerating grace, God "saves" a man, brings him into living and abiding relation to Christ, He does, in this spiritual realm, what He did in the natural realm, as described in Genesis 1. 2-5.

The Spirit *moves* on the chaos of his nature.
God *says*, "Let there be light:" and light is.
God *sees* that the light is good.
God *divides* the light from the darkness.
God *calls* the light day.

And so, out of that evening, that chaotic night of confusion, comes a new morning:—

DAY ONE OF THE NEW CREATION.

This spiritual action of God, Who is spirit, produces "after its kind," and is based upon the redeeming death of Christ; counts the old to pass away in the burial of

* He no longer regarded himself as being a prisoner in "the hands of the Romans" and "for the hope of Israel" (Acts 28. 17, 20).

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Christ; and takes its pattern and form from the resurrection of Christ.

Thus is clearly seen, in the "death" and the "burial" of Christ, the penalty upon, and the passing away of, the *old;* while, in the "resurrection" of Christ, is clearly seen the form and fashion of the *new.*

In this mighty working of God,

"The old things passed away:
Behold, all things have become new."

Everything, therefore, in this new creation is *spirit-wrought*, not hand-wrought.

It is the putting off the body of the flesh, the body of sin, the body of this death, "in the circumcision of Christ." In regeneration there is an experience corresponding to this; and so we are "circumcised with a circumcision not hand-wrought," but spirit-wrought, when we become actually and spiritually identified with Christ in His cutting-off (or death-circumcision).

So, also, there is an experience corresponding to the passing away out of sight of the old life of flesh and sin, when we are identified with His burial.

And, finally, there is an experience corresponding to His resurrection in the creation of the new life, the dawn of the new day, and the opening of all the prospects implied in

"Eternal Life."

In conclusion, we desire to call attention to the happy and profound teaching manifested in the *order of the statements* in these verses, and the *application of the statements to the persons of the Godhead.*

The paragraph begins with verse 8: "Take heed lest any one *spoil you*," &c.

And the spoiling refers to *philosophy* and vain deceit; to the *tradition* of men; to the *religious* (rudiments) of the world; all which things are

"Not according to Christ."

But, instead of all these things, we are to be occupied with the fact that, in Christ, dwells the entire

"Fulness of the Godhead bodily,"

and that in Him and in this fulness

"We are complete."

We need no more; we have the highest and the best; *we have Him;* and, having Him, we have the fulness of the Godhead; we are complete; we are satisfied.

And now, in showing how this *fulness* becomes ours, and how we get joined to this *Godhead*, the Apostle refers to our spiritual circumcision; our spiritual burial; and our spiritual resurrection. The first of these has special reference *to Christ*, in the way it is applied to us,

"the circumcision *of Christ.*"

The last of these has special reference *to the Father*, in the way it is applied to us,

"the energy *of God.*"

And the middle one has special reference *to the Spirit*, in the way it is applied to us,

"in *the Baptism.*"

If it is objected that the Spirit is not so named here, we reply that He *is named* in the spiritual operation by which He is now specially known—spiritual baptism.

To interpret this of a water-ceremony on the flesh, when the circumcision and the resurrection and all else on either side of it are spiritual, is a climax of perverse adherence to traditional exegesis and to ceremonial religion.

In the Greek text, here, there is the definite article—"*the* baptism": the only efficacious baptism by which we are all incorporated, by One Spirit, into One Body: as efficacious as the "circumcision of Christ" and the "energy of God."

And so, in Ephesians also, (Chap. 4. 5), where the "One Baptism" is named, it is named as one of the seven points unfolding the spiritual realities of

"The Unity of the Spirit."

Thus are we delivered from ceremonial ordinances, from human religions, from empty philosophies, and all else that would "spoil" us; but, on the other hand, we are, in joyful and permanent satisfaction, linked with

"ALL THE FULNESS OF THE GODHEAD!"

Dispensational Expositions.

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

(*Continued from page* 58).

No. 3.

THE SECOND COMING OF CHRIST, AND THE GIFTS OF THE SPIRIT,

AS SET FORTH IN THE

EARLIER PAULINE EPISTLES

(Thessalonians and Corinthians).

IN our last paper, we endeavoured to show that the dispensation obtaining during the period covered by the "Acts" was *Abrahamic;* and sought to illustrate and prove this by reference to the Olive Tree of Rom. 11., the frequent mention of Abraham, and the terms and qualifications set forth in various passages of the earlier Epistles.

We desire in this present article to turn to 1. and 2. Thes., and 1. and 2. Cor., in order to learn something about the "Second Coming of Christ," and "Spiritual Gifts," as they appear before the great dividing line—Acts 28.

In Feb., 1909, of *Things to Come* will be found two helpful articles by "J. J. B. C.," to which we would direct our readers. The first article says practically all that can be said at present, but we would again emphasise the teaching of the concluding paragraphs which urge the difference between the "Coming of the Lord" as set forth in 1 Thes. 4., and the "Calling on High" and "Waiting for the Saviour" of Phil. 3.

In Acts 3. 19-21, we have the hope and accompaniments of the Second Coming which were held by every believer until Acts 28. closed the door upon Kingdom promises, and opened up the "Mystery hid in God."

We quote the passage, so that its bearing may be clearly seen. To the nation of Israel, Peter says, "Repent ye therefore, and turn to the Lord, that your

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sins may be blotted out, that so there may come the times of refreshing from the presence of the Lord, and that He may SEND THE CHRIST, Who hath been appointed for you—even Jesus: Whom the heaven must receive UNTIL THE TIMES OF RESTORATION of all things, whereof God spake by the mouth of HIS HOLY PROPHETS, which have been since the world began." Acts 3. 19-21 (R.V.).

It was for *this* Coming that the believers in Thessalonica waited. It was *this* Coming that would be accompanied by the "Shout," the "Voice of the Archangel," and the "Trump of God."

It was in connection with *this* Coming that the Apostle could say "WE which are alive," and truthfully include himself, for it only needed (humanly speaking) the repentance of Israel to usher in "the times of refreshing" and the sending of Jesus Christ. Consequently, in 1 Thes. 5. 23, the Apostle could pray that the believers might be preserved "entire"—body, soul, spirit—that is the complete man, without passing through death, preserved alive for the Coming of the Lord. All this hinges upon ISRAEL: but Israel repented not. They resisted the Holy Ghost, and at last were set aside. Then fresh revelations were given, and a phase of "That Blessed Hope" (hitherto unrevealed, and unconnected with Israel and the Kingdom, or with Antichrist, Tribulation or Apostasy), was made known, and is particularly dealt with in Phil. 3.

The 2nd Epistle to the Thessalonian Saints has much in it that links it with the end, and the ushering in of the "Day of Vengeance," and the "Restitution."

We find mention of "Tribulation," "Antichrist," "The Day of the Lord," and "Taking Vengeance," all of which are essentially linked with Israel and the Kingdom.

The following structure may prove useful in further study of the Second Coming, by showing the special phases in which it is introduced:—

1. Thess. 1. 10—5. 23.

A	A	1. 10.	Waiting for God's Son from Heaven. (Acts 3. 19-21.)
	B	2. 19.	The Servant's joy at the Lord's Coming ("our").
	C	3. 13.	The Lord coming with Holy ones (Angels) to His people.
	C	4. 15-16.	The Lord coming with Archangel for His people.
	B	5. 2-3.	The world's sorrow at the Lord's Coming ("they").
A		5. 23.	Prayer that believers may be preserved till the Coming of God's Son from Heaven.

2. Thess. 1. 7—2. 8.

A	A	1. 7, 8.	Revealed in flaming Fire taking Vengeance.
	B	1. 10.	When He shall have come to be glorified.
	C	2. 1.	The Coming of our Lord Jesus Christ and our gathering together unto Him.
	B	2. 2.	The Day of the Lord (when He shall come to judge).
A		2. 8.	Destroy with the brightness of His Coming.

In 1 Thes. 1. 3 we have three things that delighted the Apostle, which are further explained for us in verses 9, 10.

The Work of Faith.	Ye turned to God from idols.
Labour of Love.	To serve the living and true God.
Patience of Hope.	To wait for His Son from Heaven.

In 2 Thess. 1. 3 the Apostle thanks God that their "Faith groweth exceedingly," and that their "Love . . . aboundeth." In verse 4 he glories in their patience, but omits the word "Hope." It seems that, although "Faith" and "Love" had grown, the "Hope" had become a little dim. They were still patient, still waiting, yet they were being "shaken in mind and troubled." It would seem that thus early did Satan begin his attack upon the Hope of the saint.

2 Thess. 2. 2. "By spirit," that is, by inspired speakers in the assembly, purporting to speak by the Holy Ghost, yet really energised by Satan.

"By word," that is by discourse and argument, with particular reference to "gifts." See below on that subject.

"By letter as from us," that is by an Epistle purporting to have been written by the Apostle Paul. Hence the allusion in chapter 3. 17, "The salutation of Paul with *mine own hand*, which is the token in every Epistle. *SO* I write."

Although the dispensation has changed, "that blessed Hope" is still the object of Satan's attack—the leaven still works.

Turning to 1 Cor., we shall find similar testimony to the Coming of the Lord. The passages which refer to that Coming are 1. 7, 8; 11. 26; 15. 23; 16. 22.

The first occurrence has a mention of "Gift," and we will leave this for a moment to consider the other passages:—

1 Cor. 11. 26. "As often as ye eat this bread and drink this cup ye do shew the Lord's death TILL HE COME." We must remember that when these words were addressed to the Corinthian Church, the special teaching of Eph., Phil., and Col. was unwritten, and unknown, and unrevealed. The only "Coming" that was known to them was that preached by Peter in Acts 3. 19, 21, by Paul in 1 Thess., or in the Old Testament writings.

The Gospels also were unwritten. Consequently, the Apostle *receives from the Lord* direct instruction as to the Lord's Supper and its connection with the Kingdom. Matt. 26. 26-30 is explanatory of this verse. The believers at Corinth and elsewhere, before Acts 28, partook of the Lord's Supper in anticipation of the Marriage Supper of the Lamb and the Coming Kingdom. The words "Until He come" held good throughout the dispensation in which they were written. They will yet hold good in the future, but are in abeyance with all other Kingdom things for the time being.

Chap. 15. 23 is also linked with the Kingdom, for we read in verses 24, 25, concerning the Kingdom, and Reigning.

Verse 27 uses some words which help us to see that the Millennial Kingdom is meant, "all things under His feet" (*cf.* Heb. 2. 8 and Psa. 2).

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While we have 1 Cor. 15 before us, let us notice verse 54. WHEN . . . . . THEN. This verse contains a quotation from Isa. 25. 8. If we look at the context in Isaiah, we shall find that it speaks of the terrible scenes which will usher in the Day of the Lord (Isa. 24. 19-23), and shows us Christ reigning at Jerusalem (verse 23). Chapter 25 follows with the thanksgiving of the redeemed remnant, and includes the verse quoted in 1 Cor. 15. WHEN the Lord comes, as described in Isa. 24-25, THEN shall be brought to pass the glorious fact of 1 Cor. 15. 54. The Resurrection and the Second Coming of 1 Cor. 15 are to be found in the Old Testament, and synchronise with 1 Thes. 4.

The last passage for our consideration is 1 Cor. 16. 22 —"Maran-atha." These are Aramaic words, meaning "The Lord cometh;" and, being linked with the word "anathema," show us once more that this Coming is similar to that of 2 Thess. 1. and 2, etc. Jude 14.

Enoch's prophecy of Judgment, opens with these words "Behold the Lord cometh." The use of Aramaic words in the Epistle is strange unless there were many who understood it; and it links the passage on to the Kingdom of Israel, rather than to this present period.

We now turn our attention to the second subject before us, "Gifts."

In 1 Cor. 1. 5 we read: "In everything ye are enriched by Him, in all utterance and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift waiting for the Coming (Revelation) of our Lord Jesus Christ." Let us, in the first place, notice the words used—"utterance" and "knowledge" are balanced by "gift." This enrichment by the bestowal of gifts is said to be "according as (καθώς, *kathōs*) the *witness* (μαρτύριον, *marturion*) of Christ was *confirmed* (ἐβεβαιώθη, *ebebaiōthē*) in you." This bestowal of gift was connected with the *confirmation* of the Truth preached and believed. This is parallel with the much-disputed end of Mark's Gospel, chapter 16. 17, 20. "These signs shall follow . . . . . speak with new tongues . . . . . lay hands on the sick . . . . . and they went forth, and preached everywhere, the Lord working with them, and *confirming* (βεβαιοῦντος, *bebaiountos*) the word with signs following." This *did take place*, but we have no warrant to read into it—"it must continue." No, the moment we understand the change in the dispensation we understand the cessation of "gifts."

We desire it to be clearly understood that we are endeavouring to find out "what the Scripture saith" on this and all other subjects; but we do not seek to suggest that the Lord could not endow a servant of His with "gift" if He so chose, even in the present time. What we do say is that such would be an exception, and has no warrant from Scripture. So far from being general or dispensational, "gifts," as such, have ceased.

A still more remarkable passage is that of Heb. 2. 3, 4, " . . . . . which at the first began to be spoken by the Lord, and was *confirmed* (ἐβεβαιώθη, *ebebaiōthē*) unto us by them that heard; God also bearing-*witness* (συνεπι μαρτυροῦντος, *sunepi marturountos*) with signs and wonders, and with divers miracles, and distributions of *pneuma hagion* (the gifts of the Spirit), according to His own will."

In the next verse (5) the Apostle says that he speaks of "the world to come," the word meaning "the habitable world," the world viewed as a dwelling-place: the constant expression used for the Millennial Kingdom.

In Heb. 6. 4, 5, "gifts" are connected with "the world to come." This time the word means "the age," but both refer to the same period—the coming Millennial Kingdom. What we seek to establish is this: that the "gifts" of the Spirit, those "manifestations" which were of a miraculous nature, were essentially connected with the Kingdom and the people of the Kingdom; and we hope to prove in a little while that their cessation is connected with the commencement of this present time and the closing up of Kingdom witness.

The gift of "tongues," according to 1 Cor. 14. 21, 22, was for a sign to Israel "as it is written" in Isa. 28. 11, and given for a similar purpose to that of the call of the Gentiles "to provoke to jealousy" (Rom. 10. 19), "to provoke to emulation" (Rom. 11. 14). The people of Israel, instead of being thus provoked to emulation, were provoked to their climax sin—they resisted the Holy Ghost. They "filled up their sins" in connection with this very matter (1 Thes. 2. 16), wrath came upon them, and for the time being Israel has been scattered and placed aside, and, with them, has gone the need for signs and wonders and gifts.

Coming back again to 1 Cor. 1. 5, we will notice the words translated "utterance" and "knowledge."

The word "utterance" is λόγος (*logos*), the word "knowledge" is γνώσις (*gnōsis*). These words occur again in this Epistle in connection with "gifts," and lead us to further lessons.

Logos occurs in 12. 8, 14. 9-19, translated "word." *Gnōsis* occurs in 12. 8, 13. 2-8, 14. 6, translated "knowledge."

We will turn, therefore, to the 12th chapter of 1 Cor. The chapter opens with words with which the Apostle prefaces some most important and oft-misunderstood passages. Not only the Apostle, but the Holy Ghost who inspired him, would not have us ignorant concerning spiritual gifts: and chapters 12.-14. are His wondrous instruction as to their *origin*, *object*, *use*, and *cessation*. Some teach that "gifts" were taken away from the Church in chastisement, and that we should humbly seek for their return. We do not, dare not, disbelieve the tremendous downgrade movement of the Church, but we do not believe that Scripture teaches, either that the "gifts" were taken away in judgment upon the abusers of them, or that we are to seek their return. We believe the cry "Back to Pentecost," or "Back to 1 Cor. 12.," is as unscriptural, and as undispensational, and as destructive, as the Judaizing cry of "Back to Moses and Sinai." However, we do not trust to what we believe, but we seek to show "what saith the Scripture," and to let our faith rest there.

1 Cor. 12. 3, must be read in conjunction with 1 John 4. 1-3 to obtain its true meaning. Many unsaved

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ones will say "Lord, Lord"; but that is not the thought here. In the Corinthian assembly there were men exercising "gifts"; and this was promptly travestied by Satan's messengers, appearing as "ministers of righteousness," and inspired by evil spirits.

The Apostle gives them the Divine test—no one speaking under the influence of the Holy Spirit would ever say that Jesus Christ was accursed; and, on the other hand, no one, whatever else he may say, would ever confess that Jesus Christ was Lord, if he were speaking under the influence of a demon.

Although we have not gifted ones as they had at Corinth, the same kind of test holds good to-day with regard to Christian service, etc. Is Jesus Christ LORD? This is an infallible test; but Man would rather impose "*agreement on fundamentals*," or the murderous "*say now Shibboleth*," than this.

The chapter, continuing, gives a description of these "gifts" and "manifestations" of the spirit. "The Word of Wisdom, The Word of Knowledge, Faith, Healings, Working of Miracles, Prophecy, Discerning of Spirits, Kinds of Tongues, The Interpretation of Tongues" To prevent either pride, despising, or envy, the Apostle likens the assembly to a "Body," with its many and varied members. The same illustration occurs in a similar context, in Rom. 12. 4-21, which passage should be read with this. The use of the word "Body," however, is ecclesiastical and practical, NOT DISPENSATIONAL, for the dispensation was Abrahamic; that of the "One Body" not having been revealed.

In 1 Cor. 12. there are mentioned "eyes," "nose," "ears," etc., showing that the Body, *including the head*, was contemplated *as being on earth;* whereas, in Ephesians and Colossians the *Head is in Heaven*, and the *members, though down here, are viewed as being in the Heavenlies also.* In 1 Cor. 12., a local temporal Church is likened to a Body, but in Eph. 1. it is neither local nor temporal, but it is the "*Fulness of Christ.*"

1 Cor. 12. 27, A.V., wrongly reads "Ye are *the* Body," whereas the original omits the very important article "the." The words "in particular" (ἐκ μέρους) are translated in 1 Cor. 13. 9, 10 by the words "in part," and there they are contrasted with "that which is perfect." The truth of the verse is this: 'Although I have used the illustration of the Body in connection with the use of these wondrous gifts, you are not yet 'The Body,' for that which is perfect has not yet come; you are of the nature, or essence, or character of the Body [the meaning of the absence of the article. With the article it would be demonstrative; without, it is descriptive] and are members one of another—but you are only Body and members PARTIALLY, IMPERFECTLY—the perfect state has yet to be revealed.' It *has been* so revealed in Ephesians. There we get "the perfect man, the measure of the stature of the Fulness of the Christ."

In the last verse of 1 Cor. 12 the Apostle speaks of "a more excellent way" than the best gifts; and chapter 13 tells us that it is "love" (the old English "charity"), and goes on to explain the character of the then future, but now present, dispensation.

The "lowliness and meekness, the long-suffering and the forbearance," that are necessary to an endeavour to keep the unity of the Spirit (Eph. 4. 2), are all here centred in the one word "love" (*see* 1 Cor. 13. 4-7). After this wonderful definition of "love," we come to an immediate statement as to the temporary nature of the gifts (verses 8-11). "Tongues" are to cease. Prophecies, and knowledge, as gifts, are to be "*done away.*" The word translated "*fail,*" "*vanish away,*" in verse 8: "*done away*" in verse 10: and "*put away*" in verse 11, are the various renderings of one word καταργέω (*katargeō*).* To show how strong this word is, we give a few more passages from the Epistles, 2 Cor. 3. 7, 11, 13, 14, "done away," "abolished." The old covenant and the vail are the subjects under consideration. Both are "done away" in Christ. 1 Cor. 15. 24, 26. 2 Tim. 1-10. Heb. 2-14. The word is used of death and him who had the power of death—the Devil.

Rom. 6. 6. The body of sin "destroyed" through Christ. Rom. 7. 2-6, "loosed" and "delivered from" the law. Just as the Holy Spirit, through Paul, teaches by this word the complete setting aside of sin death and law, and calls upon believers to "reckon" as God has reckoned, and shuts them up to Christ, so in 1 Cor. 13, the "gifts" are to "cease," "fail," "vanish away;" and the one Lord in the midst, with Love predominant, remain as the key-notes of this present dispensation.

The argument of the Apostle is carried through to the end of the chapter; the reference to the "childish things" being an *essential part of it.* Seeing that he uses the *selfsame words* in connection with "gifts" as with "childish things;" and seeing that "childish things" are contrasted with the "becoming a man;" and, further, seeing that the "Man" is parallel to "that which is perfect;" which, in its turn, is contrasted with that which is "in part," or PARTIALLY" (1 Cor. 12. 27), the teaching must be that GIFTS ARE THE ACCOMPANIMENTS of the CHILDHOOD dispensation; but became obsolete when the present dispensation of the PERFECT MAN was ushered in. The cry "Back to Pentecost" is practically, "Back to the Nursery;" and, is really a despising of the fulness of grace, now opened up for sinners, by faith.

Verse 12 (of 1 Cor. 13.) contains a difficulty for some, in the words, "but then shall I know even as also I am known." First, it must be remembered that as the Pentecostal dispensation was anticipatory of the Kingdom and modelled upon it, so the present dispensation is anticipatory of the New Creation and modelled upon it. Secondly, ἐπιγνωσις and ἐπιγνωσκω "knowledge" and "to know" are often mentioned as a characteristic of the present dispensation (Eph. 1. 17; 4. 13. Phil. 1. 9. Col. 1. 9, 10; 2. 2; 3. 10). Revelation is complete; it

* Since this article was written, the Editor has explained these words καταργέω and ἐκμέρους in the article on "Pentecost," April, 1909, page 41, but we have allowed this article to remain as written, believing that its importance will justify the repetition.

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was not so when 1 Cor. 13 was written. The types, ordinances, signs, etc., that abounded in those times, were truth seen "in an enigma." Now, the shadows have passed away; the full revelation of truth has been made; and we are called upon to press forward like the Apostle "that we may know Him."

In concluding, we feel we must point out one more passage by way of warning. We have already looked at Heb. 2. 4., and we must turn to it again. There we read of Signs (σημεῖον), Wonders (τέρας), Miracles, (δυνάμις), (*sēmeion, teras, dunamis*).*

In 2 Thes. 2. 9, we read of other "power, signs, lying wonders" (*dunamis, sēmeion, teras*), BUT THESE ARE THE WORK OF SATAN. The antichristian apostasy will have a marvellous parody of Pentecost. May the Lord preserve His misguided children in these dark days, who are on the look out for "signs" and "wonders" as evidences of Divine approval. Oh! for grace to rise in faith to our completeness in Christ; to leave the things of bygone dispensations; to step out in FAITH; to no longer *desire* the help of SIGHT, or the support of outward things; but, realising our position is in the Heavenlies, to act accordingly.

Summarising, once more, we find—

(1.) Acts 28 is the Divine boundary line between the present dispensation and the past;

(2.) That the Pentecostal dispensation was Abrahamic and anticipatory of the Kingdom, and likened to "childhood."

(3.) That the Second Coming of Christ as set forth in Corinthians and Thessalonians is that which Peter preached in Acts 3. 19-21.

(4.) That "Spiritual Gifts," as given at Pentecost, and in the Corinthian Church, were connected with that dispensation; and ceased when Israel was set aside in Acts 28.

(5.) Scripture speaks of future "Gifts" as Satanic in origin and given to "deceive."

CHARLES H. WELCH.

* The three words occur together again in Rom. 15. 19.

Questions and Answers.

QUESTION No. 392.

DAVID'S TREATMENT OF MOAB AND AMMON.

(2 Sam. 8. 2; 12. 31.)

G. J. V. S. (London). "Will you kindly explain the allusion in 2 Sam. 8. 2 and 12. 31 to the action of David in dealing with Moab and Ammon, in *Things to Come?*"

Few have been more maligned than David in these passages.

Translators and commentators are verily guilty, and have much to answer for; not only for the misrepresentation of many Bible characters, but for misleading those who are seeking to know the truth.

As we take the following facts from the marginal notes in our own Bible, our readers will marvel at the simplicity of the original text; and wonder how human ingenuity could succeed in thus misleading them.

The scope of 2 Sam. 8. 2 is quite simple and clear, if we read it in connection with Jer. 43. 11 (with our own supply of the Ellipsis there). The prophecy is that, Nebuchadnezzar should do for Egypt, exactly what David did for Moab and Ammon in 2 Sam. 8. 2; 12. 31.

"When he cometh, he shall smite the land of Egypt, [and appoint] such [as are] for death, to death; and such as are for captivity, to captivity; and such as are for the sword, to the sword."

This is exactly what David did in the case of Moab. "The line" by which the allotting was done is put, by the Figure *Metonymy* (of the cause), for the allotment made with the line.

The cities themselves were cast down, or razed, to the ground.

With the people there were two allotments: one for those appointed for death (as in Jer. 43. 11): these were doubtless the soldiers in arms and the heads or leaders of the people. For these there were two such allotments; while for those who were to be spared there was "one full allotment."

The chariots and horses were destroyed.

When David had smitten Ammon, in ch. 12, further details are given. We prefer not to repeat in these pages the slander against David contained in 12. 31, both in the A.V. and R.V.

If our readers will note the following facts they have the full explanation before them:

2 Sam. 12. 31. Note the following words:

put, means *appointed*, Heb. *sūm*. See its use in Gen. 2. 8; 45. 9 (made) 47. 6. Ex. 2. 14; 5. 14. 1 Sam. 8. 11. 2 Sam. 7. 10. 2 Kings 10. 24; Ps. 78. 5; 81. 5; Hos. 1. 11, &c. These will be sufficient to give the meaning of the word "put." It means *to appoint* or *set over*, rather than under.

under, means *with*: especially to work *with*. It is the Hebrew letter *Beth* (ב) prefixed to the words as a preposition, *in, within, with*. When the preposition "under" really means *beneath*, then it is either part of a verb, or one of four distinct words: *'ēl* (2 Sam. 2. 23); *mattāh* (1 Ch. 27. 23); *techoth* (Jer. 10. 11; Dan. 4. 12, 21, 27, "under the heavens"); *tachath* (Dan. 4. 14, "under a tree"). *Beth* is translated "under," only in the sense of *within*, as being "under (or within the shelter of) the wing," or "under (or within) the earth." Otherwise, used with a tool or weapon or implement it always means *with*. See "with an axe" (De. 19. 5. Jer. 10. 3); "with axes" (Jer. 46. 22. Ezek. 26. 9; Ps. 74. 6); "with nails and with hammer" (Jer. 10. 4), "with an ox goad" (Judg. 3. 31); "with a mattock" (Isa. 7. 25), "with sword and with bow" (Gen. 48. 22. (see p. 63). Josh. 24. 12. 2 Kings 6. 22); "with a graving tool" (Ex. 32. 4), etc., etc.

pass through should be *pass by*, or *before*. Both meanings are correct, and the context will always

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determine which it should be. Compare Ezek. 37. 2; 46. 21. De. 2. 30. Ex. 33. 19. 1 Sam. 16. 8, 9, 10, 10.

brick-kiln. This word occurs only in three places: here, Jer. 43. 9, and Nah. 3. 14. It ought not, therefore, to be difficult to see exactly what it means. The Heb. *malbēn* means *a brick*, or anything made with *bricks*. Hence, in Jer. 43. 9, the R.V. so renders it. In all the three passages, both versions render it "brick-kiln." But one thing is certain: that *brick-kilns* were unknown in Palestine. It is a land of rocks and stones. Egypt and Chaldea were lands of clay, and there bricks were sometimes burned; but, more often, the bricks were sun-dried, and when they were burned it is noted as being quite an exceptional fact (Gen. 11. 3, and marg.).

In Jer. 43. 9, it is spoken of as being at the entrance of the Royal Palace. *That*, certainly, is not the usual place for a "brick-kiln"! In Nahum 3. 14, it is to be "made strong," in the sense of fortifying. *That*, certainly, is not the usual thing to do with a brick-kiln; nor do we see how it could be done at all.

But the truth is not far to seek. Jer. 43. 9 supplies it. Jeremiah is told to take great stones in his hand, and hide them in the clay in the *brickwork* which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah.

These hidden stones were to be the witness of the truth of the prophecy, when the time should come for its fulfilment.

The very "brickwork [pavement]" or paved platform or area was laid bare by Prof. Flinders Petrie in 1886, in his explorations at Tahpanhes, in Egypt, at the entry to the Royal Palace (*vv.* 9-11); where Nebuchadnezzar fulfilled the prophecy, and did actually spread his Royal Pavilion over them, and do exactly what David did, when, seated on a similar *pavement of brickwork*, he caused the captives to *pass by* or before him, and *appointed* to them the several spheres of labour for which they might be suited.

"Thus did David" with Moab in ch. 8. 2, and with Rabbah in 12. 31.

And thus we learn, without having it explained to us as though we were children, how it was that David had prepared, not only abundance of material, but abundance of *workmen also*. "Moreover (he said to Solomon), there are workmen with thee in abundance, hewers and workers, and workers of stone and timber, and all manner of cunning men for every manner of work" (1 Chron. 22. 14, 15).

This, moreover, was strictly in accordance with Deut. 29. 11; Josh. 9. 27 and other scriptures, where the forced labour of foreigners and captives was recognised, if not provided for.

Thus, instead of having to remove a difficulty as though we are sorry it is there, we are able to bring out the beauty and Divine perfection and truth and accuracy of the Word of God, by simply noting what it actually says.

This surely is far better than apologising for David; by reasoning as to the character of the times in which he lived.

Signs of the Times.

JEWISH SIGNS.

MESOPOTAMIA.

Following up our "Signs of the Times" on this subject last month, we give a short Editorial which appeared on the subject in *The Jewish Chronicle* the previous week (March 5th), which will be read with much interest:—

"We may pass by Mr. Lucien Wolf's familiar attack on Zionism last Sunday and direct attention to the more important part of his speech, in which he referred to colonisation in Mesopotamia. Mr. Wolf remarked that the Ito would favour the settlement of the Jews in that part of the Turkish Empire. He went on to say that it seemed to him that if a scheme for colonising Mesopotamia in a practical form could unite all the three great Jewish bodies—the Zionists and the Ito with the Ica—it would be a very admirable thing.

"Here we have a suggestion which should well claim serious notice. Jewish colonisation in Mesopotamia is not a new idea. It has been advocated from time to time in our columns, and quite recently somewhat indefinitely by Mr. Hermann Landau. It has lately attracted the favourable consideration of the Turkish Press. Indeed, one Turkish journal asserted last January that the Ica,* about four years ago, actually entered into negotiations with the Turkish Government on the question of Jewish settlement in the Turkish dominions; while it has been stated that the Geographical Commission of the Ito† has also considered the Jewish colonisation of Mesopotamia. Further, we may point out, Mesopotamia comes well within the area to which the Zionist movement elected to restrict itself. There would thus appear to be at least a *primâ facie* reason to suppose that a Jewish settlement in Mesopotamia would receive fairly general support. We ourselves would heartily welcome a junction of forces in that area; and we believe that the Jewish race as a whole, weary of the disconnected efforts at colonisation and the chaotic self-settlement of emigrant Jews that have proceeded so long, would equally welcome such a development.

"Questions of ultimate ideal need not arise. One organisation might work with a more moderate, another with a larger ultimate object, but in pursuance of final aims, largely diverse, all might proceed along a given road with mutual advantage to the aspirations of all. There is not the slightest reason why all should not travel together along that portion of the path, at least, which is common ground. Nor need the *amour propre* of either individuals or individual organisations count in such a matter. The cause is immensely greater than individuals, and particularist sympathies should be sunk in regard for the common weal. The colonisation of Mesopotamia would not, of course, solve the Jewish problem, but, *pro tanto*, it would be a gain and a boon to our people. As for Zionists, they, clearly, stand to lose nothing from the suggested co-operation. Their work in Palestine would, of course, proceed *pari passu*; and the whole propaganda would be enriched by practical experience and the better understanding of Zionist aims that would spring from closer association with the Zionist chiefs. We hope that Mr. Wolf's suggestion will not be lost sight of by the leaders of our people."

THE ADVANCING APOSTASY.

CAUSE AND EFFECT.

One of the most remarkable "signs of the times" to-day is the fact that, while the ravages of worldliness in the churches is giving grounds for great disquietude among the Church leaders, the darkness and blindness is so great that its *cause* is not seen; and a greater measure of worldliness is solemnly proposed in order to remove the effects.

The loss in the numbers of Church members shown by the recent returns is so great and apparent, that the fact is being deplored on all hands by the Presidents of

* Ica = Jewish Colonisation Association.
† Ito = Jewish Territorial Organisation.

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the various bodies, and by the President of the Free Church Federation.

The following newspaper article appeared in April last:—

"FEWER WORSHIPPERS.

"BRIGHTER CHURCH LIFE TO FILL THE PEWS.

"All the other religious communities are faced with the problem how to fill the pews," said a London vicar yesterday, referring to the decline of 6,000 in the Baptist membership. All organising secretaries were found yesterday to be planning how to combat weakening of interest in church life.

"Figures showing declines in church membership," said a secretary in the home mission field, "cannot be considered alarming as yet. But when they begin to tell their tale it shows that the mischief is done. What these recent decreases have done, however, although comparatively small, is to confirm thoughtful people in their view that indifference to church life is the danger nowadays before which all others are trifling.

"It is possible, from the opinions among active workers, to parallel what is considered the peril and the remedy:

THE PERIL.	THE REMEDY.
"People falling away from the churches are those who, working at concert pitch in the hurly-burly of modern life, grudge every minute of their brief, spare time that is not spent in what appeals to them as genuine relaxation.	There must be nothing formal or perfunctory in church work nowadays. It must be the aim, in each locality, to create an active "church life," with social inducements, and a strong furtherance of the axiom "bring the church to the people."

"What is being done to brighten church life generally and to kill indifference may be summarised thus:

More music.	Shorter sermons.
More social gatherings.	Religious spectacles and pageants.

"The difficulty," pointed out one authority, "is to brighten church life without any suggestion of vulgarising it. Sermons on topical subjects augment congregations, but are apt to pall. The distracting current in everyday life may best be fought by creating a new and permanent interest in the doings of the churches."

SPIRITIST SIGNS.

"FAMILIAR SPIRITS."

That it is possible to hold communion with evil spirits and demons and denizens of the spirit-world is manifest, from the simple fact of the many warnings given in the Word of God, and the strict injunctions given by God to Israel to have nothing whatever to do with them.

It was disobedience to these plain commands that led to the downfall of Israel and Judah.

To-day it is in our midst under the disguise of "Psychical Research," and is attracting the educated classes. Indeed, men of Science are joining hands with Spiritists and Ministers of Religion.

It was only on the 24th of March last that the Spiritist Scientist, Sir Oliver Lodge, was actually speaking in the Church of St. John the Evangelist, Westminster,* on the subject of "Life and its Meaning." He said:—

"The human race was low in its origin; it is not very high even now.

"The high race is only just beginning; and it is in the lowness of our ancestry that I discern a message of hope.

"But there was the Fall, *and the Fall was a consequence of the rise in the scale of existence, just as to fall off a scaffold one has first to go up it.* The race rose out of a state of innocence—a state in which the animals are."

This is his Spiritist learning.

Now see how it leads on to Socialism and links up the New Theology.

"We are fragments, chips of divinity, in so far as we have this power of really choosing one thing or the other.

"Evil is a blight on the best. A disease is merely a parasitic organism out of place—where it is not wanted. There are no weeds in botany; but in gardening, given bad surroundings, they will grow.

"It is said I have asserted that sin is non-existent. I have never said that. It is necessary to discriminate between evil and sin.

"Sin means the choosing of evil rather than good by a creature. It means seeing the better and choosing the worse.

"People cannot enjoy life when their fellows are living in slums. We should prepare the way for the wholesome development of the creatures that are born, and give them scope and opportunity, as we do for plants in a garden."

* Notice the irony of the situation, that when an Evangelical clergyman preaches the Gospel in an unconsecrated building he is promptly inhibited by a Bishop from preaching in any churches in his Diocese!

SPIRITIST DEVICES.

We were recently asked by a reader of *Things to Come* as to a "game" used by some friends, in which loose letters placed under a glass ranged themselves into words and answered questions put by the persons who placed their hands on the glass.

Our opinion was given that it was from beneath; and that the design of it was to get the individuals to surrender their wills to the spirit-powers.

The writer fully agreed, and in reply gave the following facts:—

"Some years ago a dear sister of mine (since dead), a true Christian, and a girl chum of hers, also a Christian, had a "Weja" or "Orja" (I never saw the word spelt) in the room beside them. They had no belief in this toy, being of the Devil, and took it up, laid it on their knees, and started asking it questions. The answers were so horribly uncanny, that in a fit of desperation they said out loud:—'In whose name do you work?' and slowly but surely the letters

"*S A T A N*"

were spelt out! In a moment they had the thing in the fire, and never played with it, or rather any other, again."

Let our readers make no mistake; these are "seducing (*i.e.*, deceiving) spirits" and demons. There are no instances of the spirits of dead people really communicating. They "return to God." These are deceivers, and their one object is to foster the Devil's lie that there is no such thing as death.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

J. G. (Scotland). It is not Scriptural to speak of our Lord's human body as "mortal"; for it is nowhere so spoken of in Scripture. It is this use of *non*-Scriptural words and expressions that introduces dissension, promotes strife, and causes divisions among brethren. Why, then, should they be used? Are not the Scriptural expressions sufficient?

The same answer applies to your other question about Christ bearing our sins "right up to and on the cross." This is *non*-Scriptural again. What is written is that "Christ bore our sins in His own body on the tree." There is nothing about "up to" here.

When Paul wrote 1 Thes. there was nothing in outward events to tell him that Peter's offer in Acts 3. 21, 22, would be rejected by the nation in the Land, and by the Dispersion outside the Land; and that he would not be among the "WE which are alive and remain."

With Peter it was different. He had been expressly informed by the Lord as to the manner of his end (John 21. 18, 19).

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D. H. (Scotland). We are greatly impressed with the tone of your letter which you write on behalf of yourself and other brethren.

We think, if you carefully study our second Editorials these last few months, and the articles by Mr. Welch, you will soon be in no doubt as to what our true attitude is to all ordinances that are and can be "made with hands." Col. 2. will complete the lesson and carry us on to the true liberty in Christ in which we are urged in that very Epistle to stand.

Our duty is to minister the Word and not to "direct conscience" or put a yoke on our brethren. We are sure of the work when accomplished by the all-powerful Word of God.

A. J. E. (Plymouth). As to Isa. 65. 20. The Structure will give its subject (or scope):—

| 20-. Infant. No early death.
| -20-. Old man. Long life. Blessed.
| -20-. Infant.. Long life.
| -20. Old man. Long life. Accursed.

Your remarks as to the need of a translation are important. It is possible we may hear more of this later on.

J. MacM. (London, N.W.). Your letter touches on several interesting points:

(*a*) The "certain nobleman who went into a far country to receive for himself a kingdom and to return" is, of course, the Lord Jesus Christ.

After His Rejection as King, and His Crucifixion, He went into Heaven, and will there remain until He RETURNS with authority to take possession of the kingdoms of this world and make them "The KINGDOM of our Lord and of His Christ" [Messiah]. See *The Apocalypse*, pp. 372-375.

Then will the prayer "Thy kingdom come" be answered, by the setting up of a Universal Monarchy, whose sphere is the whole earth, under the Lord as KING. There will be no "gathering up," or "out," a kingdom as you imagine—for "the earth *is the kingdom*, and shall be filled with the knowledge of the glory of the Lord as the waters cover the sea" (Hab. 2. 14). For "a King shall reign in righteousness" (Isa. 32. 1), and that King, "Jehovah, who is KING for ever" (Ps. 10. 16).

All these blessings necessarily take place *after*—and in consequence of—the RETURN of the King with Authority and Power to set up His Messianic kingdom. You cannot establish a kingdom without a king, and, until the KING *returns* to earth to inaugurate His kingdom, there can be no Millennium of blessing for the whole earth, as foretold in so many Scriptures.

(*b*) As to your question about the difference between "Divine or sacred harps" (Rev. 15. 2), we should say they are "Divine" because of heavenly construction and capable of producing the harmonies of heaven, as opposed to earthly instruments; "sacred" because used by holy beings in the worship of heaven.

They are instruments of music—not *voices*, as it is plainly stated.

(*c*) "The Elders" are a heavenly priesthood and are, therefore, not after the "order" of either Melchizedek or Aaron, whose "orders" appertained to earthly priesthood.

(*d*) "The Song of Moses," as explained, pp. 467, 472 (*The Apocalypse*), is "the Song of Moses" recorded in Deut. 32. which foretells all that "the Song of the Lamb" will rejoicingly proclaim as being, at length, blessedly accomplished.

S. C. (London, N.W.) As to the sons of Jesse, 1 Sam. 16. 5-11, and 17. 12-14, it is clear that Jesse had eight sons, and that David was the youngest; while in 1 Chron. 2. 15 seven sons are numbered and named, and David is the seventh.

In Samuel it is a matter of history, and of what was true and existent at the time.

In Chronicles it is a matter of *genealogy*, which is a very different matter. That is accurate as *genealogy* as Samuel is accurate as *history*.

The only conclusion, therefore, is that one son, included (but named in Samuel) must have died shortly after the event narrated; or had no issue, and so is not reckoned (genealogically).

GLASGOW.

We are asked to insert the following notice:

A meeting for study of *The Truth*, on lines of *Things to Come*, is held in No. 3 room, Christian Institute, Bothwell Street, on the first Sunday of every month at 2.30 p.m. All readers in or around Glasgow are earnestly invited.

EDINBURGH.

We are asked to announce that a Meeting will be held in FREE NEW NORTH HALLS, corner of Marshall Street, on June 10th, at 8 p.m., to make arrangements for regular meetings with the object of mutual help and edification.

ACKNOWLEDGMENTS.

Editor's Publishing Fund.

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THINGS TO COME.

No. 181. JULY, 1909 Vol. XV. No. 7.

Editorial.

HEBREWS XI.

(*Continued from page* 63.)

IX.—MOSES'S PARENTS: FAITH OVERCOMING THE FEAR OF MAN.

"*By faith Moses, having been born, was hid three months by his parents, because they saw that the child was goodly, and* [because] *they did not fear the king's commandment*" (Heb. xi. 23).

We come now to the second pair in this "great cloud of witnesses" whose faith overcame what had to do with man.

The faith of all, except these two pairs, had to do with God.*

In the first pair, Isaac's faith overcame "the will of the flesh" (in himself); and Jacob's faith overcame "the will of man" (in Joseph).

In this second pair, the faith of Moses's parents overcame "the fear of man" (in Pharaoh's commandment); and Moses's faith overcame "the praise of man" (in refusing the offer of Pharaoh's daughter).

It is the former example, in this second pair, with which we have now to deal.

It is strange that most commentators miss the one point which the whole chapter is designed to enforce. On the one hand, they dwell on the beauty of the babe; and on the other hand, they dwell on the faith as being a general conviction that God having called the nation in Abraham, would not now allow the enemy to succeed. But this would make the faith of these parents like the faith of Sarah and Rahab—a general conclusion, judging from what they had heard.

The whole point of the chapter starts from the definition of faith, in the first verse, which, again, is based on Rom. x. 17, that "faith cometh by hearing"; and that our *hope* rests on believing what we have heard from God.

This at once tells us that Moses's parents must have had a direct communication from God, telling them exactly what would happen, and what they were to do.

If their action had been based on the beauty of the child, it would have been by affection, or by fancy, or by infatuation. But it is written that it was "BY FAITH."

This excludes all other and lower reasons.

Affection would not have driven away their fear; it would have increased it. The more they admired and loved the child, the more would they fear lest any evil should happen to it. But it was not so. It was "by faith"; and the more they loved, the less they feared.

They must have *heard* from God a description of the babe; so that, when they saw it, they would see also the truth of what they had heard; and would believe God, like their father Abraham. It was "by faith," and it was because of this faith that they hid the child, and had no fear as to the consequences of obeying God rather than men.

It is necessary that we should now go back to the first chapter of Exodus, and see what else the same Spirit of Truth has recorded there, so that we may the better understand what we are reading here.

After the death of Joseph, in Gen. l. 26, the first recorded fact in connection with the sons of Israel is their marvellous increase. To impress this upon us, the Figure of Speech, called *Synonymia* is used, by which words and expressions of similar meaning are heaped together for emphasis, as well as the Figure called *Polysyndcton* (or many "ands") which singles out and marks each item.

This Figure is in verse 7, which reads—

"And the sons of Israel were fruitful,
And increased abundantly,
And multiplied,
And waxed exceeding mighty;
And the land was filled with them."

We are left in no doubt as to the impression intended to be created in our minds by these words.

And this is stated in order to explain the conclusion the king came to, and the commandment he gave.

He was "a new king." A new king in every sense of the word. Not merely the nominal successor of the king before him; but altogether new—even a new dynasty.

This is the force of the word so rendered here; as may be seen by its usage in Deut. xxxii. 17: "They sacrificed unto devils, not to God (Eloah); to gods (*elohim*) whom they knew not; to NEW gods that CAME NEWLY UP, whom your fathers feared not."

This is borne out by the word rendered "AROSE UP a new king" (*v.* 8). In Daniel ii. this same word is used of the standing up of one world-power in the place of another. See verses 31, 39, 44.

It is also witnessed to in the words of the Holy Spirit by Stephen when he said: "The people grew and multiplied in Egypt till ANOTHER king arose, which knew not Joseph" (Acts vii. 17, 18).

The word rendered "another" here is ἕτερος (*heteros*), and means, not "another" of the *same* kind * but, "another" of a *different* kind. Here, it means "a different king"; another king of a *different* dynasty.

* See the Structure of the Chapter, August, 1908.

* Which would be ἄλλος (*allos*).

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This proves the truth of the discoveries of the Egyptologists, who say that at this time there was a new and different (Assyrian) dynasty.

This agrees with Isa. lii. 4, where Adonai Jehovah says:

"My People went down aforetime into Egypt to sojourn there,
And the Assyrian oppressed them without cause."

Commentators on this verse have *created* a difficulty which they find it hard to solve. They first assume that it refers to the captivity of Israel by and in Assyria; and then they feel unable to explain why two events, in two lines, separated only by a comma, should be mentioned thus in immediate connection with each other, when they were separated by many centuries.

The difficulty is (we have said) *created;* as most so-called "discrepancies" are; the fact being that, there was no interval at all, and that the "Assyrian" who oppressed them was the "new" and "different" king, who "stood up" in the place of the previous dynasty; and who oppressed the People of Israel then sojourning there.

This confirms also the statement of Josephus, when he speaks of "the crown being come into another family" (Ant. ii. 9).

Thus from all these sources comes the explanation why this "new" Pharaoh did "not know Joseph"; and why, so soon after his accession, he should be in fear of enemies rising up, with whom the Israelites could take sides, and so "get up out of the land."*

The "commandment" of this king was given in consequence of his fear, aroused by the marvellous increase recorded in verse 7. When he saw it, his fear was that "when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land" (Ex. i. 10).

So he said to his people: "Come on, let us deal wisely with them."

This wisdom was shown: First, in their oppression, and in their affliction with heavy burdens under cruel task-masters; second, in "the king's commandment" to the midwives to kill every male child at the birth, and to let the female children live (*v.* 16).

This was Pharaoh's "wisdom"; and by this wisdom he hoped to keep down the number of the children of Israel, and put an end to their phenomenal increase.

But we read: "The more they afflicted them, the more they multiplied and grew" (*v.* 12).

But there was a power behind the throne. There was "the Jews' enemy" using Pharaoh here, as he afterwards used Athaliah, to "destroy all the seed royal of the house of Judah" (2 Chron. xxii. 10); and Haman, to destroy the whole nation (Est. ii. 6, 8); and Herod, to compass the death of "the seed of the woman," who had, according to Jehovah's word, at length come into the world (Matt. ii.).

Pharaoh had *his* purpose to serve in the preservation of himself and his people; but Satan had *his* purpose to serve in preventing "the seed of the woman" from coming into the world, and thus averting his own doom, and causing Jehovah's word to fall to the ground.

None but Jehovah could know of this fell design of Satan. Therefore He had to interfere, directly, Himself, here, as in all the other attempts of Satan to carry out his purpose.

Pharaoh was only his tool; and thought only of his own danger; but behind him, and instigating him, was "the Jews' enemy."

Pharaoh's wisdom has got to be thwarted; and it standeth written (probably before those very days) in Job v. 13:

"He taketh the wise in their own craftiness;
And the counsel of the froward is carried headlong."

Pharaoh might say: "Come on, let us deal wisely"; but "there are many devices in a man's heart; nevertheless, the counsel of the LORD, that shall stand" (Prov. xix. 21).

The highest "wisdom of Egypt" might be relied upon by man; but "there is no wisdom, nor understanding, nor counsel against Jehovah" (Prov. xxi. 30).

"Jehovah bringeth the counsel of the heathen to nought:
He maketh the devices of the people of none effect.
The counsel of Jehovah standeth for ever,
The thoughts of His heart to all generations"
(Ps. xxxiii. 10, 11).

It was so here. Pharaoh's wisdom for preventing the people of Israel getting up out of Egypt was brought to nought; and his counsel made of none effect; for, it ended in his having to give board and lodging and education to the very man who accomplished the very thing that Pharaoh was trying to prevent. "This same Moses" it was, who "led forth Jehovah's people, whom He had redeemed" (Ex. xv. 13).

"He sent Moses His servant, and Aaron whom He had chosen;
They shewed His signs among them and wonders in the land of Ham. . . .
Egypt was glad when they departed;
For the fear of them fell upon them"
(Ps. cv. 26, 38).

Thus was Pharaoh's wisdom turned to foolishness, and Satan's devices defeated.

But how was this wonderful result brought about? By what means were the counsels of the enemy thus turned upside down?

It is all told in a few words. A few sentences suffice to tell the wondrous story.

It was here with the king of Egypt just as it was in Persia in a later day, when Haman's plot was ripening for the destruction of the whole nation, and we read: "On

* We had thought of giving the names and even the portraits of these Pharaohs; but there are still differences between the Egyptologists, and they are not yet agreed as to the dynasties. So, like true scientists, we prefer to wait until the whole of the data are available. Conclusions drawn from partial information must necessarily be incomplete, if not incorrect; but this is exactly what is done in most branches of science. Hence their constant changes and modifications.

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that night could not the king sleep" (Est. vi. 1). On that night there was another mighty king—the king over the Medes and Persians, whose law "altereth not" (Est. i. 19; Dan. vi. 8), and which "no man may reverse" (Est. viii. 8).

Ah! Quite true; "*Man*" might not be able to "reverse" it. But God could bring it to naught. And by very simple means too. All that we need to be told is: "On that night could not the king sleep." That is all. We know the rest; or we can find it recorded in the Scriptures of truth, written in the book of Esther "for our learning."

It was just as simple here in the case of the king of Egypt.

The words of ch. ii. 1 are introduced here in connection with the concluding verse of the first chapter; not that the marriage then took place (for Miriam and Aaron were already born and were growing up); but, to introduce the birth of Moses, which took place *after* "the king's commandment" had gone forth.

The mention of the fact in this connection shows that the commandment made no difference in their ordinary family life. If there was no "fear" on the one hand, there was no presumption on the other. All went on in their home just as before. Indeed, the conception and birth of Moses at this juncture is mentioned to magnify the "faith" of Moses's parents.

It looks as though it were almost *defiance*; but it was not: it was "faith." It looks like recklessness, but it was "the obedience of faith," for they must have *heard* from God what He was about to do.

"By faith . . . . they feared not the king's commandment."

The midwives mentioned in Ex. i. 15, were actuated by a similar faith, for (it says) they "feared God" and not man. The Targum of Jonathan and the Targum of Jerusalem (two ancient Jewish Commentaries) say that Shiphira was Jochebed, and Puah was Miriam. But this is only imagination. What we are *sure of* is that they were Hebrew women, and that they "feared God."

It looked as though their efforts to disregard the king's commandment would be futile, for no secret was made of the object behind the command. The avowed purpose was the extinction of the sons of Israel. But in spite of this, and in due time, the woman conceived, and bare a son; and when she saw he was a goodly child, she must have remembered what she had "heard" from God; and, just as each step following Esther vi. 1 was ordered by God, so here each step that the mother took must have been by the same Divine ordering. The preservation of the child; the hiding it; and, when secrecy was no longer possible, the making of the ark of bulrushes; and the covering it with pitch (as Noah had pitched his ark by the same faith); the laying it in the waters, just in the place where He, Who was ordering all, knew Pharaoh's daughter would be walking,* and would be doing on that eventful day. All this corresponds with king Ahasuerus's sleepless night. The reading of the record; the asking for Mordecai; the appearance of Haman at that very moment; all, all was Divinely ordered.

And here, all was "by faith" in the word of Him Who was ordering all. It was not by foresight, but "by faith." It was not by affection, but "by faith." It was not "by fear"; of this we are assured by the word of God.

The king's commandment to his people was: "Every son that is born ye shall cast into the river" (*v.* 22). Jochebed committed her son to the waters of the very same river: but he was safe amid those waters of death, by a Divinely devised and ordered protection: and the same Divine ordering ruled and over-ruled all to the working out of His own counsels. The standing of his sister Miriam was also ordered: as were all the steps which accomplished Jehovah's purpose.

Pharaoh's daughter came down to the river by the same Divine ordering which brought Haman to the gate of the Persian king; and it was as small a circumstance as that which would not let the king sleep that caused compassion to fill the heart of Pharaoh's daughter.

In this case it was only a baby's tear. So small, and so weak in itself, but mighty enough to upset the craft of Satan, the wisdom of Egypt, and the commandment of the king.

So small, and yet large enough to waken "compassion" in the woman's heart. For, it is written: "When she had opened it, she saw the child; and behold, *the babe wept*,* *and she had compassion on him.*"

In that tear lay the deliverance of Israel, and the defeat of Satan.

God ever uses the small things of this world to accomplish his own purposes; yea, the "base things . . . and things that are despised, hath God chosen . . . that no flesh should glory in His presence" (1 Cor. i. 28, 29).

For this same reason God puts His "treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. iv. 7).

It is well to note, in our reading of Scripture, the small things that God has ever thus used, that there may be room for faith in Him, and in His word. Let us note them, in the deliverances He brought to His people, as shown in the deliverers whom He raised up. We shall find a "left-handed" man (Judges iii. 21); "an ox-goad" (Judges iii. 31); "a piece of a millstone" (Judges ix. 53); "a woman" (Judges iv. 4); a tent-peg (Judges iv. 21); "pitchers and trumpets" (Judges vi. 20); "the jawbone of an ass" (Judges xv. 16).

Let us note them in the deliverances of His people from the errors and tortures of Rome in later days; and we see Luther, a miner's son; Calvin, a cooper's son in Picardy; Zwingle, a shepherd's son in the Alps;

* Compare ch. viii. 20.

* Man, with his usual indifference to accuracy (where the Bible is concerned), always, in his pictures, represents this babe as happy and smiling instead of crying and sobbing! Just as he always represents *angels* as women; and puts the *Saviour's* heart on the wrong side!

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Melancthon, an armourer's son; John Knox, the son of a plain burgess of a Scottish provincial town.

There is a question somewhere in the Talmud:—"Why did God create man last?," and the answer given is: "Because if He had not done so, man would have claimed to have had some share in the work."

However that might have been in the old creation, we know that *it is true of man* that he does make that claim in the new creation! His claim is that "God must do His part, and that *man must do his.*" These are the oft-repeated words. Man does make this claim in this highest and most Divine of all His works.

No, wonder, then, that God puts man down; and uses the weakest things for the accomplishment of His greatest works.

It was this baby's tear which was over-ruled to bring about the redemption of Israel; yea, the redemption of His Church and People, by preserving the line by which the seed of the woman at length, and in due time, was to be born into the world, to do the Father's will in the accomplishment of our salvation.

And all this is included in the words "By faith, Moses, when he was born, was hid three months by his parents . . . . not fearing the king's commandment."

May it be ours to have a "like precious faith," which overcomes all fear of man. We should then have no fear of what the world or our "Brethren" may do. We should not be affected by what they might think, or what they might say. We should have no fear of the enemy; or be moved by what he might threaten or do; we should have no fear of a church, or an assembly; and be without care for its persecutions and excommunications.

"By faith" in what God has revealed, and which others may refuse to receive, we shall no longer have any regard or fear as to all "the commandments and doctrines of men" to which we have been so long in cruel bondage and subjection.

Contributed Articles.

"NOT MADE WITH HANDS."

(*Continued from page* 65.)

By James Christopher Smith.

(No. IV.)

THE portion of Scripture now to engage our thoughts is Heb. 9. 11, 12.

In verses 1-10, the Holy Spirit calls attention to the typical Tabernacle in the wilderness and designates it a "worldly (or cosmical) sanctuary"; points out the twofold structure of it; describes the main acts of priestly service; and concludes with the important statement, "The Holy Spirit this signifying that the way into the Holiest of all was not yet made manifest while as the first tabernacle was yet standing."

Whether Moses or Aaron or any one else knew what it all meant is a fair question; but the Holy Spirit knew, and He here tells us exactly what was *signified*.

The whole of the tabernacle, the sacrifices, the ritual, the washings, ordinances of flesh and priestly functions were

"A Figure" (or Parable)

for the time present, and pointed to a

"Time of Reformation."

Hence, in our passage (*vv.* 11, 12), we have the language of contrast, of dispensational change: namely,

"But Christ having come."

His appearance, in this cosmical scene, as the greatest fact in human history, indicated that the Preparation associated with types and parables was now to give place to reformation and Fulfilment. Not that everything was to be fulfilled at once; for He is presented as a "High Priest of good things about to be."

But the main statement here is that He has now reached the place and state in which He can administer "the good things": He has

"Entered into The Holies."

And, particularly, we are told here the *means by which He entered in* and the *eternal result* of both.

Perhaps, if, first of all, we render the words very literally, it may help us to apprehend their deep significance. The statement is, that, "By means of the greater and more perfect tabernacle, *not made with hands* (that is to say, *not of this creation*): nor by means of blood of goats and calves, but by means of His own blood, He entered in, once for all, into The Holies, having found eternal redemption."

This teaching is high and wonderful. Modern Commentators, here, are hopelessly divided, so we seek in the passage itself the key that fits the lock.

That key, we believe, is found in the thrice-repeated preposition διὰ (*dia*, by means of or through), expressive of the instrument by which a thing is done or accomplished.

Two things are named by means of which Christ entered into the Holies on high, namely, "a greater tabernacle," and "His own blood." There is, perhaps, not much difficulty about the expression "by means of His own blood," save that some religious ceremonialists have entered on long and fruitless discussions as to whether Christ took literal blood with Him into heaven. It does not say "with His own blood," but *by means of it*.

The expression "His own blood" occurs in Acts 20., and in Heb 13. 12. In each of these it is exactly the same form as here, "by means of His own blood." In Acts 20, it is the *purchase* or acquirement of the Flock "by means of His own blood"; and in Heb. 13. 12, it is the *sanctifying* of the people "by means of His own blood." And so, in our passage, it is *entering* into The Holies "by means of His own blood."

His "precious blood" shed, as the life laid down, was His right by which He could and did enter into the Holies, from whence He now ministers the results thereof in pardon and cleansing.

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"The life of the flesh is in the blood." So it was with Christ Himself "in the days of His flesh"; but blood is not the life of Christ's risen and glorified body—*it is spirit*, for it is a "spiritual body."

And this brings us to the other complementary expression, namely, "By means of the greater and more perfect tabernacle . . . . He entered into the Holies." Some say this refers to "the true tabernacle" in which Christ now ministers, which is evidently the "Pattern" Moses saw in the mount. But how could Christ enter into that tabernacle on high *by means of* the tabernacle itself? Others, driven to desperation, dream of its being the mystical body of Christ and His members. How He can "enter into the Holies" by means of the members of His body, is, to say the least, not self-evident!

No, it means something more definite and intelligible than all this.

The word "tabernacle" has at least four applications in the New Testament:—

First, it refers to the *typical tabernacle* made at Mount Sinai.

Second, it refers to the "*pattern*" *of that type* as the tabernacle which the Lord pitched.

Third, it refers to the *human body* as our present "earthly house."

Fourth, it refers to *Christ's body*, in which He appeared among men.

This last is "the greater and more perfect tabernacle."

Christ Himself had said, "Destroy this Temple and in three days I will raise it up again," and this referred to the "Temple of His Body." And John, the Apostle, writes (see John 1. 14), "The Word became flesh and tabernacled among us . . . . full of grace and truth." The expression "dwelt" means to tent or tabernacle: that is to say the Word is regarded as assuming a tabernacle (which was His body) in which He moved among men, bearing the glory of the only begotten from the Father, full of grace and truth. Thus we see united in Him the *Tent*, and the *Glory* enshrined in it—the personal fulfilment of the type made by Moses.

And now observe how all this is summed up in Hebrews itself, in chapter 10. 5, where Christ appropriates the words of Psalm 40. 6-8, and says, "Sacrifice and offering thou wouldest not, *but a body didst thou prepare for me*."

That "Body" was "the greater and more perfect tabernacle"; and it was by the offering of that body once for all, and the shedding of His own blood once for all, that He gained the right to enter into the Holiest.

"The highest seat that heaven affords
Is His, is His by right."

It is not ours by right, but by His gracious merit and mediation.

When He ascended up on high, His body was not in the same condition or state as when the blood was the life of His flesh; but it was in a resurrection state, a condition in which the life of it is spirit. And so it abides, as the archtype of the New Creation manhood.

Hence we can now see the force of the explanatory clauses added in our passage, namely,

"Not made with hands"
and
"Not of this creation."

Here is the Spirit's own explanation of the expression at the head of these articles. "Not made with hands" means "Not of this creation."

When we apply this to the "greater Tabernacle," to Christ's own body, we are in the presence of a great marvel of God's power and purpose in His own Son.

He is not of this creation, not of man, not of this old passing order of things. His *incarnation* was not of the old human natural order of descent: and certainly His *resurrection* was not accomplished by any human power or natural process. To mention evolution in such a connection is to mock the sons of men and trifle with the "wonderful works of God."

Christ risen and ascended and seated—*He* is the "pattern" of a new creation, of a higher order, of a new and permanent manhood.

Adam in the Garden was but a first step towards God's ultimate purpose; Adam and the race, in sin, became the occasion for God to bring in the Daysman by Whom and in Whom His final purpose was to find realisation.

"Though we have known Christ according to flesh, yet now henceforth know we Him no more."

But we know Him according to spirit, and as the
Head of a New Creation.

Thus are we lifted, in Him, out of the sphere of the mortal, the natural, the temporary, into the sphere of the immortal, the spiritual, and the permanent; away from the strife of tongues, and the conflict of human religions, and the bondage of carnal ordinances, into the peace of God, into the calm of the Unity of the Spirit, into the fellowship of His Son, and into the sunlit heights of

WORSHIP

"In Spirit and in Truth."

THE LETTERS TO THE SEVEN CHURCHES OF ASIA.

By W. Hayes Topping.

(St. Louis, Mo., U.S.A.)

All expositions of the Apocalypse of which I have any knowledge, save that by Dr. E. W. Bullinger, follow in the steps of the traditional view that these letters were addressed to the Seven Churches of Asia contemporary with John, and have their application to the Gentile-Christian Church of this dispensation. According to this theory, the letters successively represent epochal divisions of Church history from apostolic days to the second coming of Jesus Christ, the messages of the several letters being realized in the peculiar needs and circumstances of their respective epochs, *e.g.*, the church is now in the Laodicean state of indifference and inertia, and hence the message of the letter to the Laodiceans is taken as being peculiarly pertinent to the Church of the present day.

But this interpretation of these letters is purely fanciful, and utterly without warrant in either the character or import of the letters themselves.

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The whole secret of the failure upon the part of many students to rightly divide the Scriptures is their apparently insatiable desire to appropriate all Scripture, historical and prophetic, to *the Church*. They would lay under tribute to the Church all the kingdom prophecies of the power and glory and blessedness which are to characterise the personal reign of Jesus Christ upon the earth, together with the ethics and theology of the Gospels, and say, "These all belong to us," apparently unmindful of the fact that the great body of the prophecies relate, not to the Gentiles, but to Israel; not to an ecclesia or called-out body, but to a kingdom of heaven in visible form upon the earth. The ethics of this kingdom, enunciated by Christ in the Synoptic Gospels—notably in the Sermon on the Mount—and which were to be the law of the new kingdom to go forth from Mount Zion, together with the gifts and powers and promises and blessings which were to be conferred upon the chosen people in their joint administration of the kingdom with the Lord, and which Christian people to-day are vainly essaying to realize in their own lives, are made to do service to a body with both the character and mission of which they are wholly inapposite.

It is owing to this confusion of things which are not related in the remotest degree that the teaching of the pulpit to-day is predominantly ethical rather than doctrinal; and that character and conduct have become the burden of preaching and teaching rather than the great doctrinal verities which are essential to saving faith and spiritual growth.

There are three reasons why these Epistles cannot be apposite to Gentile Christianity. They are Jewish-Christian in character, pragmatic in their theology, and so related to and identified with the other prophecies of the book that they cannot be disengaged from them.

By way of preface to the discussion of these several reasons, let us observe that the entire book of Revelation is prophetic in character. There is not a line of history in it, outside the first nine verses, which are purely introductory, and devoted to a recital of the facts and circumstances incident to the giving of the Revelation to John. The fact of the vision itself is, of course, historical, but its prophecies remain to be fulfilled. Indeed, it claims to be a book of prophecy from beginning to end (*cf.* 1. 3; 22. 7, 10, 18, 19). The admonition of the Saviour's imminent coming is repeated several times, "Behold, I come quickly"; "The time is at hand"; and his last word is "Surely I come quickly" (*cf.* 22. 7, 10. 18, 19, 20). In ch. 1. 3, John himself says "The time is at at hand." If the Saviour meant that He was coming quickly at the time when John received the vision (and that is the meaning imposed upon it by the historical interpretation) He either erred or was deceived as to the time of His coming, neither of which can be true of the Son of God. As a matter of fact, He did not come quickly, if eighteen hundred years are at all adequate to satisfy the term; and cannot come until "that man of sin is revealed" (2 Thess. 2. 3), which has not even yet occurred.

When on earth, he disclaimed any knowledge of the time of His coming, but in the first verse of the Revelation, John says that the Father had revealed this very thing to the Lord Jesus that He might "show unto His servants things which must shortly (or quickly) come to pass."

If He means that He is coming quickly at the time when the prophecies of the book are being fulfilled, namely, at the close of this age, then it will be quite true that He is "coming quickly," and that "the time is at hand"; for, from the breaking of the first seal (the seals covering the first half of the week, and constituting the "beginning of sorrows," Matt. 24. 5-8), which will drive Christian Israel to these letters with an agony of soul, quite impossible because unreal to the Gentile reader, till the time of His coming at the seventh trumpet, which marks the end of the week proper, will be a period of only seven years, literally a "short time" (Matt. 24. 22).

That these letters should be torn from their place in what is otherwise uniformly a body of predictive literature, and devoted to a people and time quite destitute of either temporal significance or prophetic character, is to say that no regard shall be had either to the laws of Biblical interpretation or of reason itself.

The possible objection that these letters should be applicable to the Gentile Church and still have been of the nature of prophecy, when written, is not sustained in the face of the fact that the Revelation is written from the view-point of "the Lord's day" (1. 10), or "The day of the Lord," as the Hebrews expressed it, which in Scripture always refers to the Lord's coming in wrath and judgment. The suggestion that "The Lord's day" refers to Sunday is without point, as it would be of no interest or significance to the prophecy that the vision was received on a particular day of the week.* The point is that the scenes and incidents of the vision are to have their occurrence in a definite and specific time spoken of throughout Scripture as "The day of the Lord."

It is so named because the culmination of this period of time, generally known as Daniel's seventieth week, will be marked by the personal advent of Jesus Christ in judgment. This determines the Tribulation character of the letters, and places them at the close of this age, and not at the beginning.

They were not spoken to the Churches of John's day, but to Churches which will have their existence at least during the time of "Jacob's trouble," and probably for some time before.

The mere matter of the identity of the names of the Seven Churches with those of the seven cities of Asia Minor is no proof that John wrote to Christian Churches in those cities. As a matter of fact, we have no proof that Christian Churches existed in all these places. On the contrary, we have positive proof from Tertullian and Epiphanius that there was no Christian Church in Thyatira when John wrote to the Church of that name. How, then, could John write to a Church which had no

* See Dr. Bullinger's pamphlet on this subject.

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existence? This difficulty arises only when expositors try to adapt these letters, which are written to Jewish Churches in the future, to Gentile Churches of the apostle's day. It is for this reason that the admirable treatise of Prof. Ramsey on "The Letters to the Seven Churches," valuable as it is for the light which it sheds on the topography, character and customs of those cities and people of John's day, falls wholly beside the mark. It assumes that these letters were written to Churches supposed to exist at the close of the first century, but which in point of fact have no historical entity. Such a theory flies in the very face of all the facts, not only of the letters themselves, but of the other prophecies with which they are so intimately related.

The Jewish and Gentile Churches will be parallel and contemporary during the week, as they were in apostolic days up to the destruction of the Jewish state in 70 A.D. John's vision of the Lord in the latter part of the chapter is not that of a Saviour in grace, but of a King prepared for judgment. Not that John actually saw the Lord Jesus, but "one like unto a son of man," for we must bear in mind that the entire vision was "signified," *i.e.*, by signs or in symbols. Nothing that John saw had any reality in itself, as the characters and incidents of the vision will not live, and move, and be, until the prophecy eventuates into history.

The Lord Jesus has never appeared as John describes Him. This description of Him will never be true until "thrones are cast down, and the Ancient of Days sits" (Dan. 7. 9). John's vision of the Lord Jesus is identical with that of Daniel, which associates Him with this same time of judgment. The only possible way in which the prophecy of the latter days could be conveyed to John was by symbol. He did not see the things themselves because they did not exist. He saw only pictures or visions of them. It is hardly to be supposed that the Lord Jesus, and the living creatures, and the angels of heaven would lend themselves to a pantomimic performance, even for the purpose of a revelation. Furthermore, the pantomime would be incomplete without the *dramatis personæ* of the tribulation week. Hence John is the speaker up to the beginning of the vision in verse 10, when he is caught away by the Spirit and transported, as it were, into the future day of the Lord. When the curtain rises on the prophecy of Revelation, we see a Jewish-Christian Church, called out of the apostate nation and organized into assemblies. It is to these assemblies that the Revelation, embracing the seven letters, is addressed. With this view of the prophecy in mind, let us come to the discussion of the first reason for asserting that the letters are inapposite to Gentile Christianity, namely, their Jewish-Christian character.

The imagery of "candlesticks," in ch. 2. 1, 5, ushers one into a Jewish atmosphere which passes in ch. 2. 9, and ch. 3. 9, into the realism of the synagogue peopled with actual Jews,

The reference, in ch. 2. 14, 20, to "Balaam and the children of Israel," would be inappropriate to Gentile readers, and finds its interest and significance in its address to Jews alone.

The "hidden manna," promised to the overcomer of Pergamos in ch. 2. 17, is an echo of the wilderness manna, and will turn the hearts of the children to the fathers, in the time of their tribulation, as they cry to heaven in the words which Jesus taught them to pray in the days of His flesh, "Give us this day our daily bread." Under the persecutions of the Anti-christ they will not be able to buy or sell without his mark upon them (13. 17), and in their dire extremity they will pray the disciple's prayer (not the Lord's prayer) which the Lord Jesus taught them for such a time as this, with an agony and fervour quite impossible to Gentile lips.

"Lead us not into trial, or tribulation, but deliver us from the evil one" will have tremendous meaning for these Christians as the historical situation contemplated in the prayer is realized in the dreadful persecution ("temptation") of the Anti-christ ("the evil one").

It is another instance of the grace of our Lord going before His chosen people to provide for their salvation, and to forewarn them against coming dangers. The Old Testament prophecies were given to prepare them for the coming of their Messiah. The Gospels are a history of His coming and rejection. The Revelation is given to them to prepare them for His second coming in judgment, though not without salvation to a remnant of His people

The eating of things sacrificed to idols, and fornication, mentioned in the letter to Thyatira, are also Jewish in their reference.

"The key of David" needs no comment to attest its Jewish character.

The "opening of the door" to the Christians of Philadelphia will doubtless be the opening up of a special opportunity for preaching the gospel of the kingdom to the apostate nation.

These, to us, enigmatic expressions will have tremendous meaning for the Philadelphian Christians at that time when they will be holding up the testimony of Jesus Christ in circumstances of dreadful peril and persecution. The confessors of these Tribulation Churches, referred to in this letter to Philadelphia in the expression "Thou hast a little strength, and hast *kept My Word*," are the ones referred to throughout the book as those "slain for the *Word of God*" (ch. 6. 9), "And they overcame him by the *word of their testimony*" (12. 11), "And the dragon (Satan) . . . went to make war with the remnant of her seed (the "woman" is Israel, the apostate nation; her "seed" are those Christians of the churches whom the devil hates, and whom he persecutes through his creature, the Antichrist) *which keep the commandments of God, and have the testimony of Jesus Christ*" (ch. 12. 17), "Here are they that *keep the commandments of God, and the faith of Jesus*" (ch. 14 12). In ch. 20. 4, John sees the souls of these Christian martyrs who had been beheaded for the *witness of Jesus, and for the Word of God*," "and they lived and reigned with Christ a thousand years." In ch. 1. 9, John associates himself in spirit with these sufferers across the centuries as one who also was "in tribulation . . . for the Word of God, and for the testimony of Jesus Christ."

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Many of the references of these letters can never be understood by us, for the simple reason that they were never written to us; and can have no possible meaning for us. The "blessing," pronounced upon the reader of the prophecy in ch. 1. 3, will be realized only by the Jewish readers of the tribulation week who heed its warnings and admonitions in that day of fiery trial. The reading and hearing of the prophecy will issue in the salvation of multitudes of the nation who keep its sayings (ch. 22. 7). It was the Salvation of His people, Israel, that the Saviour had in mind in His discourse upon the Mount of Olives, recorded in Matt. 24. The entire chapter, beginning with verse 4, relates to the tribulation week, and not a word is concerned with this Church age. Jesus is speaking from the view-point of the "end of the world" as in immediate prospect, not knowing, according to His own statement, the time of His coming. The seven letters are letters bearing brief and trenchant sentences of warning, admonition and instruction in the form of personal addresses to individual companies of Jewish believers in Jesus Christ, and to whose circumstances and conditions at that time alone the letters will be *àpropos*. They will interpret them in the white light of the terrible events unfolding before their very eyes.

We have attempted in these brief remarks to bring out the Jewish-Christian character of the letters, though the proof afforded by the letters themselves is not the same in kind as that of a mathematical demonstration, for the reason that the historical setting, which is indispensable to a true understanding of all the references of the letters, is lacking. The situation is analogous to that of the inscriptions on the Pyramids and monuments of Egypt, which were sealed to the understanding until the discovery of the celebrated Rosetta stone in 1799.

The proof to be adduced from the theology of the letters and their relation to the other prophecies of the book, notably the latter, are much stronger, either of which, to the mind of the writer, is final and conclusive as to their tribulation character. The theology of the letters is an insuperable barrier in the way of the theory that they are Gentile letters.

(To be continued.)

Dispensational Expositions.

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

(*Continued from page* 69.)

No. 4.

FURTHER ILLUSTRATIONS OF THE DIFFERENCE BETWEEN THE DISPENSATIONS OF PENTECOST AND THE MYSTERY.

IN this article we shall endeavour further to demonstrate the difference between the earlier Epistles, written before Acts 28., and the later Epistles, showing the way in which various terms, ordinances, etc., are used, and noting any omissions, additions or modifications which took place owing to the change of the dispensations.

In examining these subjects, we must ever bear in mind the fact that they must be viewed from two standpoints—the Divine and the Human. From the Godward side the dispensations are but the unfolding of the Will of God, arranged and ordered "before the world began." From the Human side, man's failure calls for the interposition of the sovereignty of the Lord, and ushers in another dispensation. Adam, in innocence, placed in the Garden of Eden, had no intimation of the Covenant of Grace, yet God had provided a Ransom and arranged for man's Salvation *before* man fell. But this by no means excused the sin of man, or helped it on. So with the Pentecostal dispensation. For the third time the Gospel of the Kingdom was proclaimed, accompanied with signs and wonders, attesting the fact of the Resurrection of Christ the Son of David. Fully and unreservedly the Apostles preached, declaring, upon the authority of God and the whole of the Old Testament, that all that was needed to usher in the Kingdom was *the Repentance of Israel*. Nothing in the economy of the time could be found to give the slightest hint that God was preparing for a period, totally different, which was to come in upon the manifested failure of Israel. *But this is, in fact, what the Lord was doing*, and we, with our fuller knowledge, gained by the subsequent revelation of the Mystery "hid in God," look back upon this transitional period, and see that which none could see without the key supplied in the later Epistles.

We have abused this added knowledge by reading into the words of a dispensation that PRECEDED the revelation of the Great Secret, that which was unrevealed to man at the time.

The pre-eminence of Israel in earthly blessing is the characteristic of the Millennial Kingdom, and this is emphasised by the Apostle Paul in the very last Epistle of the Pentecostal dispensation (Rom. 11., 17-21). Looking back now we can see, scattered through these earlier Epistles, some of the material for the present dispensation, but so veiled, or so arranged, as to quite harmonise with the anticipation of the Millennial Kingdom.

We, first of all, would direct our readers' careful attention to the list (on the next page) of some of the words used in the earlier Epistles, but which occur rarely, if at all, in the later ones.

The usefulness of this list would be increased if we included in our reckoning the "Acts," the "Gospels," and "Hebrews," and the number of examples would then be largely multiplied. We, however, leave this for our readers to work out for themselves, and shall be glad to receive any help in this work of classification, should readers care to send the results of their labours for the common good.

In the Epistles to the Church, Christ is never called the "Shepherd," neither are the believers called "sheep,"* although both occur in the Gospels, Acts,

* The words in Rom. 8. 36 can hardly be taken as a title for believers, they are counted as sheep for the *slaughter*.

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Hebrews and Peter; for Israel are "the sheep of His Pasture." The word "Pastors" in Eph. 4. 11 is cognate with the word "sheep." The "circumcision" of Philippians and Colossians is no fleshly rite, but the work of Christ applied to the believer.

	Before Acts 28.	After Acts 28.	
	1 & 2 Thes., Cor., Gal., Rom.	Eph., Phil., Col.	1 & 2 Tim., Tit.
"Jew"	25 times	once	—
"Israel"	14 ,,	twice	—
"Israelite"	3 ,,	—	—
"Abraham"	19 ,,	—	—
"Moses"	9 ,,	—	—
"To Baptise" ...	12 ,,	—	—
"Baptism" (βαπτισμα)	once	twice	—
"Lord's Supper" ...	,,	—	—
"The Loaf" in connection with the Lord's Supper	7 times	—	—
"The Cup" in connection with the Lord's Supper	7 ,,	—	—
"Gifts" (χαρισμα), *charisma* (meaning "Gifts of the Spirit")	9 ,,	—	twice
"Miracles"	4 ,,	—	—
"Tongues" ...	22 ,,	—	—
"Interpret," "Interpretation," "Interpreter" ...	7 ,,	—	—
"Healing" ...	3 ,,	—	—
"Prophesying"	13 ,,	—	—
"Prophecy" ...	4 ,,	—	twice
"To Circumcise" ...	8 ,,	once	—
"Circumcision" ...	23 ,,	6 times	—

(The "Interpret," "Interpretation," "Interpreter" ... to "Prophecy" ... rows are as gifts.)

In our article in March, 1909, we examined the subject of the "One Body," and found that in 1 Cor. 12. it was explained as being "*Partial*," in contrast with the "*Fulness*" of Eph. 1. 23.

Let us examine this subject a little closer, and we shall see that many of the essential elements of the "One Body" are to be found scattered in these earlier Epistles.

It will be remembered that the Unity of the Spirit, which has to be kept "in love," is defined in Eph. 4. as consisting of One Body, One Spirit, One Hope of our calling, One Lord, One Faith, One Baptism, and One God and Father.*

In this wonderful seven-fold unity the Three Persons in the Trinity of the Godhead have their place. In 1 Cor. 12. 4-6, in connection with the diversities, administrations and operations of the gifts, which formed the basis of the ecclesiastical "Body" of 1 Cor. 12. 12-27, we read that it is the same SPIRIT, the same LORD, and the same GOD, Who worketh all in all.

In verse 13 we read, "For by ONE SPIRIT are we all BAPTISED into ONE BODY."

In 1 Cor. 8. 6 we read, "unto us ONE GOD, THE FATHER . . . and ONE LORD, JESUS CHRIST.

In 1 Cor. 13. 13 we read, "And now abideth FAITH, HOPE, and LOVE." It will be seen that the seven wonderful components of the Unity of the Spirit are here, although not yet brought together in order, nor invested with their fuller and higher meaning.

Had the nation of Israel repented, and the Kingdom come as a consequence, these passages would have exactly fitted the prophecy of Zech. 14. 9, "And the LORD shall be king over all the earth; in that day shall there be ONE LORD and His Name ONE."

As it is, the Kingdom is in abeyance; and instead of ONE LORD being *King*, He is exalted as HEAD of the Church, His Body; not "over all the earth," but "in the Heavenlies"; for "earthly things" are connected with the Kingdom of Israel (John 3. 12).

The One Body of 1 Cor. 12. is connected with "Gifts." "All these worketh that one and the self same Spirit, dividing to every man severally as He will, FOR AS the body is one and hath many members, and all the members of that one body, being many, are one body; SO also the Christ. FOR by one Spirit are we all baptised into one body . . . and have been all made to drink into one Spirit."

The fact that *all* had a gift is compared to the body having many and varied members, yet *all* composing one body.

The words, "All made to drink into one Spirit," refer to the promise of John 7. 37, 39: "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water; but this He spake of the Spirit, which they that believe on Him should receive, for the Holy Ghost was not yet [received], because that Jesus was not yet glorified." (Compare Mark 16. 14-20; Acts 2. 33.)

It seems hardly possible to think that an intelligent Christian should teach that "drinking into ONE SPIRIT" meant "partaking of the Lord's Supper," but we mention it here in order that those who have received this "interpretation" may give the passage a prayerful reconsideration.

A question arising out of the foregoing subject is: "Does the term 'The Baptism of the Spirit,' of the Pentecostal dispensation, mean the same thing as the Baptism of Eph. 4.?" We have already demonstrated (in the March number) that the "One Baptism" of Eph. 4. is the Baptism of the Spirit, so we will not take up time and space going over it again here.

We sometimes meet a Christian who tells us that he has "received the Baptism of the Holy Ghost," or that he is "Praying for the Second blessing." "Second blessings" are delusions, resulting from undispensational views. The believers' charter COMMENCES (in Eph. 7. 3) with the fact that God "HATH blessed us with ALL spiritual blessings."

The book of the Acts gives us very clear data as to what the Baptism of the Spirit is. Acts 1. 5, and 11. 14-16 make it quite clear as to what the term refers to. Let us examine the passages carefully:

Acts 2. 1-4. "And began to SPEAK with other tongues."

Acts 8. 18. "When Simon SAW . . . the Holy Spirit was given."

Acts 10. 44-46. "They HEARD them speak with tongues."

Acts 19. 6. "They SPAKE with tongues and prophesied."

1 Cor. 12. 1-27.

Almost without exception, miraculous gifts followed

* See "The Unity of the Spirit," March, 1909.

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the Baptism of the Spirit—but such is nowhere hinted at in the Epistles written *after* Acts 28.

Ministering the Spirit and working miracles is connected with Justifying faith, in Gal. 3. 5, 6. Is it so now? The One Baptism of 1 Cor. 12. is *essentially* connected with Miracle and Supernatural Gifts. Is it so now? Do members of the One Body possess the power to prophesy, speak with tongues, take up serpents, and drink deadly things unhurt? Do they *really* believe the words to be true of themselves, "They shall LAY HANDS on the sick, and they SHALL recover"?

In a former day, Paul could raise the dead and heal the sick; but this was *before* Acts 28. But after Acts 28. he instructs Timothy to use wine medicinally, and leaves a valued helper behind, sick!

Faith to believe that the Lord *can* heal one, however, must not be confused with these miraculous gifts.

The Baptism of the Spirit in Pentecostal times was subsequent to salvation: often by the space of days, weeks, and months; whereas, Eph. 1. 13 says that "we are sealed '*upon believing*' (πιστεύσαντες) with the Holy Spirit of promise, who is the Earnest of our inheritance."

Eph. 2. 15, 16 links the One Body with the Work of Calvary, "For to make in Himself of twain ONE NEW MAN," "And that He might reconcile both unto God in ONE BODY by the cross." When the Holy Spirit quickens a dead sinner into life, He, *at the same moment*, links him for ever WITH CHRIST; raising him up together, and seating him together with Christ in the heavenlies. This union with the Risen Saviour makes the believer a member of the ONE BODY, and neither the "laying on of hands" can confer, nor the "excommunication" of men take away, this blessed position of grace. The One Body of 1 Cor. 12. was evidenced by "signs" and "wonders." The Unity of the Spirit is without any such evidence; in fact, it is belied by many who prefer to be upon the ground of the One Body, by their manifest divisions; it is belied by the ignorance of the vast number who seem hardly conscious of its existence on the page of Scripture. No visible signs attest its reality. It is among the things "not seen, yet eternal," which faith receives. I may have evidences of *salvation*—but the truth of the *One Body* is totally independent of any and every appeal to sight, rite, or ordinance.

(*To be continued.*)

Signs of the Times.

JEWISH SIGNS.

MESOPOTAMIA FOR THE JEWS.

Our readers will follow with the deepest interest the movement now at length set on foot for bringing together the Land without a People and a People without a Land.

We have seen how the offer of MESOPOTAMIA is calculated to bring together the three great bodies: The Zionists with their grand aims and hopes, the Territorial Organisation (the "ITO") with its zeal, and the Jewish Colonization Association (the "ICA") with its wealth.

Mesopotamia offers a base from which all can work. It is near enough for the Zionists, and is sufficiently satisfactory for the other two; and is ultimately to become a part of the Land originally promised.

It was the way by which Abraham himself entered the Land, when he went from Ur of the Chaldees to Haran (which is Mesopotamia), and thence (when his father was dead), into Canaan.

A mass meeting of the Jewish Territorial Organisation was held at the Great Assembly Hall, Mile End, London, on Monday, May 10th, when Mr. Israel Zangwill gave an oration on the subject of

ONE PLAN, ONE PEOPLE,

from which it is clear that unity of action will be obtained:

"Mesopotamia was formerly described by all writers, from Herodotus downwards, as the most fertile and fruitful country on earth, and its boundary river, the Euphrates, is one of the four rivers mentioned in Genesis as flowing out of the Garden of Eden. Although the bulk consists to-day of vast swamps and deserts, yet a region the size of Palestine can be irrigated and turned again into a granary to support a population of millions. And even the country around it is said to be very thinly inhabited, so that there is apparently room for indefinite extension of the Jewish area with the growth of population. Such was the general project which the Ito bracketed as equal to the Cyrenaica scheme, and which I have been suggesting during the past two years to the leading Jewish financiers of the world. However, Abdul Hamid got ahead. Only a few months ago he sent for Sir William Willcocks, and Sir William has travelled over Mesopotamia and made a report, even more favourable than his early ideas, showing how,

> "For an expenditure of less than seven-and-a-half millions, more than three million acres of land, that is a region of nearly 5,000 square miles in ancient Chaldæa, can be made available for settlement and to produce a revenue of nearly a million pounds a year.

He has entered into a five years' engagement with the Turkish Government, has obtained a credit of £100,000, and has already begun the work at its easiest end. Under the Turkish Constitution the scheme has now passed into the hands of the Minister of Public Works in Constantinople, who has just presented Sir William's report to the Grand Vizier.

"OFFICIAL OTTOMAN REPORT ON MESOPOTAMIA.

"Chapter V. of this report states that the regeneration of Mesopotamia should figure at the head of the programme of the public works to be undertaken in Turkey, and it adds: 'Nothing would be simpler than to restore to this region, at least partially, its ancient splendour, and to make of it one of the granaries of the world. To build a few dykes and barrages, to dig a few canals, to bring the water, is all that is necessary to give value to thousands of dunams of a legendary fertility.' There is no doubt that Turkey, once she has settled down, will wish this great work to be carried through. But Turkey's resources and energies will be sufficiently taxed by the immense labours before her in every part of her large neglected Empire.

> "The question, therefore, is, whether the Jewish people should not seize the opportunity of doing this particular piece of work, and by a contract with Turkey provide the capital, the labour and the population for the regeneration of Mesopotamia.

Of course it is quite possible that Turkey may refuse the bargain. Much as she needs capital and labour, population and energy, she may think that ours can be had on easier terms. Ahmed Riza Bey has indeed already invited the Jews to Mesopotamia, as to every other part of the Ottoman Empire, but it was a mere general invitation to come and help in the upbuilding of Turkey. That is not enough. Much as we admire the work of the Young Turks, much as we sympathise with their desire to build up a modern and powerful Ottoman Empire, that is after all their job and not ours. Grateful as we are for their hospitality to myriads of our people, both in the past and to-day, and clear as is the duty of these Turko-Jewish subjects to help their fatherland, we Jews of other lands have no such call.'"

The whole of Mr. Zangwill's oration was marked by its great enthusiasm. Every word of it is worth reading

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for its brilliance and eloquence. It concluded with the following passionate appeal:—

"If, as we hope and believe, Mesopotamia is as suitable for the Jews of to-day as it was for our great patriarchs who drove their flocks there, or as it was for the Jews of the great period of the Babylonian Talmud, then

"Let us all unite in the attempt to build here the so desirable land of liberty, happiness, and peace.

We have always been made one by suffering. When the gutters run with Jewish blood, and the air is heavy with the wail of the widow and the orphan, then all Jews feel brothers. Let us for once be made one by happiness—the happiness of working for a safer and a greater future. One plan, one people."

Mr. Lucien Wolf moved the following resolution:—

"That this mass meeting of London Jews approves of the aim of the Ito to obtain a territory upon an autonomous basis for those Jews who cannot, or will not, remain in the lands in which they live at present, and thinks it desirable that all Jewish colonisation and other organisations should unite to study the possibilities of Mesopotamia as a territory for this purpose."

Following on this we have the announcement of the "Actions Committee" of

THE ZIONIST MOVEMENT.

"In consideration of the widely felt and justified desire to bring the work of the forthcoming Congress into relation with the actual circumstances in the East, the Inner Actions Committee has resolved—in view of the fact that in consequence of unforeseen events the tasks devolving upon it have had to be postponed—to hold the 9th Congress in the course of December next. The exact date and place of the Congress will be announced later."

THE ADVANCING APOSTASY.

THE CHURCH PAGEANT.

We have already commented on this as a sign of the times; but now it is over.

Setting aside the folly of the "Church" following the "world" in its methods and ways, there was underneath it all a deliberate design in the falsification and misrepresentation of history. This must have been done of set purpose, fostered as it was by the Romanising Bishop of London.

One would never have dreamed from its scenes that the Reformation had ever taken place; for there was no sign or even hint of this, which was the greatest event in the Church's history in our country.

We know not how early the Gospel was brought here, but there are witnesses to the existence of an organised British Church, with Saxon buildings (remains of many of them are well known). There is evidence of the presence of Bishops of the British Church attending councils on the continent (at Arles and other places). The Diocletian persecutions reached our shores, and a British Presbyter, taking refuge in the house of a Roman soldier, became a martyr and gave his name to the church and town of St. Alban.

There was little, if anything, of all this. No! The Pageant emphasised Augustine as being sent by Rome; but the people were not shown the struggle he had with the British Church, which was not settled till the days of his successor. He found a Liturgy in use, not the Roman, but the Ephesian. He found the three Orders of Bishops, Priests, and Deacons. And he found them keeping Easter on the *day* of the full moon (after March 25th), as it was and is still observed in the Eastern Churches; and not on the *Sunday* following, as in the Roman or Western Church. Augustine began the struggle to change all this, and his successor at length succeeded in changing the use of the Liturgy and the keeping of Easter, and causing all Bishops to be appointed by the Pope.

The Reformation was the end of that struggle. But, instead of beginning with the casting off of the yoke of Rome, the Pageant began with the putting on of that yoke.

It gratefully remembered Thomas à Becket, but not Cranmer, Latimer, and Ridley. It reminded us of Laud, the turner back towards Rome; but not of Bonner, the burner of the Bibles at Paul's Cross.

It reminded us of other arch-enemies of the truth, but not of the tortures of the Inquisition or of the fires of the stake.

It was a distortion of history; and it had for its object the undoing of the Reformation.

As a sign of the times it forebodes a loss of our Reformation blessings, which is being engineered by enemies without and traitors within. Thus assailed, its doom is fixed; for we have the words of Him Who is the Truth, that a house thus divided against itself

CANNOT STAND.

Outside we have the spectacle of the Free Churches copying its errors, adopting its methods, and using its terminology. They must now, forsooth, be called "churches" and no longer "chapels." They must have their "Synods" and their "Guilds," etc., thus going back on the early history of their fathers, who fought against and suffered for the very things their descendants are running after.

SPIRITIST SIGNS.

A "SOUL HOSPITAL."

Our friend, Mr. Philip Mauro, sends a striking paper to the magazine *Our Hope* (U.S.A.), which forms a most significant and ominous sign of the times.

Mr. Mauro writes:—

"Among the significant events of the day a prominent place must be assigned to a group of movements whereof the so-called 'Emanuel Movement' is the best known. The words 'Psychic' and 'Psycho' are becoming very common in current literature and conversation. The expression also occurs in the Bible, but is disguised in our common versions because it is there generally rendered 'natural.' It is particularly pertinent in these days to notice the unqualified statement of 1 Cor. ii. 14: 'The PSYCHICAL MAN receiveth not the things of the Spirit of God.' But this psychical man is now being specially stimulated, encouraged, and trained to get into communication with the world of spirits, that is, of demons who are in the service of 'the spirit that now works in the children of disobedience' (Eph. ii. 2).

"To this end two great objects are being presented in the most attractive way, *first*, communication with the departed, *second*, physical healing. And from two directions is this terrible danger advancing upon ignorant, credulous and superstitious humanity, from *the churches*, and from '*Science*.' Who can be surprised if millions are deceived and swept headlong into the delusions fostered by 'seducing spirits'?

"Of all the healing systems which have been brought forward as substitutes for simple faith in God, that known as 'Psycho-theraphy' (hideous name!) is perhaps the most dangerous, for the reason that it is accredited both by clergy and by doctors. The inadequacy of medical treatment on the one hand, and the decadence of the churches on the other, create a situation wherein the latter are ready to seize upon anything which promises to aid them in regaining their lost ground. The spread of this movement is indicated by the establishment of

A 'SOUL HOSPITAL' IN LONDON,

where patients are treated by 'psycho-therapeutic' methods. Among those who administer 'the treatment' is a lady whose name is in the peerage. The diseases are diagnosed by a physician who goes into a sort of trance, during which, by the aid of 'spirit guides,' he is able to see what is the matter with the patient.

"Here is a new and most serious danger, to which people, untaught in the word of truth, are now exposed in these increasingly 'perilous times.' Who would have dreamed, a few years ago, of this ominous alliance of medical science, clericalism and spiritism? But there has been recently consummated a yet more ominous alliance of spiritism with physical science in the attempt to communicate with the human spirits of the dead. Of this we will speak at another time 'if God permit.'"

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Editor's Table.

ANSWERS TO CORRESPONDENTS.

G. P. (Norfolk). With regard to your question about 1 Corinthians 15. 5, there is no difficulty whatever about the *eleven* disciples being spoken of as "the twelve."

By a very common figure of speech called *Ampliatio*, things are frequently spoken of by their former name, after the original conditions have ceased to exist. For example, Aaron's rod is still called a "rod" after it had been turned into a serpent (Exodus 7. 12).

Abigail is still called "the wife of Nabal" (1 Samuel 30. 5) after she is married to David.

The wolf is still called a "wolf" after its nature is changed (Isaiah 11. 6).

Matthew is still called "Matthew the publican" after he had given up that calling (Matthew 10. 3).

Simon is still called "Simon the leper" after he was healed.

The blind man is still spoken of as the man born blind, after he was restored (John 9. 17).

In the same way, and by the same Figure, "the twelve" are spoken of as such, although the number had been diminished by one.

L. M. W. (Sussex). The answer to your question about John 20. 23, is exceedingly simple, and lies upon the surface. (1) There is a small particle in the Greek which cannot be translated. It is ἂν (*an*) and makes what follows a *hypothesis* (as in 1 Cor. 11, 26). (2) This act of the Lord in "breathing upon them," and thus marking *pneuma hagion* (*i.e., the spiritual gift* in question), must have been confined to those who received this gift. They had no power to give that, or any other gift, to any one else; still less to give them the authority or power to bestow it to others *ad infinitum*. There is not a word about all this in either Text or Context. It is a blasphemous presumption for man to presume to do by the "laying on of his hands" what the Lord of all power and might alone could do by breathing upon them on that solemn occasion.

We are not concerned with the nature of that gift, or its place in the Dispensational dealings of God. It is enough for us that there is not that which gives any mortal being a claim to use or transmit this "gift," or to bring forward into this present dispensation that which pertained exclusively to another and past dispensation.

It is this playing fast and loose with Dispensational truths which is the cause of so many errors, ecclesiastical and others.

E. A. (Birmingham). Yes. The name *Elohim* is the same in Gen. 1. 1, as in 6. 1, because, in both, it is the *Creator* who is spoken of. The angels are called "sons of Elohim" because they were *created* by Him. Adam is so called also for the same reason (Luke 3. 38). Adam's sons and we, their decendants, are "sons of men," because we are *begotten*, not created. Angels are called "sons of Elohim," because they were *created* beings, and not begotten. Those who have the *New nature* are also called sons of God, because that nature is His own creation. (2 Cor. 5. 17. 1 John 3. 1, 9, &c.

G. R. (Somerset). The "Article" is inserted on MS. authority, by the Revisers in Acts 20. 11; "the bread" referring grammatically to the breaking of bread which had been intended in verse 7, but had been interrupted. It was intended then as a meal, and always is so used. Never of the Lord's Supper, with which it had nothing whatever to do.

It is said that it would hardly be mentioned as it is, in Acts 2. 42, 46, unless it referred to the Lord's Supper. But, the mistake is made by overlooking the condition of things in those days and at that time. No longer could believers continue to offer Sacrifices in the Temple, or continue to partake of them as so offered. It would have been a denial of the "one Sacrifice once offered." Hence the great stress laid on the fact that they now ate "at home" and at one another's houses. Besides, if this was the Lord's Supper, why did not this name continue to be used? Why did it not survive that dispensation? And, if it is claimed that about 50 years ago this title was rescued from the forgotten things of past ages, why do those who use it resent our own effort in seeking to recover other forgotten truths, which are infinitely more essential?

ACKNOWLEDGMENTS.

"Things to Come" Publishing Fund.

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THINGS TO COME.

No. 182 AUGUST, 1909. Vol. XV. No. 8.

Editorial.

HEBREWS XI.

X.—MOSES: FAITH OVERCOMING THE PRAISE OF MAN.

(*Continued from page 76*)

(1) HE REFUSED . . . HE CHOSE . . . HE ESTEEMED.

"*By faith Moses, when he had grown up, REFUSED to be called the son of Pharaoh's daughter, CHOOSING rather to suffer affliction with the People of God, than to have a temporary enjoyment of sin; Esteeming the reproach for Christ greater riches than the treasures of Egypt: for he looked away from* [them] *unto the recompense of reward*" (Heb. xi. 24-26).

IN connection with Moses we have three acts of faith mentioned.

1. By faith he refused . . . he chose . . . and he esteemed (*vv.* 24-26).

2. By faith he forsook Egypt (*v.* 27).

3. By faith he kept the Passover (*v.* 28).

It is with the first of these that we now have to do. And three things are predicated of his first act of faith.

1. He *refused* to be called the son of Pharaoh's daughter.

2. Much followed by consequence from this first act. It brought upon him the suffering of affliction or hardship with God's People, and his own people, Israel; and he deliberately *chose* this.

3. What he chose he *esteemed* also. He was not merely choosing the lesser of two evils; but, he esteemed what it brought upon him. It brought reproach for Christ's sake, reproach, *i.e.*, obloquy and the derisive ill-will of others, but he *esteemed* this above all the treasures of Egypt.

1. But we must come back to the first step which he took: "He refused to be called the son of Pharaoh's daughter." This, we are distinctly told, was "by faith."

Two things are thus plainly implied:

(1) Moses must have had the *offer*, and the opportunity of thus becoming a member of Egypt's Royal Family; and

(2) He must have *heard* from God that he was not to accept this high privilege. Otherwise it could not have been "by faith." It would have been by folly, or a fanatical love of his people, thus to refuse the opportunity which might be so well used in mitigating their oppression; and lightening their heavy burdens. But we are distinctly told that it was "by faith."

Inasmuch as "faith cometh by hearing," Moses must have *heard*. And, inasmuch as this "hearing cometh by the Word of God," God must have spoken or communicated His will to Moses; for Moses heard, Moses believed, Moses obeyed.

God had other counsels and purposes with regard to Moses. Moses must have been told that "God, by his hand, would deliver" Israel from Egypt's bondage.

When he delivered one of his brethren who was smitten, he "supposed they would have understood" this (Acts vii. 25). This word used for "supposed"* implies that Moses must have already made God's purpose perfectly clear to his brethren, so that it was well known to them; and he had good grounds for this reckoning.

God had told Moses, and Moses had told them. But he believed God; and they did not.

All this, however, was not till Moses was grown up. The expression in Ex. ii. 11 does denote an increase in stature and years, but the verb גָּדַל *(gadal)* is frequently used to denote growth in dignity and importance.† The expression in Heb. xi. 24, μέγας γενόμενος (*megas genomenos*) means, literally, *having become great*, and is used because it contains both meanings, and includes a Divine comment, both on Ex. ii. 11 and Acts vii. 23.

Pharaoh's daughter had "taken him up, and nourished him for her own son" (Acts vii. 21); and then there must have come a moment when Moses had grown up, that he had to decide whether he would or would not become the heir-apparent (by formal adoption) to the crown of Egypt.

We know, by Divine revelation, that it was "by faith" that he refused that high dignity.

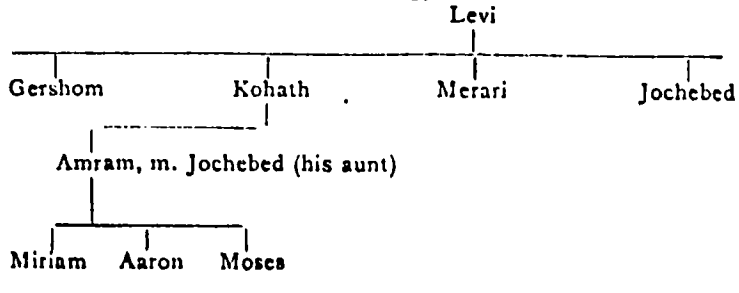
What Moses had heard from God had fallen on prepared ground. His mother was his nurse; and she was the daughter of Levi,‡ and was therefore in the direct line to hear and learn the history of the Divine dealings.

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* νομιξω (*nomizō*) means *to reckon, and to reckon according to law* (Luke iii. 23); and therefore we have every right to conclude they would have understood.

† Compare Gen. xxvi. 13. 2 Sam. vii. 22. Ps. civ. 1. Ecc. ii. 9. Jer. v. 27. Est. iii. 1; v. 11; x. 2.

‡As may be seen from this Genealogy:



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Moses, indeed, was "learned in all the wisdom of Egypt," but he must have been learned also in the wisdom of God and His People, Israel. Indeed, it was possible for Moses to have heard the very history of Abraham at third hand; yea, and even the story of the Flood. For, Adam was for 243 years contemporary with Methuselah, who conversed with Shem for 100 years.

Shem was for fifty years contemporary with Jacob, and Jacob might therefore have conversed with Jochebed, the mother of Moses. The oppression of Israel was physical and would not have pressed all knowledge out of the minds and hearts of the people.

Moses had, without doubt, heard much from his own kindred as to the past, and he was learned in the wisdom of Egypt; but, he had *heard* direct communications as to the future from God Himself. The "things to come" had been revealed to him. The "things of Christ" had been made known "in part." He knew God. He knew that Jehovah had a People, and that they were in sore bondage in Egypt. He knew that they were to be delivered. How, then, could he accept the position of heir to Egypt's throne? Believing what he had heard from God, how could he do other than "refuse to be called the son of Pharaoh's daughter," and, eventually, Egypt's King? But this was only the first step. Moses not only *refused* this honour: he chose the opposite.

2. "He chose rather to endure hardship with the People of God than to have a temporary enjoyment of sin."

This is an extraordinary exhibition of faith.

What he had *heard* from God must have been so good, so great, so wonderful, so glorious, that, believing it to be true, he deliberately chose the hard lot of that people to Egypt's crown.

It is the very word used of God's own electing choice. He did not merely accept it as an inevitable alternative, but he deliberately preferred it.

What must he not have heard to bring about so wondrous a result as to make him prefer "affliction" to "pleasures?" Ah, he had heard of their issue. He had heard of the "eternal weight of glory." Hence, he looked not at the "things that are seen," for "he endured as seeing the Invisible" (*v.* 27). The pleasures themselves were of brief duration—only "for a season"; but, in view of the eternity of the glory, the "affliction" seemed briefer still, "light" and but "for a moment.'

Oh, to have "like precious faith"! How it would enable us to endure! There would be no more repinings; no more murmurings. We should look at "affliction," and all that is connected with it, from such a totally different standpoint that it would enable us to *choose* it in preference to the other. But only "WHILE we look not at the things that are seen, but at the things that are not seen" (2 Cor. iv. 18). And only "WHILE" we do that. Not otherwise.

When we are on the top of a high tower, and look down on the scene below, horses and men seem no larger than insects; but when we get down again among them, then they stand out in all their natural size; and we are under the shade of the tower itself.

It is even so in the spiritual sphere. While we look at "affliction" it seems heavy indeed and never ending; but "while" we look at it from the height of His glory of which we have *heard*, and dwell on its eternal weight, then there is not only no difficulty, but the difficulty is the other way; for we *choose* it with a preference which cannot be disturbed.

But there was not only something which Moses *chose*; there was something that Moses *esteemed*.

3. He esteemed "the reproach of Christ" greater riches than the treasures of Egypt, for he looked away from these unto the "recompense of the reward."

We must take the Genitive, "of Christ," as the Genitive of *relation*. It is not the Genitive of possession. It is not the reproach which Christ endured; but it is our reproach which we endure for Christ's sake, viz., "reproach for Christ."*

Christ, in the days of His flesh, suffered reproach; and, all who are His suffer that same reproach. The Apostles knew what it was to endure reproach. After they were imprisoned and beaten, "they departed from the council, rejoicing that they were counted worthy to suffer shame for His name" (Acts v. 41). Here the verb is "to suffer dishonour." In Heb. xi. 26, it is "reproach," *i.e.*, obloquy, derisive ill-will.

And note: it does not say that Moses *put up with* this reproach, or *endured* it, because he could not get away from it; but he *elected* to have this reproach, in preference to the treasures of Egypt, esteeming this reproach as a still "greater treasure," or, like the Apostles, he "counted it all joy"; like Paul, he could say, "I take pleasure in my infirmities, in reproaches, in necessities, in distresses, for Christ's sake" (2 Cor. xii. 10).

Well might he exhort these suffering Hebrew believers by the example of Moses, and tell them to "call to remembrance the former days . . . in which (he says) ye endured a great fight of afflictions . . . and were made a gazing-stock both by reproaches and afflictions. . . . For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods." And why? Because they knew that they "had in heaven a better and an enduring substance" (Heb. x. 32-34).

And what was it that produced this wondrous choice? Faith. It was "by faith." It is this exhortation in chap. x. that leads up to and forms the basis of these very examples of faith, in chap. xi.

Oh! what exquisite examples they were! And note how this faith of Moses in overcoming "the praise of man" speaks to our own hearts.

* "Esteeming reproach for Christ." What do we feel about the reproach which we have for His sake? Yes, His sake; for in the Greek the word "Christ" has the definite article. It is "*the* Christ," the Christ

* Just as in Rom. viii. 36, the Greek, "sheep of slaughter," is correctly rendered "sheep for the slaughter" in A.V. and R.V.

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of God. Not the Christ of the New Theology. There is no reproach to be suffered for that Christ. No! that brings "the praise of man": an infidel can accept, and be thankful for such a Christ* as that.

But, it is the Christ of God that man will not have: the Christ That suffered for sin and was raised from the dead, and is now exalted, and is coming again with His recompense. There is reproach for His sake if we believe what we have heard from God about Him; and especially when that faith makes us independent of "the fear of man" and "the praise of man."

And what do *we* do under this reproach? This is the thing which tests our faith more than any other test that can be used. For the most part, one finds mourning, groaning, murmuring, depression, distress. And why? Because of the absence of Moses' faith. Because we are looking at "the things which are seen." Because we see not "the Invisible." Because we are down below, in the dark shade of the high tower, instead of looking down from its height.

If we *believe* what we have *heard* from God about His Christ, and this brings reproach upon us, it ought to make us the happiest of beings. It ought to act like water to a parched plant. It ought to make our joy to grow exceedingly.

Look at Moses. There we see "first the blade, then the ear, after that the full corn in the ear" (Mark iv. 28).

First there was "the blade," when Moses *refused* to be called the son of Pharaoh's daughter.

"Then the ear," when he *chose* the affliction of God's people to the pleasures of sin.

After that there was "the full corn in the ear," when he *esteemed* reproach for Christ as being greater riches than the treasures of Egypt.

Oh, what a wondrous power there is in those two small words, "BY FAITH," when it comes from, and is based on, what we have heard from God.

This is the faith that overcometh the world and gives us victory over man, and all his "praise" (1 John v. 4).

This is the reason given: FOR "he looked away [from the treasures and from the reproach] unto the recompence."

This recompence is twofold. It has respect to the retribution of the ungodly, and to the rewards of the righteous.

The whole life of Moses was based on and governed by faith in what God had declared concerning both. Both would surely come, and he preferred, yea, he esteemed, present and temporary reproach to all the treasures of Egypt, and hence looked unto the promised and future treasure, which will be eternal.

Gentile self-esteem limits all true understanding of Resurrection and eternal life to the Church, and to the so-called "Christian dispensation." This would be amusing were it not for the ignorance from which it springs, and the evil consequences to which it leads. It is assumed that it matters *what* we believe in this Dispensation which is so far in advance of what those believed in past dispensations.

But it is not *what* we believe, but WHOM we believe.

"Abraham believed God" (Gen. xv. 6. Rom. iv. 3); Paul said, "I know Whom I have believed" (2 Tim. i. 12).

They each believed what they had heard, and this was saving faith to them, just as it is to us to-day.

There is no new way of salvation to eternal life. It has *always* been "by faith." Right back in Deut. viii. 3 we find the Scripture quoted by the Lord in Matt. iv. 4, "By every word that proceedeth out of the mouth of the LORD, doth man live"; *i.e.*, live again in resurrection and eternal life.

The actual words which Jehovah had spoken for the hearing of faith were immaterial compared with the blessed fact of believing them, *whatever they were.*

We can gather what they believed from what is written of them:

"Abraham rejoiced to see My day.
And he saw it
And was glad" (John viii. 56).

The same Lord Jesus declares that Moses and the prophets wrote "concerning Me" (Luke xxiv. 44), and that Moses "wrote of Me."

To Abraham, Christ said: "I am thy exceeding great reward" (Gen. xv. 1). Moses was inspired to write those words. Was not this the same Christ, *his* "exceeding great reward"? And, What more could He say to us? True, more is revealed, greater and more blessed truths are recorded for our faith; but it is "like precious faith"; it is the same act of faith which "sets to its seal that God is true," and that His words are truth.

In Psalm xc. 12, Moses prays: "so teach us to number our days that we may apply our hearts unto wisdom."

Yes! all the adults of that generation *knew* they were to die within the forty years; well might they pray to "number their days" aright; for the days were numbered for them. They had heard that from God; and those who believed what He said did apply their hearts unto wisdom. By the same faith, in the same "living God," we know that we are *not to number* our days. Indeed, we cannot do so, for none of us know whether we shall have another day to number; we are waiting and looking for HIM, and not numbering our days. We know that "we shall not all sleep" (1 Cor. xv. 51). We know that there will be those that are "alive and remain" (1 Thess. iv. 17). "We look for the Saviour, the Lord Jesus Christ, Who shall change our body of humiliation, that it may be fashioned like unto His glorious body" (Phil. iii. 20, 21).

Do we believe God? This is the one great question for us.

Do we believe what God has revealed for our faith?

Moses believed what he had heard from God. Do we?

* See *Things to Come*, May, 1909, page 60. Answer to J. C. S.

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Abraham abandoned the tradition which he had received from his fathers. Have we?

They were idolators; they believed in "familiar spirits," and that there was "no death," and hence, no resurrection." But Abraham gave up all these traditions, and believed God.

Moses gave up all the traditions embodied in the "wisdom of Egypt,"* and which he knew from Egypt's "book of the dead," because he had believed God's revelation.

Even so are we exhorted with the believers among this dispersion, and reminded that we have been redeemed . . . "from all that we have received by tradition from our fathers."

Let us receive all, from God Himself, through His Word. His Word is truth; and if we believe what we hear from that, it will enable us to *refuse* the praise of man, to *choose* the afflictions of God's people, and to *esteem* reproach for Christ greater riches than the treasures and wisdom which the world can offer us.

Contributed Articles.

"NOT MADE WITH HANDS."

(Concluded from page 77.)

By JAMES CHRISTOPHER SMITH.

(No. V.)

WE come now to the last of the passages referring to our subject, namely, 2 Cor. 5. 1 (and context).

The special aspect of the teaching here may be denominated

Our Eternal House.

The verse begins with a "for," which shows that the statement is linked with what precedes. In chapter 4, verses 17, 18, the Apostle had taught that the present (but passing) distress was working out a future (and permanent) glory, while the inner eyes are gazing on the things which the outer eyes cannot see, "for the things seen are but temporary, but the things unseen are eternal."

Then, by way of illustrating this contrast, he applies the teaching to a subject of the highest interest, and says: "For we know that, if the earthly house of the tent be dissolved, we have a building from God, *a house not handwrought*, eternal in the heavens."

That is the main statement: the words that follow serve to show more precisely what is meant, namely, the present natural body which we inhabit, and the future spiritual body which we shall inhabit.

The description of the natural or mortal body is remarkable: "the earthly house of the tent" (or tabernacle): which simply means the tent-house or temporary-house, which was made from the earth and can be dissolved.

If it is not dissolved, the change is described in verse 4, by saying that "the mortal shall be swallowed up by the life;" but whether it is this fashioning anew, without death and without being unclothed; or dissolution, by death or unclothing, the contrast holds good, in either case, stated in the words: "We have a building from God, a house not made with hands, eternal in the heavens."

What a most blessed description of our future permanent house!

Our present bodies, stamped by sin for death and corruption, are a contrast to this wonderful habitation.

Even the body of Adam, unfallen, was not like this. Doubtless, if he had not sinned, his body, in God's time, would have been assumed into the permanent spiritual state.

Let it be noted what is affirmed of this eternal dwelling:—

1st. It is a "*building from God.*"

God is its creator. "He that built all things is God." The universe is a building. The city which Abraham looked for "hath the foundations," and "its builder and maker is God."

The "body of Christ" is a building: the saints are "built together for a habitation of God." The rib taken from Adam was "built" into the body of Eve. God gives every seed a body such as pleases Him; and the "members of Christ," at His return, will receive a body such as will please God (1 Cor. 15. 38). So, here, it is affirmed that the spiritual body will be "from God." It will be His work, as the body of Adam and the body of Eve were His work.

All *origins* are from God.

2nd. It is a "*house not made with hands.*" That is to say, it is not of this creation; it is of a new creation, a new order, a final form. "Not handwrought" means that it will not be evolved, but it will bear the stamp of a new creative act of God—"His workmanship." Man has no hand in it.

It will be final because it will be after the image of Christ, who is the image of the Eternal God!

3rd. It is "*eternal.*"

The body of glory—like Christ's own—will not belong to what is passing or transient or mutable, but it will be eternal and immutable and the vehicle of an "eternal weight of glory." And just as "one star differs from another star in glory," so probably the body of glory of each believer will reflect, in some way, the measure of his faithfulness in service here below. (See verses 9, 10.) Surely this is a most solemn reflection in view of the

"Judgment Seat of Christ"!

4th. It is "*in the heavens:*"

It will not be earthly but heavenly. As the Apostle says in verse 2, "longing to be clothed upon with our habitation which is *from heaven.*" Just as it is from God, so is it from heaven. "The first man is of the

* Israel, alas! did not. The pertinacious devotion of the Israelites to necromancy, etc., which they had learnt in Egypt first, and afterward from the nations of Canaan, shows what a hold on them tradition had obtained. See Deut. xviii. 11, and many other passages throughout the Old Testament. Modern spiritism is in direct descent from the 'wisdom of Egypt,' and the corruptions of Babylon; and the traditions of the so-called Christian "Religion," are all permeated with its teachings.

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earth, earthy; the Second Man is from heaven." (See 1 Cor. 15. 17.) Our blessing is "in the heavenly realms" and our destiny is "on high," with Christ and like Him.

What a change and what a transfiguration this will be!

When and *how* and by WHOM it is to be brought about is briefly told in Phil. 3. 20, 21.

And what a contrast to the present mortality, mutability, infirmity and groaning limitations!

What an unspeakable joy it will be to be free from sickness, from pain, from weariness and tears!

Above all, what a satisfaction it will be to be rid of "the old man," of the presence of sin, of any tendency to sin, of any inclination to disobey or displease God.

It is not yet manifest, but it is coming. It is part of our hope: "the hope laid up for us in heaven" (Col. 1. 5).

God's working "in us" here, has all this in view, as the Apostle adds in verse 5 of our passage: "Now *He that hath wrought us for the selfsame thing is God*, Who, also, hath given to us the earnest of the Spirit." Whether soon or late, come it will, and come it must; for we have two guarantees, namely, "the earnest of the Spirit" and "Christ in us the hope of glory."

Truly a "good" and "blessed" Hope!

We do not know, at this moment, whether we shall "put on incorruption," as raised from among the dead; or, whether we shall "put on immortality," having the mortal part swallowed up of the life; but, in any case, we can join with the Apostle in his "longing to be clothed upon with our habitation which is from heaven"!

Paul did not wish to be "unclothed": nor do we. There is no question here, or anywhere in similar passages, of Paul entertaining a mistaken hope (needing the wisdom of man to explain, or rather to explain away), but he is putting into words the *abiding longing* of every Bible-taught Christian heart. How else could he have said it? When we remember that he was writing in view of the organic unity of Christ's members and the continuity of the operations of the One Spirit, how else could he have expressed this collective hope but by the "we" of unity and continuity?

It is emphatically true (as is said in verse 7), in cherishing such an undying expectancy, that

"WE WALK BY FAITH, NOT BY SIGHT."

And we must not forget or neglect the *practical issues* of all this hope-feeding teaching, expressed in verses 6-10.

1st. It begets an invincible courage and confidence and content. Living or dead: resurrection or assumption: present or absent, "*always of good courage*," always confident, always content (6-8).

2nd. It makes prominent before our minds the one outstanding, dominating purpose of our life, the *aim* and object of Christian living and serving, namely, that "*we may be well-pleasing unto Him*" (9).

3rd. Finally, it brings into view the "Tribunal of Christ" where we must all be manifested, as His servants, to "receive the things, by means of the body, according to that which we did, whether good or bad."

The expression "by means of the body" (which is the literal rendering of the Greek) we take to refer to the spiritual body which the Apostle has been dwelling upon in verses 1-5; and thus, we have presented the solemn and searching thought that the body of glory will reflect the measure of true motive and true service, as servants of God, after we become children of God. There is, of course, no question of judgment as regards *sonship;* but there is the tribunal of Christ, as regards *service.*

This tribunal is not for the purpose of finding out whether or not we are children of God; but it is for the purpose of finding out and exhibiting "how much we have gained by trading" (or how much we have lost by not trading), how faithful (or unfaithful) we have been to our trust!

"The things we did, whether good or bad," we are to receive back: and we shall *receive* them "by means of the body." (Compare 1 Cor. 3. 10-15.)

Thus we shall dwell in our habitation which is from God and from heaven, our house "not made with hands," with the full knowledge that absolute righteousness has been done, and with full satisfaction in the award of Him who did it.

And now, in reviewing the passages referred to in these articles, namely, Job 34. 20; Lam. 4. 6. Dan. 2. 34; 8. 25. Mark 14. 58. Acts 7. 48. 2 Cor. 5. 1. Col. 2. 11; and Heb. 9. 11, we would summarise the teaching conveyed.

The things "not made with hands" are things done or made by the *direct outgoing of God's power.* They are superhuman acts: man's hand is not in them.

In the New Testament passages the things "not made with hands" find their accomplishment in a realm where all is entirely of God and spiritual; and bear the stamp of a New Creation.

They tell us that in this New Creation realm, the pattern or archtype of everything is the risen and glorified Christ of God.

Hence, risen and seated with Christ, we, the children of God, IN OUR POSITION BEFORE GOD and IN OUR WORSHIP OF GOD, are entirely beyond being guided or governed or judged by so-called holy seasons, holy places or holy people; freed from the bondage of ceremonies or rites pertaining to the flesh or performed by human hands.

In this liberty we stand, rejoicing to be for ever associated with the things which

"CANNOT BE SHAKEN."

"Behold I come quickly and *My reward* is with Me to give every man *according as his work is.*"

THE LETTERS TO THE SEVEN CHURCHES OF ASIA.

By W. HAYES TOPPING (St. Louis, Mo., U.S.A.)

(*Continued from page* 80.)

EPHESUS.

IN the letter to Ephesus (ch. 2. 5), the admonition, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will

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come unto thee quickly, and will remove thy candlestick out of his place, except thou repent," finds no echo in any of Paul's writings to the Gentile Churches. We search the Church letters in vain for even the least suggestion of such a relationship between the Lord and His "body" as here exists between Him and the Church of Ephesus. It is a relationship of law and works: "Repent, and do the *First Works*, or else I will . . . remove thy candlestick out of his place." This is not an attitude of grace, but of law. If the Lord should remove to-day all the Gentile Churches that have left their first love, there would be a deplorable decimation of the Churches. They sometimes pass away through senile debility, or lose their identity through absorption with other Churches, as is the popular custom of the present day, but are never suddenly removed in the sense of our text, "I will come unto thee quickly." This Gentile age in which we are living is not a time of judgment. Grace is reigning. Neither Churches nor individuals are being removed for unfaithfulness in service. Judgment is waiting upon mercy. But the time to which these letters refer us will be a time of judgment, when Christian Israel will be under law, and when "He that liveth and was dead," Whom John saw standing in the midst of the Churches, will move among them in unsparing judgment, crowning some and spewing others out. There is no reason to believe that the Jewish Churches of that day will be comprehended in the number seven, but rather that the Churches named in the letters will be the centres of groups of Churches under their hegemony.

In the promise to the overcomer in ch. 2. 7, we see a reference to "the tree of life" in the new city, ch. 22. 2. The Lord is bringing the race back to its original creation, the tree of life, through the long, circuitous path of redemption.

Meanwhile, He is taking out of the nations a peculiar body for His glory, the Church, which He has constituted His body, of which He is the head over all, blessed for ever. This body is one, vitally and eternally united organism, beating and pulsating with the same life in all its members. The "mystery" or "body of Christ," now forming under grace, is composed of both Jews and Gentiles, "fellow heirs, and of the same body." This is the distinguishing characteristic of the "body of Christ." In this day of grace there is no difference between Jew and Gentile. The "body" is a special company of the redeemed prepared for a special glory and function, whose relationship to the Lord Jesus will be so close and intimate that it is spoken of by the Spirit as His "body," than which nothing could be dearer or more precious to Him. Among all the companies of the redeemed it will have the pre-eminence.

The saints of the old covenant, who will come up at the first resurrection under the seventh trumpet at the end of the week, and form "the bride of the Lamb," the "man-child," or the 144,000 who are sealed to be His "servants," and to go with Him whithersoever He goeth; the Jewish Christians of the Seven Churches who will be raptured under the seventh trumpet in the first reaping of the earth in Rev. 14, and the "wise virgins" who enter into the marriage of the Lamb, and who constitute the guests of the wedding, being just half the remnant of one-third brought through the winepress in which the Lord slays two-thirds of the apostate nation, will never measure up to the glory or position of the Bridegroom. They will never form part of His body, and hence will never share the life and glory of the body.

Israel has always been an earthly people, and always will be. Their covenants and blessings have always been earthly and material, and will continue to be so. Their salvation, while now *individual* through their rejection as a nation, and one with the Gentile under grace into the "body of Christ," in which there is no difference, will be, *as a nation*, by law, as it was under the old covenant, though by the same name and blood as the "body." This difference between Israel and the Church must be clearly understood in order to appreciate the significance of the tree of life in the holy city. To the overcomer of Ephesus is promised the privilege of eating of this tree of life. In other words, eternal life for Israel on the new earth will be in the eating of the fruit of the tree of life, as it would have been for the race in eating of the fruit of the "tree of life in the midst of the garden," had it not been for the transgression of the first man. Adam's life was to have been sustained and rejuvenated by the fruit of the tree. When he sinned, the Lord cast him out of the garden that he might not eat of the fruit of the tree and live for ever. In Rev. 22. 2, we find the race back where it started, at the tree of life. Israel's life will be in the fruit of the tree. Through the keeping of the Lord's commandments they will have "right to the tree of life, and may enter in through the gates into the city" (ch. 22. 14). Eternal life for the humblest member of the "body of Christ" will not be in the eating of the fruit of any tree, but in Christ Himself, Who is the life of the "body." The believer lives because "Christ liveth in him." "When He Who is our life shall appear" ours will be a life and glory as far above that of Israel as heaven is above earth.

Again, we repeat that the status of Israel in these letters is one of law and not of grace. "*If they do His commandments* they may have right to the tree of life." We do not find such a promise nor such a condition in any of Paul's letters to the Churches. It is utterly irreconcilable with Paul's theology of salvation "by grace, through faith," and is as far removed from it as the Antipodes.

The believer in Jesus Christ to-day has absolutely nothing to do to be saved. He has already done all that he can do. He has believed in Jesus Christ for the forgiveness of sins and resurrection from the dead. More than this he cannot do. He is resting in the perfect completed work which the Saviour has done. "He that hath entered into His rest, he also hath ceased from his own works as God did from His" (Heb. 4. 10). Nothing that he may do in the way of works or fruit-bearing can avail one whit for his salvation,

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for he is already saved simply by appropriating to himself the finished work of Jesus Christ by means of his personal faith. Why should he do anything in order to be saved? Let him rest. There is nothing to do. It has all been done. Now, then, when he has relaxed every muscle, and has fallen back upon the finished work of the Redeemer, let him follow the natural impulse of the new life in him, and "work it out" in testimony and service *because he is saved*. His faith will doubtless bear fruit in good works as an expression of his new life, but he could live and die and never turn his hand, as far as "doing" is concerned, and be saved. He would have no reward, but the fact of his salvation is fixed upon the instance of his faith beyond anything that he may or may not do. His works may be burned up, yet he himself be saved as by fire (1 Cor. 3). Reward is a matter of works, but salvation is a question of faith.

Here in the letter to Ephesus the salvation of the believer is a question of his works, and partakes of the nature of reward. "For Moses describeth the righteousness which is of the law, that the man which *doeth those things shall live by them*" (Rom. 10. 5). The substance of these letters is, "Do and live." Paul's theology says, "Live and do."

In the letter to

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the Saviour promises the martyr's crown to the faithful Israelite who "resists unto blood" the terrible tribulation which He is about to begin, or, perhaps, has been entered on, for these letters will doubtless be read by the believing remnant throughout the entire seven years, as their testimony to the apostate nation, together with the progressive severity of the plagues, will add multitudes of their believing brethren to the Churches. This will be a time that will try men's souls. Multitudes of these Christian Jews will seal their testimony with their blood. "And they overcame him (Satan who persecutes them through his Antichrist) by the blood of the Lamb, and by the word of their testimony; *and they loved not their lives unto the death*" (ch. 12. 11). In view of their martyrdom for His name's sake, the Saviour adds a special blessing to those who lay down their lives in testimony. "Be thou faithful unto death, and I will give thee a crown of life." He adds "He that overcometh shall not be hurt of the second death." Though he suffer death now for his testimony, he shall be saved from the lake of fire, which is the second death.

He provides a similar blessing also for the remnant of one-third of the apostate nation brought through the winepress and "refined as silver is refined, and tried as gold is tried" (Zech. 13. 8, 9), and who suffer the judgments of the vials, which are more stringent than the seals and trumpets combined. It is this remnant that the Lord addresses in ch. 14. 13, when he says "Blessed are the dead which die in the Lord from henceforth." That is to say, in view of the rigour of the Vial judgments, a special blessing is pronounced upon those who die under the plagues in the faith of Jesus Christ. Multitudes will blaspheme the name of the Lord because of their pains and sores and scorching heat under the Vial judgments but their works will follow those who "die in the Lord."

In the promise to the Smyrnian believer, it is a question both of salvation and reward; and, while it does not differ in the latter respect from Paul's theology (for there are rewards under grace as well as under law), the *character* of the reward is essentially different from that of grace. It will be observed that it is a crown of *life*, and not of glory or righteousness, as under grace, for there is no crown of life mentioned in Paul's writings. The Salvation of one believer under grace cannot be any more glorious than another. Their life will be the same, "in Christ." There will be no crowns of life in the "body." No believer can deserve life more than another. But here is a "crown of life" bestowed upon the Smyrnian Christian, a largeness of glory of life. The crown will be a witness of his special deserving of life because he was "faithful unto death" in his obedience to his Lord. He will have earned his life by his works. The fact that he lays down his life in his fidelity under persecution wins for him a special gift of life, the martyr's crown. There is no such gift within the power of the believer under grace to command. He may win a crown of glory as a faithful preacher or teacher or servant in building up one (1 Cor. 3. 10-15), or he may win a crown of righteousness by a life fruitful in good works, suffering and self-denial (2 Tim. 4. 8), but his life has already been earned for him by the laying down of the life of the Son of God. This latter will be true of Israel also, as we are all saved through the blood and by the name of Jesus, but we are saved to different bodies and functions in glory.

The old covenant saints are saved to be the bride of Christ. The saints under grace are saved to be the "body of Christ," or the Bridegroom. The 144,000, or man-child, will be saved to be his "servants." The Jewish-Christian Church will be saved to be "priests unto God." The "wise virgins," or just half the remnant of a third saved through the winepress, will be saved to be the guests at the wedding, and kings on the new earth. Nothing remains, however, for the believer under grace, to do, but to rest in a completed work. He may work out the salvation which he has, and this is of reward, but his life has rather gone before than followed after.

Is there any condition other than that of faith laid down in the Church letters of Paul with reference to the triumph of the believer over the second death? Not one. His salvation is not conditioned by anything in all the world but his personal faith in Jesus Christ as Saviour. These two, faith and works, are contrasted in Paul's letters; and the letters to the Seven Churches are utterly incompatible with the letters of Paul; and can be understood only on the ground of their essentially different dispensational status, grace and law.

(*To be concluded.*)

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Dispensational Expositions.

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

No. 4.

FURTHER ILLUSTRATIONS OF THE DIFFERENCE BETWEEN THE DISPENSATIONS OF PENTECOST AND THE MYSTERY.

(*Continued from page* 82.)

LET the reader now turn once more to the Acts and note how vitally "Water Baptism" was connected with the Baptism of the Spirit. See, for example, Acts 10. 44-48.

The subject of Water Baptism is a large one. The writer believes that its administration was by Immersion; and was only that of Believers. But the question of "administration" is only of importance if Water Baptism is a command for us to-day, in this dispensation; the greater question being "Does Water Baptism belong to the present dispensation?" The subject has several times been raised in these pages, and we will not attempt to take it beyond a few passing references. It may, however, be mentioned that the writer himself has been baptised, and has in times past assisted in the baptism of many others. The Lord knows that at the time, so far as he was concerned, he believed it to be according to God's will and Word.

No one can read the opening chapters of the Acts without at once seeing that the cry of John the Baptist "Repent *ye*, for the Kingdom of Heaven is at hand," and the baptism that accompanied that proclamation, are there taken up again. The baptism, truly, is no longer "John's baptism," but in many ways it is the same.

The Apostle Peter no sooner sees that conviction has pierced the heart of his hearers than he says, "Repent, AND BE BAPTISED, every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2. 38). "Then they that gladly received his word were *baptised*, and the same day there *were added* about three thousand souls" (*v.* 41).

At Samaria "When they believed . . . they were baptised" (Acts 8. 12). In Acts 16. 14, 15 we read of Lydia, who was baptised, and her house. In 16. 30-33, the Apostle Paul speaks to the Jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house . . . and was baptised, he and all his."

So with Crispus, in Acts 18. 8 (with which read 1 Cor. 1. 14), "many of the Corinthians, hearing, believed and were baptised." The Apostle in his defence (Acts 22. 16) says of his conversion, "Arise, and be baptised, and wash away thy sins, calling on the name of the Lord."

We do not believe that unbiased exegesis would attempt to divorce the "baptism" here from the "washing away of sins." It is only when we mix up dispensations that we are driven to wish that some Scriptures said other than they do. That baptism had a typical teaching as to *cleansing* can also be gathered by reference to Heb. 9. 10, "Meats and drinks and diverse WASHINGS and CARNAL ORDINANCES." The word translated "washings" is rendered "baptisms" in Heb. 6. 2.

Some of the passages quoted above, from the Acts, include the *house* of the believer as well as himself. Lydia, the Jailer, Crispus, Zaccheus, believed, "and their house." It is important to distinguish between "house" and "household," especially as the A.V. uses both terms interchangeably. The "house" refers to parents and children, the "household" includes the family, servants, visitors, etc., etc. The Apostle spoke to the Jailer of Salvation for him and his *house* (οἶκος), he then spoke to all that were in his *household* (οἰκία).

In 1 Cor. 1. 16 the word *household* should be *house*. "To you, and to your children," the promise was given; and family conversion and blessing seems to have been the general thing during the period of the Acts. Is it so now?

The Apostle Paul refers to another wonderful symbolism in Rom. 6., where he speaks of being "buried with Christ." It must, however, be remembered that the *primary* teaching of Rom. 6. is not Water Baptism, but *Death to Sin* (*v.* 2). Those who had been united to Christ in His Resurrection Life were to remember that they had also been *crucified* with Him and buried with Him. Burial with Christ is a solemn yet blessed truth for us to-day, quite independent of Baptism or other types.

We have, in passing, referred to 1 Cor. 1.; let us turn to that passage again, as verses 14-17 are often used in this controversy.

It is both absurd and untrue to try to teach from these verses that the Apostle Paul did not baptise, or that he considered baptism *in that period* to be wrong. It is not that he thanked God that the Corinthian believers were not baptised, but that he was thankful that he, personally, had had so little to do with it, because the Corinthians had turned the Divine ordinance into a party cry, and had gathered around those who had baptised them, and made them into party leaders. This Paul abominated.

There is, however, in verse 17, a statement which demands most careful attention. We do not deny that the Apostle means, by the words "Christ sent me not to baptise but to preach the Gospel," that the Lord desires faith in Himself and not faction over ordinances; but we venture to say that, with even this thought in mind, not one of the Apostles who had received the commission to "*Go preach . . . baptise*" could ever have so definitely said "Christ SENT ME NOT to baptise BUT to preach the Gospel."

The Apostle Paul hereby makes another statement which helps us to see that he was not to be reckoned

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among the twelve Apostles. For, although he laboured in conjunction with them during the proclamation of the Kingdom (which was always accompanied by baptism), yet such was his commission that, when the Kingdom was no more, and baptism came naturally into disuse, his Apostleship only took upon itself its higher and greater meaning.

It is abundantly clear that during the Pentecostal dispensation there were *two baptisms.*

Eph. 4. as definitely tells us that, in the Unity of the Spirit which *we* are called to "keep," there is "ONE BAPTISM." The one baptism whereby a believer of the present dispensation is made a member of the One Body is the work of the Holy Spirit, which not only unites him on Resurrection ground to the Risen Saviour, but has buried his old nature together with Christ—the Baptism wherewith Christ was baptised in death (Matt. 20. 22, 23).

The Epistles to Timothy and Titus contain explicit directions to the leaders in the churches "that they may know how they ought to behave in the House of God," but we look in vain for any direction as to baptism—not a word of instruction or caution as to its administration, as to the fit candidates for it, as to any of the many things that it is continually necessary to be told and taught wherever baptism is practised.

Linked with the subject of baptism is that of the Lord's Supper. In 1 Cor. 11. the Apostle declares how he received instruction from the Lord on this important subject, and in other parts of this Epistle he refers to the Lord's Supper. In 1 Cor. 10. 17, he draws a lesson of Unity from the fact of there being *one* loaf, just as he does in 1 Cor. 12., by the fact that the diverse gifts were given by the *one* Spirit. Water Baptism, the Lord's Supper, and gifts, were all closely connected with the Kingdom, and, when the Kingdom became in abeyance, these consistently became in abeyance too. Hence, we read through Eph., Phil., Col., 1 and 2 Tim., and Titus in vain to find the *SLIGHTEST* reference to ordinances of any kind whatever. Timothy needed no instruction as to ordinances, neither do we; for we are in a dispensation where ordinances are not commanded. It is very remarkable, and worthy of notice, that those Christians who have brought to light most prominently during the past century the subject of the One Body are those who have caused more division than any others; and have stumbled more enquiring believers as to this very subject, by their tyrannical conception of the Lord's Supper.

Closely allied to these ordinances is the subject of Church Government. Here again a comparison of 1 Cor. and Tim. and Titus will lead to the same conclusion as above, namely, that there is a TOTAL DIFFERENCE between the two periods.

1 COR. 12.	1 TIM. 3. and TITUS 1.
1 Cor. 12. 7-11, "Every man" possessed a miraculous gift; "every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation" (14-26). "Let the prophets speak two or three" (14-29).	"An overseer must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, etc., etc. Likewise the Deacons." Read 1 Tim. 3. 1-13, Tit. 1. 5-14.

In the passages which have reference to the Pentecostal period, the instructions to the church deal with miraculous gifts at every point; while in the parallel passages in Timothy and Titus (dealing with the ministry in the church), there is *not a single mention of gifts*; the only qualifications specified being those of a moral and godly character. 1 Cor. 12-14 is inspired Scripture; yet we believe we are right when we say that (1 Cor. 12 and 14) would have been *utterly useless*, so far as *practical instruction* was concerned, to the churches where Timothy and Titus had to work; simply because they deal with an element which is conspicuously absent from the church at the time of writing the later Epistles.

While we find some things omitted in the latter Epistles, as ordinances and "miraculous ministry," we find the subject of the ministry of women repeated. This is valuable; for it shows us that, where anything which belonged to the Pentecostal dispensation *was to be perpetuated* in the New dispensation, *the Apostle said so*, and repeated his instructions. Therefore we say, where the Apostle has not repeated anything, we have no warrant for so doing.

1 COR.	1 TIM. 2. 8-14.
"Let your women keep silence in the churches: for it is not permitted unto them to speak, but to be under obedience, as also saith the law" (*i.e.*, Gen. 3-16).	"I will therefore that men (males *Gk.*) pray." "I suffer not a woman to teach nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve, and Adam was not deceived, but the woman, being deceived, was in the transgression."

A reference to the opening chapters of 1 Cor. 11 will show that the question of being veiled, which was emphasised in the Pentecostal dispensation, is *not repeated* in 1 Tim.

If it be not invidious to compare portions of Scripture together, we would ask—Are not Ordinances and Spiritual Gifts, as important as Woman's Ministry or the wearing of veils?

If so, how is it that the Apostle was *inspired* to *repeat* the one, and *inspired* to *omit* the others? We believe that this silence of Scripture is eloquent to those who have ears to hear.

There was no need for instruction as to the use, or the abuse of "Gifts," if no one possessed them.

There was no need of regulations as to Baptism in Water, for the Apostle had previously instructed them as to the *One* baptism.

There was no need for the solemn warnings about the Lord's Supper; for that, being connected with the Kingdom, was, like the Kingdom, in abeyance, believers now having not even a type to remind them of their absent Lord, but simply faith, unaided by sight or feelings, faith in the Word of God.

Summarising, we have found by comparison that—

1. There is a distinct difference between the Epistles written before and after Acts 28.
2. That the difference is chiefly found in connection with the omission of Gifts and Ordinances, from the latter Epistles.
3. These being "Kingdom" things, help to show that the dispensation before Acts 28 was connected

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with the Kingdom promises; whereas, now, it is a dispensation connected with a secret purpose revealed only after Israel had proved unfaithful.

4. That the Baptism of the Spirit is not to be taken as identical in the two dispensations.

CHARLES H. WELCH.

Signs of the Times.

JEWISH SIGNS.

"A JEWISH HOPE."

Under this heading *The Jewish Chronicle* had an Editorial note on April 30th.

It is interesting and significant, because it is not long ago that that journal was unfavourable to Zionism. The Editor says:—

"The restoration of the Young Turkish leaders to power revives once more the Jewish hopes which were founded on the new *régime* in Turkey. The brain of the revolution—at all events on its civil side—was Ahmed Riza Bey; and at the moment of writing this great personality is spoken of as the probable new Grand Vizier. It is only a few weeks since Ahmed Riza Bey, receiving Chief Rabbi Nahoum, pronounced a warm eulogy on the Jewish people and extended a cordial invitation to our Russian and Roumanian co-religionists to settle in the Turkish Empire. We would earnestly ask whether, if the Young Turks succeed in consolidating their power, the psychological moment will not have arrived for this invitation to be accepted. There is now in Europe, and on the way to this country, a noble and generous lover of his brethren—Mr. Jacob Schiff. In an interview published in the Paris *Daily Mail*, he declared that part of his purpose in crossing the Atlantic is to attempt to unite the various Jewish organisations in a big and practical effort to improve the lot of our race. We shall wait with anxiety to see the reception which is extended to his splendid intent. When Ahmed Riza Bey made the offer to which we have referred, he expressly begged the Turkish Chief Rabbi to transmit it to the Jewish organisations which are working for the uplifting of their people. We cannot imagine that the Turkish statesman is to receive the answer that nothing can be done because these very organisations cannot or will not speak with one voice. A new leaf is being turned in the history of a great Empire. The statesmen who rule the country appear to offer a new life to down-trodden Jewry. If our leaders are to spurn or ignore a chance which comes so rarely to our race, merely from petty jealousies, or from the fact that the new plan may not be their plan, they will not only present an abject and contemptible spectacle to the rest of the world, but they will be guilty of monumental criminality unsurpassed in the records of national betrayals. Ahmed Riza Bey, in the interview with Chief Rabbi Nahoum, expressly pointed out the possibilities held out for our people by the fertile fields of Mesopotamia. That land, it is important to recall, lies within the purview of the Zionist movement. It can attract the labours of the other Jewish organisations without their surrendering one iota of their principles. We would direct to it the attention of Mr. Zangwill, who is shortly to address an Itoist demonstration. All the Jewish organisations working disjointedly, however great has been their individual success, have failed to make a real impression on the heart-breaking Jewish problem. An opportunity may now come for "a strong pull and a pull all together" in a fresh direction, which opens up vast possibilities. Two thousand years of past oppression and at present clouded with much sorrow and humiliation call aloud for a statesmanlike junction of forces in the interests of the common cause."

The Jewish Chronicle of May 14th, gives the following Editorial comments under their respective titles. The first is headed

"A NEW HOPE.

"We are pleased to see, from Mr. Zangwill's speech on Monday last, reported elsewhere, that the Ito will fall in with the suggestion for the Jewish colonisation of Mesopotamia, to which we drew Mr. Zangwill's attention a few weeks ago. It is generally believed that Mr. Schiff, who is now in Europe, strongly favours the project, and indeed has initiated a plan which he is placing before the various Jewish organisations. Mesopotamia as a field for colonisation has long presented itself to observers as offering many favourable considerations. In this light it has long been viewed by statesmen and politicians—non-Jews as well as Jews. The idea has been floating for years through the minds of international Jewry. This was one of the reasons which appeared to commend it when we drew public attention to the matter a short time back, for, as a general conception, it seemed to embody a universal desire, and was likely, therefore, to attract universal support. We can only express the fervent hope that our anticipations will not be disappointed. In particular, we trust that the Zionists who, in the limitation of their activities in connection with the Jewish Colonial Trust, especially reserved to themselves the right to colonise in Mesopotamia, will not be deterred by the ill-timed, and therefore unstatesmanlike references of Mr. Zangwill to their movement, from joining in what may become a general Jewish effort. Nor, we would point out, need they fear that any such co-operation with the rest of Jewry will show the slightest weakening of their aspirations or activity in Palestine itself. We recognise that while for Itoism the Mesopotamian scheme may be the all in all, the flesh and the soul, for Zionism it must be a secondary and not a primary matter. Itoists may regard it as a means for obtaining the home they are seeking for a portion of the Jewish people. Zionists can look upon any settlement other than Palestine as but a means of alleviation of the condition of certain Jews. Nevertheless, hard experience, and the growing urgency of the Jewish problem, combine to warn us that nothing should be neglected which offers some chance of amelioration of our people's lot, perhaps of their upraising, and Zionists will not neglect any opportunity which, while effecting this, may help forward in the direction of their own ideal. We notice that Mr. Lucien Wolf said the Ito proposed to call a conference on Mesopotamia. The best plan, in the circumstances, we venture to suggest, would be for the initial step in the movement to be taken by some independent body or organisation. This would offer the surest guarantee of the elimination of sectional differences and the personal equation. In any case, let us hope the day of concerted instead of disjointed action may now be dawning. Whether the miracle of a united Jewry is near realisation we cannot say. But it is clearly the business of all of us to show the world that the lesson of nineteen centuries has at last been learned, and that Jews can gather in a single army for one definite great effort."

The second is headed

"PRACTICAL JUDAISM.

"It is, we are glad to think, very likely that, as we have intimated, the Mesopotamia proposal, once the basis of agreement and action is definitely laid, is not likely to lack influence or resources. An interesting offer was, indeed, made by Mr. Joseph Fels, at the Ito meeting. Mr. Fels advocated the communal ownership of the land, and did not hesitate to offer "half his fortune" to the realisation of this scheme of land reform in the new Jewish territory. Here, indeed, we appear to be getting out of the region of words into the area of solid fact. The suggestion of Mr. Fels is, perhaps, a trifle premature. We have first to obtain the land before deciding the question of its ultimate distribution or ownership. When, however, the Mesopotamia scheme has become a reality rather than a hope, Mr. Fels' offer will certainly become a matter for serious consideration. Nobody will say that it conflicts with Jewish teaching or Jewish tradition. On the contrary, it accords unmistakably with the letter and the spirit of the old Jewish law. For the present, however, we would only note with pleasure the fact that there are Jews who are already offering the sinews of war for the realisation of a great colonising plan. We have no doubt that the resources of our people are quite equal to the financial exigencies of the scheme. We rejoice to think that we may not have to look in vain for their help."

SIGNS OF THE APOSTASY.

THE COMING UNION OF THE FORCES OF APOSTASY.

A significant movement has recently taken place in the enemy's forces.

The Christian (!) Commonwealth has become the official organ of the "Progressive Movement of the New Theology," under the management of an "Editorial Board" which comprises the names of Higher Critics, Unitarians, Socialists, and others. Among them are Professor Cheyne, of Oxford, the Dean of Durham, R. J. Campbell, Philip Snowden, M.P.; while other contributors are Father Tyrell, Sir Oliver Lodge, and the Rabbi of the West London Synagogue.

The Editorial announcement shows clearly whither the whole movement is tending, and indicates how all are preparing for the one universal religion of man, under "the Man of Sin"—the Lawless One:—

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"Modernism in the Church of Rome, the Liberal movement in e Church of England, the 'New Theology' in Nonconformity, ie new spirit in Unitarianism, the reform movement in Judaism, the pirit of modern scientific inquiry as represented by Sir Oliver Lodge, e all more or less akin. They alike aim, more or less consciously, ot only at a clearer vision of Truth, but at social regeneration. While the intellectual position and the statement of belief of these chools vary in detail, their spirit is identical, their method is niform, their objective is the same. Attempts to found separate rgans for religious movements of the kind mentioned above have ot hitherto been conspicuously successful."

This is a specimen of the "modern mind," and those who are called "centrally minded" are on the road to oin forces with those who possess it.

APPALLING AUDACITY.

It is a solemn sign of the times when, in view of coming judgment, man is using God's past judgments as a means of making money out of them.

Just as in our churches, God's most solemn warnings and exhortations are "set to music" and "rendered" to please the people, so, in the world's places of amusement, His most overwhelming judgments are put on the stage and produced for amusement, on the one hand, and "gain," on the other.

The latest efforts in the latter direction are to be seen this summer in London, where there is announced, in type duly displayed—

"A Realistic Reproduction of the most Awful and Astounding Catastrophe of Modern Times.

"The Destruction of San Francisco.

"One of the most Striking and Stirring and most Awesome Spectacles ever devised.

"A vast and Beautiful Modern City shattered in a moment into a heap of ruins, and a waste of desolation.

"The Terrible Effects of the Cataclysm of Nature and the Conflagration that followed presented as an actual event."

The other is far worse. It is nothing less than—

"THE DELUGE."

The performance is thus announced with all the ingenuity with which type is able to be used.

"THE GREATEST SPECTACULAR PRODUCTION EVER PRESENTED.

THE DESTRUCTION OF THE WORLD BY THE FLOOD.

The Great Biblical Story, beautifully told, with marvellous complex Scenic, Mechanical, Optical, and Electrical Effects, and with a Company of Talented Artists and Singers, Superbly Costumed.

NOT A 'SHOW' BUT AN IMPRESSIVE SPECTACLE.

Scene I.

The Ancient City of ON, in the Valley of the Euphrates—Its Palaces and Peoples—Royal Revels and Godless Orgies—The Prophet Noah's Warnings.

Scene II.

THE DELUGE—The City and its people overwhelmed by Raging Torrents of Water—The whole World sinks under the Flood—A wonderful effect of appalling actuality.

Scene III.

Water, Water Everywhere—The Ark of Safety—The Return of the Dove and the Procession from the Ark.

SPECTACULAR FINALE.—The Millennium of Universal Peace."

While these things are being done on the stages of the world, the Churches and Societies are running in the mad downward race, with their Missionary Exhibitions and Church Pageants.

Truly, the judgments exhibited by the world are being prepared for by the Church, at which they will ere long "begin" (1 Pet. 4. 17).

SPIRITIST SIGNS.

THE BUREAU FOR "DECEIVING SPIRITS."

We call attention to the notable article by Mr. W. T. Stead in the May number of *The Fortnightly Review* (to which Canon Faussett has kindly called our attention).

It is a significant sign of the times and marks a distinct step forward in the policy of the spirit-world.

Mr. Stead entitles his article "The Exploration of the Other World," and calls it "the Science of the Coming Century."

The one great underlying object of the enemy of God and His Word is very clearly discernible; and Mr. Stead and all spiritists are profoundly ignorant of it.

They are all *deceived* by what the Holy Spirit calls them and knows them to be—"deceiving spirits."

For the purpose of bolstering up the Devil's first lie, "thou shalt not die," the one work of these deceiving spirits is to pretend that they are the spirits of people who have died, and that, therefore, there is no such thing as death; thus making God a liar, and His Word of none effect.

The Bible is very clear on the subject. It tells us that God is "the God of the spirits of all flesh" (Num. 16. 22), and that at death the body returns to dust, as it was, and the spirit returns to God, who gave it (Ecc. 12. 7).

Spiritism gives these Scriptures a flat denial. It says "there is no death," and that the spirits of men do not "return to God," but go into "another world."

On this lie is founded the further lie, "that it is possible to communicate with the disembodied intelligences which inhabit that world."

Mr. Stead is frankly modest in formulating his "working hypothesis," and says he will drop it "the moment an hypothesis is forthcoming that furnishes a better explanation of the facts." On one thing only (he says) shall we be intolerant, viz., "the assumption that anyone knows everything about anything."

Well, we do not lay claim to this knowledge, but we submit that we make no assumption when we reply that we "believe God," and that what He, "the only true God," has said is a matter of positive knowledge.

His Word is full of definite warnings against having anything to do with that "other world." He has given not only warnings, but the most stringent and positive commands. Not only commands, but most solemn judgments: the punishment being death!

Yes! the "other world" is a dread reality. A reality to be recognised and shunned. We are not of those who deny that "there is something in it." We go further, and declare that *Satan himself is "in it"!* And no human being can touch it without defying God, despising His Word, and setting at naught His commands.

The Holy Ghost, by David, declares that when man dies "his breath goeth forth, he returneth to his earth, in that very day his thoughts perish."

Spiritists and Traditionists declare that these words of the HOLY Spirit are not true. The spirits of people do not return to God. There is another world, they say, into which "our souls pass at death." You note Mr. Stead's ignorance of Bible Psychology. Like the traditionists, spiritists play fast and loose with the words "soul" and "spirit," using first one and then the other, as it suits their purpose.

God declares that man's "thoughts perish"; spiritists declare that, so far is this from being the case, they think all the more intelligently. They are able to "read past events, and to foresee much that will happen in the future."

> "The other world (says Mr. Stead) into which we pass at death is no far-distant, unapproachable place. Jesus taught the Kingdom of heaven is within you. . . . It is the same world. *There* is *here*. Only a veil will be removed from our

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eyes. Our eyes will be unbandaged by the angel of death, and we shall all live in the sixth-sense world, in which many of us are living now."

It will be observed that this "teaching of demons" is a denial that there is any such place as "heaven" or "hell." There is only one place, after death, and that is "the other world."

You will notice also the use and perversion of Scripture (just as Satan himself used it). "The Kingdom of God (not "heaven" is *among* (not "within") you" (Luke 17. 21 marg.). It was there in the person of the King. It was *among*, and surely not "within," the enemies of the King who were at that moment plotting to take His life. This is how such men are driven to "wrest" the Scripture, to support "the lie."

The outcome of all this, in Mr. Stead's article, is that, as these things are so, he proposes to open a Bureau, where communications may be made (on certain conditions) "between this world and the next."

The idea comes from Mr. Stead's "familiar spirit." She is known as "Julia," and professes to be Miss Julia A. Ames, formerly on the editorial staff of *The Union Signal* of Chicago (the organ of the Women's Christian Temperance Union).

She very much wishes to run this Bureau. And, note her words (we wish we had space to give them all); note her perversion of Scripture. She says:

> "We on this side are full of joy at the hope of this coming to pass. Imagine how grieved (!) we must be to see so many whom we love, sorrowing without hope."

The Holy Spirit says: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope" (1 Thess 4. 13).

What is that "hope"? It is the hope of resurrection, as the next verse most clearly and positively states.

This is the one aim of Satan . . . in the lie of spiritism. It is to shut out the fact of resurrection as a hope. It is to get rid of heaven and hell at one stroke.

Note what follows: "Julia" says,

> "Many also are racked with agony, imagining that their loved ones are lost in hell, when, in reality, they have been found in the all-embracing arms of the Love of God. See what can be done. It is the most important thing to do, for it brings with it the trump of the Archangel."

Of course, no resurrection is needed, for, as Mr. Stead says, "the dead are very much more alive than they were before they ceased to breathe."

"That is the hypothesis," he says; and the Bureau proposes to act upon it as expressed in the words of "Julia." She says,

> "The watchword of the Bureau is to help those who love to find each other again after the change called death. It will be a kind of a Dead Letter Office, in which missing messages will be sorted out and re-delivered. Where there are no messages of love and of longing from the other side, there is no place for its work. Or the officer at the Bureau may also be compared to a kind-hearted policeman who exerts himself to find a child lost in the crowd and restores it to its sorrowing mother. When he has brought them together his work is done."

How subtle the snare! How tempting is the bait! What an easy prey will be found in the multitude of bereaved traditionists who are already at one with the spiritists in holding *the one great fundamental article of their faith!*

How much better, how much safer and happier, to believe God, and be able to indict all these lies as being the work of "deceiving spirits," and to discern in it "the teaching of demons" (1 Tim. 4. 1).

Editor's Table.

ANSWERS TO CORRESPONDENTS.

C. H. C. (Beds). God *created* Adam, and he, in an especial sense, was the work of His hands, and could be called "a Son of God." All the children of men are all "begotten," not created, and surely cannot be so spoken of, except those who are "born again" and have that New nature, which is the direct *creation* of God (Eph. 2. 10. 2 Cor. 5. 17).

M. S. (Scotland). See the article by Mr. Welch in this number and in the next issue of *Things to Come*. There you will find the true place of all Ordinances for the members of the One Body.

EDINBURGH.

A meeting of readers of *Things to Come* is held at the Free New North Hall on the second Thursday in the month, at 8 p.m.

GLASGOW.

A meeting for study of *The Truth*, on lines of *Things to Come*, is held in No. 3 room, Christian Institute, Bothwell Street, on the first Sunday of every month at 2.30 p.m. All readers in or around Glasgow earnestly invited.

ACKNOWLEDGMENTS.

"Things to Come" Publishing Fund.

	£	s.	d.
Readers in Glasgow	1	16	6
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S. A. C. (Surrey)	0	6	0
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THINGS TO COME.

No. 183. SEPTEMBER, 1909. Vol. XV. No. 9.

Editorials.

HEBREWS XI.

IX.—MOSES: FAITH OVERCOMING "THE PRAISE OF MAN."

(*Continued from page* 88.)

(2) "He Forsook Egypt."

"*By faith he forsook Egypt, not fearing the wrath of the king*" (verse 27).

The forsaking of Egypt, alluded to here, has been generally understood as referring to Ex. ii. 15, when "Moses fled from the face of Pharaoh." But notwithstanding the many commentators, ancient* and modern, who have so considered it, we venture to say that this is not the case; and this, from the reason given. In Heb. xi. he forsook, "*not fearing* the wrath of the king," whereas in Ex. ii. 14, 15 it is distinctly stated that "*Moses feared . . .* and fled from the face of Pharaoh."

Moses left Egypt on two occasions; and it is to the latter of these (Ex. xiii., xiv.) that Hebrews xi. 27 refers, when it states that Moses feared not the wrath of Pharaoh; and could even exhort Israel: "Fear ye not, stand still, and see the salvation of Jehovah."

In Ex. xiii. Moses' act was "by faith." In Ex. ii. 14 it was by "fear"; and there was room for his fear. For "it came to pass in those days (when he had become great) that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting a Hebrew, one of his brethren." The word rendered "smiting" is נָכָה (*nakah*), and, when in the *Hiphil* form (as here), it is used, not in the sense of merely giving a blow, but of smiting so as to inflict mortal injury. It is used of *killing* and *extirpating* in war; and even of inanimate things it is used of destroying them (Ex. ix. 31, 32).

In the face of this, critics (as the late Dean Stanley), can write, "that seeing an Israelite suffering the bastinado from an Egyptian, and thinking that they were alone, he slew the Egyptian."†

These are Dean Stanley's words; not the words God has given us in the Scriptures of truth. There is nothing about the "bastinado" in the Hebrew. It is evolved from human brains.

And further; Why should the very worst construction be put on the words in verse 12: "He looked this way and that way, and when he saw that there was no man"?

Why should we assume that he was looking to see if there would be any eye-witnesses of a pre-meditated act?

Why should we not put a good motive on his act, seeing that we have the very same expression used in a good sense in Isa. lix. 16, "and he saw that there was no man"? Here it is used of looking for some one to help as in Isa. lxiii. 5. "I looked, and there was none to help . . . therefore my own arm brought salvation." Hence, Isa. lix. 16, goes on to say, he "wondered that there was no intercessor, therefore His arm brought salvation."

Why may we not conclude that the words are used in the same sense in Ex. ii. 12?

Moses evidently looked this way and that way, not that he might commit a crime without being detected; but to see whether any "*help*" was coming from any other quarter. The figure of speech used to emphasise this very point, is *Epizeuxis; i.e.*, the repetition of a word to show the earnestness and eagerness of his looking,* and that he did not act *until he had looked everywhere for help, but in vain.* So that he was driven to decide that his own arm must bring deliverance to one of his own brethren.

We make this digression to expose the *animus* which moves the minds of the self-constituted critics of God's Word; and to show how ready they are to put the most atrocious construction on an action that was humane in itself, dictated by *the very highest motives*, and necessitated by the exigency of the circumstances: and this, not until every resource was exhausted in his looking for help to come from some other source.

This, however, in no way removed the ground for Moses' "fear" and subsequent alarm which he would naturally feel when the excitement of the occasion was over.

That fear was why he fled. But, when he "forsook Egypt" (Heb. xi. 27), there was no such fear. There was no *fleeing* then. By fear he fled; "by faith he forsook." The word in Hebrews means simply that he left Egypt behind. He "*forsook*" it. He relinquished all its honours, all its treasures. And this was "by faith." This was because he "had respect unto the recompence of the reward," Moses had heard of this reward from God Himself. And he believed it. He saw the face of Pharaoh "no more," but he saw "the face of God." All that he forsook was more than made up to him.

Moses is remembered to day. But "Pharoah, king of Egypt, is but a noise"—a noise which passes away and is lost.

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* Among whom are Chrysostom, Theodoret, Theophylact, and Œcumenius.

† Smith's *Dictionary of the Bible*, Article, "Moses."

* The Heb. is *kō, kō*, this and this, *i.e.*, this way and that way, implying that *he looked every way*. Just as in Isa. the Heb. "*peace, peace*" is beautifully rendered "perfect peace" (Isa. xxvi. 3 and margin).

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We should never have heard about Pharaoh but for Moses! No one would have taken the slightest interest in him, or in his mummy, or in the "noise" he made. Yet, to day, many of the men who are making so much of Egypt and the Pharaohs are the very men who are be-littling and discrediting Moses. They too will have the recompence of their reward.

"By faith Moses forsook, or relinquished, Egypt." This is the central point of our subject. And our thoughts are turned, as we have said, not to Ex. ii., but to Ex. xiv., xv.

In the former we have Moses' "fear" and "flight."

In the later Moses' "faith" and "forsaking."

There was no fear where there was faith. Indeed, his faith in what he had *heard* from God enabled him to give the blessed exhortation to the people: "Fear ye not, stand still and see the salvation of Jehovah." (Ex. xiv. 13).

Moses had heard from Jehovah of His salvation. He believed what he had heard; and, in the strength of this faith, he could say "fear ye not."

"By faith Moses endured as seeing Him Who is invisible."

This is the prerogative of faith. It is the opposite of sight; and yet it sees things that are invisible to human sight, and to the natural eye.

"Stand still and SEE," was his memorable language of faith. Jehovah's salvation can be seen, and it can be enjoyed.

The fact that, it is His, shows that it is perfect and complete, because it is His own, in which man can have no part, except to enjoy it.

It is "Jehovah's salvation." Not partly His, and partly man's. But wrought out and revealed by God, to be believed and enjoyed by those who are the subjects of it.

If man had any share in it, it could not be called "Jehovah's salvation."

The people were "sore afraid" (Ex. xiv. 10). Why? Because they believed not. But, by faith, Moses feared not "the wrath of the king."

He endured, as though he saw Him Who is invisible. He remained steadfast (as the word means). With inflexible firmness he insisted on Jehovah's demand "Let My people go." He held out, in spite of Pharaoh's continued prevarications and changes of mind.

When Pharaoh urged that they should worship God "in the land" (Ex. viii. 25), Moses declared "it is not meet so to do:" that it must be in the wilderness (viii. 27).

When Pharaoh agreed to the wilderness, but urged that it might not be "very far away" (viii. 28), Moses "endured," insisting that it must be "three days' journey" (viii. 27).

When Pharaoh agreed, but urged that only the "men" should go (x. 8), Moses "endured," and insisted "we will go, with our young and with our old" (x. 9).

When Pharaoh agreed, but urged that "the flocks and the herds should be stayed (Ex. x. 24). Moses "endured" and affirmed "our cattle also shall go with us" (x. 25, 26).

We must put ourselves on resurrection ground, and insist on all that God included in Israel's "three days' journey."

When we are urged to leave our little ones in Egypt, with a secular education, may we endure, and insist on bringing them up "in the nurture and admonition of the Lord" (Eph. vi. 4).

When we are urged to leave a shred of property or possessions behind, in Egypt, may we endure and say, "we know not with what we must serve Jehovah until we come thither." We can never get to know, or learn this while in Egypt. We must be clean out of Egypt and all its snares, "If any man willeth to do His will, he shall know of the doctrine" (John vii. 17).

We can know neither God's claims, nor our own privileges "till we come thither." We must know all that redemption has done for us. Then, and only when we believe what we *hear* from Him, can we endure as though we could see Him, Who is invisible to the natural eye.

Moses had *heard* what God had said to him. He believed what he had heard. Hence he "endured" as if he could really see Him.

Precious faith!

May it be ours when we have to do with our Pharaoh. Nothing but unfeigned faith in what we have *heard from God* will enable us to endure.

When we are urged to worship God in Egypt, let us endure and say that it is impossible for us to combine spiritual light with Egypt's darkness, and worship in spirit among Egypt's "fleshpots."

When we are urged to go "not very far away," may we endure and maintain that we must put a clear space between ourselves and Egypt's boundaries. There must be no border-land temptations.

The *endurance* of Moses was called for, and necessitated by the devices of the enemy which would prevent complete severance from Egypt, and thwart the demand of Jehovah—"Let My People go."

Nothing would do but complete separation from Egypt and all its maxims, and all its worship, and all its ways.

Our separation from the world to-day needs the *same endurance*, for we have the same enemy, and the same snares. "We are not ignorant of his devices" (2 Cor. ii. 11).

Nothing but the Red Sea would do to complete the separation of Israel, and nothing but what answers to that will do for us to-day. Nothing but the knowledge that we have "died with Christ" and "risen with Christ" will enable us to endure as Moses did; and "not fear" the wrath of those who hinder that separation.

"If ye died with Christ from the rudiments (*i.e.*, the religious teachings) of the world, why, as though living in the world, are ye subject to ordinances?" (Col. ii. 20).

"If ye then be risen with Christ, seek those things

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which are above, where Christ sitteth on the right hand of God" (Col. iii. 1).

Here is the secret of true separation. This takes us "out." This takes us "very far away," where the enemy cannot reach us.

It takes us "into the wilderness," but it takes us to "the Mount of God," to the tent of His assembly, to the guidance of His Pillar of Cloud and Fire, to a worship and a Tabernacle "not made with hands" (Heb ix. 11), where "carnal ordinances" (Heb. ix. 10) find no place; where all is of the Spirit, and where "all things are of God."

Blessed are our ears, which have heard these "deep things of God"; and happier still if we believe what we have heard, for so only shall we endure "as seeing Him Who is invisible."

THE SELAHS OF PSALMS xlvi., xlvii., xlviii.

WE propose to give two articles on these "selahs" as they embrace several points of general interest.

It will be remembered that the word "selah" is a connecting-link between two important statements, or subjects, the latter of which in contrast with, or an expansion of the former, containing further instruction on it, or prayer or praise, arising from it.

We have dealt with the whole of the Selahs in our work, *The Chief Musician*, from which we take the following, making some additions and giving two illustrations.

These three Psalms are so closely connected that they must be considered together.

There are five *Selahs* distributed between them.

(1). Between verses 3 and 4 of Psalm xlvi.
(2). Between verses 7 and 8 of Psalm xlvi.
(3). Between the two Psalms xlvi. and xlvii.
(4). Between verses 4 and 5 of Psalm xlvii.
(5). Between verses 8 and 9 of Psalm xlviii.

These three Psalms form a triology of praise for some special deliverance of Jerusalem from a formidable foreign invasion.

In Psalm xlvi. the subject is Jehovah, the only help and resource of His People.

Psalm xlvii. is a Song of Praise based on Psalm xlvi. 10, expanding the subject that Zion's King is the true great King over all the earth (compare Psalm xlviii. 2).

Psalm xlviii. is a Song and Psalm celebrating the power and favour of God as being Zion's joy; the joy being the result flowing from the fact of the Presence of God in the midst of Zion, which is the subject of Psalm xlvi.

As we have said, there can be little or no doubt but that these three Psalms celebrate the great deliverance which had been so earnestly prayed for in Psalm xliv.

They do not celebrate the close of a momentous struggle.

They do not commemorate a great victory or triumph after conflict between opposing hosts.

They do not commemorate a campaign, or a successful assault upon a fortified enemy; but rather a wonderful deliverance from the hand and power of a beseiging force, wrought by its sudden and complete destruction.

There is wonderful unanimity among commentators in agreeing that that deliverance can be none other than the sudden and miraculous destruction of the army of Sennacherib under the walls of Jerusalem in the reign of Hezekiah![1]

Delitzsch stands almost alone in referring these Psalms to the victory of Jehoshaphat over the allied forces of the Moabites, Ammonites, and Edomites in 2 Ch. xx.[2]

But, as we have said, the Psalm celebrates not so much victory over foes as deliverance from them: not so much a triumphant battle as a successful defence; not so much the delivery of a great assault as a deliverance from an overwhelming siege.

No event in Jewish history fits these circumstances so well as Sennacherib's siege of Jerusalem. We have seen above, under Psalm xliv., that Sennacherib records, in his account of that campaign, how he had swept the land, city after city falling into his hands. Judah seemed about to share the same fate, for his armies were encamped about Israel.

We know how both king and people had been encouraged by Isaiah to trust wholly in Jehovah as their only defence; how he had caused them to put their trust in the Lord of Hosts; how Sennacherib and Rabshakeh bade the people not to heed the advice of Hezekiah to trust in Jehovah, but to trust in him and his god (2 Chron. xxxii. 6-15. 2 Kings xviii. 29-36).

If this Psalm be the expression of Hezekiah's trust and confidence in God, then we can read it in the light of his history as written in the Books of Kings, Chronicles and Isaiah.

No succour was to be expected; and no deliverance was possible unless God should interpose.

Isaiah had assured them that God was in the midst of Zion, and would assuredly deliver the city out of the hands of the King of Assyria (2 Kings xix. 20-34), and Jehovah had said:—"I will defend this city, to save it, for Mine own sake, and for My servant David's sake."

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[1] Of course, the Higher Critics are voiced by Professor Cheyne, who says:—"To suppose from this Psalm that Zion's situation was that which existed during the siege by the Assyrians (701 B.C.) is an utter mistake." Nothing (he says) satisfies the Psalm but the revolution occasioned by Alexander the Great, 330 B.C.

[2] Indeed, the whole group (Psalms xliv.—xlviii.) belong to the same period, and may well have the same authorship. Dr. J. J. Blunt (*Undesigned Coincidences*, pp. 225-6) the mem asiseshparriage of Hezekiah by the reference to his wife's name *Hephzi-bah* in Isa. lxii. 4, and 2 Kings xxi. 1. He uses it as an evidence as to Isa. lxii. being the work of Isaiah. He might have extended his reference to Psalm xlv., the circumstances of Hezekiah's marriage being rendered of such importance on account of his sickness and threatened death at a time when he was without an heir to his throne. It was a crisis thus marked by Hezekiah's Sickness, Sign, Recovery, Marriage, Siege, Deliverance, and the Birth of his heir in the third of the fifteen added years.

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The latest and greatest work on the subject by Geo. Adam Smith, D.D., LL.D.,* goes with the great majority of recent writers in placing Zion, "the City of David," on the Eastern ridge, South of the Temple, and the Akra or Citadel on the highest point of the ridge.

Zion, the "city of God," we now know, stood on the south side of Moriah, and not on the west side as on the ordinary traditional maps.

This is proved by recent discoveries, as may be seen from the publications of the Palestine Exploration Fund.†

But Scripture is sufficient of itself. There is no question that Jebus was the mount immediately South of Moriah; and that it was bordered on the East by the Valley of the Kedron. This was the city which David took as soon as he was proclaimed king over Israel. He was stoutly resisted by the Jebusites; but it is written, "Nevertheless, David took the stronghold of Zion, the same is the city of David" (2 Sam. v. 7-9. 1 Chron. xi. 5-8). Two other passages identify Zion with the city of David (1 Kings viii. 1. 2 Chron. v. 2).[1]

When David had taken Jebus, he "dwelt in the fort, and called it the city of David, and David built round about from Millo and inward" (2 Sam. v. 8).[2]

The wall was continued by Solomon (1 Kings ix. 15, 24; xi. 27); and afterward by Hezekiah (2 Chron. xxxii. 5).[3]

By the kind permission of Mr. J. M. Tenz we are able to give a photograph of his celebrated model.

We are carefully informed in the history how Hezekiah, on the approach of the Assyrian hosts, "took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city; and they did help him. So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land [*i.e.*, the Kedron Valley] saying, Why should the kings of Assyria come and find much water?" (2 Chron. xxxii. 3, 4).

Among these must have been the Great Fountain which gave its name to the gate, on the East side of the hill of Ophel, near En-Rogel, and on the West side of

* See *Jerusalem: The Topography, Economics and History*, from the Earliest Times to A.D. 70. Hodder and Stoughton; 24s.

† For these proofs see *The Quarterly Statement* of the Palestine Exploration Fund, Jan., April, July, Oct., 1906, and July, 1907. Also Josephus, *Wars* Book v. ch. 1, 4; vi. 1, *Ant.* xiv. ch. xiii. 4. and Book xiii. 6, 7. And 1 Maccabees i. 33; xiii. 22.

[1] We learn also that, coming out of the Dung Gate at the S.W. corner of the Temple area, Nehemiah first turned East, and then South, following the walls to "the Gate of the Fountain;" this fountain being (the lower) Gihon Spring, known to-day as "the Virgin's Fount" (Neh. ii. 14; iii. 15; xii. 37). The Water Gate was also on the East side of Ophel, which was another name for the ancient Jebus. A careful study of these Scriptures, with the most recent maps, is all that is needed to show that the traditional site of Zion (like most other traditions) is quite wrong; that it originally occupied the hill of Ophel, and that its wall enclosed the Pool of Siloam at the extreme South-East corner.

[2] Millo means *a filling up*, and refers to the filling up of the valley which separated Moriah from Jebus.

[3] Manasseh extended this wall, which was on the West of Ophel, of Gihon, and of the city of David (2 Chron. xxxiii. 14).

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the Valley of the Kedron. This fountain of Gihon must originally have had an outlet forming a stream flowing down the midst of the land, *i.e.*, the Kedron Valley[1] (2 Chron. xxxii. 4), and at times flooding it.[2]

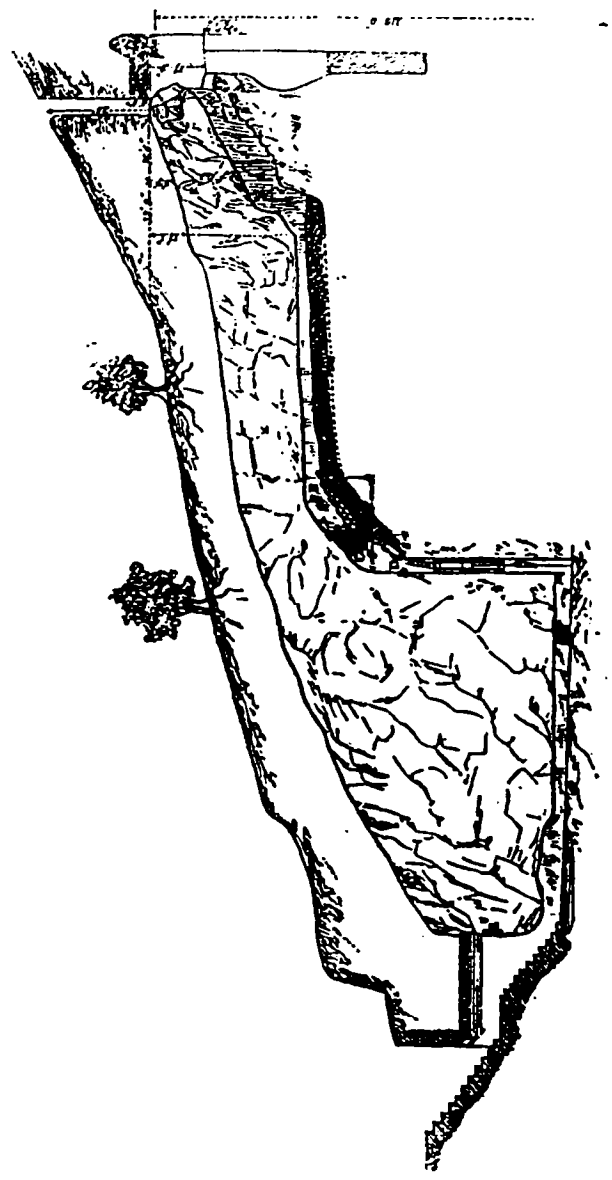
After stopping up this fountain, its waters, having no further outlet into the Kedron Valley, would be diverted into the rock-cut channels under Ophel. There is still existing an underground channel running southward from this fountain for some 1,800ft., and ending in the Pools of Siloam, at the South extremity of Ophel.[3] This was from 3ft. 6in. to 4ft. wide, by 6ft. in height.

A slab, discovered in this tunnel, describes its formation, and how the workmen working from either end met each other "pick to pick," and the waters flowed "for a distance of 1,000 cubits." The letters are in the most ancient Hebrew characters yet discovered; older than those of the Moabite stone.[4]

Then, there was another rock-cut channel discovered in 1880, older than the above, running westward from this Fountain of En-Rogel (Gihon) right under Ophel, and coming out on "the west side of the city of David" (2 Chron. xxxii. 30).

Isaiah viii. 6 refers to those rock-cut channels.

Hezekiah availed himself of a still older Jebusite work, now lately discovered by Sir Charles Warren. Sir Charles found that, from the spring or fountain on the East side of Ophel, a channel had been cut, running due west, until it was well under Zion.[5] Then a shaft was found, sunk from the Jebusite citadel, immediately over the top of this channel, with a hollow made at the bottom, from which the collected water could be drawn up by buckets. We give a view taken (by kind permission) from Sir Charles Warren's book. It is a section from E. to W. of the hill of Ophel, formerly 300ft. high, with a steep slope of 30°. Steps now lead down to the fountain from the East side, the Kedron Valley; but nothing was known of any passage beyond it until it was discovered by Sir Charles Warren by a mere accident. In creeping along another rock-cut channel leading N. from the Pools of Siloam, he and Sergeant Birtles came suddenly into this channel, running E. and W. Following this new channel they found the Eastern end was the Gihon spring, and the Western end ran up into Zion. In the vaulted roof, at the point marked C, there is, to-day, an iron ring which had been used for letting the buckets up and down the shaft marked D.



ROCK-CUT PASSAGE ABOVE VIRGIN'S FOUNT.

[1] The Kedron was formerly much deeper, and more to the West than it now runs.

[2] See Thompson's *Land and the Book*, p. 658, 659.

[3] This channel was discovered by Sir Charles Warren in 1867 See his *Recovery of Jerusalem*, pp. 107, 109, 124, 238-255. London, Richard Bentley. Also Harper's *Bible and Modern Discoveries*, pp. 514-525.

[4] See Harper, quoted above, pp. 522, 523. Prof. Sayce, *Fresh Light*, pp. 87, 88. Rev. W. F. Birch's papers in *Quarterly Statement*, Pal. Expl. Fund, Jan. 1889. Herr Schick, in *Quarterly Statement*, 1886, p. 197, for Report.

[5] There can be no doubt but that some of these channels are of much more ancient date than Hezekiah. It is almost certain that they formed part of the ancient defence of Jebus; and that it was this secret water supply, combined with the natural and then precipitous situation of the citadel, which made the Jebusites so confident in their challenge to David; as shown by their scorn, in saying that the blind and the lame would be sufficient to keep David out by merely saying, "Thou shalt not come in hither." This secret rock-cut passage or channel, called צִנּוֹר (*s* or *tsinnōr*), is rendered "gutter," in 2 Sam. v. 8 (R.V., "watercourse"). It was doubtless known to Araunah, who, though a Jebusite, was spared; and is seen shortly after possessing property close by. Josephus tells us of the relations existing between Araunah and David. He says, "I shall now make mention of Araunah, who was a wealthy man among the Jebusites, but was not slain by David in the siege of Jerusalem because of the good-will he bore to the Hebrews, and a particular benignity and affection which he had to the king himself; which I shall take a more seasonable opportunity to speak of a little afterwards" (Josephus, *Ant.* Book vii. iii. 3).

Josephus fulfils his promise by adding, further on: "Araunah was by his lineage a Jebusite, but a particular friend of David's; and for that cause when he overthrew the city he did him no harm, as we informed the reader a little before" (Josephus, *Ant.* Book vii. xiii. 4).

It was this affection, which existed before Jebus was taken by David, which doubtless led to Araunah's disclosure of this "*Tsinnor*," or secret passage from the spring to the citadel.

This explains David's proclamation that "Whoever getteth up by the *Tsinnor* and smiteth the Jebusites, and the lame and the blind who hate David's soul, *he shall be chief or captain*; because they (*i.e.*, the blind and the lame) had said of David, 'He shall not come unto the citadel.'"

The translation of this is confused in the A.V., and is not clear in the R.V., as may be seen by comparing the two with their italics and marginal suggestions. (Compare 2 Sam. v. 6-8 and 1 Chron. xi. 6).

The better knowledge of Sir Charles Warren's discoveries makes it all clear.

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The sides of the upper and more horizontal portion of the passage (B) were lined with loose stones, apparently ready to be cast down the shaft. On these they found three glass lamps of curious construction, placed at intervals, as if to light up the passage; also a pile of charcoal as if for cooking; besides a cooking dish and water jar.

Other rock-cut channels were found under Zion: one, 1,800ft. long, by which the overflow water was carried south to Siloam within the city walls.

It is necessary to give all these particulars in order that the meaning and force of the first *Selah* in this Psalm may be seen and appreciated.

In verse 3 the raging of the beseiging hosts was compared to the roaring of troubled waters. In verse 4 the secret purpose of God, by which He would bring about their ruin, is beautifully compared to the secret channels of water "which go softly."[1]

These are the waters referred to in 2 Chron. xxxii. 30, where we read: "This same Hezekiah also stopped the upper water-course[2] of Gihon and brought it straight down to the West side of the city of David."

In 2 Kings xx. 20 we are told that Hezekiah with "all his might . . . . made a pool and a conduit,[3] and brought water into the city."

In the Apocryphal book of Ecclesiasticus (which is good for history though not for doctrine) the writer praises "Famous Men" (xliv.—l.), and in a long list he includes Hezekiah, and says, "he fortified his city and brought in water into the midst thereof: he digged the hard rock with iron, and made wells for waters."

This is the "river" and these are the "streams" of Ps. xlvi. 4. נָהָר (*nāchār*) is used of a constant flow of water.[4]

These waters beneath Zion could be called *nāchār*, being fed as they were by constant springs. The word rendered "streams" is פֶּלֶג (*peleg*) *the small channels* by which water was distributed.[5]

Now we are in a position to understand the first *Selah* in this Psalm, because its purpose is to point out to us the contrast between the rage of the enemy, which is compared to an overwhelming flood, and the silent and secret purposes of God which were working to overthrow them. These secret purposes are compared to the silent, secret, underground rock-cut channels of water, which were ministering comfort and joy to the beseiged, while they were hidden (as God's purposes were) from the beseigers outside the city.

But we must leave Psalm xlvi. itself for our next issue.

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[1] In Isa. viii. 6-8 there is the same contrast between these still running waters of Siloam, and the overwhelming flood of the Assyrian host.

[2] Heb. מַיִם (*mayīm*) *waters* (pl.)

[3] תְּעָלָה *te'ālāh*, *a trench*, or *artificial aqueduct*, by which water is conveyed. See 1 Kings xviii. 32, 35, 38; 2 Kings xviii. 17; xx. 20. Isa. vii. 3, 36. Ezek. xxxi. 4. Job xxxviii. 25.

[4] In contrast with נָחַל (*nāchal*), which means a *wady*, or *summer stream* dependent on rains.

[5] And because these, when used in a garden for purposes of irrigation, *divided* it up into *divisions*, they were so called from פָּלַג (*pālag*) *to divide*. Gen. x. 25. Ps. i. 3. Prov. xxi. 1. See *Figures of Speech* by the same author and publisher, pp. 97, 98.

Contributed Articles.

THE LETTERS TO THE SEVEN CHURCHES OF ASIA.

By W. HAYES TOPPING (St. Louis, Mo., U.S.A.)

(*Continued from page* 91.)

IN the letter to

PERGAMOS

they are reminded by the Lord of His imminent coming as a motive for repentance (ch. 2. 16). He threatens to come quickly and fight against those idolaters and fornicators who are corrupting the Church. This coming in judgment upon apostate Israel is realized in the second harvest of ch. 14. 19, 20, which is gathered into the winepress (*cf.* Isa. 63. 1-6). It occurs just seven years after these words are pronounced, speaking in the prophetic tense, which lends point to His coming "quickly," when He slays two-thirds of the apostate nation in the treading of the winepress (Zech. 13. 8, 9).

Paul knows nothing in his letters of such a judgment as this. He speaks of the rapture of the Church with the saints of the first resurrection, and he expressly says that there is no more judgment for the believer under grace. But he knows nothing of the Lord fighting against His "body" with the sword of His mouth. Why do we refuse so persistently to rightly divide between things which are so unlike each other? We practically deny, though theoretically we grant, to Biblical science the same niceness of discrimination and precision of analysis which we exercise in the other sciences, chemistry, biology or metallurgy, though truth in the one, as in the other, responds only to a sharply discriminative and selective judgment controlled by common intellectual integrity.

In the letter to

SARDIS

the worthiness of the overcomer to walk with the Saviour in white is made the condition of that honour (ch. 3. 4, 5). The fact that they had not defiled their garments constitutes them worthy to be clothed in white raiment, and to walk with the Redeemed.

There is no worthiness of any kind ascribed to the believer under grace. Jesus' worthiness covers all our unworthiness, and His perfect work atones for all our imperfections. Nothing, that the sinner under grace can do, can ever earn him the worthiness to walk with the Saviour in white, or insure his name from being blotted from the book of life. But here the overcomer's own works secure for him the privileges and blessings of the Redeemed. This is law and not grace; works and not faith.

In ch. 3. 10, the Lord promises exemption from trial and tribulation to the Philadelphian overcomers because they have kept the word of His patience.

Where in all the Church writings will you find any

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promise to the Christian, under grace, of exemption from suffering in this life? On the contrary, suffering is represented to be the school in which the disciple of his Lord learns his obedience. "For unto you it is given, in the behalf of Christ, not only to believe on Him, but also to suffer for His sake" (Phil. 1. 29). Paul yearned to know "the fellowship of His sufferings" (Phil. 3. 10). "The sufferings of this present world are not worthy to be compared with the glory" (Rom. 8. 18; *cf.* Rom. 5. 3; 8. 35; 12. 12). The fact of the whole matter is that we are thinking the thoughts and speaking the words of another age and people, and are endeavouring to realise them in our own experience. We are trying by telescopic vision to bring a future age within range of our senses that we may see and touch and handle it.

These letters are not a basket of summer fruit for the delectation of the multitude. They are not a thesaurus nor *entrepot* for the reserve of ethical delicacies against a rainy day. They have one meaning and application, and only one; and, when we apply them to present-day conditions, it is precisely analogous to the attempt to apply the laws of France or Spain to citizens of the United States. They would possess no meaning for us nor authority over us, because not framed for us nor adapted to us.

With these observations on the theology of the letters, let us take up the consideration of the concluding, and, to the writer, in itself conclusive reason advanced for the claim that these letters are Tribulation Letters. They are inextricably bound up with the scenes and events of the sunteleria, as disclosed in the later chapters of the prophecy. The references to be adduced in establishing the relationship between these letters and the occurrences at the end of the age which they contemplate will be those which are salient and palpable to the casual reader. As previously remarked, the actual unfolding of the history of this period alone can disclose the meaning of many of the references of these letters. We know in a very general way, from the remainder of the prophecy, what the conditions of life, moral social and civil, of that day will be; but if we were in possession, more in detail, of the actual working factors or elements in the progress of lawlessness during the week, we would be in a position to understand more fully perhaps the contents of the letters. But we shall avail ourselves of the revelation which we have, and refrain from pressing less clearly understood premises to unwarranted conclusions.

Let it be understood that the order in which the references are taken up is entirely arbitrary, and without significance.

THYATIRA.

The first reference to engage our attention is in the letter to Thyatira (ch. 2. 26, 27): "And he that overcometh, and keepeth My words unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron." In ch. 12. 5, the woman (Israel) gives birth to the man-child, which is caught up to God. In ch. 7. we see the birth of the man-child in the sealing of the 144,000 from all the tribes of Israel. They are as the "casting of untimely figs by the fig tree" (6. 13), which in Scripture is always a type of Israel, the birth of a remnant of the nation before the time. Paul says that he was as one "born out of due season"; that is, that he was born before the time of his nation to be born, which will be in one day (Isa. 66. 8). The Lord Jesus told His disciples that they should not see Him till they should call Him blessed (Matt. 23. 39).

The nation will not receive Him as Messiah until they see Him coming in the heavens, and then only a remnant will be saved through the winepress.

The 144,000 are a body of faithful ones gathered out of the Churches of Christian Israel to which these letters are addressed.

As yet, the nation as a whole is apostate, and in Christ-rejecting unbelief. This body of overcomers is to constitute the "servants" of Christ (*cf.* 7. 15; 14. 4; 22. 3, 4). They are sealed with the seal of God in their foreheads. They are identical with the man-child of ch. 12, as a careful comparison of the two will show. As soon as they are shaken to repentance from the nation by the Seal-judgments, they are caught up to God, and appear in glory with the "great multitude" from among the Gentiles which no man could number. Satan, by the persecutions of the Beast, scatters "the holy People" among the nations of the earth, under the figure of a woman driven into the wilderness. Failing in his attempt to destroy the woman, he returns to make war with the "remnant of her seed," which is none other than these Jewish-Christian confessors "which keep the commandments of God, and have the testimony of Jesus Christ" (12. 17). It is said of the man-child, in 12. 5, that he is to "rule all nations with a rod of iron." In the letter to Thyatira the Lord promises to give to the overcomer "power over the nations, and he shall rule them with a rod of iron." From the identity of these two references it is evident that some of the Thyatiran Believers will go into the 144,000, or the man-child. Nothing in the prophecy is plainer than this. This peculiar company, which "follow the Lamb withersoever He goeth" (14. 4), will be the executors of His will in His movements during the last half of the week, and in His kingly administration over the nations of the earth during the thousand years. Following immediately upon the birth of the man-child in ch. 12, we see them in glory with the Lamb in 14. 1-5. They are seen on earth again under the fifth trumpet, rendered immune to the plague of the locusts by the seal of God in their foreheads. From this it is evident that they are back and forth with the Lamb from earth to Heaven, as He moves with catastrophic tread through the scenes and incidents of the last half of the week. As He moved among His people in the old dispensation in the character of the Jehovah angel, meeting Abraham on his return from the slaughter of the kings as Melchizedek, of whom he said, "Abraham rejoiced to see my day" (Jno. 8. 56; *cf.* Heb. 7. 1-3), and again appearing to the patriarch with two other "men," and conversing with reference to the destruction of the two cities; calling to Hagar in her distress; wrestling with Jacob; speaking to the prophets ("The testimony of

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Jesus is the spirit of prophecy," Rev. 19. 10; *cf.* Matt. 1. 22, R.V.); so in the latter days as the "mighty angel" He will be in active touch with the judgment scenes of the seventieth week (*cf.* Rev. 7. 2; 10. 1; 14. 14; 20. 1). This elect company will be the flower of Israel. Its *personnel* will embrace the choicest spirits of the Israelitish nation. Their character and virtue will be of the highest type. They are chosen to be His servants. Their appearance in glory before that of the Church will be due to the fact that their rapture is entirely independent of the first resurrection. They are chosen out of the tribulation for a special ministry during the remainder of the week, which ministry doubtless continues through eternity as they are seen in this same relationship of "servants" in the new city in 22. 3, 4. This relates the letter to Thyatira to the scenes of the judgment week.

(*To be concluded in our next.*)

Dispensational Expositions.

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

No. 5.

"BABES," OR "FULL GROWN."

A COMPARISON OF 1 COR. 3 WITH HEB. 5 AND 6.

To those who have followed this series of articles, and the dispensational messages from the pen of the Editor, it will be clear as to what the mistake is under which we have all been so long labouring, relative to the unique character of the Pentecostal Dispensation. We praise God that is being gradually removed from many minds. We have had to invent the term "Pentecostal Dispensation" in order to express in a few words that period of time which was ushered in on the day of Pentecost as recorded in Acts 2. and closed by the Apostle Paul as recorded in Acts 28.

Not till after Acts 28 did the Apostle receive Divine warrant for *committing to writing* the teaching of the Mystery (or Secret) as revealed in the Epistle to the Ephesians.

We would refer our readers to the article in *Things to Come*, May, 1909, in connection with the concluding verses of Romans, for confirmatory witness to this statement.

Although the Apostle did *not publicly preach* the Mystery (or Secret) of the One Body, nor put it into writing before Acts 28, we believe that he did *know of it himself*, and did communicate *some* of its blessed teaching to the *more spiritual* ones with whom he from time to time had fellowship. A verse in 1 Cor. 2 seems fairly clear as to this. "The wisdom of God in a Mystery—the *hidden* wisdom which God ordained *before the world* unto our glory" (verse 7).

This expression, "before the world," is peculiar to the great secret. Eph. 1. 4. 2 Tim. 1. 9, etc. speak of a purpose "BEFORE the world"—whereas Matt. 25. 34, and other passages which speak of "kingdom" things, use the term "FROM the foundation," or "since the foundation of the world." Eph. 3. 1-9 and Col. 1. 24-27 speak of this Mystery as being "hid." Both expressions, "*before* the world" and "hidden," are used in 1 Cor. 2. 7. Consequently it seems that the Apostle knew something of it, and mentioned it privately to others. But he did not make it a subject for *open proclamation*, or commit it to writing, whether men would hear or whether they would forbear. It was not yet "preached among the Gentiles for the obedience of faith." He reserved it for those who had "ears to hear."

Let us turn to 1 Cor. chapters 2. and 3., and read the passage wherein the verse occurs. In verse 1 of chapter 2. the Apostle shows how he followed out the teaching of the verse quoted in the 31st verse of chapter 1., "He that glorieth, let him glory in the Lord: and I, brethren, when I came," etc. Verse 2 reveals his message, "Jesus Christ and Him crucified." A Gospel without an atonement is a Gospel that the Apostle anathematized. The Cross of Christ gives its title to the Gospel (1 Cor. 1. 18): "The preaching of the Cross . . . the power of God." "We preach Christ crucified . . . the power of God and the wisdom of God," 23, 24. The believers at Corinth believed in a Saviour from sin, salvation by the vicarious sacrifice of Christ. Would that all who are called Christians to-day could truthfully say

"My hope is built on nothing less
Than Jesus' Blood and Righteousness."

The Apostle knew no doctrine of "reserve," where this blessed subject was concerned.

"Christ crucified" is essential and vital, and a man who believes God's Word about that *is saved*. The Corinthians believed it and were saved.

Yet the Apostle says they were "carnal;" that only a few could get beyond "Christ crucified," and grasp the wonders of "Christ risen." They knew the "power" of the Cross unto *Salvation*, but they could go no further into the "hidden wisdom" connected with the Risen Lord.

If we read verses 2 and 6 together we shall get the same truth put in a clearer form:—

"For I determined to know nothing *among you*, save Jesus Christ, and Him *crucified*. Howbeit we speak wisdom *among them* that are perfect." This exactly harmonizes with the opening and closing subjects of Romans:

Romans 1. 1-4. The Gospel of God concerning His Son, never hidden—but revealed in the Old Testament Scriptures of the Prophets.

Romans 16. 25-27. The Gospel, even (*καί*) the preaching of Jesus Christ ACCORDING TO THE REVELATION OF THE MYSTERY, which was KEPT SECRET since the WORLD

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BEGAN, but now is made manifest, even (καί) by prophetic writings,* etc.

In 1 Cor. 2. The Preaching of Christ Crucified was for all; the Mystery for a few.

In Romans. The Gospel of Christ according to the Old Testament teaching was proclaimed during the Pentecostal Dispensation. But after that it is the Gospel of Christ according to the revelation of the Mystery.

The Church at Corinth was ready for the setting up of the Kingdom. The Gospel, preached before unto Abraham, had been received by them; miraculous gifts abounded; the Lord's Supper was prominent in its anticipation of the coming Marriage Supper of the Lamb. In chapter 10 of 1 Cor., the Apostle refers to the figure of the "camp"; and speaks of "our fathers." We must remember this when we turn to Hebrews.

Verse 2 of chapter 10 affords a parallel to the two baptisms which were so prominent in Pentecostal times. The baptism, in water and cloud, unto Moses, being a figure of the baptism in water and spirit which united the believers into one camp around Christ, waiting, as it were, to *enter into the promised land and take the Kingdom.*

The question of 1 Cor. 10. 18: "Behold Israel after the flesh, are not they which eat of the sacrifices partakers of the altar?" is echoed in Heb. 13. 10, "We have an altar, whereof they have no right to eat which serve the tabernacle."

They who persist in remaining "inside the camp," instead of going "without the camp," are those who do not recognise that the Kingdom had become in abeyance.

The teaching of Heb. 13. 7, 8, 9, should be carefully studied in conjunction with Eph. 4. 13, 14.

In the one case, the "end of the conversation" of the elders is "Jesus Christ, the same yesterday, and to day, and for ever:" and the result of receiving this blessed truth is to be "not *carried about* with divers and *strange doctrines.*"

In Eph. 4. The gifts of pastors and teachers are given, "till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we be no more children, tossed to and fro, and *carried about* with every wind of *doctrine.*"

In both cases the stability of the believer is connected with the Fulness of Christ. Those who are carried about are "children;" and we shall see presently that the Corinthian believers and Hebrew believers among them, are both called "children," or "babes" (νήπιος *nēpios*) in connexion with their inability to receive the teaching of the Mystery.

Rightly understood, Hebrews is a link between the Epistles to the Corinthians and Ephesians. The Epistle to the Hebrews was written by the Apostle Paul to the believing Remnant of Israel, after the Kingdom had been set aside, inviting them to relinquish their hopes of the Kingdom, to go "outside the camp," and be numbered among the members of the One Body.

Whether they ever did so we do not feel able to say—we hope to speak further upon this in our next article.

In the space that is left to us in this article, we shall limit ourselves to the attempt to show the wonderful parallel existing between 1 Cor. 3. and Heb. 5. and 6.

To whom did the Apostle communicate the subject of the Mystery in 1 Cor. 2.? To the "perfect," the full grown Christian. In chapter 3. 1 the Apostle writes, "And I, brethren, could not speak unto you *as* unto spiritual, but *as* unto carnal, *as* unto babes in Christ." He could not even give them the blessed instruction concerning the approaching change of dispensation.

He could write about that future time "when that which is perfect has (or shall have) come"; but he could not explain it to them. "I have fed you with milk and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife and divisions, are ye not carnal, and walk according to man? For while one saith I am of Paul, and another, I am of Apollos, are ye not carnal?" verses 2-4.

This is the teaching of chapters 2., 13., and 14. It is true that the unregenerate cannot understand the things of the spirit—we are told so in chapter 1. 23—"to the Greeks foolishness," and in 2. 14, to the natural man "foolishness." But the sad part of the teaching of chapter 2. is that in some things *believers approximate to the unsaved* in that they also esteem the deep things of God as "foolishness." The word "spiritual" in verse 13 of chapter 2. is in the *masculine* gender in the first occurrence, and *neuter* in the second, and should read "explaining or declaring to spiritual ones, (*i.e.*, spiritual believers) spiritual things." The Corinthian believers, by the lack of spirituality, placed themselves in the position of being addressed "*as* unto carnal, not *as* unto spiritual."

The "meat" that they could not receive was the truth contained in "the great secret concerning Christ and His Church" (the Mystery). He could pass this on only to the "perfect," or full grown.

The word "perfect" is placed in antithesis to "babes," both here and in another passage to which we will turn shortly.

The Apostle goes on, in chapter 3., to show how the forgetting of *Christ*, and the consequent magnifying of His *Ministers*, was at the root of their failure. Even so it is to-day. Men have their eyes so fixed upon ordinances—eating, drinking, and doing; so intent even upon "unity," etc., that Christ is left outside, and party faction is the ruling spirit.

Verse 11 (of 1 Cor. 3.) declares the truth of the One Foundation; and bids us give heed how we build thereon; showing us how all the erections of man

*In both Dispensations Christ is the centre of the Gospel. In the one it is preaching Christ *according* to the Old Testament (as witness Rom. 1. 1-4. Gal. 3, etc.) In the other, the present, it is preaching Christ *according* to the revelation of the Mystery now made manifest by the writings of prophets given by Christ (as witness Eph. 4. 11).

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except "God's Building" ("the Temple of God") will be destroyed by fire.

How different was the attitude of the Apostle. While the Corinthians were seeking to glorify Paul, he was writing "Let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas . . . all are yours. And ye are Christ's, and Christ is God's." This was the "Building of God"—for which he laboured. We belong to you, not you to us, he wrote. He asks, "Was Paul crucified for you?" "Were ye baptized with the name of Paul?" "Who then is Paul?" Chapter 4. 1, 2 tells us, "The minister of Christ and steward of the mysteries (or secrets) of God. Moreover it is required in stewards that a man be found faithful. But with me it is a very small thing that I should be judged of you or of man's day." The Apostle was quite clear before the Lord in the matter of his withholding the "meat" of the mystery rom the carnal believers.

Let us, with all these thoughts and passages in our mind, turn to Hebrews 5. and 6.

Here we meet with a state of affairs similar to that at Corinth. The Hebrew believers were not magnifying Paul or Apollos or Cephas, but were clinging to and magnifying Angels, Moses, their Fathers, their Temple, their Ritual, their Priesthood, and Sacrifices, thus lowering the position of the Son of God.

Just as the exaltation of Paul and Apollos by the Corinthians was a sign that they had failed to understand Christ as the Risen Lord, so these things indicated similar failure among the believing Hebrews. Hence it is that the predominant note of Hebrews is resounded again and again: In chapter 1. it is Christ the Son above Angels.

In 3. Christ the Son above Moses the Servant.

In 5-8. Christ a Priest for ever after the order of Melchisedec in contrast to the Aaronic Priesthood.

In chapters 9-10. we have Christ's One Sacrifice, contrasted with the many sacrifices which could never take away sins. Heaven itself, in contrast with the earthly typical tabernacle.

In chapter 12. 2, we have Christ the "Prince, Leader, and Finisher, or Perfecter, of our Faith," placed before our eyes after the list of Old Testament heroes of Faith in Heb. 11. The Apostle is showing them Christ as the Risen Lord—just as emphatically as he does in Eph. 4. It is the one inspired letter which the Apostle of the Gentiles was permitted to pen to his brethren according to the flesh, after he had closed the door of the Kingdom promises in Acts 28. It was a last, loving, earnest "word of exhortation." It is in connexion with the Melchisedec priesthood of Christ that the Apostle had to say in chapter 5. very much the same as he said to the Corinthians in chapter 3.

In speaking of Melchisedec (Heb. 5. 11), he says: "Of whom we have many things to say, and hard of interpretation, seeing ye are *dull of hearing*." The Melchisedec Priesthood and the One Body are linked together more perhaps than some of us may have discerned. Melchisedec, by blessing Abraham, showed himself the "greater"; and the One Body has a sphere ("Heavenly places in Christ") unknown to Abraham. True, Abraham looked for a "heavenly city"—but that heavenly city is to *come down* out of heaven—whereas the believer to day can rejoice with the Apostle Paul in a "citizenship which IS in heaven."

So, again, in Heb. 5. 12, we read: "For when for the time ye ought to be teachers," etc. The word "time" seems to convey a double significance. First, they had been Christians long enough to have been capable of teaching others. Secondly, the *time* had come when the Kingdom had been placed aside; and, because of that, they ought to have been ready to receive themselves, and pass on to others, this new teaching.

So deleterious is this clinging to the "old things that have passed away," that even they needed teaching "first principles," a word signifying the A.B.C., and translated "rudiments" "elements" (Gal. 4. 3-9; Col. 2. 8-20). The "first principles" are likened to "milk" the food of "babes," as verse 13 shows. "For every one that useth *milk* is unskilful in the word of righteousness; for he is a *babe*; but *strong meat* belongeth to them that are of full age (margin, "perfection"). This word "full age," is the same as the word "perfect" in 1 Cor. 2. 6, and is used of those to whom the Apostle could give the "strong meat" of the mystery—identical in both cases.

Heb. 6. is so important, that we propose (D.V.) devoting a future article to the exposition of the first three verses.

However, to complete our parallel with 1 Cor. 3., we must consider this chapter. Here (in Heb. 6. 1), we have mention of "the foundation," which is not the One foundation—Christ, but a foundation of doctrines and ordinances. These first words of the doctrines of Christ they are bidden to "LEAVE," and not lay again. Verses 7, 8, speak of the end of the two pieces of ground: the one "blessed," the other *nigh unto cursing*, whose end is to be burned—"saved so as through fire." A field that has been thus burned is not destroyed, but rendered absolutely naked, just like the illustration used in 1 Cor. 3.:—"He himself shall be saved, so as through fire."

In order to more clearly demonstrate that which we have seen, we will give a list of the keywords that occur in the two passages:—

	1 Cor. 2. and 3.			Heb. 5 and 6.		
1.	*Babes* ...	3	verse 1.	*Babes* ...	5	verse 13.
2.	*Milk* ...	3	,, 2.	*Milk* ...	5	,, 13.
3.	*Meat* ...	3	,, 2.	*Meat* ...	5	,, 14.
4.	*Perfect* ...	2	,, 6.	*Perfect* ...	5	,, 14.
5.	*One Foundation*	3	,, 11.	*Foundation* ...	6	,, 1, 2.
6.	*Fire* ...	3	,, 13.	*Fire* ...	6	,, 8.
7.	*Six things erected*	3	,, 12.	*Six-fold elements*	6	,, 1, 2.

Here we have a sevenfold parallelism, which we commend to the prayerful study of all our readers.

In these two solemn passages we have the reason why the Mystery, the glory of this present dispensation,

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is not understood. Instead of being as a pet subject of a few fanciful speculators (as many consider it to be), it is vitally connected with the whole evangel. Hence it is a common thing to find those who are ignorant as to dispensational things "glorying in man," and failing to grasp the "first principles" of Grace; while there are others who are so bent on erecting upon the One Foundation a building according to Acts 2., and the kingdom, that, like the Hebrew believers, they have no eyes or ears for the "Heavenlies in Christ." Their chief concern is a "*unity of the faith*," with the resultant "strifes and divisions," while it ought to be FIRST OF ALL the "unity of the Spirit," with its own blessed result "the bond of peace." This is the direct result of the Death and Resurrection of Christ.

Christendom knows nothing of "Ephesian" truth, but is engulfed in ordinances, and temples "made with hands," and those things which have "passed away."

Christendom is that anomaly—the offspring of such as were at Corinth and among the Hebrews.

Let us, by grace, seek to "go on unto perfection," and pray that others, who misunderstand us at present, and judge us somewhat harshly, may soon be brought to see the truth, which so pre-eminently has the Spirit's hall-mark of glorifying Christ (John 16. 14).

Summarizing we find—

1. The parallelism between the Corinthian Assembly and the Hebrew believers is very marked.

2. The carnality of both, though expressed in different ways, effectually prevented them from understanding the Mystery.

3. Every Revelation has been committed to writing *when the time for its public witness has come.*

4. The Hebrews were exhorted to come "outside the camp" unto Christ, Who is exalted as Lord, in every chapter.

CHARLES H. WELCH.

Signs of the Times.

JEWISH SIGNS.

MESOPOTAMIA.

All eyes are being turned eastward to-day to Turkey and Palestine.

Members of the Turkish Parliament have been in London to confer with the Zionists and the Terratorialists.

Their visit is to urge the Jewish leaders to "hasten slowly," so as not to destroy the things they desire to build. In other words, to advise them to accept what can be got; but not to put forward the end (Autonomy) before they have obtained the means.

Thus, pause is given, which we may use to consider more fully the future possibilities of the Land.

At one of the recent meetings, a speaker beautifully spoke of Palestine as the Fatherland, and Mesopotamia as the Motherland. For, said he, Palestine is the land of our fathers, Abraham, Isaac, and Jacob; while Mesopotamia is the land of our mothers, Sarah and Rebecca, Leah and Rachel.

The name Mesopotamia is a Latin translation of the Hebrew name "Aram-naharaim," which means *Aram of the two rivers*: while Mesopotamia means *Between the rivers* (The Tigris and the Euphrates).

An article in *The Times* (London) of June 6th from an occasional correspondent of Bagh-dad is of interest:—

"The new Government, it is stated, have grasped in principle the all-important fact that the development of Mesopotamia is one of the best and surest assets of the immediate future. They have in so far acted upon their conviction as to obtain the assistance of an expert in irrigation in the person of Sir William Willcocks, who has brought with him a group of experienced engineers and surveyors.

"His observations have led him to the belief that it would be difficult to exaggerate the wealth that may be derived from organised irrigation. A careful examination of the soil has proved its fertility. The industry of the cultivators compares well with that of the Egyptian fellaheen; the fertile banks of the Hindiyeh Canal, along which all but the overflow of the Euphrates now runs, are sufficient evidence of their capacity for labour.

"The views of Sir William Willcocks as to the fecundity of the soil (the correspondent proceeds) are borne out by the evidences of past prosperity which can be seen along the banks of the old Euphrates channel below Hilleh. The ruins of towns and villages lie scattered thickly on either side of the dry bed, and there can be little doubt that the return of the water would call them once again to life. So far as the general survey has gone, it has shown that the levels are admirably suited to facilitate the distribution of the water—'almost ideal' were the terms in which they were described to me by one of the engineers whom I met at work near the Euphrates. There is, after all, no cause for astonishment at the rosy nature of these reports. We are not concerned with an unknown country, but with one which fed and supported the richest Empires of the ancient and the early mediæval world. The native of Irak, gazing upon the empty desert that now meets his eye on every side is accustomed to allude proudly to the days when 'a cock could hop from house to house all the way from Baghdad to Basra.'

"Transport is a pressing problem. The waterway to the Persian Gulf is far from satisfactory as a trade route. The rates of river freight are exceedingly high, and, in the opinion of experts, it will be almost impossible materially to reduce them. The cost of carrying Mesopotamian produce by this route cannot be other than heavy. The value of the irrigation schemes is in danger of being reduced by the high rate of freights to Europe. The case is different as regards India. The proximity of Mesopotamia makes it the natural granary for that country in times of distress and famine, and India will always benefit from the development of Mesopotamian agriculture, as well as from the more settled conditions of commerce, which prosperity will foster here.

"A cheaper outlet to the Mediterranean, it is remarked, would be along the Euphrates via Hit, Ana, Deir, and Merkeneh to Aleppo and Alexandretta. It is along that line that the railway of the future must run. In the opinion of many persons here the linking up of Baghdad with the Persian Gulf is of less importance than the direct route to the Mediterranean.

"Mesopotamia is a great grazing country, but this year (owing to the drought) there is an entire absence of spring grass in the southern districts. The sheep and cattle are dying or being sold in the neighbouring markets (when there are any) for a few pence."

To this we may add an article by Mr. Wm. Durban (Editor of the *Homiletic Review*), which appeared recently in the London *Evening News*.'

"'The land of enchantment' is the term applied to Mesopotamia by Mr. Wm. Durban. Egypt, he points out, has only its one Nile, but Mesopotamia has two glorious streams, the Tigris and the Euphrates. Between the rivers is one of the most magnificent alluvial valleys on the surface of the globe, and this site of the Paradise of Adam ought to be a garden still, and at no very remote date it will again blossom as the rose. For, though the great plain that contained the Garden of Eden is what looks like a hopeless desert, it is nothing of the kind.

"'You may ride all day over any and every part of the Garden of Eden and will probably never encounter a human being, and perhaps not even an animal,' he said. 'Of course some desolating power is responsible for this condition. The fairest landscape of the earth should be found here. Here should be produced in riotous abundance millet, melons, quinces, almonds, pomegranates, citrons, figs, prickly pears, oranges, and lemons. Jewish capitalists are seriously contemplating financial control of coming constructive schemes, for it is believed that the Hirsch Committee, with its £9,000,000 of funds available when needed, will back the vast enterprise of canalisation.'

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"Who will be the new inhabitants of the Garden of Eden? asks Mr. Durban, and he goes on:

"'A fascination attaches to this query. Mesopotamia is the old home, the second home, of the Jews, for thither they were carried captive, multiplied, and became strong. The great prophets Daniel and Ezekiel saw their mighty visions, the Jews in exile hanged their harps, the greatest schools of the rabbis were founded, and the famous Babylonian Talmud was written in this wonderful but now silent and forsaken realm.

"'And to-day in Baghdad live many Hebrews, with their synagogues, their schools, and their rabbis, who from that old city on the Tigris look up and down the stream and across the great waste towards Euphrates, and wistfully wonder whether even their second motherland, to which their fathers were brought in bondage, and which was the very Garden of Eden itself, may not some day yet become the refuge of their race. 'The conditions are perfect. No engineering is needed, for the land is practically level, and, as the Tigris is a little higher than the bed of the Euphrates, everything is favourable. The modern Hebrew vineyards now scattered about Palestine show what can be done under right auspicies by agricultural Jews, and those who are taking an interest in the prospect see no reason why a hundred thousand Hebrews should not very speedily settle on the great Mesopotamian plain when the contemplated irrigation plans are perfected.'

"'The railways,' Mr. Durban concludes, 'will powerfully promote British interests. The British people above all others should smile on the schemes that will re-people this once beautifully fertile and prosperous double valley in Asia.'"

SIGNS OF THE APOSTASY.

PULPIT INFIDELITY.

Prof. George B. Foster, formerly of McMaster University (Baptist), Toronto, but now connected with the Chicago University, has a book in the press which is still more radical than his book on "the Finality of the Christian Religion." One would think that almost an impossibility.

One chapter is entitled,

"THE PLACE OF JESUS IN THE RELIGION OF MODERN MAN."

"He speaks of Christianity as a religion which in time to come may die as other religions have died, and yet the world at that time, he said, will be more Christian than it is now. Even Jesus, if now on earth, he said, would pursue a far different course than he pursued 1,900 years ago.

"A billion years hence," he says, "the spiritual condition of the race may be inconceivably as far above ours as ours is above the status of the savages that roamed the primeval forests. And Jesus of Nazareth? Is it inconceivable that a billion years or so hence the human beings then alive will know as little about Him and our specific form of religion as we know about the religion of the dwellers in Atlantis or any other submerged land?"

This is another "gain" which is given to us by "the modern mind."

May God preserve us from "the modern man"!

Let us listen to the Voice of the LORD Jesus, whose Divine words are their own all-powerful witness that they come from no "human book."

These men, He says, are "not of my sheep." And why?

"My sheep hear My voice,
And I know them,
And they follow Me;
And I give unto them eternal life;
And they shall never perish,
And no one shall pluck them out of My hand."
—John 10. 27-28.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

SIGMA. The goal of the hope of believers in this present Dispensation is to be called up on high, *which will embrace all that is included in* 1 Thess. 4. 14-18, *and* 1 Cor. 15. 51, even all that is added in Phil. 3. 20, 21. When this our blessed hope shall be realised by us, Is all hope gone for those who are "left"? Shall we take up with us the Word of God, with all its precious promises? Surely not. Phil. 3. 14 will have been fulfilled (and filled full) those FOR whom Christ will come, but 1 Thess. 4. 14-18 will remain for those who will be looking for His return—such as those referred to in Isa. 25. 9, who are not surely to be identified with "Christ and His Church." Why should such be robbed of 1 Thess. 4. 14-18, because we shall have tasted of its blessing?

If our teaching concerning Acts 28. is correct, what you say might be true. But with Phil. 3. 14 before us we see that the blessed hope of 1 Thess. 4. is *confirmed to us*, while it is not taken away from those who will be left. Why should you wish to deprive others of that hope?

As to Acts 13. 46; 18. 6, these Acts of the Apostle were individual and local, while Acts 28. is official, general, and Dispensational.

If you will kindly have patience, and wait till you have read *all* that we have to say, we feel sure you will rejoice with us and see that you lose nothing of 1 Thess. 4. All you will lose will be the trouble and confusion caused by bringing forward the Dispensation of the Acts, with all in it that pertains to Ordinances and the Flesh, into the present Dispensation, where all is spiritual, and "not made with hands"; where we are blessed "in the heavenlies (no longer in earthly places), in Christ (no longer in connection with Israel; but, independent of all Dispensations), chosen in Him BEFORE the foundation of the world" (Eph. 1. 2, 3).

It may be well, here, to give a few lines from a recent letter from Mr. C. H. Welch, which will show you the attitude he assumes, and make you willing to hear all we have to say before receiving or rejecting it. Mr. Welch writes:—

"I am grateful to hear that the articles are helpful. When you sent on the criticism last time I began to wonder whether I was causing too much conflict. I wish the friends would bear in mind (1) that these articles are a *series;* (2) that they are the findings of one of God's children who has cleared away a little more "rubbish" than some others may have done; and that I am *still learning*, even as I pen the articles—I have not reached finality by a long way. If you think it might be well to say as much to readers and inquirers, perhaps some would be more ready to hear *the whole case* before forming their judgment, *e.g.*, I made the *general* statement that the "One Body" was not revealed before Acts 28. In the present number I seek to show that it was not *officially* revealed, but that Paul himself knew it or much of it: but it would only bewilder readers to continually be giving bracketed thoughts and stage whispers. I have, divided the Epistles up into two sets: (1) before, and (2) after Acts 28. But I shall seek later on, to show that *all* Paul's Epistles form a completely separate ministry from the others, etc., etc."

E. H. (Croydon). Mr. Welch's article in this current number will answer all the points in your question; and show that you are perfectly correct in your suggestions.

ACKNOWLEDGMENTS

Must be held over till next month, owing to the Editor's absence from home.

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THINGS TO COME.

No. 184. OCTOBER, 1909. Vol. XV. No. 10.

Editorials.

IMPORTANT ANNOUNCEMENT.

THE time has come to take our readers into our confidence, and tell them that a crisis has been reached in the history of *Things to Come*.

We are nearing the end of our fifteenth volume, and the question of ways and means is forced upon us.

If it should prove to be the Lord's will we shall bow our head with submission. But it is with Him to show us His will.

We are certain that it cannot be His will that we should incur debt, in the face of His plain command to "owe no man anything."

For many years, a reader (unknown to us in the flesh) never allowed us to have a care on this matter; but death, about two years ago, caused this help to cease.

The last (the present) year, has brought us a number of helpers (as our "Acknowledgments" have shown); but these have been for the most part small, and wholly inadequate.

If the Lord has further need of *Things to Come* He will, most assuredly make His will clear to us, and put it into, and lay it upon, the hearts of one or more of His stewards to find his or her joy in undertaking this service for His truth's sake.

It is due to Him, to ourselves, and our readers thus to make our position quite clear. We need say no more, except to add that it will be a great comfort and satisfaction if our mind is set at rest at an early date.

HEBREWS XI.

X.—MOSES: FAITH OVERCOMING "THE PRAISE OF MAN."

(*Continued from page* 99.)

3. HE KEPT THE PASSOVER.

"*By faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the first-born should not touch them*" (verse 28).

WE have before remarked that all the verbs in this chapter are in the Aorist, or simple past Tense, except three, which are in the Perfect Tense. We have considered two of these.* The verse before us is the third. So that it reads: "he (Moses) hath instituted the Passover." Moses did not do this as he did the other acts of his faith. They were all *personal* to himself; they are past and over; and there is nothing left of them but their record, their example, and their lessons.

But, here is something that affected not merely Moses, but the People of Israel; and not merely that had regard to that particular time, but to all time; yea to eternity.

"He hath instituted the Passover," because, like the sacrifice of Isaac (*v.* 17), the reality (of which it was the type), continues for ever. Even though the annual observance of the Feast was never properly carried out; and has for centuries been impossible, yet, the institution of it is an abiding fact.

It was done not only for "that night," but it has been ever since telling of "Christ our Passover"; and of that Lamb of God, fore-ordained before the foundation of the world, but manifest in these last times for us (1 Pet. i. 18-20).

Even to this day, it has been telling, and is telling, of the same blessed fact; and teaching its abiding lesson to all who are included in that word "our."

The institution of the Passover was an act of faith, similar to that of Noah's preparation of the ark (*v.* 7).

To realise what this faith must have been, we have to go back to "that night," and note the special circumstances, which can alone explain the meaning of the words: "by faith."

God's judgments had been poured out on Egypt and its king, and its people. A crisis had arrived: for, after nine plagues had been sent, Pharaoh and the Egyptians still remained obdurate. Indeed, Moses had been threatened with death if he ever came into Pharaoh's presence again. (Ex. x. 28, 29).

On the other hand, the Hebrews were in more evil case than ever; and Moses, who was to have delivered them, had not made good his promises.

It was at such a moment that Moses *heard* from God what he was to do. To sense and to sight it must have seemed most inadequate, and quite unlikely to accomplish the desired result.

Why should this last plague be expected to accomplish what the nine had failed to do, with all their cumulative terrors?

Why should the mere sprinkling of the blood have such a remarkable effect?

And if they were indeed to leave Egypt "that same night" why should the People be burdened with all those minute ceremonial observances at the very moment when they ought to be making preparation for their departure.

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* Verses 5 and 17.

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Nothing but "faith" could be of any avail here. Everything was opposed to human understanding, and human reasoning.

With all the consciousness of ill-success upon him, nothing but unfeigned faith in the living God, and what he had heard from Him, could have enabled Moses to go to the people and rehearse all the intricacies of the Paschal observances, and tell them to exercise the greatest care in the selection of a lamb on the tenth day of the month, to be slain on the fourteenth day, and eaten with (to them) an unmeaning ceremonial.

It called for no ordinary confidence in what Moses had *heard* from God to enable him to go to his brethren who, in their deep distress, must have been ill-disposed to listen; for, hitherto, his efforts had only increased the hatred of their oppressors, and their own miseries as bondmen.

It would, to human sight, be a difficult if not impossible task to persuade the people, and convince them of the absolute necessity of complying with all the minute details of the observance of the Paschal ordinance.

But this is just where "faith" came in. This was just the field on which it could obtain its greatest victory. Hence we read that "By faith" every difficulty was overcome; the Feast was observed, and the Exodus accomplished.

All was based on "the hearing of faith." The words of Jehovah produced the faith; and were at once the cause and effect of all the blessing.

We need not go into all the details of Exodus xii. The two things important for us are selected and presented by the Holy Spirit in this one verse (Heb. xi. 28)—

THE SPRINKLING OF THE BLOOD,
and ITS ETERNAL EFFICACY.

For, the verb must be repeated in the second clause: "he (Moses) hath instituted the Passover and [he hath instituted] the sprinkling of the blood."

That type, the sprinkled blood, told of the eternal merits of the Antitype—"manifested in these last times for us."

All is summed up in two sentences,

"WHEN I SEE THE BLOOD
I WILL PASS OVER YOU" (Ex. xii. 13).

Much has been said in explanation of the term "Pass-over." But no explanation is needed. Jehovah Himself gave it that name in order to explain it to us. It is written for our faith, not for our reasoning.

The sprinkling of the blood may have seemed, to some, "foolishness"; and may have been to others, a "stumbling-block."

It would require no ordinary persistence on the part of Moses to impress the people with the truth of what he had heard from God. His own faith must have carried such conviction that the thing was done; and, "he that destroyed the firstborn did not touch them."

As students of God's Word, desiring to know and understand what He has caused to be written for our learning we must discover the *interpretation* of our verse, before we proceed to make our *application* of it.

The immediate *interpretation* of this last clause of *v.* 28, belongs specially to those to whom the Apostle was writing at the time. The great argument was, not merely that these Hebrew believers should come out and make a bold avowal of Christ, but that they should believe God in what He had further revealed for their faith; and, in spite of all their surroundings and traditions, should "go on to perfection," and should go forth "without the camp," as their fathers had gone forth from Egypt.

We may not take these words away from their context. They come between chap. vi. 1-3 and xiii. 13. They carry out the argument of the former passage, and lead up to the conclusion of the latter.

Here was a reason why they should *leave* what they had heard concerning the beginning of the teaching of Christ (which related to the kingdom); and not lay again the foundation truths of repentance from dead works, and their other beliefs—but "go on unto perfection," whither the Apostle was seeking to lead all believers, at that time.

The sprinkling of the blood told of other things far beyond deliverance from "eternal judgment." It was "*foreordained before* the foundation of the world," but its results pass on into eternity. It went beyond the "teaching of Christ" in the Gospels; for it culminated in the "words which the Holy Ghost teacheth," when He tells not merely of non-imputation of iniquity, but of a Divine righteousness imputed and reckoned to us; of our Identification with Christ, and not merely of the substitution of Christ, of a "better covenant" (viii. 6); a "better substance" (x. 34); "a better sacrifice" (ix. 23); a "better hope" (vii. 19); a "better resurrection" (xi. 35); a "better thing" (xi. 40); and "better promises" (viii. 6), because all these were now centered in Christ.

Yes, this sprinkling of the blood "spoke of better things than the blood of Abel" and of the Passover lamb. It tells of wondrous truths which cannot be learned until we go forth "without the camp" of the churches and their traditions; for, it tells how "the Father hath made us meet to be partakers (not of Canaan but) of the inheritance of the saints in light, Who hath delivered us (not from Egypt; but) from the power of darkness, and hath translated us (not to Sinai and the wilderness and to Canaan but), into the kingdom of His beloved Son. In Whom we have redemption through His blood even the forgiveness of sins" (Col. i. 12-14).

The Apostle, at the close of the Pentecostal Dispensation of the Acts, was found a "prisoner," indeed;—a prisoner of the Romans, and bound with their "chain," "for the hope of Israel" (Acts xxviii. 20). But when that Dispensation was closed, he became a "prisoner" again, but, of quite another kind, and for quite another reason. He became "the prisoner of Jesus Christ," and this (he says) was "for you Gentiles."

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And there, in that prison in Rome he, as "the Lord's prisoner" in view of this very purpose, wrote of these "better things."

He would lead them on "to perfection": not to any moral or spiritual perfection *in themselves;* but to the perfection of the truth and teaching of "the Spirit of truth" as He guided him and them "into all the truth" according to the promise of Christ in John xvi. 13. In the Epistle to the Ephesians he had spoken of the Father "Who hath blessed us with all (not some) spiritual (not temporal) blessings in the heavenly sphere (not in Canaan), in Christ (not in connection with Israel but), according as He hath chosen us in Him (not in connection with any one Dispensation, but before them all—even) before the foundation of the world" (Eph. i. 3, 4).

This shows us what is the *interpretation* of our verse in connection with the context, and with the time and occasion of the Apostle's writing. Here was an argument for the faith of these Hebrew believers to go forward and take in all that was to be learned "without the camp" and to believe what another Moses was now telling them for their "hearing"—things as hard for us to believe as those which Moses rehearsed to the people when instituting the Passover.

But this leads us on to the *application* for us to day.

Tradition, to day, makes it as difficult for us to believe the further teachings of the Holy Spirit; to leave the beginning of the teaching of Christ, not to lay again the foundation, but to "go on to perfection" (Heb. vi. 1); just as the fears and miseries of Israel made it difficult for them to believe what they heard from Moses.

Nevertheless, our resolve shall be the same as that of the Apostle:

"THIS WILL WE DO, IF GOD PERMIT."

We will say "this one thing I do" (Phil. iii. 13). We will "go on" and not stand still; we will "go forth" from the camp, and not remain in it with all its bickerings and controversies, its "hatred, envy and malice, and all uncharitableness." We will "go forth UNTO HIM," and leave others to themselves and their camps. We will "go on" to the perfection of truth and teaching into which the Holy Spirit has guided us. We will, as "full grown," delight ourselves in the meat, yea the strong meat, of the Word. We will leave our milk, and our feeding-bottles. Others may say that we have "gone wrong" and "got off the lines." These things are easily said; anyone can say them; but we will bear with them, knowing full well what it is that makes us all "dull of hearing" (Heb. v. 11, vi. 1), and why so many of us are "not able to bear" the "meat of the Word" (1 Cor. iii. 1, 2).

All such are spoken of as "carnal" in 1 Cor. iii. 3; and, as seeking to *make* a unity of the body, which ends in "strifes and divisions." But we will endeavour to "*keep* the unity of the Spirit, which is the bond of peace."

All such are still in the camp, occupied with "carnal ordinances" (margin, *rites* or *ceremonies*), "imposed until the time of reformation" (Heb. ix. 10).

But Christ has been offered "without the gate" (Heb. xiii. 12), and "UNTO HIM" we would "go forth," (not unto some other "camp," but "unto Him"), believing what we have heard from Him, and rejoicing in the "better promises" which He has given us—not of an Exodus through death and resurrection, but of an Ascension, and a glorious change when He shall call us on high (Phil. iii. 14).

The application of our verse (Heb. xi. 28) abides. The lesson is for us, what it was for Israel, and more. The same faith in the same word of the same God, can alone give us the same deliverance from all bondage, and bring to us the same security, and enable us to enjoy the fulfilment of all the promises of God and of all the blessings which He has given us "in Christ."

"When I see the blood,
I will pass over you."

This was all that the Israelites had to rest on. They needed nothing more, and we need nothing less.

In the heavenly and spiritual sphere we cannot trust to our feelings, or rest in our experiences. These are all carnal, and have to do with the flesh, and the mind. It is not a question of our thoughts or views, or opinions, it is a question of fact.

Jehovah said "when I see," not "when you feel." There is no foundation in such things as "feelings or experiences." Our thoughts may be wise, or otherwise; but they have no place in the sphere where Jehovah speaks, and we have only to hearken and believe.

It is a question of what He sees, not what *we* feel Here, and here only, is rest and peace.

It is not the question "Do we believe?" But it is the one great question

WHOM DO WE BELIEVE?

If a firstborn son in a certain house had asked his father whether he had sprinkled the blood, and he believed the answer when his father said he had done so, the firstborn's peace and enjoyment would have been "according to his faith." But his *security* would not! For, if the father, from failure or infirmity, had omitted to do so: though the son might have peace, he would not be secure from the work of the destroying angel!

But, if on the other hand the father answered yes, and the blood had really been sprinkled on the lintel and door-posts, but the son *doubted the father's word*, he would know no peace. His doubt would surely cause him to be in fear and misery the whole night through! But *he would be secure!* The destroyer's hand would be averted!

The faith of the one who believed what was not true would not have made him secure. The doubt of the other who did not believe what was true would not have affected his security.

The former would have had a false peace and died a violent death.

But the latter, who doubted, would have had no peace, but would have partaken of Jehovah's redemption.

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And why? Because security depends on GOD'S WORD, while our enjoyment of it rests on OUR OWN FAITH, and in believing the word which God has spoken.

This is why man's words and our feelings are of no avail in the sphere where all is spiritual.

"WHEN I SEE THE BLOOD!"

are the words of Jehovah. Not when I see your faith, or your doubts, or your fear or your feelings.

How many are practically saying, "Lord, I cannot believe what Thou sayest unless I have some evidence within me that what Thou sayest is true!" How sad! How solemn! How serious! For what can be the result but misery. Misery is ever the result of looking within, and of being occupied with one's own thoughts and feelings. Well might Asaph say in similar circumstances, "This is my infirmity" (Ps. lxxvii., 10). It is the "infirmity" of many a true child of God. But, whatever the miseries may be, they all come from the same source—unbelief!

"WHEN I SEE" . . . "I WILL."

These are the words of Jehovah's greatest promise. Jehovah's work and Jehovah's word are the only true bases of rest and peace.

And it is the sprinkling of the blood which "hath been instituted" that is the abiding ground of the atoning work. The Passover and the Exodus are over, but "the sprinkling of the blood" remains in its eternal efficacy. Neither on the lintel, door-posts nor mercy-seat could anything be added to it; still less substituted for it.

So with "the precious blood of Christ." It spoke not of life lived, but of life given up: the life of another, "without blemish and without spot." Hence the life—yea, the eternal life—of all for whom He was substituted is secure.

All the religious movements of the day, from Rome to Keswick, aim at bringing their respective adherents up to some standard of good or holy living. "Touch not, taste not, handle not," brings all alike under the yoke of man. Abstinence from "leaven," and the partaking of "bitter herbs," and "rules for daily living" are all based on the same principle, and are all used and designed to influence the heart and life.

But very different are the means employed by God the Holy Spirit. His work is not finished, and will not be complete till we are "called up on high." But Christ's work "IS FINISHED." To this the Spirit ever points us and leads us.

He never occupies our thoughts with His own works and acts, though human teachers do little else. His one great unceasing work is to glorify Christ (John xvi., 14), and the measure in which He fills us with His graces and gifts, is the measure in which we are occupied with Christ, and glorify Christ. "He shall receive of Mine" (said Christ) "and shall show it unto you." (John xvi., 13, 14.)

What He shows is that Christ's finished work is the alone foundation of salvation, and faith's rest on it is the alone foundation of our real enjoyment of it. "He (Christ) is our peace." This peace is not the Spirit's work; His work is seen in bringing us into the knowledge and enjoyment of all that God has made Christ to be unto us, and all that He has made us to be in Christ.

Oh that we may enter into the verity and truth of Jehovah's words, and, believing what we have heard from Him, live in the fullest enjoyment of His grace and peace.

THE SELAHS OF PSALMS xlvi., xlvii., xlviii.

(*Concluded from page* 102.)

PSALM xlvi. consists of *seven* members, which correspond as follows:—

Psalm xlvi.

A[1] | 1. God our help.
B[1] | 2, 3. The enemy not to be feared. *Selah.*
A[2] | 4, 5. God, Zion's help.
B[2] | 6. The enemy's raging quelled.
A[3] | 7. Jehovah of hosts, our help. *Selah.*
B[3] | 8-10. The enemy's destruction.
A[4] | 11. Jehovah our help. *Selah.*

We need not give the whole Psalm, but only the verses that are specially connected, when the contrast will be at once seen:

THE FIRST SELAH.

2. **Therefore will not we fear, though the earth do quake,[1]**
   And though the mountains be carried into the midst of the sea;
3. **Though the waters thereof roar,[2] and be troubled;**
   Though the mountains shake with the swelling thereof.[3]

SELAH.

4. **There is a river[4] whose channel make glad the city of God.**
   The holy dwelling-place of the Most High.
5. **God is in the midst of her; she shall not be moved.**
   God shall help her when the morning appeareth[5]
6. **The nations roared,[6] kingdoms were moved.[7]**
   He uttered His voice; the earth melted.

We cannot fail to connect the confident words of assured trust: "God shall help her when the morning appeareth;" with the promise which had been given by Jehovah through Isaiah, "the zeal of the Lord of Hosts shall do this . . . for I will defend this city,

[1] The same word as in verse 6 (A.V. moved).
[2] The same word as in verse 6 (A.V. uttered his voice).
[3] Prof. Kirkpatrick, not seeing the reason for this *Selah* here, thinks it "probable" that there was originally a refrain here (like that in *vv.* 7 and 11), but that it has dropped out!
[4] Heb. נָהָר *(nāchār)*. See above and note on p. 151.
[5] Or, *when the morning draweth nigh*. A.V. margin, *when the morning appeareth*. R.V. margin, *at the dawn of morning*. Lit., *at the turning of the morning*. The reference is to Isa. xxxvii. 6.
[6] The same word as in verse 3 (A.V. "raged").
[7] Corresponding with the same word in *v.* 5. Zion "shall not be moved."

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to save it, for Mine own sake, and for My servant David's sake.[1] And it came to pass that night that the angel of Jehovah went out and smote in the camp of the Assyrians 185, 100; and when they arose **early in the morning**, behold they were all dead corpses" (compare 2 Kings xix. 31-35. Isa. xxxvii. 35, 36). We have the same phrase in Ex. xiv. 27, where there is a similar reference: "And the sea returned to his strength **when the morning appeared.**"

This brings us to

THE SECOND SELAH,

which comes between verses 7 and 8, and tells us to connect together the *promised* deliverance (in *v.* 5), and the assured *trust* in that promise (*v.* 7) with the actual fulfilment of that promise, and the *accomplishment* of that deliverance in the destruction of the Assyrian host.

7. **Jehovah of hosts is with us:**
The God of Jacob is our Refuge.

SELAH.

8. **Come, behold the works of Jehovah,**
What terrible things He hath done in the Land.
9. **He maketh wars to cease unto the end of the earth,**
And breaketh the bow and cutteth the spear in sunder,
He burneth the chariots in the fire."

The *Selah*, here, invites us to reflect upon this marvellous deliverance, and to learn its lessons. It emphasises the deliverance, and bids us note how, by means small, secret, and silent, as those rock-cut channels, He can still the roarings and ragings of the nations even unto the ends of the earth.

That past deliverance has its lessons for the present and for the future; and this second *Selah* exhorts us to learn them.

THE THIRD SELAH

comes at the end of the Psalm, connecting not merely the last verse of Psalm xlvi. with the first verse of Psalm xlvii., but connecting *the whole of the two Psalms as such*, in order to show us that the subject of both is one and the same.

While Psalm xlvi. commemorates the history and records the trust reposed in Jehovah's promised help, and its realisation, Psalm xlvii. goes on to sing the praises of Jehovah Himself for the deliverance which is the subject of Psalm xlvi.

The exaltation of God is their common theme, as we may see by comparing Psalm xlvi. 10 with xlvii. 9.

The title "Most High," in Psalm xlvi. 4 and xlvii. 2 is another connecting link: for it is the Divine Title specially associated with God's sovereignty in the earth.

That the Third Selah is a real connecting link may be easily seen:—

xlvi. 10. **Be still, and know that I am God;**
I will be exalted among the nations;
I will be exalted in the earth.

11. **Jehovah [God] of hosts is with us,**
The God of Jacob is our refuge.

SELAH.

xlvii. 1. **O, all ye peoples, clap your hands:**
Shout unto God with the voice of triumph.
2. **For Jehovah, Most High, is terrible,**
A great King over all the earth.

PSALM xlvii.

Several of the modern Commentators agree in connecting this Psalm (xlvii.), with the wonderful deliverance of Zion from the siege of Sennacherib.

Perowne thus associates it, as he does also Psalms xlvi. and xlviii.; and Hupfeld, he says, is right in calling it "a lyrical expansion of the idea prominent in verse 10, that Jehovah is high exalted above the nations, and the great King over all the earth."[1]

It is called "a Psalm" or Song, and its Structure is as follows:—

Psalm xlvii.

A | 1. A call to Praise.
B | 2-4. The Reasons. *Selah.*
C | 5. God exalted.
A | 6. A call to Praise.
B | 7-9. The Reasons.
C | 9. God exalted.

The *Selah* at the close of verse 4 connects it with verse 5, and had its purpose been observed and noted, the verb עָלָה (*'ālah*) in verse 5 would never have been meaninglessly translated "gone up:" but *exalted* as in the corresponding member C, verse 9. The exaltation of Jehovah is the burden of the Psalm, as it was of Psalm xlvi. In Psalm xlvi. 10 Jehovah had said:—

"Be still and know that I am God:
I will be EXALTED among the nations,
I will be EXALTED[2] in the earth."

This is exactly what Psalm xlvi. carries out. Hezekiah and His people do extol and exalt Jehovah in accordance with this expression of His will.

The *Selah* points to this; and connects this exaltation of God with the consideration of what He is in Himself with what He had done.

In the members C. and *C.* (verses 5 and 9), the same word is used.

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[1] This refers to the special name of Zion as "the city of David." (See above.)

[1] Prof. Kirkpatrick also thus connects it, but suggests Isaiah as the author, or one of his disciples.

The older expositors connect this Psalm with David's removal of the Ark to Zion, after the taking of Jebus (2 Sam. vi.).

Hengstenberg and Delitzsch refer it to the victory of Jehoshaphat (2 Chron. xx.).

Eichorn, who connects Psalm xlvi. and xlviii. with Sennacherib's Invasion and Siege, yet considers Ps. xlvii. as belonging to David: and the "Higher" Critics, of course, end by bringing it down to Post-Exilic days. Prof. Cheyne connects it with a date subsequent to that of Alexander the Great!

[2] The Hebrew here is רוּם (*rūm*) *to be exalted*, and is so translated oftener than by any other rendering.

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A | **O, all ye peoples, clap your hands;**
Shout unto God with the voice of triumph (*v.* 1).

B | **For Jehovah is Most High [and] terrible,**
A great King[1] **over all the earth** (*v.* 2).
He hath subdued the peoples under us,
And the nation under our feet (*v.* 3).
He hath chosen our inheritance for us;
The glory of Jacob whom He loved (*v.* 4).

SELAH.

C | **God is EXALTED**[2] **with a shout,**
Jehovah with the sound of the trumpet (*v.* 5).

A | **Sing praises to our God**[3]**, sing praises,**
Sing praises to our King, sing praises (*v.* 6).

B | **For God is the King over**[4] **all the earth.**[5]
Sing praises with understanding (*v.* 7).

The *Selah* shows that the word עָלָה (*'ālah*) must be rendered *exalted*, as it is in the last line; for this is the great subject of the Psalm.

Contributed Articles.

THE LETTERS TO THE SEVEN CHURCHES OF ASIA.

By W. Hayes Topping (St. Louis, Mo., U.S.A.)

(*Concluded from page* 104.)

PHILADELPHIA.

In the letter to Philadelphia, the Lord promises to keep the overcomer from the hour of trial or tribulation which is to come upon all the world, because he has "kept the word of His patience" (3. 10). From the fact that there is not a word of censure or reproof in this letter, it is to be inferred that the entire Philadelphian Church will go into the 144,000, which are kept from the "hour of temptation" by the seal of God in their foreheads (9. 4). These are the ones contemplated in the 91st Psalm, which is commonly appropriated by all believers without discrimination, despite the fact that it cannot be true of their experience, because adapted to an era of supernatural phenomena.

Many of the Psalms, which are commonly thought of as history in the form of poetry, are prophetic of Israel's experiences in the day of her trouble. The conviction forces itself more and more upon the mind of the student of prophecy that dispensational truth is the key to the Scriptures. It unlocks the meaning of numberless passages which otherwise have no meaning for the reader. It relates together the simplest facts of Scripture into the most profound truths. It weaves the truths of revelation into a mosaic of superb beauty and glory only possible to divine workmanship.

Another promise in the same letter bearing substantially the same import, that of writing upon the overcomer the name of his God, identifies it with the sealing of the 144,000 with the "seal of God."

SARDIS.

In the letter to Sardis (3. 4, 5), those that have not defiled their garments are called worthy to walk with the Lord in white raiment. These overcomers of the assembly of Sardis are also chosen into the 144,000, who are seen in glory immediately after their sealing, as the "great multitude which no man could number," clothed in "white robes."

That this great multitude are redeemed Israelites, gathered out of every nation and kindred and people and tongue, is evident from the fact that they carry palms in their hands, a suggestion of the feast of tabernacles, and that they "came out of the great tribulation." Their identity with the 144,000, just sealed in the preceding part of the chapter, is evident from the fact that their appearance in heaven follows immediately, in the narrative, their sealing on the earth, such intimacy of contextual relationship in many instances being designed by the Spirit, in affording us His own interpretation of His writings.

John is completely deceived as to their identity, declaring that no man could number them, failing utterly to recognise them as the same company that had just been sealed on the earth, the number of which he heard (7. 4), but the proportions of which he could not see. Obviously he could not number such a multitude when they appeared before him in heaven. In this way the Church of Sardis is related to the 144,000.

It will evidently be a company called out for a special purpose in the administration of the kingdom. We have had a glimpse of what a large part it plays in the history of the week. Many members of the Churches, doubtless, will fall short of this elect body, and will have to continue through the trumpets, a period of three years and a half, which will complete the week, but not the history of Israel. We have yet to follow a remnant of them through the vials, and witness the mercy of the Lord wrestling with them up to the eleventh hour. When Satan gives his power and throne and authority to the Beast, the latter begins to persecute Israel as the object of his special hatred. The covenant between these two princes, Satan and the Beast, is effected before the middle of the week (Dan. 11. 23). After making the covenant with Satan, the heart of the Beast becomes set against his covenant with Israel, and he begins to work deceitfully to accomplish the breaking of the covenant (Dan. 11. 27, 28). In 11. 31, the climax is reached, and he breaks the covenant which he had

[1] He is not merely the King of Israel, ("our King" *v.* 6), but "the King of all the earth" (*v.* 7).

The title "great king" has a special reference to Sennacherib, who had arrogated to himself this very title. See Isaiah xxxvi. 4.

This verse 2 links together the three Psalms. See Psalm xlvi. 4 and xlviii. 2.

[2] This is the same as the last line of the Psalm:—"He is greatly exalted"; and should be so rendered here.

[3] Some Codices, with Sept. and Vulg. read "our God." See Ginsburg's Hebrew Text, and Note.

[4] Some Codices, with 2 early printed Editions, read "over" instead of "of." See Ginsburg's Hebrew Text and Note.

[5] This is the burden of the whole Psalm. Compare *v.* 2 and Psalm xlvi. 10.

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made with Israel for one week (9. 27). This occurs in the middle of the week. The persecution scatters the holy People among the nations (the wilderness of Rev. 12. 6, 14), and falls upon the "remnant of her seed which keep the commandments of God, and have the testimony of Jesus Christ" (12. 17). As remarked before, these are the Jewish believers of the Seven Churches who are left after the 144,000 have been chosen out. Many of them will suffer martyrdom under the persecutions of the Beast. Those who are faithful and survive the persecutions will be caught up to glory at the end of the week, under the figure of the first reaping of 14. 14-16, which constitutes the conclusion of the seventh trump. Another instance of contextual interpretation is afforded by John's vision of them in glory, standing on the glassy sea, in the second verse of the chapter immediately following the narrative of the reaping. "They sing the song of Moses and the Lamb," the very ones whom the dragon made war against through his persecuting machine, the Beast.

The first reaping, then, in ch. 14, marks the end of the Jewish Church.

The second reaping is the gathering of the apostate nation from their dispersion, by the persecutions of the Beast among the nations of the earth, and their casting into the winepress of the Lord's wrath. The Lord will tread the winepress alone (Isa. 63. 1-7), in which He will slay two-thirds of the nation, and bring one-third through the fire (Zech. 13. 8, 9). It is in this great battle, which He will wage against His unbelieving people, that He "stains all His raiment," and with which blood-stained garments He comes in judgment upon the nations in 19. 13. This remnant brought through the winepress, and "refined as silver is refined," will go through the vials of wrath which fall outside the week, and continue for a period only forty days short of three years, dating Daniel's 2,300 days from the "cutting off of the daily sacrifice" at the middle of the week, which carries the period 1,040 days beyond the week (Dan. 8. 13, 14).

This remnant, whose infidelity in Christian stewardship lost them the opportunity of becoming part of the man-child at the middle of the week, and thus of being kept from the "hour of temptation," and again, at the first reaping, of being caught up to glory with the rest of the saints of the Jewish Churches, are left to the terrible scourge of the Vials as a still more severe schoolmaster than the Seals or Trumpets to bring them to salvation. It is to this remnant that the Lord Jesus speaks in 16. 15, under the sixth vial, in the familiar admonition of the Gospels, "Behold, I come as a thief."

These are the ones whom He had in mind all the while, the weak ones who would have to be pressed with harder and sorer afflictions to keep them faithful unto the end. It is but an echo of His oft-repeated warning uttered in the days of His flesh, not to the Gentile Church, but to His beloved Israel. We are not told to watch for His coming, for the reason that our salvation does not depend upon our works. Our salvation is fixed, and our welfare is not conditioned in any way. But Israel is told to watch lest he find them in idolatry, apostasy or unbelief. His grace follows his erring people down to the very last hours of the end of the age, admonishing them to watch, for He is coming quickly as a thief.

What a beautiful picture of the grace of our God! The clouds of judgment are deepening, darkening. Already the mutterings of His thunder can be heard. The lightnings of the impending catastrophe begin to flash in the distant heavens. The rumble of artillery and the tread of the mighty can be heard as the kings of the earth and the whole world gather themselves together to do battle against God. Already the prancing steed of immaculate white of the King of Kings is chafing at the bit, impatient to leap forward at the head of the armies of heaven. In the awful hush that precedes the break of the storm, Jesus can be heard to say to Israel "Watch!" He is speaking to the "ten virgins," this remnant of a third brought through the winepress.

It is to this company that Jesus refers in His letter to

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when He says, "Fear none of those things which thou shalt suffer: behold the devil shall cast some of you into prison, that ye may be tried, *and ye shall have tribulation ten days.*" The "ten days" are made up of the week of seven years, plus the three years covered by the vials, making a total of ten years, or ten prophetic days. Jesus says to the Church of Smyrna "Some of you shall have tribulation ten days." That is to say, "some of you will fail to attain to the 144,000, and will have to go through the trumpets, but be faithful and I will receive you up at the first reaping. But some of you will fail even then, and will have to go through the vials of wrath." "Some of you will have tribulation three years and a half; some seven years; some ten years." "Some of you will have tribulation ten days." This relates the letter to Smyrna to the events of the week, and thus, in conclusion, establishes our claim that these letters cannot apply to the Gentile Church.

The five "wise virgins," or just half the remnant of a third brought through the winepress, will be prepared to go in with the Lord to the marriage. They will be the guests of the wedding. The five "foolish virgins" will be barred without and lost. What a commentary on lost and ruined human nature. Followed by divine grace step by step through the ages, until at last, with the overwhelming floods of iniquity surging and rolling about her very feet, and the roaring hissing flames of a world-conflagration lapping their devouring tongues about her skirts, Israel stands, silent, obdurate, alone. As through the ages faithless, so now, and more, alas; as grace the greater deed hath done in leaning on her slender form to beckon others from the storm.

Dispensational Expositions.

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

(Continued from page 107.)

No. 6.

THE SIX-FOLD FOUNDATION OF HEBREWS

6. 1-3.

OUR readers will remember that last month we considered the parallelism between 1 Cor. 2 and 3 and Heb. 5 and 6; and learned that failure to realize

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Christ as the one Foundation led to sectarianism, and prevented the reception of the "deep things of God." We propose to continue this study, this time particularly examining the first three verses of Heb. 6. "Therefore LEAVING . . . LET US GO ON . . . NOT LAYING AGAIN. . . ."

What does the Apostle mean by these words?

There are some who teach that in verses 2 and 3 we have the "Fundamentals" of our Faith. Some push this further, and teach that "no one can be recognised as a teacher who does not hold to and teach these six things."

If I obey the Apostle I must risk the censure of my fellow believers, for he says: "LEAVE; . . . " "NOT LAY AGAIN."

Does it not sound strange to make an inspired Apostle teach God's people to "LEAVE" the "Fundamentals of Christianity" in order to "go on unto perfection"?

We hope to show that the Hebrew believers were being exhorted to leave the elements of Pentecostal and Kingdom teaching, in order that they might "go on unto perfection"; to leave the six-fold* foundation for the "ONE FOUNDATION"—Christ Himself.

The word "perfect" is of frequent occurrence in Scripture. It has been pointed out as being the word n the last verse of Heb. 5, translated in A.V., "full age." Full age is put in contrast with "Babes." This leads us to the following deduction :—

Just as the Apostle taught in 1 Cor. 13 that "when that which is PERFECT is come," the "things of a child" are to be put away; so here "babes" are contrasted with "full-grown" or "PERFECT"; and, by analogy, the six-fold foundation, which has to be left, is contrasted with "PERFECTION."

Although the word "perfect" is of frequent occurrence, the word here translated "perfection" occurs in only one other passage, and that in an epistle of Paul written after Acts 28, *viz.*, Col. 3. 14, "And above all these things put on love, which is the bond of PERFECTNESS." In Col. 3, the Apostle is speaking about the Risen Lord and the One Body. In Col. 2 he had exhorted them to LEAVE the "doctrines of men" and the "rudiments and ordinances of the world," and bade them "seek those things which are above." In other words the Apostle says, "Let us go on unto perfection." It is quite evident that the word translated "perfectness" has direct relation to the "new man" and the "one body" of the same chapter. "That which is perfect" is "the perfect man" (Eph. 4. 13), "the measure of the stature of the fulness of Christ."

The Apostle was writing to these Hebrew believers, urging them to "leave" the now obsolete things of the kingdom, to go "outside the camp" of Judaism, and to "go on unto perfection;" in other words, to take up the position of members of the One Body, "where there is neither Jew nor Greek, bond nor free, but where Christ is all and in all."

* Note the No. 6 (the number of "man") in Heb. 6. 1-3, and the 7-fold Foundation (the number of the "Spirit") in Eph. 4. 4-6.—[ED.]

He now goes on to explain what they are to leave. "*The principles of the doctrine of Christ.*" It is evident that something is wrong when anyone teaches believers to leave the "principles of the doctrine of Christ." The translators of the A.V. had not very clear views as to dispensational truth, and this influenced them at almost every turn. The margin of the R.V. gives the literal rendering "The word of the beginning of Christ." "The word" means not merely a "word" composed of letters; but "a saying" or discourse composed of words.

Luke commences his "gospel" by telling us that it is a Divinely inspired narrative, setting things in order which were believed among them, and delivered by eye-witnesses who were from the BEGINNING . . . that thou mightest know the certainty of those things (Greek, "words") wherein thou hast been instructed" (Luke 1. 1-3).

The Acts of the Apostles commences thus: "The former treatise (Luke's Gospel) have I made O Theophilus of all that Jesus BEGAN both to do and to teach." The book of the Acts is Vol. 2, of which the Gospel of Luke is Vol. 1, and it is of vital importance that the two be read together; and that the "*order*" of events narrated be closely observed.*

Hebrews opens with the words "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, Whom He hath appointed heir of all things." After showing the transcendant superiority of Christ over the Angels, the writer resumes, in Heb. 2, "Therefore we ought to give the more earnest heed to the things which we have heard lest haply we drift away, for if the word spoken by angels was stedfast . . . How shall we escape if we neglect so great salvation, *which at the first* BEGAN to be spoken by the Lord, and was confirmed unto. us by them that heard. God also bearing witness, both with signs and wonders and with divine miracles and gifts of the Holy Spirit" (Heb. 2. 1-4).

In Rom. 15. 8. we read, "Now I say that Jesus Christ was A MINISTER OF THE CIRCUMCISION for the truth of God, to confirm the promises made unto the fathers."

"The word (*i.e.* the teaching) of the beginning of Christ," which these Hebrew believers were called upon to "leave," refers to the "Gospels" and the "Acts" which record the ministry of Christ and the Holy Spirit in connexion with the Kingdom, Israel and Jerusalem.

The words "Perfect" and "Perfection" are from the word τέλος (*telos*) "the end," and are so translated in verse 8. They were to leave the word of the "beginning" of Christ, for the later revelation, the "end," "that which is Perfect."

The *Six*-fold foundation of doctrines is specified in verses 2 and 3, and is contrasted with the *Seven*-fold perfection as set forth in Eph. 4. which is the "one foundation" of 1. Cor. 3.

* If the Lord will, we may open up this subject later.

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. These doctrines are arranged in three pairs as follows:

Repentance Faith	Internal and Doctrinal.
Baptism Laying on of Hands	External and Elemental.
Resurrection of Dead Judgment Everlasting	Future.

It is very probable that a question has arisen in the minds of our readers, very much as the same questioning arose in the mind of the writer—Where are we going? Are we to *leave* Repentance and Faith? Are we to give up the doctrine of Resurrection? Are we to abandon Eternal Judgment for the Larger Hope? No. There is a great difference between "drifting away" (Heb. 2.), and in obeying the command to "Leave," "not lay again" and "go on unto perfection" (Heb. 6, 1.)

Believing that this sixfold summary is a summary of Divine truth, we nevertheless see that the Dispensation has changed; and, just as believers who know that the Mosaic Law was Divinely given can conscientiously step out from Law into Grace, so we lay aside these elements of a bygone period, to step out into the sphere marked out for us in the Word of Truth.

This Revelation given to "the Apostle to the Gentiles," may or may not include and repeat, or exclude and omit, somewhat of the former.

That is not our concern at present. We have to "leave the word of the beginning of Christ and go on unto perfection"; a thing we cannot do if our Doctrine and Ecclesiastical Teaching are drawn from the Sermon on the Mount, any more than if we placed ourselves under the Ten Commandments again. "Let every man be fully pusuaded in his own mind." Let him realize that "old things have passed away and that new things have come into being," (2 Cor. 5, 17); and so let him '*leave*," and "press forward to the goal the prize of the calling on high of God in Christ Jesus." (Phil. 3, 14).

1. "REPENTANCE FROM DEAD WORKS."

Are we then to have no sorrow for sin? No forsaking of evil? Let us not be hasty in our judgment. "*Repent*," was the key word of John Baptist's ministry. "*Repent*," was the opening "word of the beginning of Christ." "*Repent*," was the first word of Peter in Acts 2, 28, the moment he perceived conviction of sin. "Repent, Repent," is echoed throughout the whole period of the Kingdom proclamation.

Let our readers now turn to Ephesians. Let them read it through chapter by chapter. Here, surely, is no making light of sin; here is a full gospel. Here is full prominence given to the Atoning blood of Christ; but the words "*Repent*" and "*Repentance*" are not found therein.

Philippians and Colossians also may be read; but the result will be the same.

Why is it that these words—so frequent in the "Gospels" and the "Acts,"—are so absolutely kept out of these Epistles which give the fullest revelation of the Mystery and the doctrine for this present dispensation? Is it not because the Lord, by the omission of the key-word of the kingdom, would lead us to see that we are dealing with the teaching belonging to a different dispensation.

We should be unwise, however, if we left the subject here. The Apostle, who told them to "leave repentance from dead works," also gave them a sufficient reason for so doing. Heb. 9. 14 will suffice: "How much more shall the *Blood of Christ*, Who through the eternal Spirit offered Himself without spot to God PURGE YOUR CONSCIENCE FROM DEAD WORKS." Reader, which is better? The oft-repeated Repentance, or the Once completed Purgation "from dead works" by the blood of Christ? This is exactly the teaching of Col. 2. 13. "Having forgiven you ALL trespasses."

We shall not think lightly of sin if we have abandoned all hope of deliverance by our repentance.

The more we realize the glories of the grace of Him "Who by Himself purged our sins," the more readily shall we take the lowly place before Him. Most gladly therefore will I follow the inspired Apostle, and "leave" this element of kingdom things, and "go on unto perfection," to find my rest, my all, in Christ. "For he that is entered into his rest, he also hath ceased from HIS OWN WORKS" (Heb. 4. 10).

2. "FAITH TOWARD GOD."

Here again we must take into consideration the people and period. We may be perfectly sure that the Apostle, who so wonderfully proclaimed the doctrine of Justification by Faith, is not here advocating its abandonment. It will be well to compare his teaching in other Epistles with this passage. Take the Epistle to Galatians—

Gal. 2. 16, "The faith of JESUS CHRIST."
,, 2. 20, "The faith of the SON OF GOD."
,, 3. 22, "The faith of JESUS CHRIST."
,, 3. 26, "By faith of JESUS CHRIST."
Ephesians. 1. 15, "Your faith in the LORD JESUS."
Philippians. 3. 9, "By faith of JESUS CHRIST."
Colossians. 2. 5, "Your faith in CHRIST."
1 Tim. 3. 13, "The Faith which is in CHRIST JESUS."
2 Tim. 3. 15, "Through Faith which is in CHRIST JESUS."

If the contexts of these passages be read, it will be seen that all the blessings of the Gospel are vitally connected with "*faith*"; but it is faith which RESTS IN CHRIST! Justification, Resurrection Life, The Promises, The placing as Sons, Salvation, etc., etc., are all spoken of as resulting from faith which *rests upon* CHRIST. The same apostle, in Heb. 6, is dealing with a people whose very nationality, laws and customs were telling them continually of GOD. Jehovah was the God of Israel. Every Jew prided himself upon this fact; but the Apostle would have them see that a faith "toward God" was not the same thing as "faith in Christ."

The parable of the Pharisee and the Publican will explain this. If the Pharisee had had no faith of any

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kind, he would never have troubled to go to the Temple at all to pray to the Invisible God of his fathers. So far as it went the Pharisee had a "faith toward God."

The Publican also had a "faith toward God"; otherwise he would not have been so conscience-stricken—but his faith went out to, and rested upon, that which typified Christ. Look at the *words* of his prayer: "God *be propitious* (*i.e.*, be merciful upon the ground of sacrifice) to me, the sinner." This man went down to his house justified rather than the other.

The great stumbling-block before these Hebrew believers was the fact that they had had from earliest childhood "faith toward God"; but they did not see the necessity for the absolute faith resting solely upon *the Atoning work of Christ*, that Paul had preached; and which was the very essence of what he again and again calls "my Gospel.

The Gentile, on the other hand, had no national faith to look back to. He had to cast himself solely upon the mercy of the One Who had "so loved the world as to give His Only Begotten Son"; and be saved.

"The faith of God's elect" is "upon hope of eternal life, which God, Who cannot lie, promised, before the world began."

The Lord Jesus when on earth had said: "Ye believe in God believe *ALSO* in Me" (John 14. 1). To trust in the God of one's fathers is a poor substitute for the faith that owns Him as the "God of *MY* salvation."

The great cloud of witnesses, in Heb. 11., does not commence with Enoch's *walk* of Faith, or Noah's *witness* of faith. It commences with *Abel's* offering;—faith in atoning blood; without which all else is of no avail.

In Hebrews 12. the Apostle bids the reader to "look off (or away from all else) unto *Jesus* the Author and Finisher of our *faith*."

"Hebrews" reveals Christ as the "One Mediator between God and Man." It reveals Christ as "a Priest for ever after the Order of Melchisidec"; and urges the Divine claim of the Son of God. The Apostle is directing his readers to look away from self to Christ—the Centre, the Sum of all blessing. This is not merely "faith toward God," but it is faith which comes to God by the way of the Mediation and Merits of His Son.

We must leave the other four elements for our November number.

CHARLES H. WELCH.*

(To be continued.)

* The writer (Mr. Welch) is giving Bible Readings, D.V. in the Epistle to the Romans, at 42 Addison Road, Snaresbrook, E., on alternate Saturday evenings, at 7.0 p.m. (October 2, 16, 30, etc.) Readers of *Things to Come* and all christians heartily invited.

Signs of the Times.

SPIRITIST SIGNS.

PHYSICAL SCIENCE AND SPIRITISM.

By PHILIP MAURO.

There is a combination of strange elements which constitutes a great menace to mankind. This is the combination of *physical science* (represented by such well-known names as Sir Oliver Lodge, Sir William Crookes and Prof. Hyslop), and the once discredited and despised cult of *spiritism*.

Less than a generation ago no two forces were farther apart and more mutually hostile than spiritism and material science. That they should have been drawn together into a closer alliance in so brief a time is a strong indication of the swift pace at which the currents of evil are rushing to the great culmination—the consolidation of human interests which is to be headed by Antichrist. And the fact that physical science has now given its countenance to spiritism bodes terrible things for those who have "received not the love of the truth that they might be saved."

We give first a brief statement of some prominent facts in this connection, and then will indicate the significance of them.

I. THE FACTS.

The facts may be found in a "report" recently promulgated, setting forth the results of experiments conducted by "Sir Oliver Lodge and other members of the British Society for Psychical Research,"* conducted with a view to testing whether communication can be carried on between living human beings and the spirits of the departed. One of the committee to whom the management of the "sittings" was entrusted was the Right Hon. A. J. Balfour, the President of the Society, who is an ex-Prime Minister of England. An account published in the *New York Times* says that "the report has excited a tremendous commotion in scientific and religious circles in England." No doubt!

The purpose of these experiments was the attempt "to carry on definite, unmistakable communications with the spirits of F. W. H. Myers and Dr. Richard Hodgson, clergyman, poet, classical scholar and scientist." These men had made, during their lifetime, careful and thorough preparation for these tests, agreeing on their part that they would, after decease, make every effort to communicate with their surviving associates in such way as to leave no doubt of their identity.

The "psychics" or "mediums" through whom the experiments were carried on were Mrs. Piper, Mrs. Verrall (the wife of the noted English scholar), her daughter, Miss Verrall, Mrs. Thompson, Mrs. Forbes and Mrs. Holland. (The two latter are assumed names.)

Woman was the first "medium" employed by Satan in communicating with mankind: and he still manifests a strong preference for the female side of humanity. It will be observed as an invariable rule that, in all spiritual manifestations of sinister origin (such as the most recent one accompanied by an uncouth imitation of the gift of tongues), and which involve also the unscriptural phenomenon of *substituted personality* (the true personality being displaced by a spirit) the great majority of those who have this "experience" are women.

* Whereof, the writer of this article was an interested member in his unconverted days.

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These "psychics" were located in cities far apart (Mrs. Holland was in Calcutta, India), and messages were received through them simultaneously from the demons who were personating Myers and Hodgson. Other precautions were taken to eliminate collusion and to bring the experiments under strictly scientific test conditions. For example, the spirit personating Myers was asked to give part of a message through one medium, and part through another in a distant city, so that the two might be compared to see if they matched, and if they were, when combined, such a message as might be expected from Myers.

One would suppose that, if the spirits were really those of departed human beings, and if they controlled mediums of communication (as in these experiments), it would be a comparatively simple matter to establish their identity to the entire satisfaction of those who knew them in life; and particularly should this be an easy matter where secret pre-arrangements had been made (as in this case) to facilitate the establishment of such identity. If, on the other hand, the communications were from demons, well acquainted doubtless with those they were endeavouring to personate, but yet necessarily limited in their knowledge of them, we would expect occasional hitches and discrepancies, and other indications of imperfect acquaintance with the life-history of the impersonated individuals. It is, therefore, significant that the messages received were frequently (if not generally) of a nonsensical and bombastic character, like the following: "I stretch my hand across the vaporous space, the interlunar space—'twixt moon and earth—where the gods of Lucreztius quaff their nectar. Do you not understand?"

It would seem impossible to suppose that the spirit of a departed human being would send such a communication to his friends in the attempt thereby to establish his identity. But the sapient investigators concluded that Myers was paraphrasing some lines of Lucretius, which, by the way, are exceedingly *unlike* the supposed paraphrase. Even if we indulge this rather violent assumption, it is yet not seen how the communication tends in the slightest degree to establish the identity of Myers unless (which nowhere appears) he was given in his lifetime to the remarkable habit of framing exceedingly clumsy paraphrases of the ancient poets.

Here are some other of the reported messages:

"Look out for Hope, Star and Browning; with Laureata wreath his brow serene was crowned." "No more to-day—await the better news that brings assurance with a laurel crown," etc., etc.

The scientists decided that these cryptic messages (received by "automatic writing" done by the "psychics" in a trance condition) constituted parts of a complicated attempt by Myers and Hodgson to establish their identity beyond all doubt. It is further said that many poetical communications were received "automatically suggesting or elaborating on the idea of a *supernal heavenly calm*." No doubt the awful Being, who has "the power of death, that is the Devil" (Heb. 2. 14), would be glad to spread the notion that the state of the departed, who are out of Christ, is one of "supernal heavenly calm."

But a further explanation is needed at this point. It seems that, for some unexplained reason, the spirits of Myers and Hodgson are unable to communicate directly through the "psychics." The latter can be possessed only by certain intelligences, technically called "controls." Thus, Mrs. Piper has two "controls," who gave their names respectively as "Imperator" and "Rector." Hence, Myers and Hodgson had to give their messages to a "control," and the latter, entering one of the "psychics," turned it into words through automatic writing. The cleverness of this arrangement on the part of the demons, who are deceiving these "scientists," is evident. Whenever a mistake, discrepancy, or other blunder occurs, it may be attributed to the stupidity of the "control." For example, one communication read "Evangelical." This word being unintelligible (and to our minds grotesquely incongruous), an explanation was demanded; and Myers was reported as explaining that he had been trying to give through "Rector" the name "Evelyn Hope," and that "Rector" had carelessly put it down "Evangelical." This explanation appears to have been perfectly satisfactory to the scientists.

As to the results of these tests, it will suffice to quote one sentence of the "Report," namely:

"To sum up: In this concordant episode of Mrs. Piper's trance and Mrs. Verrall's script, the controlling influence in both cases claims to be one and the same personality, namely, Frederic Myers."

And the report proceeds to give reasons from which the only inference possible is that, in the opinion of the writers, the communicator was none other than the discarnate human spirit of Frederic Myers.

II. THE SIGNIFICANCE OF THE FACTS.

In the present article we can do no more than indicate, in a very brief way, some of the things signified by these portentous events. Others will occur to those who know their Bibles.

1. We have already referred to a feature of these unholy doings which proves unmistakably their devilish character, namely, the assurance conveyed by these communications that the state of the departed (without reference to their faith in Christ—for God is not in all their thoughts, nor in all their messages) is one of supernal bliss. And now that physical science, in the persons of prominent physicists, has given its unqualified endorsement to the genuineness of these communications, we have the machinery already in full operation for the most gigantic deception ever successfully practised on the educated classes of "civilized" society. With this new engine of deception, millions upon millions will doubtless be lured into the comfortable belief that they may reject Christ, and yet be assured, upon the authority of "Science," of a continued existence of blissfulness after death.

2. For a century past, the course of unbelieving humanity, under the guidance of the "god of this world," has been slowly but surely tending to set up a counter authority to the Bible with reference to "things not seen as yet." Until these last days, there was no authority on these subjects recognized among men except the Scriptures. But now, through numerous brilliant discoveries and clever inventions, and through yet more numerous (but unfounded) pretensions, the minds of those who lead the thought of the world, and who control our godless schools, colleges, universities and theological seminaries (for many of the latter are in this category) have been completely captured by that alluring myth known among men as "Science." I do not stop here to show that "Science" *is* a myth (that is to say, it has no real existence), but hope to do that elsewhere. What is pertinent here is the obvious fact that anything promulgated on the authority of "Science" is received unquestioningly by this unthinking age, which boasts so loudly of "the progress of modern thought." And now we have spiritism endorsed by the leaders of physical science! Who can picture the fearful possibilities involved in this new and most unexpected alignment of the forces of evil? Does not this help to teach us why

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it is written that "in the last days *perilous* times shall come?"

3. The form which all the new theologies and other religious novelties of the day are taking, and which is also the religious component of socialism, is the "Religion of Humanity," or "Humanism"; that is to say, the religion which teaches *the divinity of humanity*, exalting man to the place of God. All the currents of human activity are heading in that direction with great and ever-increasing velocity.

But there is one element which Humanism has lacked, and without which a religious system cannot possibly maintain ascendancy over mankind. That element is the SUPERNATURAL.

Humanism, having sprung out of the economic or industrial conditions of our age, and being primarily concerned only with the material prosperity of human beings, has been itself utterly *materialistic*. Its close intellectual ally has been the evolutionary concept of the universe, so widely accepted among the wise of this world, and itself likewise utterly materialistic. Where was the necessary supernatural element to come from? We have now the answer to that question, and we see also the Devil's purpose in keeping alive, until the time was ripe, that once despised and dreaded cult of Spiritism. This is the source of the supernatural component of the religion of Humanity, and which furnishes the last and deadliest element to that brew of abominations.

It is a noteworthy fact, in this connection, that Sir Oliver Lodge, the principal mediator of this alliance between Spiritism and Physical Science, is himself a writer of Christless religious literature.

4. Just before the flood there was an irruption from the spirit-world into the sphere of humanity. Women were the "mediums," and the results were indescribably dreadful and abominable (Gen. vi. 1-13). Let us, in this connection, remember the words of the Lord Jesus how He said, "As it was in the days of Noah, so shall it be also in the days of the Son of Man."

Editor's Table.

ANSWERS TO CORRESPONDENTS.

G. P. G. (Norfolk). You ask, "What place the preaching of the Cross should have in the preaching of the Mystery?" But we must remember that the "Cross of Christ" and "the Blood of Christ" are both of them Figures of Speech, used to call our attention from the letter to the reality. The Greeks named this Figure *Metalepsis*, which is a double *Metonymy*. In ordinary *Metonymy* one noun is used when another is really meant.

For example, "we have an altar" means "we have a *sacrifice*," altar being put for the sacrifice offered on it (as when we say of a person "he keeps a good table," we mean the food upon it is good, not the wood it is made of). "Altar" *must* be so used in Heb. 13. 10, because altars are not articles of food; and are not usually eaten. See conclusion of verse.

Metalepsis is the Figure used when *two* such changes of nouns are used.

For example: when we say a man "drank his house," of course we do not mean that, but something far more true and real. We first put the *house* for the *money* it fetched; but the man didn't drink the money: so, then we put the *money* for the *drink* it bought. It was the drink that he drank; and that simple Figure, in three words, gives us all this information.

It is exactly the same when we speak of "the Blood of Christ." We first put the *blood* for the *death* (*i.e.*, the life given up); for we do not mean the actual blood corpuscles. Then we put the *death*, for its *infinite merits*. We do not mean the article of death, or act of dying; but all that that means and includes.

It is the same with the expression "the Cross of Christ." We do not mean "the wood of the Cross;" but we put the *Cross* for the *Death* accomplished on it: and then the *death* for its *infinite merits*, and all that they mean for us. Ephesians 1. will show us that it lies at the foundation of the Mystery, but that Resurrection is the top stone.

Apart from Resurrection all preaching is vain (1. Cor. 15. 14).

The Cross is the letter A of our alphabet, and babes must be kept at the alphabet till they can spell, and read (compare 1. Cor. 2. 2. with 3. 1.); but when we can *read*, there is a vast literature as to what the fact of Resurrection means, and "the power of it," in the Prison Epistles (Eph., Phil., and Col.).

ACKNOWLEDGMENTS.

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THINGS TO COME.

No. 185. NOVEMBER, 1909. Vol. XV. No. 11.

Editorial.

HEBREWS XI.

XI.—ISRAEL: FAITH'S OBEDIENCE.

(*Continued from page* 112.)

1. THEY PASSED THROUGH THE RED SEA.

CORRESPONDING with ABRAHAM, in the Structure of this chapter* we have here, as in his case,

"THE OBEDIENCE OF FAITH."

In verse 8 we read: "By faith, Abraham, when he was called to GO OUT . . . obeyed."

So, here, "By faith, [the Israelites when commanded to GO FORWARD] passed through the Red Sea as on dry land; which the Egyptians assaying to do, were drowned."

The character of the faith is the same in each case. Both are followed by the faith of a woman. Abraham's faith, by Sarah's; and Israel's faith, by Rahab's. Moreover, the faith of each woman was shown in a corresponding manner, viz.: *the conclusion drawn from what they had respectively heard.*

The faith of Abraham and Israel was shown in obedience to a command: "GO"! To Abraham, it was GO "OUT"; to Israel, "GO FORWARD."

Abraham's faith we have already referred to. It now remains for us to consider the faith of Israel.

For our purpose here, it matters not about the Red Sea, or how it got this name, or where the passage took place†. Neither are we concerned with Pharaoh, whether he was Thothmes II., or Menephta, the son of Rameses II., or any other.

When the Egyptologists have settled this question, and obtained *all* the data necessary for their conclusion, it will be quite time enough for us to give our attention to them.

If it were necessary for our learning, the Holy Spirit would surely have told us.

As He has not done so, it shows that our attention is to be directed to Jehovah and Israel, and not to Pharaoh.

We have the inspired record in Exodus xiii. and xiv.

The fact is again and again emphasised, that Jehovah "brought them out of Egypt." This fact they knew. They had heard Jehovah's word, that He would do so. They *believed* what they had heard, and had kept the Passover, by the same faith. Now, they heard another revelation—that He Who had brought them out would *bring them in.* This promise had been made at the Bush (Ex. iii., 8, 17) and it is recorded again and again, for their faith and ours. (Ex. iii. 17; vi. 6, 8; vii. 4; xii. 51; xiii. 3, 5, 14, 16; Deut. vi. 23, etc.).

The acknowledgment of this was to be ever remembered, and was to be confessed every year in the presentation of the first fruits (Deut. xxvi. 8-10).

This promise they had *heard.* This word they *believed.*

The crisis which called for this faith is recorded in Ex. xiv.

When the hosts of Pharaoh approached, the Israelites "lifted up their eyes."

What could be the effect of this "sight" but doubt and fear? These are the invariable fruits of sense and sight. They were sore afraid in themselves; and they chided Moses, in words of grossest unbelief (*vv.* 10-12).

Shut in between the great fortress "Migdol," which was on the "Shur" or wall (built to protect Egypt from Asia), and the sea, with Pharaoh's hosts behind, and shut in on the other side by the wilderness (Ex. xiv. 2, 3), it was indeed a crisis.

But it was a crisis designed for their good, and for a lasting lesson.

They were being guided by the "pillar of a cloud" given them for leading and for light.

It was Jehovah's command that they should "turn and encamp between Migdol and the sea"; and not yet "go forward."

Jehovah had His own purposes to carry out, and His own glory to secure. He knew what Pharaoh would say when he saw them, as he thought, "entangled in the land" and "shut in by the wilderness" (Ex. xiv. 3).

While Jehovah was arranging events for being "honoured upon Pharaoh and all his host," and while the Egyptians were learning their lesson that He was Jehovah, Israel must be left to learn their lessons also, which should manifest their faith, and Jehovah's sovereign grace.

Just as He had ordained and foreseen, so it was; and we have the inspired record, in the short sentence: "*and they did so.*" (*v.* 4.)

All Jehovah's works and ways are perfect: and *one* act accomplishes manifold ends. When *we* do one thing, it may accomplish one end, but, at the same time it may upset, and turn out wrong, in conflicting with many others.

Not so with Jehovah's perfect way: for while He was arranging His ends with regard to His own glory and Pharaoh's overthrow, Moses was teaching Israel their great and needed lesson.

*See Vol. xiv. p. 109 (Oct. 1908).

† The Scriptures of the Pentateuch describe and agree with the Egypt *of that day*, as shown by the monuments and records of those times. The Egypt of to-day is very different.

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Moses heeded not their chiding, and made no reply thereto. He turned their thoughts to Jehovah. They had seen the hosts of Pharaoh, but there was something else for them to see; viz.—"the salvation of Jehovah." Enemies they "had seen," but they should "see them again no more for ever."

But that "salvation" could not be seen by the natural eye. The eye of faith must first see it, before it could be seen by the eye of sense.

That salvation must first be revealed for the hearing of faith. "He will show you to-day," were the words they heard.

Here was the ground of their faith. Jehovah's word, and this alone, could give them the faith to obey Jehovah's command, and "Go forward."

When the promise had been heard, then the command was given: not before.

Their obedience was not based on the *Command* which was given, but on the *Promise*.

It was produced by, and flowed from, this promise, "Jehovah said unto Moses . . . Speak unto the children of Israel that they Go forward." (Ex. xiv. 15.)

Faith must be based on the hearing of Jehovah's word* and obedience to the command must spring from the faith thus produced by it.

"Go forward" was Jehovah's Command. "Stand still" was Moses' injunction.

Both were perfect: for when Moses spoke, Jehovah had not yet commanded.

Moses waited for that command. There is no reproach in Jehovah's word, "Wherefore criest thou unto me?" It is not a question asked for information; but it is the Figure of speech, called *Erotēsis*, which puts a *statement* in the *form of a question* in order to emphasise here, the word "ME" and "the children of Israel" as though He said "**Thou** criest to **Me** but, speak thou to the **people**."

It was a true word which Moses spoke in verse 13. For he spoke *before* the command was given. Moses had no right to say "Go forward till then." And even when this command *was* given, obedience had to be preceded by another command: "lift thou up thy rod, and stretch forth thine hand over the sea and divide it."

In the crisis in which the Israelites found themselves, it required as much faith to "Stand still" as it did to "Go forward;" and not until we have learnt the lesson of the former can we obey the latter. We can "go forward" only when faith has *seen* that which is invisible: in other words only when faith sees "the salvation of God," before it is wrought for us.

As Abraham "went out, not knowing whither he should go": so it was here. Whither should Israel go but into the sea? Probably not until their feet touched the water did the dividing thereof begin. Here, then, was their faith.

They had thought they would be destroyed by Pharaoh's hosts. The very last thought would have been to look to the sea as a means of escape! And yet it is added:

> "The children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand and on their left."

And now, let us ask: (1) What was the immediate *interpretation* for those to whom the Apostle was writing?

(2) What is the remoter *application* for our own selves to-day?

We must find the answer to the former question before we can correctly answer the latter.

How did the Apostle intend these Hebrew believers to apply that act of Israel's faith, to their own position as professed believers?

He was giving a similar command, or rather a weighty exhortation:

"LET US GO FORTH UNTO HIM,"

(Heb. xiii., 13).

Jesus Christ had suffered, and His sin offering sufficed to set them free. Many "divers and strange teachings" were afloat (*v.* 9) They were not to be "occupied" with meats: "Touch not, taste not, handle not" (Col. ii., 20, 22), "which have not profited them that have been occupied therein." We have a great sacrifice*—a sin-offering which was offered "without the gate" (just as the sin-offerings were burned up "without the camp,") "that He might sanctify the People with His own blood. "Let us GO FORTH UNTO HIM without the camp, bearing this reproach" (Heb. xiii., 13).

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* Hence the importance of noticing how many times this formula "Jehovah said" and "Jehovah spake" are used in the books of the Pentateuch. In this book of Exodus, "Jehovah said" occurs 45 "sundry times," and in 10 "divers manners."

1 Absolutely iii. 7; xxxiii. 21.
2 To Moses (or "to him") iv. 2, 4, 6, 11, 19; vi. 1; vii. 1, 14; ix. 22; x. 1, 12, 21; xi. 1, 9; xiv. 26; xvi. 4, 28; xvii. 5; xix. 9, 10, 24; xxiv. 12; xxxii. 7, 9, 33; xxxiii. 1, 17; xxxiv. 1, 27.
3 To Moses to say to Aaron, viii. 16.
4 To Moses to say unto Pharaoh, iv. 21 (cp. 22); viii. 20; ix. 1, 13.
5 To Moses to rehearse to Joshua, xvii. 14.
6 To Moses to charge the People, xix. 21.
7 To Moses to speak to the People, xi. 1 (cp. 2).
8 To Moses to say to the children of Israel, xiv. 15; xx. 22; xxxiii. 5.
9 To Moses and unto Aaron, ix. 8; xii. 43.
10 To Aaron, iv. 27.

The importance of this note will be seen when we think of the solemnity of the fact here recorded.

Jehovah either *did speak*, and the Book of Exodus is inspired by the Holy Spirit; or He *did not speak*, and we have an impious fraud which has no claim whatever on our further attention; and which we had better leave altogether and turn to something that we can feel sure about. The position of those who do not believe in Inspiration is inconceivable. They are confronted by the above dilemma. May the Holy Spirit lead them to the true conclusion.

We may also add that the expression "Jehovah spake" occurs 20 "sundry times" in Exodus, and in 7 "divers manners"; the first being Ex. vi. 10. Our readers can find them for themselves, and base on them the same powerful argument.

*By the Figure *Metonymy* (of the Subject), "altar" is put for the Sacrifice upon it. It cannot mean the "altar" of stone itself; for "altars" are not eaten. They are not articles of food; hence the apostle adds: "of which [sacrifices] they have no right to eat which serve the Tabernacle." "They which eat of the sacrifices are partakers of the altar." (I Cor., x., 18.)

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This is the *interpretation* of this passage. This was the lesson which believing Israelites at that juncture were to learn. They were to "GO FORWARD" like their fathers, once again, into the midst of the sea. Not the Red Sea, with Pharaoh and his hosts behind them, but into a sea of trouble which they saw before them if they left all the traditions of their fathers, and all the shreds of Judaism, and rested only and solely upon "HIM."

They were to leave the "Camp" for a Person. They were to leave "Religion" for Christ: (for He alone is true "Christ-ianity.")

In Phil. iii. Paul had shown the great difference between the Jews' Religion and Christianity. But he had given up all for Christ. Once, he counted them as his "gains"; but he had learned that they were "loss" for Christ.

His new standing before God was to be

"FOUND IN HIM.' (*v.* 9).

His new *object* in life was to

"GET TO KNOW Him"

and his new *hope* was to be

"LIKE HIM."

It was all "HIM."

He had given up all for Christ. He had "gone forth" without the camp "of Israel," knowing that the city, of which he was henceforth a citizen, already and really existed* in heaven.

Jerusalem was to be shaken, but he looked for a city "in the heavenlies," a city which hath foundations which no shaking could remove.

His exhortation was: Leave the earthly city with all its religion, "knowing for yourselves (margin) that ye have, in heaven, a better substance, yea, an enduring substance† (Heb. x. 34).

This was the very basis of all that follows in the next chapter (ch. xi). This is the reason why they should follow the great cloud of witnesses. They all went forth "by faith" to something that was contrary to their surroundings, and unseen by the natural eye.

The promise was "eternal life" for "the just shall live [for ever] by faith." Let them believe therefore all that God had revealed for faith-obedience (Rom. xvi. 26, 1 Tim. iii. 16).

Let them "Go forth unto Him" and find "in Him," not only acceptance (Eph. i. 6), but holiness (Heb. xiii. 12), completeness (Col. ii. 10), and perfection (Eph. iv. 13).

"Go forward" had been the word to their fathers; and "by faith" they obeyed.

"Go forth" was the word to them; and only by the same faith could they "obey."

And, what is the *application* for us to day?

We, too, are to "go forward" and "go forth." But it must be "unto Him." We are to leave, each one, his "camp," and find our all in "Him."

We yield, at the best, only a partial obedience. Some "go forth"; but, it is only unto another camp, and not "unto Him." Some go from camp to camp. They find varying "commandments and doctrines of men," and "ordinances" to which they are required to submit and be "subject" (Col. ii. 20-22): they find varying conditions of entrance into the different camps; and varying forms of admission to "fellowship" therein. But all this falls short of "HIM." *Another* "camp" is put in the place of His glorious person, and a Heavenly citizenship.

Ah! it is only "by faith" that we can "go forth unto Him." And alas, how difficult!

It is easy to "go forth" unto another camp. Only *sight* is required for this. It is done constantly by those who "walk by sight;" but, to go forth from all camps unto Him we must "walk by faith."

There may be a sea before us, and persecuting Pharaohs behind us; there may be Egyptians pursuing us, with their Migdol fortresses on our right hand and on our left; but faith will see only "the salvation of God," and hear only Jehovah's word.

May it be ours to find our all in "HIM." He will be better to us than all our fears. His city in the heavenly sphere will prove better than all camps. And it *exists*, there; it exists, *now*. It is to be enjoyed *now*. But it is on the "other side" of the sea, which must be crossed "by faith." It is on the other side, where there is only praise, and giving of thanks unto the Father Who hath made us meet to be partakers of the inheritance of the saints in light" (Col. i. 12).

Only when "by faith" we have crossed that sea, and are beyond the confusion of "the commandments and doctrines of men," can we truly live a life of "giving thanks" for having found our completeness in "Him."

"THEN sang!" (Ex. xv. 1). When did they thus sing?

Not until they were on the Egypt side of that sea.

Before that, while in Egypt, there was only sighing, and crying, and groaning (Ex. ii. 23). Not until they "SAW that great work which Jehovah did" and reverenced Jehovah, and "believed His word," could they truly sing.

And what did they sing of? Ah! it was all concerning Him. Nothing about themselves. Oh how different from Modern Hymnology. How opposite to it. It was all about "HIM."

"WHO IS LIKE UNTO THEE?"

was the burden of their song of praise.* It was ever thus. His Saints always sang of HIM. They made melody IN THEIR HEARTS, and it was always "UNTO THE LORD" (Eph. v. 19).

Until we are on the other side, we sing about ourselves, and our present experiences, and our hopes, and our fears, and we may sing about happiness as a future thing; but once we believe God as to our

*This is the meaning of the word rendered "is," in Phil. iii., 20. It is not the verb "to be," (*ἐστί, esti*) "it is," but it is ὑπάρχει (*huparchei*) "it exists."

† The Figure, *Ellipsis* may be thus well supplied.

* It is emphasised by the Figure *Erotesis*, read Deut. xxxiii. 26, 27; 1 Sam. ii. 2; 1 Ch. xvii. 20. Ps. xxxv. 10; lxxi. 19; lxxiii 25; lxxxvi. 8; lxxxix. 6, 8; cxiii. 5.

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completeness in Christ, we shall have done with ourselves, and rejoice that we are already on the other side "in HIM," and our one theme will be "Who is like unto Thee?"

May it be ever thus with us, "GIVING THANKS UNTO THE FATHER" for what HE hath made us to be IN CHRIST; and then there will be no more sighing and crying, and groaning on account of what WE have NOT DONE.

"THEN SANG."

Dispensational Expositions.

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

No. 6.

(Continued from page 107.)

THE SIXFOLD FOUNDATION OF HEBREWS

6. 1-3.

3. THE DOCTRINE OF BAPTISMS.

THE order of these words, in the original, reads, "Baptisms of Doctrine" or "Instruction." The "of" may be taken as the Genitive of *relation*, and mean that these "Baptisms" were *related* to Instruction, and connected with the reception of it; a statement to which none will object; for, the ordinances of every dispensation always have a deeper value than the mere ritual observance required. However, whether we take the order of the original, or of the translation, as conveying the meaning in English, the most important word is the word "Baptisms."

We would first point out that it is in the plural—baptismS. This at once leads us to contrast this passage with Eph. 4. with its teaching concerning the "One Baptism."

To the Hebrew believers the Apostle says "LEAVE .... the doctrine of baptismS." To the Ephesian saints he says "Endeavour to 'KEEP' . . . One Baptism." (Eph. 4. 3-5).

We would, secondly, lay great emphasis upon the teaching of the contexts of the other passages where this particular word is found. There are several cognate words variously rendered "baptism," "baptize," etc., but this particular word used here, in Heb. 6. 2, occurs in only two other places. (1) In Heb. 9. 10, it is translated "washings":—"The first tabernacle . . . was a figure . . . in which were offered both gifts and sacrifices that could not make him that did the service PERFECT as pertaining to the CONSCIENCE [which stood] only in meats and drinks and DIVERS BAPTISMS and CARNAL ORDINANCES imposed until the time of reformation."

The Holy Spirit has used the identical word here, as in Heb. 6. 2, and has placed it in such a context that nothing but wilfulness or blindness could bring it into the sphere of present "needed truth." It is CONNECTED WITH CARNAL ORDINANCES which touched the flesh, but never touched the conscience; and it is CONTRASTED WITH the word "PERFECT."

In a preceding article we saw how the words "carnal" and "perfect" were used synonymously and now we are to see that with "babes" and "full-grown," the "washings" or "baptisms" belong to the Pentecostal and childhood period.

(2.) The only other passage where this particular word rendered "baptisms" occurs is Mark 7. 4 although it is not there so translated. The particular word we will put in capital letters. "And when they come from the market, except they baptize, they eat not. And many other things there be which they have received to hold as the BAPTISMS of cups and pots and brasen vessels, and tables. . . . Howbeit, in vain do they worship Me, teaching doctrines (the same word "doctrine" as Heb. 6. 1), the commandments of men. For laying aside (the same word "leaving" Heb. 6. 1) the commandments of God ye hold the traditions of men."

It is striking to see that the Apostle takes up the very words which Christ had used. The Lord Jesus had said that, among the "Doctrines" of men which they held was the "doctrine of Baptisms;" and, that that had "left" the commandments of God to "hold the traditions of men." The Apostle says practically: "reverse all this;" "leave . . . the doctrine of Baptisms" *for the Revealed Word of God*, which I have been graciously commissioned to proclaim.

Now, let us ask: What have we found? The word "Baptisms" is used in Hebrews 9. 10, and has but one meaning. It forms part of the "carnal ordinances" imposed by God which made none perfect.

The word is used again in Mark 7. 4, to designate "ceremonial cleansings"—imposed by the elders.

Thus, whether "imposed" by man or God, these "baptisms" are ordinances and ceremonies.

A careful comparison of Heb. 9. 10 with Heb. 10. 1-4 will show, by the repetition of such words as "conscience," "perfect," etc., that these ordinances, including "Baptisms," *were co-temporary with the Sacrifices.*

The epistle to the Hebrews is the first scripture which reveals that the God-appointed sacrifices were to cease. It must be remembered that, when the Kingdom is set up, there will be once again sacrifices offered in the rebuilt temple. Until it was revealed that the Kingdom and all its connections had become in abeyance, the believing Jew *had nothing to tell him that the sacrifices were to cease.* We, perhaps, think it strange; but, if the Lord has appointed sacrifices in the Millennial Kingdom there is nothing to be said against their continuance at Jerusalem, while the Kingdom was the object of the believers' prayer and expectation.

We feel that the Lord has, by the use of certain words, so linked "Baptisms" with "Sacrifices" (Heb. 9. and 10.) that they who would observe the one should, to be consistent, perpetuate the other.

There is, however, another thought carried by the

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words "the doctrine of Baptisms," which we must consider. The plural form exactly fits the state of things during the Pentecostal Dispensation: and of no other period can it be predicated that they had Baptisms, in the sense of more than one kind. Before Pentecost, John the Baptist baptized in water and spoke of the *future* baptism with spirit. After Pentecost, in Eph. 4., the Apostle speaks again of *One* Baptism, that of spirit, and omits the baptism in water from every epistle written after Acts 28 with the exception of Hebrews. The "Acts of the Apostles" together with the Epistles written during that period, are the only books which record *two* Baptisms: the one with water, the other with spirit. We will not occupy valuable space in proving that which must be patent to all; but would once more direct the reader to Heb. 6. 2, to see that, the Apostle is teaching, in either case, the period of "baptismS," whether taken as "ceremonial washings," or "casual ordinances," or the two baptisms of Pentecostal times, is a period which has passed away, and that these things of the kingdom must be "left," if we would "go on unto perfection," even unto the Unity of the Spirit, and where there is but "*One Baptism*."

4. The Laying on of Hands

is closely connected with the two Baptisms.

Acts 8. 16-18 makes this very clear. Verse 12, "they were baptised"; 17, 18, then "they *laid hands* upon them, and they received *pneuma hagion*." And when Simon saw that *through the laying on of the Apostle's hands, pneuma hagion* was given, etc.

Acts 19. 6, "When Paul had *laid his hands* upon them *pneuma hagion* came on them and they spake with tongues and prophesied." Acts 28. 8, "Paul prayed and *laid hands* upon him and healed him."

1 Tim. 4. 14, "Neglect not the gift that is in thee, which *was given* thee by prophesy, with the *laying on of the hands* of the Elders. 2 Tim. 1. 6, "Stir up the gift of God which is in thee by the *putting on of my hands*." These passages in the Epistles to Timothy refer to that which took place in a period prior to "Ephesians."

There is another use of the expression "laying on of hands" which is simply a way of expressing approval, such as was the case in Acts 13. 3—for these teachers and prophets did not confer any gift upon Barnabas and Saul. So also in 1 Tim. 5. 22, where it refers to the approval of a man as an Elder or Deacon as already specified in the third chapter of the same epistle.

Heb. 6. 2 does not refer to this latter custom, but to the former and greater one: the laying on of hands which was accompanied by the conferring of spiritual gifts. The words, "not made with hands," occur in Hebrews, and are a key used of the present spiritual* Dispensation; and the teaching of Hebrews 6. is similar. We no longer receive spiritual gifts *viâ* the imposition of hands—notwithstanding Episcopal claims and pretensions. *All human instrumentality has been set aside*—and Christ Himself is the One Who has been exalted to "give gifts to men."

The Apostle Paul received his Apostleship, as he did his doctrine; "not of men neither by man"; "neither went I up to Jerusalem to them which were Apostles before me."

We read in Eph. 4. 8-11, "Wherefore *He* saith when *He* ascended . . . *He* gave some Apostles, some Prophets, some Evangelists, and some Pastors and Teachers, for the fitting together of the saints unto a work of ministry for the upbuilding of the Body of Christ." This order of ministry and these gifts came direct from the Risen Christ.

The "laying on of hands" for healing is not taught or used after Acts 28., in any of Paul's Epistles. The same lesson is here, as in those already considered:—Nothing between the believer and his Lord.

5. The Resurrection of the Dead.

At the first glance it must seem little short of heresy to teach, from Heb. 6. 2, "Leaving . . . the [doctrine of the] resurrection of the dead." It must not be thought strange if many believers do reckon us heretics; for, the Apostle Paul had once to say, "After the way *they call heresy*, so worship I the God of my fathers:" and he had also to go up to Jerusalem and communicate and to the Apostles that Gospel which he preached unto the Gentiles.

Nothing can be more certain, from the whole evidence of the New Testament, than that the Apostle Paul would never tamper with the very "Foundation of God" or the "Hope" of the believer, namely, "Resurrection." Yet, if we treat this clause as we have the preceding ones, we must read "Leaving . . . the [doctrine of] resurrection of the dead." The difficulty lies in our lack of discrimination, and the faulty rendering of the A.V. We make a great mistake when we assume that the Resurrection as taught by the Pharisees, held by the Jews, believed by the disciples, and proclaimed by the Apostles, was all one and the same; yet we are aware that, by this statement, we practically charge the great majority of Christians with ignorance and error. We earnestly ask our readers to carefully follow the next few paragraphs which deal with the actual "words which the Holy Ghost teacheth."

Ἀνάστασις νεκρῶν (*anástasis nekrōn*). These are the words translated in Hebrews 6. 2, "the resurrection of the dead." Let us trace the use of these words in other passages.

The Sadducees denied the resurrection (Matt. 22, 23, 31.), but the Pharisees believed it. Paul, in Acts 23. 6, says "men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and *Resurrection* OF *the dead (anástass nekrōn)* I am called in question." Again in Acts 24. 21. "Touching the *resurrection* OF [*the*] *dead*, I am called in question." In connection with this, the Apostle adds, "believing all things which are written in the law and the prophets and have hope toward God *which they themselves* also allow that there

* Spiritual as opposed to Divine Ordinances—not as opposed to Sinfulness.

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shall be a resurrection, both OF the just and the unjust."

Here we have the belief of the orthodox Jew. It was found in the Old Testament; and is described as the "resurrection OF the just and unjust."

In John 11. 24, we have the belief of the sister of Lazarus: "Martha saith unto Him, I know that he shall rise again in the resurrection AT THE LAST DAY." Her faith had no ground for a hope of resurrection BEFORE the last day. "The Word of the beginning of Christ": *i.e*, His own teaching when on earth, is found in John 5. 28, 29. "The hour is coming and now is, in the which all that are in the graves shall hear His voice, and shall come forth, they that have done good, unto the resurrection OF Life, and they that have done evil, unto the resurrection OF damnation."

We are not justified in reading into this verse, the "*secret*," and subsequent revelations, given in connection with resurrection. If we do, we deny to the words "secret" and "revelation" their simplest meaning.

Mark 9. 9, 10, contains something which will help us in connection with Heb. 6. 2 "And as they came down from the mountain, He charged them that they should tell no man what they had seen, till the Son of Man were *risen* FROM AMONG *the dead* (ἐκ νεκρῶν, *ek nekrōn*); and they kept *that* saying with themselves, questioning one with another what the *rising* FROM *the dead should mean.*" Surely, if the Pharisees believed the Resurrection OF the dead, and if the sisters of Lazarus believed their brother would rise again, we must also credit the disciples of Christ with believing it also. Yet we find them keeping "*that* saying, and questioning one with another what the rising FROM the dead should mean." The difficulty which confronted the disciples was not one of unbelief in the doctrine of Resurrection, but inability to understand the import of a little word introduced by the Lord; for, instead of the usual expression (as in Heb. 6. 2, and the passages already considered), the Lord says "resurrection OUT FROM among the dead." The added word is the little word ἐκ (*ek*) "out of" (as we have it in our English word "exit," etc.)

We know that Christ was not left in the tomb to await "the last day;" but that, on the third day, He was raised ἐκ νεκρῶν (*ek nekrōn*) "OUT FROM among the dead."

In Luke 16. 31, Christ says "If they hear not Moses and the Prophets, neither will they be persuaded though one rose (ἐκ νεκρῶν, *ek nekrōn*), OUT FROM AMONG the dead." This was soon proved to be all too true; for both a literal "Lazarus," and, shortly after, Christ Himself were raised *out from among* the dead: but in both cases the nation (typified by the Rich Man) rejected the witness.

We know how the Resurrection of Christ was emphasised in the preaching of Peter and the twelve. The coming of the Holy Spirit at Pentecost was directly connected with Christ "Whom God raised up":—"This Jesus hath God raised up."

In explaining the healing of the lame man at the gate of the temple, Peter says "God . . . . hath glorified His Son Jesus . . . . God hath raised Him ἐκ νεκρῶν (*ek nekrōn*) OUT FROM among the dead."

The Sadducees were grieved that "they taught the people and preached through Jesus the Resurrection OUT FROM among dead" (Acts 4. 1, 2, 10). "By the Resurrection OUT FROM among the dead" (Rom. 1. 4).

These passages, referring to the resurrection of Christ, proved the grand theme of the Apostle's preaching.

There is something more to be said, however. Not only was Christ raised OUT FROM among the dead, but His believing people of the present dispensation are to share the same blessed triumph. Let us turn to Phil. 3. Starting at verse 4, the Apostle summarizes his position before his conversion. Then comes the marvellous miracle of grace, and the persecutor becomes the champion of grace. "What things were gain to me them I counted loss for Christ."

Among the gains and losses which he enumerates is this one of "resurrection." As a Pharisee he had believed in "the resurrection OF the dead." But the time came when *he gave up that belief*, not to become a Sadducee, but to become a believer in a better hope, and an exponent and a revealer of a greater truth which had been revealed to him, even the Resurrection OUT FROM among the dead, not only of Christ, but of those who are "in Christ."

"If by any means I may attain unto the OUT-RESURRECTION (ἐξανάστασις, *exanastasis*), OUT FROM AMONG the dead."

He looked forward to the "calling on high" by God. Can we wonder that the Apostle, with this climax of glory, this blessed hope before him, should write to the Hebrew believers, who were still clinging to the belief of their early days, and say: "Leaving . . . the [doctrine of the] resurrection OF the dead"? His message was: Leave the doctrine of a "General Resurrection" for a "Particular;" leave the resurrection which is connected with "the last day" and the Son of Man; and receive the teaching of God, revealed in connection with "that which is perfect"—the Mystery, or Secret, of the present Dispensation.

This leaving of the general for the particular is the thought underlying the next, and last, clause.

6. ETERNAL JUDGMENT.

It does not mean that they were to leave the Scriptural teaching of the finality of the Judgment of God; but to leave the contemplation of the "General Judgment" into which *believers in Christ can never come*, in order to realize more fully that which does apply very much to the believer—"the Judgment Seat of Christ"—where the *service* of the believer (and service only—not standing), will be tested. This Judgment Seat of Christ is referred to in 1 Cor. 3. 13-15, "Every man's work shall be made manifest," and in 2 Cor. 5. 10 "For we must all appear before the Judgment seat of

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Christ," in both of these passages only the Saint (*not the sinner*) is under consideration.

It is to this that the Apostle refers in 2 Tim. 2. 11-13.

If we died with Him we shall also live with Him.

If we suffer, we shall reign with Him.

If we deny Him He also will deny us.

The first is the work of pure, unalloyed grace. If Christ is our Saviour, we shall not come into judgment at all (John 5. 24); and, *Nothing* can hinder us from entering into the eternal glory of life everlasting.

All believers are saved; but some will receive a reward, while others will be saved "so as by fire." We have already pointed out the comparison between 1 Cor. 3 and Heb. 6; so, we leave this, believing that the reader will see that the Apostle is holding up before the saint the "Judgment Seat of Christ" as an incentive to "go outside the camp . . . UNTO HIM," bearing His reproach:" and, starting thence, to "go on unto perfection.'

It will be seen that for each of the six subjects mentioned the Apostle substitutes Christ. He says:

Leave Repentance from dead works—for Christ has purged you once for all by His Blood.

Leave a national faith toward God and rest for all upon Christ, the Author and Perfecter of your faith, the Mediator Apostle and High Priest of your profession.

Leave the ceremonial cleansing of Baptisms, and the Baptisms that obtained during the Pentecostal Dispensation for the "One Baptism" of the Spirit which once and for ever unites you to Christ.

Leave the "Laying on of hands," for Christ is the only dispenser of gifts, and the ordainer of ministers.

Leave the general Resurrection of the dead for the glorious truth that, "like as Christ was raised OUT FROM AMONG dead ones," so the believer awaits a like resurrection, or better still, far, far better, the "call on high" from God.

Leave the general judgment, which concerns you not, and think of the Judgment Seat of Christ when you are called upon "to bear His reproach," like Moses who esteemed reproach for Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward" (Heb. 11. 26). That recompense will be *received* before the *Bēma* of Christ (2 Cor. 5. 10).

"Let us go forth without the camp UNTO HIM."

Leaving . . . let us go on unto PERFECTION.

"AND THIS WILL WE DO IF GOD PERMIT."

Did God permit in the case of these Hebrew believers? Did the Lord intend that the Jewish believers *en masse* should embrace the teaching revealed in Ephesians, or was it His will that these believers should remain as they were, and that Gentile believers should form the nucleus of the Church of the present dispensation?

Jewish believers from the *Diaspora* we know *were included in the Church*—but of the company at Jerusalem representing the Pentecostal Assembly—we do not feel able to speak.

Whether God did "permit" or not, we do know that the great thing for us, to-day, is to obey the voice of the Lord in these verses. If any still believe that we have here (in Heb. 6) the "Fundamentals of Christianity" we must leave them, with their Bibles, to the Lord. For ourselves, we believe these verses are but another of the many passages which emphasise the Spiritual character of this present dispensation, and which point the believer away from EVERYTHING and EVERYONE, that his faith and hope may rest solely in Christ the Lord.

CHARLES H. WELCH.

WORLDLY CHURCH METHODS.*

BY REV. THOMAS WAUGH.

FEW things more clearly illustrate the secularisation of the churches, than their present methods of making their appointments and carrying on their work. While Christ is, in theory, the recognised Head of His Church, He is too often deposed in and by church government. While great church gatherings are held, and opened with prayer in His name, the arrangements are too often taken almost entirely out of His hands. When His guidance has been asked about ministerial and official lay appointments, wire-pulling, canvassing, and the courted influence of those in office and power, too often make it impossible for Him to answer such prayers. While there is a business side to the work of the Church, it is a divine institution, and can only be successful in its mission when acting under the divine guidance and power.

When the American said, "I have one brother who runs a business, and another who runs a church, and they both pay," he put into honest speech the mistaken spirit and methods of multitudes of churches in these days.

When our own circuit officers are needing and looking out for a new minister, how often do they enquire first about his spirituality of life and preaching, his knowledge of the Word of God, his appreciation of the preciousness of His church to the Saviour, and his passion for the saving of men? Eloquence is often more prized than spirituality, gifts than grace, scholarship than spiritual equipment, and the power *to draw*, more than the power *to save*. Sometimes it is left with the Conference, or with the Chairman of the District, but more often the appointment is made upon the ground of some personal opinions. We have no word to say against these bodies of men, or these individuals. No doubt they are all good and wise Christian men; but they cannot make a minister, nor do they always know where he can best serve the church and the Saviour. "There was a man sent from God, whose name was John." He stood on the threshold of a new

* Being chapter vii. of his book on *The Christian Church and the Present Outlook*. Published by Robert Culley, 25—35 City Road, London, E.C. Price: Two Shillings.

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dispensation, shook the hearts of Israel, and prepared the way of the coming King. And unless ministers are "sent from God" in these days, they had better not be sent at all. When the Lord's judgment is sought and trusted, and church officers call the church together for prayer about the next minister, there will be fewer misfits and failures, and we shall cease to hear the familiar words about such men: "He is a very nice man indeed, but he is not the man for here."

On the other hand, it is to be feared that kindred material considerations are often paramount in the minds of many ministers, when seeking a fresh sphere of service. There is a strong suspicion abroad, that too often for family, residential, social, and sometimes for financial reasons the thing is really settled before the guidance of God has been asked for at all. And it is only too well known, that people in positions of influence and power, are constantly pestered to use them to help the suppliants into the sphere of work for which they are seeking. This is the world's way, of course, and its imitation in the churches is acting most disastrously upon "those that are without."

If the church be a *Christian church*, it is the purchase of the blood of Christ, and is precious in His sight. He knows and loves it as no one else can. He knows, too, just the kind of pastor it needs, and if asked and trusted by the church, He will send them the right man. If a minister is called of God to the work, He knows in what field he can labour most successfully. If the man's life-plan be ever taken from his Master, He will always, if asked, send him to the right church. This is simple, scriptural truth, and a matter of simple faith in God; and yet, both ministers and church officers stare at us as if we were mad, when we ask them if they thus left such appointments in the hands of God.

These same principles apply to the offices held by the laity in the churches, and the same mistakes are made in connection with their appointments. In order to hold the most menial office in the early church, a man had to be "of good report, full of the Spirit and of wisdom." That is, God's qualification for such offices is *character*, while the churches often make it *cash*, or *social status*. Personally, I know of no grander men of God than the majority of our lay officials, and yet too often, imperious, short-tempered, unspiritual men, and sometimes men who cross the lines of truthfulness, honesty, purity, and sobriety, hold offices in churches, where men of sterling Christian character and long service, are passed by in their favour.

Such appointments are not the result of waiting upon God for guidance, and in view of spiritual influences and results, the effects of them are disastrous to the life and work of the church. Such unspiritual men know in their hearts their unfitness for such offices, and while they thank the minister who nominates them, they suspect him of material motives and a sacrifice of principle. That seriously limits the power of such ministers to do them good from the pulpit.

Then again, the men of humbler life-sphere, but nobler character, are hurt and disheartened. They are working for Christ, and not for church office, and keep on their work all the same. But with their confidence in their ministers weakened by such worldly methods, and with their hands largely tied, by the power in the church being wielded by unspiritual men, their hope and enthusiasm are too often quenched, and their faith is too often paralysed. And this is one of the reasons often given why working men do not come to church at all.

Of course, there are some church offices that can only be held by men of some financial means, because they entail financial risks and sacrifices. But "the gold and the silver" are "the Lord's," and if a church were loyal to Him, and followed His guidance in all things, all such difficulties would disappear or be overcome. The money to fit poorer but worthy men for such positions would be forthcoming, just as in these days working men are enabled to sit in Parliament, by the societies and communities they represent. Until church appointments, ministerial and lay, are made in harmony with their creed, and with the book from which they claim to have received it, the churches will be largely shorn of their power to draw and save the masses around them.

And what shall we say of the worse than worldly, because often grossly irreverent methods now used to attract people to our places of worship? While "*preach the Word*" is the great command of God to all whom He sends as messengers, that Word is the last thing many of them consider likely to attract the people. Consequently, subjects and titles of addresses are often placarded, that are utterly out of harmony with common reverence, and that make thoughtful outsiders turn away with scorn. Some of the more decent are such as, "What will Win?" and "Beware of the Dog!" and we see some that we are ashamed to insert.

Lest the Word of God should be "dry," and "the crowd" would not come to hear it, it has to be set in a circle of attractions that appeal to "the flesh," and tickle the taste of the natural man. The "musical service" is perhaps the mildest form of this disease, and is designed to *draw* people of musical taste and culture. "Madame So-and-so, the famous soprano," or "Mr. So-and-so, the celebrated tenor, will sing solos during the service," is a common form of announcement in these days, and the majority of church-goers seem to think that it is New Testament Christianity. . . . Soloists are called in, whose presence and singing in churches are an insult to God, and an outrage upon Christian worship. I have myself sat in the pulpit, writhing and perspiring with shame and pain, while some dressed-up doll has been trilling and carolling to show her musical gifts and accomplishments, or while some gifted baritone from a neighbouring stage has given a similar exhibition.

Sometimes a specially gifted choir is made the big attraction, and the Word and worship of God are made secondary in what is called "God's house."

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Clever and brilliant renderings are given as entertainment, while the audience, who should be worshipping God, sit and listen, and then pay for it in the collection. Anthems are sung which extol the Lord of Hosts, the glory of His purposes, and the joy of His salvation, and often sung by people who in heart reject that Lord, and trample upon the very things of which they sing. Yet, in these days, this is called "worship." Of whom?

Aye, and God is often insulted, and His house desecrated, by even worse things than these, done in His name and cause. A few months ago, in a fashionable Lancashire watering-place, we read a bill announcing a concert. It was to be held in a schoolroom connected with a Wesleyan chapel, and to be given on behalf of a "Brotherhood" attached to the chapel. Two of the tit-bits in the list of attractions were: "Mr. ——, the noted humorist, will give selections; and Miss ——, the celebrated coon singer, will sing." This in a Wesleyan schoolroom, and the name of a Wesleyan minister on the placard! We were asked, a few months ago, to read a bill in the pulpit, announcing a concert to be given in a Wesleyan chapel by "The —— Methodist Pierrots." Such companies are now by no means uncommon, and in connection with church bazaars, "Tableaux Vivants," "Dramatic Entertainments," "Amateur Theatricals," "Nigger Impersonations,"—usually given by white people who have fewer brains than fairly intelligent black ones—"Living Waxworks," Palmistry, etc., are the order of the day.

Only last year the vicar and curate of a church in the Midlands invited some of the great human masses of animal strength, who were amusing coarse crowds by "wrestling" (?) in London, and some actresses then performing in Birmingham, to come to the help of the church, by a united exhibition of trained male muscle and flaunted feminine beauty. On the following Sunday the good vicar "preached" in support of the exhibition, and travestied the Word of God by saying that people held different gifts, and he dare not speak against the use of any of them. And *Christianity* has so largely become *heathenism*, and we are so far into the final great apostasy, that these are called "Christian churches," and such men are called "ministers of the gospel." What next?

The worldliness of the churches is seen, too, in their growing obsequiousness to, and seeking for, the smile and patronage of the world's great ones. We know that "hatred" was the world's attitude to our Lord when He was upon earth, and that He warned His people to expect the same treatment at the world's hands. We know that the same unbelieving world is refusing and rejecting Him still. We know that in aims, ambitions, ideals, pleasures, honours, and spirit, that world is in bitter antagonism to the Spirit, purposes, and Church of God. And yet its friendship, honours, and emoluments are sought and prized by the churches in the most deplorable ways.

What cheering, what clapping of hands, and what congratulations there are, when the world that rejects the Saviour bestows its honours and titles upon some of His people! The Lord's "honours" are bestowed upon sainthood, and His "well done" waits upon faithfulness. Though written in eternal records, they are not blazoned in the world's press, and they are consequently the ambition only of the few to-day. Nay, the "Christian Press" has in many cases come very close to the secular press in these things. Lists of worldly honours for church members are constantly given, and whole columns of flattery and congratulations appear.

The oneness of the church and the world in these things is now so far complete, that to take chairs on great church occasions, to lay foundation stones, to open new churches, or to preside at the opening of bazaars, the ambition in many churches is to secure royalties, or wealthy, titled somebodys. We should have no quarrel with such methods, if the Christian character of these big folks was commensurate with their wealth and social position, and if that was the main reason why the churches invited them. And it is probable too, that there never were more titled and wealthy people in this land, who sincerely loved the Lord Jesus Christ, than there are now. For such Christians in such positions we all thank God. But people of title, rank, and wealth, who make no profession of Christianity whatever, are for the sake of these things, and the prestige they are supposed to give to the occasion, constantly invited to take a leading part in these ecclesiastical functions.

Some time ago the foundation stones of a new church were laid in the Midlands, and a well-known noble lord, who was a keen horse-racer, was invited to lay the first stone. Newmarket races happened to be on that week, and what his lordship considered to be some important races were run on the same day as the church ceremony, and these races he of course could not miss. In order to see the finish at Newmarket he had to take a later train to the village ceremony, and the stonelaying was delayed two hours, that he might grace and glorify the occasion by his presence, and lay a stone in the name of the Triune God!

Every Christian man must know that gambling is one of the greatest curses of the nation. The fact that *one million sterling is wasted every week on gambling* by the working classes of this land, tells what a foe it is alike to Christianity and to temporal comfort and well-being, and Newmarket is practically the seat and headquarters of this terrible national curse. And yet, a company of so-called Christians invited a sporting nobleman, who never made any claims to being a Christian, to lay the first stone of their new church. And not only so, but they kept the company waiting two hours that his lordship might enjoy to the full the great gambling saturnalia he was attending, and that the Lord and His interests might not be robbed of the eclat and honour of his lordship's presence and cheque! Now, we suppose, the people who attend the place are urged to "renounce the pomps and vanities of this

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wicked world," and are specially warned against gambling.

Of course, the world is true to its own, and such functions are reported in the press without a word against these manifest incongruities. Can we wonder that the masses who think at all, but do not read the Word of God itself, are disgusted at *what they suppose to be Christianity?* Can we wonder that they look upon the whole church system as a humbug and a sham? Strangers at the fount of divine truth, and strangers to the real blessedness of a personal, loving fellowship with Christ, and seeing little else except the world masquerading and mumming under ecclesiastical names, the masses of the people are misled, and treat real Christianity, as well as the worldly, with indifference or scorn.

We have no word to say, of course, either against titles or titled people, as such. The taller the man, the longer his shadow; and the higher our social status, the wider our circle of influence. But what are such positions and titles to the exalted Son of God? In His sight, the only "nobility" is *spirituality*, and the only "aristocracy" is *separateness from the world.* And what are the world's titles to the "sons of God"? What its smile compared to His? And what its honours, in view of abiding friendship and fellowship with Him? "One" is the Church's "Master," even Christ, and His own are "all one in Him." If some of the world's great ones are His loved ones, welcome them in His Church and in His service. But, even then, the honour is *theirs, not His.* There is no honour on earth equal to that of being a member of Christ's body, "which is the Church," and the highest dignity among men is that of being "co-workers together with God," in the interests of that Church.

This is *the creed* of the Churches. When it becomes *their practice*, they will see better days. When their offices and honours are given rather to Christian character than to earthly possessions; when they put loyalty to Christ before social status, and look at all men in the light of Christ, they will win more of the respect of decent outsiders, and less of their contempt, than they are doing now. And when the religious press has less space and smaller type for announcing the civic, municipal, and national honours bestowed upon the members of their respective communions, and rejoices more in the tokens of the smile of God upon their labours, more spiritually-minded people will read them, and they will do much more than at present to stimulate and guide the churches to godly life and toil.

Signs of the Times.

JEWISH SIGNS.

NEW HOME FOR JEWS.

YOUNG TURKS OFFER PORTION OF ANCIENT PALESTINE.

This is the heading which startled the world on October 14th. There is more to follow, but this is sufficient for the moment, as we go to Press.

We need hardly say that it is the most important news since Herzl founded the Zionist movement.

We may look for wonderful developements in the near future.

Meanwhile we must content ourselves by giving the following telegram which reached the London newspapers by special wire from Berlin on October 13th.

"A partial realisation of Zionism is proffered by the Young Turk party.

"The Constantinople correspondent of the *Lokal-anzeiger* telegraphs that the Turkish Minister of pious foundations, Hamada Pasha, has resolved to invite Jews of all countries who are seeking a new home in Palestine to colonise the stretch of land, near the route of the Baghdad railway now under course of construction, extending along the valley of the Euphrates from Aleppo to the Persian Gulf.

"The total area of this land is approximately seventy million acres, and it has very fertile soil, with a fine climate and a great future due to the coming railway.

"The western track of this country is within the limits of ancient Palestine, so that for sentimental reasons it would be acceptable to Zionists of the strictest principles. The extension eastwards could be regarded by them as an extension of Palestine.

"It is noteworthy that the Turkish Minister who puts forward this plan is the accredited representative of the Mahometan religion in the Turkish Cabinet. The tolerant Young Turks are thus willing to grant the Jews what Abdul Hamid was reluctant to concede to them.

"The colonisation of Asia Minor, which means the realisation of more than half the Zionist programme, is thus attainable if the Zionists care to grasp Turkey's proffered hand of friendship."

SIGNS OF THE APOSTASY.

THE COMING NEW RELIGION

Emanates from the East. Two books have recently appeared, which form together an ominous sign of the times. One is *The Universal Religion: Bahism*: The other is *The Splendour of God*, one of the "Wisdom of the East" Series.

They treat of the remarkable religious revolution which is going on in our own time in all parts of the world.

The actual history of "Bahism" is comparatively simple. It arose in Persia in 1844. Mirza Ali Mohammed called himself "The Bab," or "The Door." He was put to death at Shiraz by another Religion, and so was his successor (in 1892) whom he nominated. The latter nominated his eldest son who is now at the head of the movement, and it is not stating the case too strongly to say that the majority of his followers regard him as not merely inspired, but as a special manifestation of the Divinity on earth. All the three prophets The Bab, The Baha'u'llah, and Abdul Baha, have been men of transparent sincerity, of magnificent courage, and possessed of extraordinarily winning and magnetic personalities. Each has wielded a personal influence so enormous as to be well-nigh incredible, and each has taught without any accretions or evasions the purest possible morality. The present prophet numbers adherents in every quarter of the world, and is emphatically a man with whose teaching and personality the world has seriously to reckon.

The most remarkable thing about Bahism is that it is supported by no miracles, and requires no man to change the creed which he already professes. Be he Christian, Mahometan, or Buddhist he is only asked to recognise the essential brotherhood of Man, and to applaud rather than to condemn all he can in the faiths of his fellows. The Bahai is to look for *the good*

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in every man, and, if possible, *to blind himself to the evil:* to do no wrong to anyone: to think no evil of anyone: to have perfect trust in God: to be scrupulously honest: to be industrious: and never, in any circumstances whatever, to resist force by force. The only element of the supernatural necessary to his creed is, if we understand rightly the somewhat metaphorical teaching of Abbas Effendi, otherwise Abdul Baha, a belief in a personal God, who from time to time sends divinely inspired prophets upon earth to reveal his will. The morality is that of the Sermon on the Mount: the application of it to practical life that of the old Quakers.

In all this we can see the trail of the old serpent. No Fall. No Ruin. No Redemption. No Blood. It is "the way of Cain," and is another step in preparing the way for the Universal Religion of Antichrist.

Those who do not rightly divide the word of truth, will fall an easy prey to it. Many so-called Christians are already far on the road to it. They would find little fault with the "counsels of perfection" which are contained in Bahism. They take the Sermon on the Mount which belonged to the Past Dispensation and will belong to the Future Kingdom, and put it in the place of the Gospel of the Grace of God, which they do not know, and of the Doctrines of Grace which they do not understand.

These signs are not confined to the East.

Dr. Eliot, principal of Harvard University, in addressing the Harvard Summer School of Theology, made some striking remarks on the downfall of dogma and creed, and the establishment of new religious bases. He said:—

"Religion is not fixed, but fluent—changing from century to century. A new religion is coming, not based on authority either spiritual or temporal; for the present generation, while willing to be led, will not be driven. In the new religion there will be no personification of natural objects or deification of remarkable human beings. Faith will not be racial nor tribal. A new thought of God will be characteristic of the new religion, which will be thoroughly monotheistic. God to His creatures will be so imminent that no intermediary will be needed. God will be to every man the multiplication of infinities.

"With a humane and worthy idea of God as the central thought of the new religion, creed, dogma, and mystery will disappear. Its priests will strive to improve the social and industrial conditions. The new religion will not attempt to reconcile people to present ills by promising future compensations. I believe the advent of a just freedom for mankind has been delayed for centuries by such promises. Prevention will be the watchword of the new religion, and the skilful surgeon will be one of its ministers. It cannot supply consolation, as did the old religions, but it will reduce the need for consolation. It may be difficult to unite the world's various religions under this new head, but I believe it can be accomplished on the basis of love of God and service to one's fellow man."

The following will show how in Glasgow is preparing the way for the Religion of the Anti-christ:—

"There was a large attendance in the Glasgow University Humanity Class-room yesterday when the Rev. Andrew Miller, M.A., of Bluevale, delivered the second of the Alexander Robertson lectures. The subject of the series is 'The Problem of Theology as conditioned by modern movements of thought and life.' In the first lecture Mr. Miller dealt with 'The Theistic Basis,' and yesterday he lectured on 'Inspiration and Revelation.'

"The fact was emphasised that God is an experience, an inspiration, and a revelation. The Infallible Church, the Inspired Book, and the Spiritual Intuition had all ceased to be valid in their old form. The Infallible Church had been shipwrecked on the rock of fact and history; and the Inspired Book had been shipwrecked on the rock of criticism.

"Spiritual Intuition had notably failed to step forward into the realm of reality, and had become a mere vague sentiment with no converting or compelling power. God, however, remained a genuine experience as true as any other; as true as our consciousness of our own existence. Could we not build on this experience a system which should be as valid as any other branch of human knowledge? To do so they must proceed on the same lines that regulated all scientific research."—(*Glasgow Daily Record and Mail*, Jan. 15, 1909.)

Editor's Table.

OUR OCTOBER ANNOUNCEMENT.

During the first half of October we have had so many letters of testimony, praising God for help and blessing received through *Things to Come*, that we feel quite certain what His will is for the future. From these letters we "assuredly gather" that, He who teaches us, and who blesses our testimony in such abundant measure, will not allow our labours to cease; or be "in vain."

Our friends may be quite happy on that point.

The financial help has been encouraging, as our "Acknowledgements" below will show; but it is not yet sufficient to relieve us from *all* care, or to pay *all* we owe.

We have several letters giving advice.

(1) Some suggest that the price should be increased. But we feel this would be most undesirable, if not fatal. Those who are willing to pay more can easily do so by a small Postal Order.

(2) Another suggestion is that several copies should be taken instead of one, and distributed.

This is good, and would probably lead to an increase in the circulation as well as provide more means. But it would be quite insufficient at present.

We print 5,000 copies. At a penny each the monthly printing would just be covered; that is, if all were sold. But, publishers commission and trade discounts swallow up more than half these receipts, and leave nothing for the editor except the responsibility of making up the deficiency himself.

(3) One valuable suggestion comes from Plymouth and also from Birmingham. And it is that, as many who are willing to help, can do so only in such small measure as to make it seem hardly worth while to write a letter and send it, one friend in each locality (with others in neighbouring districts acting in concert), should undertake to *receive* such small contributions, and forward them to us in one amount. These would be acknowledged separately in *Things to Come*.

We have two or three offers of this kind of help, and in our December number we may be in a position to publish a list of places with names and addresses of friends who are willing to help in this way. In this case we could easily find one friend in London to receive the whole, and thus relieve us from this additional burden.

We can already name the following for

Glasgow: Mr. Thomas Gifford, 345 Parliamentary Road.

Coalville, Leicester: Mr. G. Rowell, 14 Park Road.

Birmingham: Miss Evans, 75 Wellington Road, Edgbaston.

By December we shall know better where we stand. Meanwhile we "thank God, and take courage."

Several friends beg us to print their letters; and if we did so we feel it would rejoice the hearts of our readers; but we should require at least a whole number for this purpose.

They are wonderful.

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Little did we know (though we knew much) of the amount of blessing ministered through *Things to Come*, and of the warm place it has in the hearts of so many.

It is well worth all our anxiety to have made this enlarged discovery.

We have pleasure in giving the following notice from

PLYMOUTH.

As the result of the Editorial last month our friend, Mr. R. S. Luke, 23 Seaton Avenue, cordially invites all our readers in Plymouth and district to make a special effort to meet him, and confer as to the best method for procuring concerted action, at Putland Chapel, Putland Villas, Plymouth, on Thursday, November 18th, at 8 o'clock, immediately after the usual 7 o'clock service.

If friends in other places will follow this example we shall be pleased to give notice of their meetings and hope thereby that all difficulties may speedily vanish.

ANSWERS TO CORRESPONDENTS.

H. S. (London). In answer to your question about "pledges and covenants," we cannot do better than refer you to Gal. 5. 1. "Stand fast . . . in the liberty wherewith Christ hath made us free; and be not entangled again with this yoke of bondage." This should be enough, but we may supplement it by some useful words; we know not where they come from :—

"A popular method of bolstering up a good cause is to obtain promises to fulfil certain obligations. Subscription to a creed, a covenant, or a pledge card is regarded necessary to the highest good of the individual and of the movement. A few thoughts on the other side may be worthy of consideration.

"A pledge engenders bondage. The person making it is not free to follow a given course out of pure love for that course. He is robbed of the discipline and the joy which come from personal choice and purpose and voluntary and spontaneous action. The yoke imposed by a leader or a system may impel to a right course but not in the best way. The goal becomes dim through the mists of formalism. The reward does not seem commensurate with the effort required to gain it. What appeared to be a help proves a hindrance.

"If the impulse to right action be in the heart the pledge will not be needed. If not in the heart, no promise can put it there. The emphasis, then, should be put upon the heart reception of the truth and heart attitude toward it rather than upon outward observance and strict, formal obedience to man-made rules. 'The letter killeth, the spirit giveth life.' With the heart right every duty becomes easy, natural and delightful. No outward pressure is necessary or permanently helpful. 'If ye love me keep my commandments' is enough.

"The results will not be the highest. To induce people to follow the right for its own sake is the most effective way of helping them and of advancing the cause of truth. To do otherwise is to furnish remedies and substitutes and crutches; to supply confectionery instead of food, stimulants instead of nourishment.

"Many, from the best of motives, are induced to promise to testify in meeting regularly, to read a chapter or more a day from the Bible, to pray at stated times for special objects, to maintain family worship, and to do many other good things which are proper to be performed by Christians. They undertake these obligations with interest, enthusiasm and honesty of purpose. But after a time they fail to measure up to the standard, their promise is broken, they mourn over their failure, they feel guilty of falsehood; until becoming accustomed to such lapses, the conscience becomes hardened, and backsliding, discouragement, and sometimes despair follow.

"The pledge thus tends to defeat its own object. It dries up the source of inspiration by substituting an artificial for a natural stimulus. It makes the motive power external rather than internal. It magnifies the outward obligation at the expense of a right condition of heart. The result is self-deception or laxity in interest and endeavour. The good at last loses its power."

M. (Sydney N.S.W.). Josh. 10. 12-14 requires no explanation. It is written to explain things to us. It is not a quotation, but was afterwards written in the book of Jasher. If man's co-called science does not agree with it, so much the worse for his so-called "science."

A. C. (Scotland). The answer to your question about "the kingdom of heaven" and "the kingdom of God" will be found in Vol. II. p. 26, Vol. III. p. 115, Vol. VII. p. 120, Vol. XI. p. 8.

NOTICES.

CHICAGO.

Readers of *Things to Come* in Chicago are invited to communicate with Mr. A. C. Williams, 6339 Green Street.

ACKNOWLEDGMENTS.

(Editor's Publishing Fund.)

	£	s.	d.
N.	0	2	6

(Things to Come Publishing Fund.)

E. H. T. (Kent)	10	0	0
W. H. (Surrey)	5	0	0
P. L. (Eastbourne)	2	2	0
Readers in Glasgow (per T. G.) ...	1	13	6
A. G. and family (Deddington) ...	1	10	0
J. N. (Eltham)	1	1	0
S. V. (Brighton) annually	1	1	0
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B. H. (York)	0	5	0
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H. R. P. (Southsea)	0	2	0
A. & L. C. (Richmond) monthly ...	0	2	0
W. McL. (Scotland)	0	2	0

(Breton Evangelical Mission.)

A. M. (West Kirby)	0	10	0
J. S. (Lisburn)	0	5	0
A Friend	0	5	0
A Friend (Edinburgh)	0	5	0

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THINGS TO COME.

No. 186. NOVEMBER, 1909. Vol. XV. No. 12.

Editorial.

HEBREWS XI.

XI.—ISRAEL: FAITH'S OBEDIENCE.

(*Continued from page* 124.)

(2.) "THE WALLS OF JERICHO FELL DOWN."

"*By faith the walls of Jericho fell down, after they had been compassed about seven days*" (*v.* 30).

THE second example of the obedience of Israel's faith is the taking of Jericho.

The taking of Jericho is placed out of its *chronological* order, in order that it may be coupled with Israel's first act of faith, in the passage of the Red Sea.

Rahab's faith, which follows it here, came earlier in time. But it is placed later (*canonically*) (*v.* 31), so that it may correspond with Sarah's faith which is similarly transposed (*v.* 11), for the like purpose.

This is because the faith of Abraham was manifested in the same way as that of Israel, viz., *obedience:* and, because the faith of Sarah was shown to be of like character with that of Rahab, in the right *conclusion* which their faith drew from what they had, respectively, *heard*.

Israel, here, had *heard* from Joshua (Josh. vi. 6, 7) what Joshua had *heard* from Jehovah (*vv.* 2-5).

Joshua's faith was strengthened by the vision he had just previously seen, and by the words he had just heard from "the Captain of Jehovah's host" (Josh. v. 13-15).

The obedience of Israel's faith is emphasised by this fact. It is not *recorded* that Joshua had repeated to the people the words of Jehovah: though doubtless he must have done so, or it could not have been said to be "by faith." This silence is intended to call our attention to the special *character* of their faith:—*obedience*.

He simply gave the command to the priests: "Take up the ark," &c.; and, to the armed men—"Pass on before the ark of Jehovah." That is all.

"And it came to pass, that the seven priests . . . . passed on . . . . and the ark of Jehovah followed them. And the armed men went before the priests . . . . and the rereward came after the ark" (*vv.* 8, 9).

Thus the essence of Israel's faith was *obedience* to a command.

Truly, it required faith, great faith; for, such a command was entirely contrary to *reason*. Never had such an effect been produced by such a cause. There was every ground for doubt, yea, for unbelief. But, here in this case, there was not a question prompted by "*sight*." Only prompt and unquestioning obedience.

It was unheard of, that, by merely marching round a city, and by the blowing of trumpets, the fortified walls should fall down and be crumpled up.*

Those who witnessed such a procedure must have laughed at its apparent innocence and impotence.

Some commentators actually do this very thing; and in order to get rid of the miraculous, say that it merely means "circumvallation," or the laying siege to the city by surrounding it.

They do not see their own folly, which implies that according to verse 15 *seven sieges* must have been laid to the city *in one day!*

It is astonishing to what shifts commentators are compelled to resort, and what pains they will take to shut out Jehovah from His own Word, and get rid of all that is supernatural in it.

To accomplish this they do not hesitate to assert that the city was "stormed" by Joshua's troops on the seventh day! They thus substitute their own words for the words of the Holy Spirit, instead of believing them.

Oh! for Israel's faith, in this narration of fact and truth; for, even in those who believe it, there is seen an *effort* to *prove* its truth.

Most of our readers have doubtless seen during the present year the newspaper headings "The Walls of Jericho," "Discovery of Remains of the Ancient City," and other striking headings of similar character.

In all the discoveries which are to day being constantly brought under our notice, the one aim on all hands seems to be to prove the truth of God's Word.

We use them in quite an opposite way. We conclude that the discoveries are true because the Scriptures corroborate them.

Hence, in this case, we know that the interpretation of these discoveries is not true.

It is said that the walls are still standing and ancient houses are still there, built up against them, a great breach in the walls being found in one particular part.

The Scripture statement shows that there must be something wrong about the discovery, because the words of the plain and simple record tells us that the walls "fell down flat."

This Scripture bids us "try" the discovery.

It is made at the instance of the German Oriental Society, under Professors Sellin and Watzinger, who are employing upwards of 200 men.

History tells us that Jericho was twice rebuilt and twice destroyed after the taking of it by Joshua.

It remained under Jehovah's curse, until it was first rebuilt by Hiel in the reign of Ahab, in B.C. 918 (1 Kings xvi. 34).

Hiel's Jericho was captured and looted by one, Simon, under Herod the Great. Archelaus, the son

*Heb. "Fall down under it." (A.V., margin).

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of Herod rebuilt it again, and founded a new city, which was the Jericho of our Lord's day. He planted it with palm trees, which gave it its more modern name —"the City of Palms."

This again was destroyed by the Roman commander, Vespasian, in A.D. 68, and his work was complete; for since that day the ruins have been buried, and, over them, all that tourists have seen, is a wretched little hamlet bearing the same name.

When the explorers have gone deeper, and completed their work, they will find no walls with breaches in them, or houses leaning against them, for they "fell down flat," and the stones of which they were built were utilised in rebuilding the successive cities of Hiel and Archelaus.

We come back, therefore, to "the Scriptures of truth," not waiting for corroboration which any discoveries of spade or pen may produce, in order to have our faith confirmed, and not disturbed by the vapourings of sceptics of the earlier nineteenth century, like Voltaire, who held that the Jews were mere ignorant bandits down to comparatively late times, and that they evolved their historical books out of their own imagination.

We leave the unbelief of such men to be dealt with by others, while we turn back to the Word of God, which, in the simplicity of language which claims to be the truth, records the fact; "By faith the walls of Jericho fell down after they had been compassed about seven days."

These words are written here (Heb. xi. 30) to show us the nature and character of true faith, which is the basis of all that we hope for; and to show how the Hebrew believers to whom they were addressed might use them in their then present and critical position.

Surely this example of Israel's faith was intended to have its blessed effect in inciting them to personal obedience based on the word of the same God.

The Apostle is not dealing in vague generalities; but, is using well chosen and pertinent illustrations indited by the Spirit of God.

Out of a multitude of examples which any other writer would find ready to hand, he selects a few instances of faith exactly suited to the then circumstances of those who would be the first readers of his words. This will be their *interpretation*, whatever the *application* may be to ourselves.

Israel's obedience to God's command, by Moses, had carried them forward, and delivered them out of the hand of Pharaoh. Israel's obedience to God's command, by Joshua, had carried them across the Jordan, and delivered their enemies into their hand.

What were the commands now being given by the same God, by another of His chosen vessels—the Apostle Paul?

Were they not exactly similar in character? Had he not just charged his readers to *leave* the traditions of their fathers, and the teaching which belonged to a Dispensation which was passing away?

Everything around them was being "shaken." The destruction of their City and Temple was drawing near. All this signified "the removal of those things that are shaken, as of things that are made"—yes "made with hands."

But they were reminded that there were "things which cannot be shaken" and that these will "remain" (ch. xii. 27). The earthly kingdom was being shaken, and removed; but "we"—himself and those who believe his "revelation" were "receiving a kingdom which cannot be removed" (*v.* 28). This was in heaven. This was the new truth he was setting before them.

This was the very exhortation at the end of chapter x. on which the exhortations of chapter xi. are based, They could "take joyfully the spoiling of their goods" which were being "shaken" and "removed," "knowing (he says) in yourselves that ye have in heaven, a better [substance] even an enduring substance" (x. 34).

This is the "substance" which in Phil. iii. 20 the Apostle had already revealed as "*existing* (even then), in heaven." A glorious reality which will "remain" after all earthly things have been shaken and removed.

Earthly walls and defences may be shaken and fall down flat, but "by faith" they were to go forward, and go up and take the spoil; and never to lay those foundations again.

They had heard and believed what Christ had taught in the Gospels; and what had been proclaimed and made known by His Apostles in the Pentecostal Dispensation. But further revelations of precious truths had been made known for faith-obedience. A great secret had been revealed and written down; and now they were to leave the old foundations; they were to forget the things that were "behind," and reach forth unto those that were "before" (Phil. iii. 13).

It may be, and indeed has been objected, that we are bringing the great Secret, or Mystery, into the Epistle to the Hebrews, while the word is not mentioned in this Epistle; and it is not specifically referred to. But we must remember that it had been revealed and made known and committed to writing for at least six years before this Epistle was written to these Hebrews. Are we to suppose that they had heard nothing about it?

They were exhorted to *leave* that six-fold foundation (Heb. vi. 1-3); but, for what? if not for the seven-fold spiritual foundation revealed in the Epistle to the Ephesians? Can it mean that they were to leave them altogether, and give them up, and have nothing to put in their place? Impossible! They were to "go on," not to go back. They were to "go on unto perfection." But what were they to "go on" to? and to what "perfection," if not the perfection of doctrine and truth which already had been revealed, according to the promise 1 Cor. xiii. 10? Surely it cannot refer to moral perfection?

Certain things were to be "done away." "Prophecies," "knowledge," partial truth, and things pertaining to childhood, all these were to give place to a promised "perfection" of truth. Before this they had seen only dimly as in a mirror; and what they had seen was only imperfectly and partially perceived. It

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was indistinct and undefined. But they were to see now "face to face"; they were to see precious things not reflected as in a mirror, but to see the result themselves: not as in a mirror, but as "face to face." They were to see clearly as they were seen, and to know as they were known. Hence they were to be not as children, but as full grown; and were to feed on them, as men upon meat; and no longer upon milk which was suited for babes (1 Cor. xiii.).

They had heard and believed and hoped for the Descension of the Lord into the air, and of a resurrection (*anastasis*) FROM among the dead (1 Thess. iv.) That, in itself, was a special revelation for them during the Pentecostal Dispensation; and it was a marvellous advance on the beginning of Christ's teaching in the Gospels, which did not go beyond a "resurrection OF the dead."

But now, seeing that the King and the Kingdom had been alike rejected (Acts xxviii. 25, 26), and notwithstanding the witness borne "by signs and wonders, and divers miracles and gifts of the Holy Ghost according to His own will" (Heb. ii. 4), a still further revelation had been made for their faith. It was not the Descent of Christ unto the air, and of a meeting with Him there, but an ASCENSION even a "calling on high" (Phil. iii. 14) to a portion and a place already existing there (*v.* 20); for those who should be alive and remain, while for those who should fall asleep, an "OUT-resurrection FROM among the dead" (*v.* 11).

Here are three resurrections plainly and clearly distinguished.

(1) *Anastasis*, a resurrection OF the dead, as revealed in the Old Testament and Gospels.

(2) *Anastasis ek*, a resurrection FROM among the dead, as revealed in the earlier Pauline Epistles; and now

(3) *Ex-anastasis ek*, an OUT-resurrection FROM among the dead (Phil. iii. 14).

Traditional theologians have no place for this last. They have not obeyed the command of Heb. vi. 1-3. They have not *left* the doctrine of a "general resurrection." They have not "gone on" to the "perfection."

When for the time they ought to be "teachers" there is need for them to be taught. And the humblest believer, who believes "all" that the Scriptures have revealed can teach those who are still like children feeding on milk.

What is this "*ex-anastasis ek*"? What can it be but a further revelation? It is an *advance* on 1 Thess. iv. That will remain true for all who do not have part in that of Phil. iii.

After we shall have been *called on high* Phil. iii. will have been fulfilled (and filled full); but 1 Thess. iv. will remain true for all who shall thereafter believe, and be waiting for Him, and who will then say: "Lo! This is our God; we have waited for Him"!

We shall not rob them of their hope of being caught up to have their joy as set forth in Rev. vii.

So that, while the Mystery is not brought into the Epistle to the Hebrews, and while we do not bring it in, we may and must *bring it out*, if we are to understand the *interpretation* which the Hebrew readers of Paul's words would put upon them.

While there was much for them to *leave*, there was nothing for them to "go on to" but the "perfection" of truth which had been for some years already written down for their faith.

They were exhorted, to "go forward" as Israel of old had been; they were to "go on," in learning; they were to "go forth unto HIM."

How were they to understand these exhortations addressed primarily to them, if not in this way?

Faith in God's revealings could alone enable them to obey. No effort on their part was necessary. They had, like Israel of old, only to hear and obey. They must forget the things which were behind; they must reach forth unto those things which are before. They must "not lay again those foundations" of former beliefs—even as the foundations of Jericho were not to be re-laid. They must leave them, and go forward; yea they must "go forth" from their camp UNTO HIM! In Him they had a "better substance," a better covenant (vii. 22), better promises (viii. 6), a better hope (vii. 19), better sacrifices (ix. 23), a better country (xi. 16), a better resurrection (xi. 35).

Yes, in Him, and by faith in His word, they could leave their belief in things which were being shaken because their hopes were being directed to things which "cannot be shaken," and to "an enduring substance," which can never be removed.

That substance already *existed* in heaven; it was and IS already there; but, in HIM. That was why they could, and were to, look for the Saviour, the Lord Jesus Christ (Phil. iii. 20).

Surely the *application* for ourselves has already been made by our readers. It lies on the surface. It needs no labour to dig it out.

We are in a similar position. The same mistake has been made by believers in this Dispensation. We have gone on to believe the same truths which have been revealed for our faith. The Prison Epistles contain a record of our "better things," our "enduring substance"—"in heaven," and not on earth.

Other Hiels and Herods have arisen who have *laid again the foundations of another Jericho;* and in days of idolatry, like those of Ahab of old.

We too are to leave these foundations, and look for "a city which hath foundations" which God has laid, "in heaven," from whence we look for the Saviour to translate us thither.

We are to go forward, and "go forth unto Him," "forgetting the things which are behind, and reaching forth unto those things which are before," and "press towards the mark for the prize of the calling on high, of God, in Christ Jesus."

"Let us, therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you" (Phil. iii. 14, 15).

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Contributed Articles.

A CHAIN OF QUOTATIONS.

In an address on Faith delivered recently by Dr. A. T. Pierson, he called attention to two passages in the Old Testament, each of which was quoted three times in the New.

Remembering that there was certainly one other passage thrice quoted, viz., Isa. 6. 9, 10, the writer made search, and discovered four more, while a friend to whom the fact was communicated, added another, making eight in all.

These eight passages, giving them in the order in which they occur in the Old Testament, are as follows:—

1. **Gen. 15.** 6. "He (Abraham) believed in the Lord, and He counted it to him for righteousness," quoted Rom. 4. 3, 9, 22; Gal. 3. 6, and Jas. 2. 23. The three references in Romans may be reckoned as one quotation as they all occur in the course of the same argument.

2. **Lev. 19.** 18. "Thou shalt love thy neighbour as thyself." This is quoted in full in Rom. 13. 9; Gal. 5. 14, and Jas. 2. 8, and it is referred to in the Sermon on the Mount.

3. **Ps. 8.** 6. "Thou hast put all things under His feet," quoted in 1 Cor. 15. 27; Eph. 1. 22, and Heb. 2. 8.

4. **Ps. 110.** 1. "The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool." This is quoted in Matt. 22. 44 (and the parallel places in Mark and Luke), Acts 2. 34, 35, and Heb. 1. 13.

5. **Ps. 118.** 22. "The Stone which the builders refused is become the headstone of the corner," quoted in Matt. 21, 42 (and the parallel places in Mark and Luke), Acts 4. 11, and 1 Pet. 2. 7.

6. **Isa. 6.** 9, 10. "Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed," quoted in Matt. 13. 14, 15 (and the parallel place in Mark), John 12. 40, and Acts 28. 26, 27.

7. **Isa. 28.** 16. "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste." The full verse is quoted in Rom. 9. 33, and 1 Pet. 2. 6, and the final clause in Rom. 10. 11.

8. **Hab. 2.** 4. "The just shall live by his faith," quoted Rom. 1. 17, Gal. 3. 11, and Heb. 10. 38.

The first and last were the verses quoted by Dr. Pierson, and the third was the one contributed by a friend.

The question then arose whether there was any connection between these eight passages, so emphasised by being quoted each of them thrice in the New Testament.

Was there any line of thought running through them? And if so, in what order should they be taken?

While meditating on this point, and seeking light from above, the thought came to examine the order in which the first quotation of each passage occurred in the New Testament, and the following was the result.

1.	Isa. 6. 9, 10,	quoted	Matt.	13.	14,	15.
2.	Ps. 118. 22,	,,	,,	21.	42.	
3.	Ps. 110. 1,	,,	,,	22.	44.	
4.	Hab. 2. 4,	,,	Rom.	1.	17.	
5.	Gen. 15. 6,	,,	,,	4.	3.	
6.	Isa. 28. 16,	,,	,,	9.	33.	
7.	Lev. 19. 18,	,,	,,	13.	9.	
8.	Ps. 8. 6,	,,	1 Cor.	15.	27.	

Then the beautiful teaching shone out in all its perfectness. Of course, in all the passages the primary reference is to Israel, in whom man has sounded the lowest depths of human wickedness, when the rulers of the people not only crucified their Messiah, but even derided Him as He hung upon the cross (see Luke 23. 35, and note what ἐκμυκτηρίζω means). But there is an application to the human race at large.

The first passage, Isa. 6. 9, 10, shows us Israel—representing man—a rebel, closing his ears, steeling his heart against the appeals and expostulations of his maker.

The second, Ps. 118. 22, shows him rejecting the foundation stone on which he is invited to build for salvation, seeing no beauty in that which God deems worthy of the highest place of honour.

The third passage, Ps. 110. 1, tells us more of the surpassing excellency of this foundation stone, this rock upon which depend the realization of God's purposes of blessing to man and the manifestation of His own glory. It tells us that it is His only begotten Son, not the offspring only of David, but the root of David, the source of all things, the One by Whom all things were created.

Then we learn, in Hab. 2. 4, how man can become united to this foundation, even by faith, while the fifth passage, Gen. 15. 6, shows us that faith consists in believing God.

This is followed by Isa. 28. 16, a verse which encourages us by the assurance that such faith shall not be disappointed.

The next passage, Lev. 19. 18, exhibits the working of Divine power in the lives of those who believe God, producing some little reflection of the love of Him Who loved His neighbour better than Himself, in that He laid down His life for him.

In the last quotation, the eighth, we reach the number of resurrection. Ps. 8. 6 shows us the purpose of God, but, by its contrast with present circumstances, only tells of man's failure, a failure which does not defeat God's purpose, but postpones its fulfilment till the second Adam, the Lord from heaven, shall realize, in the day of resurrection, which will be the day of His manifested glory, all that was lost by the first Adam, and reign supreme in righteousness over the whole universe of God. It is only in the inspired comment of Heb. 2. 8, that the mystery of Ps. 8. 6 finds its solution.

H. C. BOWKER.

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Dispensational Expositions:

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

No. 7.

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

We have briefly considered Heb. 6. 1-3, in the light of the Dispensational teaching of Scripture, and have been led to a somewhat different interpretation from that which is usually given. We had, at first, purposed "leaving" this Epistle, and "going on" to the Epistle to the Ephesians, but, as several readers seem desirous of help in the understanding of the remainder of the chapter, and particularly of verses 4-6, we seek grace to open up these verses, still using as our key the Dispensational teaching which we have been exhibiting from Scripture in the preceding articles of this series.

We must remember, at the outset, that Heb. 6. is but a small part of an Epistle; and that, if we would understand any one part, we can understand it only by reading it in the light of the whole.

These Hebrew believers were still clinging to the transitional period, to the types and shadows of a bygone Dispensation; failing to "go on unto perfection;" failing to leave the camp and the wilderness; failing to "enter into" the blessings of the present Dispensation of grace.

The Apostle, seeing their case, writes to them a "word of Exhortation," a "word of Consolation," Heb. 13. 22, summing up his entreaty in the words of the closing chapter (*v.*13) "Let us GO FORTH therefore unto HIM without the camp, bearing His reproach; for here we have no continuing city—but we seek one to come."

Christ Himself was to be their "ground of meeting:" all connexion with camp or city HERE was to be relinquished for blessings yet future. The reproach of Christ was to be taken—not as some strange thing—but as something which naturally follows such faith in the promises of God. (See Heb. 11. 13).

Just as the Camp and the Wilderness preceded Canaan and the Kingdom, so the Pentecostal Dispensation was to be a prelude to the Millenial Kingdom. The present dispensation being, as it were, parenthetical.

This Epistle explains, to a large extent, the passing away of all that was typical and rudimentary, and urges the readers to step out, in faith, into the glorious blessings revealed in the Epistle to the Ephesians.

Heb. 1. 1, 2, gives us the opening words of this letter, which placed such tremendous responsibility upon all those to whom it was originally addressed. "God . . . . hath in these last days spoken unto us by HIS SON . . . . Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip (or we should slip away); for if the word spoken by ANGELS was stedfast . . . . How shall we escape if we neglect so great salvation; which at the first began to be spoken by the LORD" (Heb. 1. 1, 2 and 2. 1-3).

The next verse refers to the Pentecostal period; and then, we read about the "world to come" (2. 5-8). Verse 8, concludes, however, with a statement, the importance of which cannot be over estimated. "BUT NOW we see not yet all things put under Him." *The Kingdom was in abeyance;* and, instead of seeing the Messiah as King—the Apostle directs the eyes of their faith to the *present glories* of Christ—"We see Jesus . . . . crowned with glory and honour." A reference to the Septuagint will shew that here, and in the parallel passage, 2 Pet. 1. 17, and in the words "honour and glory" there is a direct reference to the "robes of Glory and Beauty" used at the consecration of Aaron, shewing the present position of Christ as High Priest, which fills the waiting time ere the passage in Psa. 8. 5, is fulfilled, when He shall be a PRIEST upon His THRONE (Zech. 6. 13). Hence it is that, since the Kingdom is put aside, the Apostle deals so fully with the Priesthood of Christ, and disassociates that priesthood from Aaron's, so giving the Gentile as well as the Jew a place in His intercession.

Coming back, however, to the connection between 1. 1-2 and 2. 1-4, we learn the fact that to Israel alone, of all Peoples, had the SON of God come. It was this that made their responsibility the greater; and the sin of unbelief and apostasy the more serious. To them He became either a Rock "Foundation," or a "Rock of Offence." They either believed, or, in face of all that had been done to them, became hopelessly guilty of the unpardonable sin against the Holy Ghost. They were "enlightened," and this but added to their guilt: read John 15. 22-24; and 9. 39-41. They had "tasted" and no longer sinned ignorantly, but wilfully.

Hence it is that we meet the question in varied forms —"How shall we escape" if they who transgressed Moses' law and angelic ministry suffered punishment? "For if we sin wilfully after that we have received the KNOWLEDGE of the truth (it does not say "received the truth itself") there remaineth no more sacrifice for sins . . . . He that despised Moses' law died without mercy . . . . Of how much sorer punishment, suppose ye, shall he be counted worthy who hath trodden under foot the SON OF GOD, and hath counted the *blood* of the covenant wherewith He was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (10. 26-29).

Or again, "See that ye refuse not Him That speaketh. For if they escaped not who refused Him That spake on *earth*, MUCH MORE shall not we escape, if we turn away from Him That speaketh from *Heaven*" (12. 25). In this connection should be read 2 Pet. 2. 19-22 we quote one verse: "For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." The next verse, by reference to a "dog" and a "sow," shows that this

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applies not to genuine Christians, but to those who have nominally received "a knowledge of the truth." The warning in Hebrews is, however, addressed to believers, and is a Divine preventative and exhortation; for in 10. 32, the word "illuminated" is the same as the word "enlightened" in chapter 6. 4.

These passages are parallel with the verses under consideration. "For it is impossible for those who were once enlightened . . . *again* to renew unto repentance, those who are crucifying *again* to themselves the SON OF GOD, and putting Him to an open shame" (6. 4-6).

"To let slip," "To sin wilfully," "To refuse to hear," this was irrecoverable apostasy, this was "drawing back unto perdition."

Side by side with these terrible words, the Apostle interposes for the comfort of the saints such words as, "But, beloved, we are persuaded better things of you, even things that accompany salvation, though we thus speak" (6. 9): or again, "But we are not of them that *draw back* unto perdition, but of them that *believe* to the saving of the soul" (10. 39).

The verse quoted from chapter 6. shows us that the "enlightening," the "tasting," etc. of verses 4-6, do not, of themselves, prove that the recipients have received salvation—there were "the better things," even "things that accompany salvation," that had to be possessed.

Coming on to chapters 3. and 4., we shall find that the argument is taken from the historic failure of Israel to enter into the land of promise through unbelief. Their carcases fell in the wilderness. We do not say that their eternal salvation was in every case typified—some may have been saved, yet sinning. Indeed Moses himself, though saved, was prevented from entering into the land of promise. The kingdom had much in it that took the nature of the "recompense of reward"—and many may have failed of the reward who yet will be saved "so as through fire." For that (land) which beareth thorns and briers is rejected ("disapproved" for service 1 Cor. 9. 27), or "reprobate concerning the faith" (2 Tim. 3. 8), according as the individual should be a sinning believer or an unsaved apostate and is "*nigh* unto cursing," whose end is to be burned (6. 8) ("so as through fire").

The word translated "rejected" is ἀδόκιμος (*adokimos*) which is cognate with δοκέω (*dokeō*), Heb. 4. 1. ("SEEM to come short of it") and should be connected when thinking over these passages.

In order to see the parallel intended by the Holy Spirit, we quote at some length the passage referred to here, viz., Num. 13. and 14.

13. 17-20. "And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and *go up* into the mountain: and see the land, what it is; and the people that dwell therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents or in strongholds; and what the land is whether it be fat or lean, whether there be wood therein or not. And be ye of good courage, and bring the fruit of the land. Now the time was the time of the first ripe grapes."

"And they came unto the brook of Eshcol, and they cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates and of the figs" (verse 23).

"We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled and very great: and moreover *we saw* the children of Anak there" (*vv.* 27, 28).

"And Caleb stilled the people before Moses, and said, LET US GO UP AT ONCE AND POSSESS IT; for we are well able to overcome it" (verse 30).

"And all the congregation lifted up their voice, and cried, . . . and they said one to another, LET US MAKE A CAPTAIN, AND LET US RETURN INTO EGYPT" (14. 1-4). Joshua and Caleb said, "The land which we passed through to search it is an exceeding good land. If the Lord delight in us, then HE will bring us into this land and give it us . . . only rebel not ye against the Lord. . . . But all the congregation bade stone them with stones. . . . And the Lord said unto Moses, How long will this people *provoke* Me, and how long will it be ere they BELIEVE Me, for all the SIGNS which I have shewed among them?" (verses 7-11).

"Because all those men which have SEEN MY GLORY, and My MIRACLES which I did in Egypt and in the wilderness, and have tempted Me now these ten times, and have not hearkened to My voice; Surely they shall not see the land which I swore unto their fathers . . . the land which ye have despised" (22, 23, 31).

The parallel, we trust, is evident to all. The signs, the miracles, the fruit of the land, the hearkening not to the voice of God, the failure to enter in by reason of unbelief, *all was being repeated* in the history of these Hebrews here.

Just as there came a time when God did not permit the Israelites to go up into the land—so the Apostle says, "Let us go on unto perfection—and this will we do IF GOD PERMIT, for it is impossible, etc." The application of this very event is made in chapter 4. 1. "So we see that they could not enter in because of unbelief; Let us therefore fear lest a promise being left us of entering into His rest, any of you should seem to come short of it."

The warning and exhortation of this verse is repeated in other forms throughout this Epistle:

2. 1. "Lest . . . we should let them slip." 3. 12. "Take heed, lest there be in any of you an evil heart of unbelief in departing from the living God." The word "departing" is ἀφίστημι (*aphistēmi*) to apostatise.

4. 11. "Let us be diligent therefore to enter into

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His rest, lest any man fall after the same example of unbelief."

6. 3-6. "For it is impossible . . . if they shall fall away, to renew them again unto repentance."

10. 26. "If we sin wilfully after . . . knowledge . . . no more sacrifice for sins."

10. 38, 39. "If any man draw back . . . draw back to perdition," so also 12. 3, 15, 16, 25. These passages will help us to see that the terms which cause the difficulty of chapter 6. 3-6 are not to be treated as though we would fain wish they were not there, but they are repeated and enforced throughout the Epistle as being absolutely necessary for its being properly understood.

Failure to ENTER IN because of unbelief is the great thought in all these passages. These Hebrew believers, by "drawing back" and by clinging to the now obsolete things of a Dispensation that had passed away, were in danger of incurring the displeasure of the Lord. In Rom. 11. the Gentile believers were reminded, with reference to *their* Dispensational privileges then obtaining, that they stood by faith, and that the natural branches had been cut off because of unbelief.

So here, the Hebrew believers were warned of similar things. The faith which grasps the unseen, and turns it into a present reality, was the faith which these Hebrews failed to exhibit. Hence it is that, before the *final* exhortation to "Go forth unto Him," the Apostle gives THIS special aspect of faith in Heb. 11. The visible Temple, City, Priesthood, Sacrifices, Kingdom must give place to the invisible and spiritual, and the things "not made with hands." This is where they drew back. To encourage them to "LEAVE" and to "GO ON to perfection, the Apostle gives them the examples of the Old Testament believers who exhibited this aspect of faith in a marked degree.

He is careful, however, to preface the list with the faith of Abel, who drew near to God by virtue of the sacrifice—lest they should, by the passing away, of the visible temple and sacrifices, fail to see that Christ, as the One Sacrifice, was to be the object of their faith.

The eleventh chapter opens with the definition of this faith. The word "Now" (in *v.* 1) linking it on to the closing verses of chapter 10. There we hear of "drawing back"—here we read of going forward. "Now faith is the SUBSTANCE of things hoped for, the EVIDENCE of things NOT SEEN."

Rom. 8. 24, 25 shows the parallel between "hope" and the "unseen":—"hope that is SEEN is not hope"; "but if we hope for that we SEE NOT, then do we with patience wait for it."

Faith is the substance. That is to say—faith leaps forward and makes the future ours; or, as we shall read in Heb. 11. 13, "These all died in faith not having RECEIVED the promises, but having SEEN them afar off, and were persuaded of them, and embraced them, and (as a result—to which the Apostle is leading them) confessed that they were strangers and pilgrims on the earth." The word "substance" is a translation of the word ὑπόστασις (*hypostasis*), which word occurs in two other places in this Epistle: *viz.*,

3. 14. "If we hold the beginning of our CONFIDENCE steadfast unto the end." Now, if faith is the "substance" or "confidence" concerning things hoped for, we can understand the contextual reference to "unbelief" in verse 12, and "hearing His voice" in verse 15; for "faith cometh by hearing and hearing by the Word of God" (Rom. 10. 17).

The other passage is Heb. 1. 3. "The express image of His PERSON." What a marvellous connection. What Christ, the Son, is to the invisible Father, that faith is to the future unseen realities. "No man hath seen God at any time, the only begotten Son Who is in the bosom of the Father, He hath declared Him."

Faith is the ὑπόστασις (Confidence, Substance, Essence) of things hoped for."

"The EVIDENCE of things not seen" means the "conviction," the "title deed," the "Q.E.D." of these unseen things. The word occurs in 2 Tim. 3. 16. "All Scripture is God-breathed, and is profitable for doctrine, for PROOF, (*i.e.*, CONVICTION, EVIDENCE, not re-proof) for correction, for instruction in righteousness."

Thus we have faith as the SUBSTANCE likened to the LIVING WORD, and faith the EVIDENCE likened to the WRITTEN WORD.

Turning to some of these examples we shall find how marvellously this aspect of faith is set before us (Heb. 11. 7). "By FAITH Noah, being warned of God of THINGS NOT SEEN as yet . . . . prepared an ark."

v. 8. By FAITH Abraham, when he was called to GO OUT . . . . WENT OUT, not knowing whither he went."

v. 13. quoted above.

v. 20. "By FAITH Isaac blessed . . . . concerning things to come."

v. 22. "By FAITH Joseph . . . . gave commandment concerning his bones."

v. 27. "By FAITH (Moses) forsook Egypt, not fearing . . . . for he endured as SEEING HIM WHO IS INVISIBLE."

v. 35. "Others were tortured, not accepting deliverance; that they might obtain a BETTER RESURRECTION."

These quotations are sufficient to show the special aspect of faith set forth. Whatever the "better resurrection" may be, unto which the eyes of the Old Testament sufferers were directed—the *lesson* is clear, especially when we compare this Epistle with Phil. 3.

The Apostle, who had said "Let us go on to perfection," had to confess that he "had not already attained" neither was he "already perfect," "but I follow after if that I may lay hold upon that for which also I was laid hold upon by Christ." "One thing I do forgetting . . . . reaching forth . . . . I press goalward . . . ."

CHARLES H. WELSH.

(To be concluded in our next.)

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Questions and Answers.

No. 393.

"THE WORLD THAT THEN WAS."

R. M. (Manchester). How are we to know that "the world that then was" (2 Pet. 3. 6) is referred to Gen. 1. 1.

1. It was created "by the word of God," just as "the heavens and earth which are now" were formed. This cannot be said of the earth after the Flood, to which the words in the Epistle are generally referred: for the waters simply "abated"; and it was the same earth that became "dry." Nothing is said about the "heavens" in connection with the renewed earth.

2. "The world that then was" stood "out of the water and in the water" *before* it was "overflowed with water" and perished: *i.e.*, was ruined or destroyed. But the renewed earth on which Noah stepped forth from the earth was neither destroyed nor ruined. It was the *same earth* which he dwelt on before the Flood, from which he went into the Ark.

3. In the context (*v.* 4) the Apostle is speaking of "the beginning of the creation," and of something in connection with it of which people are "willingly ignorant."

That ignorance is about "the world that then was."

Some are "willingly ignorant," but there are others who are *wilfully ignorant*. Of such is Professor Burkitt. In his paper which he read before the Church Congress in Manchester last year, he said:

> "Accepting St. Paul's Epistles as genuine, can we accept, to-day, the views they champion about the origin of evil and the fall of man? Can we accept, as it stands, St. Paul's doctrines of sin and death . . . ? *You know we can do nothing of the kind!* St. Paul, relying on the Book of Genesis *assumes* that through Adam sin entered into the world, and death through sin (Rom. 5. 12). This is a fundamental axiom of his philosophy. *We have learnt from the open book of nature* a very different story. For us the story of Adam and Eve belongs to Asiatic Folk-lore. . . . There is no use shirking the plain fact; we do not now receive St. Paul as an authority upon the origin of sin and death."

We do not stop to call attention to the words employed but we must point out his claim that St. Paul only "assumes," while the speaker says "we know."

Further, he calls it Paul's "philosophy," while his is "plain fact."

Of course inspiration is absolutely ignored and denied.

But we have to deal with Professor Burkett's "we know." How does he know? "From the open book of nature," he replies.

What does he know? That death was before sin, and not sin before death.

Where does he read this? He sees a phenomenon, but does he rightly read it or interpret it. He sees many Fossils, and as these are assumed to have lived and died before Adam, therefore there was death before there was sin. This is what he reads from "the open book of nature." But, does he understand what he reads? The answer is, No!

For we read in another open book, "the Scriptures of truth," of which he is "willingly (or unwillingly) ignorant," that these Fossils, and other "remains," were part of "the world that then was," of which we read in Gen. 1. 1.

That world was ruined, or destroyed (2 Pet. 3. 6). How, and why, and when, we are not told. How many years or myriads of years it continued we do not know, but we *do* know that there was a time when it BECAME a ruin (Heb. *tohū*). That is the word in Gen. 1. 2. The word rendered "was" should have been translated "became" as it is in Gen. 2. 7; 9. ; 19. 26 and many other places; or, "came to pass," as in Gen. 4. 14, and still more passages. Indeed, in Isaiah 45. 18 we are distinctly told by the Creator how He created it, and the sentences are heaped together to impress us with the fact that He Who created it ought to know, and be able to tell us how He did it. He informs us that He did "NOT CREATE IT *TOHŪ*."

Then it must have BECOME *tohū*.

That is exactly what it says in Gen. 1. 2.

Of "the world that then was" we know nothing, except that all God's works are perfect; He did not create "chaos." That is man's work. That is how man begins, hence it is man's tradition that God works in the same manner.

If the Fossils are to be referred to that world, then that book of nature lies open for our reading.

4. But we must not jump to our conclusions: for Geologists themselves have known many changes in their own theories.

There may be another explanation of them from the "open book of the Word."

In Gen. 10. 25, we read that Eber's son was called "Peleg," "for in his days was the earth divided."

Now this is generally referred to God's dividing the nations, their inheritance . . . according to the number of the sons of Israel (Deut 32. 8).

This mistake arises from the unwilling ignorance of those who do not know that the two words are totally different.

In Gen. 10. 25, the word is *pālag*, to divide or cleave by disruption, while

In Deut. 32. 8, it is *nāphal* to fall, or cause the line to fall in marking out an inheritance (Cp. *v.* 9).

We may well interpret the open book of nature, by what we read in the open book of the Word, and conclude that the *cleavages* in the earth which we see on all hands were produced from some unknown cause in the days of Eber; and were so great and far-reaching in their extent as to be worthy of commemoration by naming his son *Peleg*.

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We *see* the open book of nature, but before we say "we know" we must be sure we have *all* the *data* before us, to enable us to rightly understand it.

5. Finally we may remark that in 2 Pet. 3. 13, we have a third and future world; and we know about it by the same Word, by which the former two came into existence. It is called "the new heavens and the new earth," and we look for it "according to His promise."

Thus these three worlds are of equal importance, standing as they do on equal authority.

(1). "The world that then was" was called into being "by the Word of God," and was ruined by a flood of water (Gen. 1. 2; 2 Pet. 3. 5, 6).

(2). "The heavens and the earth which are now" were called into being "by the same Word," and await their judgment, not by a flood of water, but of fire (2 Pet. 3. 7). While

(3). "The new heavens and the new earth" are still future, and will succeed "this present world" "according to His promise" (2 Pet. 3. 13).

Signs of the Times.

JEWISH SIGNS.

FUTURE OF MESOPOTAMIA.

PLANS TO CONVERT A DESERT INTO A PARADISE.

Sir W. Wilcocks' report on the proposed irrigation works in Mesopotamia, presented to the Turkish Minister of Public Works last May, has now reached England. It gives a glowing account of the prospects of the land.

Sir William states that the repairing of the dam of Hindie, the construction of a new dam for the Hindie, and the dredging of the Hilla branch, if begun immediately and finished before it is too late, would secure the water during the whole of the year for all the canals which issue from the Hilla branch, and would create a prosperity five times as great as was the status of the land 30 years ago, when it was considered the most prosperous part of Mesopotamia.

The construction of the dam of Ieluja on the Euphrates, and of a navigable canal between the Euphrates and the Tigeris, with branching offs at the mouth of the canals Abugaraeb, Radwania, Hehmoudia, Latifia, and Iskandaria, would assure irrigation for the whole year to these canals. Further suggested works include the irrigation and drainage of uncultivated terrains around Basra. This district was considered by the Arabs as one of the four earthly paradises, but to-day it is a desert.

A GROWING EVIL.

When the mouth of the Sakhlawia was closed 40 years ago, the thousand cubic metres per second which had for 800 years flowed in this canal were added to the volumen of the Euphrates below the mouth. The Euphrates and its continuation, the Hilla branch, were incapable to carry the water, and the surplus was added to the volumen of the Hindie branch. This branch traverses land much lower than those of the Hilla branch, and for thousands of years has had its course ridged over by earth dams, which secured the water for the irrigation of the terrains on the bank slopes. These earth dams were possible when the volumen of the branch was insignificant, but the moment the volumen was augmented fourfold, the dams were lifted up by the water and the branch burst its course. It deepened its bed and seriously diminished the quantity of water in the Hilla branch.

Twenty-four years ago the Government commenced to combat this state of things by the construction of the dam of Hindia, which consisted of rag-stones thrown into the water. For the purposes of navigation, an opening of 20 metres' width was left in the middle of the dam. For 20 years effort has been made to preserve the dam, and latterly, to close the opening, but without success, and to-day the opening has a width of 30 metres, and below the dam there is a hold of 20 metres deep which has engulfed half of the dam. At the same time, the Hilla branch has continually sanded up to such a degree that a water course capable of carrying 2,000 cubic metres per second forty years ago, carries to-day 200 with difficulty, and the evil becomes worse every year.

"A NATIONAL MISFORTUNE."

"If there is no immediate remedy made in the condition of this branch," says Sir William, "in a few years it will exist no more. This region of Mesopotamia, which has uncontestibly been the most prosperous and advanced, has become an absolute desert, Of 200 kilometers of cultivated land, 130 have already become desert, and there only remain 70 kilometres covered with gardens, date palm plantations, and cultivated land around Hilla. To allow these areas to become a desert would be a national misfortune.

The Ministry has opened a credit of £T30,000 for the repairing of the Hindie dam and the closing of its opening. The materials necessary for this expenditure have been ordered and prepared. Sir William's estimate for this work is £T40,500. In addition to the dam, he suggests a weir. The total cost of the weir and the extension of the dam is estimated at £T26,500, which, added to the £T40,500 estimated for the repair, amount to a sum of £T67,000.

This dam, even completely repaired, will, however, be insufficient for the restoration of the Hilla branch. For that it is necessary to construct about the actual dam a new dam which would hold back four metres of water, which, together with the two metres retained by the actual dam, would give a height of six metres, which is necessary.

"AS RICH AS EGYPT."

"The proposed work," Sir William adds, "has been designed in such a manner that it will direct the current into the Hilla branch in the same way in which the ancient canals of Mesopotamia receive their waters, and which have answered admirably in the case of these rivulets strongly leaded with sand. The dam itself would consist of 36 openings of five metres each, with piers of 1·50 each. Each detail of this work is conceived in the light of the most advanced ideas of the present-day world. The regulation system of the dam will consist of wooden piles, which are economical, and which have given admirable results in Egypt during hundreds of years, having been only replaced during the last 10 years by iron sluices. The day that Mesopotamia will become as rich as Egypt, it will be possible to change the system, as has been done in Egypt. The estimated cost—dam and sluice—is £T119,900.

To deviate the Euphrates, the estimated cost is £T45,500, and for the turning of the Hilla branch

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£T8,000. These sums, added to £T119,900 for the dam and the sluice, would carry the total for the whole of the work up to £T172,400. The dredging of the Hilla branch should be undertaken immediately, and Sir William is persuaded that the day when the works will have been executed and water could be sent largely into this branch, such water would carry away the sand and improve the conditions independently of the dredging work.

REVENUE FROM PROPOSED WORKS.

The three independent series of specifications for repairs and improvements of the dam, for the construction of the new dam, and for the dredging of the sand in the Hilla branch, amount to a grand total of £T312,900.

In September, 1908, the estimated cost of these works was £T600,000, whilst the estimated specifications reduce this sum to £T312,900. The half of this saving is due to the excellent state of the Euphrates at the actual dam, and which, of course, also makes the conditions for the construction of a new dam a most economic one. The maximum volumen of the Euphrates at Hit is 3,500 cubic metres per second, but between Ieluja and the dam of Hindia, the river can carry no more than 2,500 cubic metres as a maximum. The surplus cubic metres per second, up to a maximum of a thousand, which pass, as a rule, through the Sakhlawia before the closure of its mouth, spread themselves actually over the land, causing ruin and disasters wherever they extend themselves.

For the arrangements in view of this surplus, up to a maximum of a thousand cubic metres per second, Sir William has designs which would bring the cost to the original estimate of £T600,000. He declares that the works would not only preserve the country from inundations, and would place Bagdad in security, but would also furnish an enormous reserve of water during low water-mark time. The proposed works for the dam of Hindia and the Hilla branch would be immediately remunerative, and a revenue of £T50,000 per annum could be reasonably counted on.

SIGNS OF THE APOSTASY.

THE COMING MAN.

The Apostasy moves on apace. It is hardly necessary now to use the word "coming." The word "advancing" would better suit the days in which we find ourselves. Those who know not the Scriptures cannot fail to see the increasing lawlessness in the State, in the Church, the Churches and in the Home. But *we* know the "secret" of it all; the secret counsel which is moving and guiding it all, in order to bring about and accomplish his own purposes.

2 Thess. 2. 7 tells us of the coming "man." History tells us of Satan's former attempts to produce him. Napoleon was one; and we feel that it will not be long now before he is brought forth.

Many are now joining in the quest, and calling aloud for him.

"THE JOHN BULL LEAGUE"

was started in October last in the Albert Hall, London, when Mr. Horatio Bottomley, M.P. addressed 10,000 people and has already enrolled over half-a-million members. He made some trenchant attacks on the follies of Government in Church and State, Religion and Politics. But we would call attention now, only to the fundamental principle which is to govern the whole movement. These, according to the founder are two.

1. "That in every properly organised and civilised community every man would govern himself. Equality of opportunity would be his only right, and he would stand or fall by his industry, his enterprise, and his ability."

2. Another tenet of the League, expressed in the form of a paradox, would be this: "**We believe human nature to be divine.**" Whatever might be his outward and visible sins, the John Bull League would believe that **every man in the world was a potential divinity**—(cheers)—retarded or advanced towards his ultimate development according to the fortunes and the accidents of his personal environment. The John Bull League **looked upon mankind as inherently good.**"

The rest of his speech was the application of these principles to the three great divisions of life—the religious, the political, and the social. It is of course to be most religious, and all religions are alike. The priest is to exist, not to speak for God, but to minister to man.

But there is another "League"—backing all this up from another quarter:—

THE LEAGUE OF PROGRESSIVE THOUGHT"

The general assembly of this League was held in the Kings Weigh House Institute, London, in October last. Mr. R. J. Campbell was elected president. At a subsequent meeting at the City "Temple" the "Rev." Donald P. Fraser (Bristol) gave an address which the newspapers headed

WANTED—A "NEW MAN."

"Mr. Fraser said we had new scientific methods, new facts, and new theology. But the supreme need was a new man, a new idea of man, a new human conception, a new ideal of humanity, and a new kind of life.

"To-day we had the pathetic spectacle of an England, a Europe, over which earnest men were wringing their hands and weeping. A man was wanted who would startle history, shake the foundations of our false complacency, and stand out distinct from the mass of the ineffectual common-place. We wanted new churches, new cities, new nations, but the new man must be at the root of them all.

"Christianity of to-day demanded a new type of man, one with the seeds of Christian revolutions in his blood and brain, one possessed of supreme, divine inspiration. There was getting to be a wearisome sameness about us. We had exhausted all our tricks. We had got to applauding the Ironsides, but we had lost the iron, and the side was pretty well all that remained.

"The man who would have to come was a man without fear, either of man or God, life or death, prosperity or adversity, a man who loved everybody with a real, wholesome love. He must retain no enmity, recognise no rebuff. The outcast would have to be his brother, the daughter of shame the object of his devotion and his sister."

Truly, these are "Signs of the Times" and we do well to heed them.

They exemplify the truth of the Word of God; for, it is there, and there alone we learn that they were to come, and there alone we are told what is to be the end of them. The man the world is waiting for will surely come. "The man of sin," "the man of the earth," will ere long supply the need that is felt, and respond to the cry; but woe, woe, woe to those who are thus calling for him.

God has never left His people in darkness. Let us see in all these things the truth on which we rest, and the blessed hope that we are to be taken out, and away from judgment to come.

SPIRITIST SIGNS.

MR. STEAD'S SPIRIT BUREAU.

In our issue for August last we gave some information concerning "Julia's Bureau." It is now in working order, at the office of Mr. W. T. Stead, which is the precinct of the spirit-world. A Mr. King is the

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medium, and is inspired by whatever spirit Julia fetches. It is a kind of spirit-Exchange. Of course those who seek them are terribly deceived, and not altogether successful. The friends and survivors of several spirits who professed to be those of their dead relatives have been quite disturbed, and are perfectly sure that those whom they knew so well would never have given the answers they have received. Indeed, some feel so strongly that it has been suggested, for the peace of survivors, it should be made illegal to inquire of persons within a certain number of years. If this were done there would be a "close time" for spirits as well as animals and birds.

There seems to be some difficulty on the other side in finding a spirit who can personate the late Mr. W. E. Gladstone. At first he had declined to be drawn, and found it distasteful that his remarks should appear. Mr. Stead says "we have found Mr. Gladstone very aloof." Julia says he is "entirely wrapped up in ecclesiastical matters."

Since then, a long communication has been received, but many are credulous as to the similarity which would be looked for in the utterances of Mr. W. E. Gladstone when alive and among men.

The "deceiving spirit" does not seem to have been successful in its impersonation of the statesman.

We are told that the seances always close with the doxology.

The reporter concludes with the following description:

Comfortably ensconced in an easy chair drawn up to the round table Mr. Stead talked freely and fluently of "Julia's" latest work. "This morning," said he, "the politicians were, for the most part, 'switched off,' but the late Mr. Biggar turned up, and told us that he and other political spirits had travelled down to Bermondsey last night, and had afterwards gone on to Westminster."

"On the day before we had not been able to get into touch with any politicians at all, but we talked with a curiously mixed little crowd of priests, racing-touts, jockeys and Stock Exchange men. You would be surprised at some of the spirits who try to get a word in."

The Word of God tells us that they are "demons" and "seducing (*i.e.* deceiving) spirits."

Those who believe they are the spirits of dead people are grossly *deceived*. They are quite correct in believing that they do receive communications from spirits, but they are mistaken in believing what they say.

We may here call attention to

A new book just out.

SPIRITUALISM EXPOSED.

Giving Scriptural evidence and facts of experience, showing the evil nature and awful tendencies of spiritualism.

BY A. SIMS.

Gives the following reasons why spiritualism should be avoided and condemned:

1. Because it has been strictly forbidden by God Himself.
2. Because spiritualism substitutes faith in demons for faith in the living God.
3. Because it supersedes the authority of God's Word by a pretended new revelation.
4. Because of its daring denial of the Deity of Jesus Christ.
5. Because it blasphemously dishonours the Holy Spirit.
6. Because of the disastrous consequences it often entails, even in this life, on those who indulge in it.
7. Because of the fearfully pernicious character of its doctrines.
8. Because, as spiritualists themselves admit, deceiving spirits exist by millions.
9. Because of the awful consequences denounced against it in the world to come.

In spite of its deadly influence, however, spiritualism is rapidly gaining ground, "till now it numbers its followers by millions, and they are found throughout the entire world." If you want to understand what spiritualism really is, or if you desire to open the eyes of some of your friends, send us your order for one or more copies.

Bound in neat paper covers. Price 15 cents (7½d.). For cash with order we will send nine copies, postpaid for $1.00 (4s. 2d.). Send to

A. SIMS, PUBLISHER,
5 Simpson Ave., Toronto, Ont.

Apart from this, it is well for us to call to mind the severe denunciations of God against all who should have to do with familiar spirits; and to remember that under His righteous Law all who were guilty of that sin suffered the death sentence.

Under that law, to-day, Mr. Stead's Bureau would soon be closed, and all connected with it put to death.

It is no light matter therefore to "seek unto" these "deceiving spirits"; and all who do so are making God a liar, for He has said in the Scriptures of truth, that at death "the spirit returns to God Who gave it." It cannot, therefore, be "there," where these demons are; for "there" they say means "here."

Editor's Table.

ANSWERS TO CORRESPONDENTS.

ANON. You are quite right. Acts 18. 6 was a *first* step, and Acts 19. 8 was a *second* step. But these were *local;* as the following verses, in each case, clearly show. In this connection Acts 28. must be considered as the *third* and final step, and was *universal*, not local.

The simplest solution of 1 Cor. 15. 5 is *not* that "Matthias was included in the twelve there mentioned," for the simple reason that he was not one of "the twelve" when the Lord appeared to the Apostles.

We prefer the answer we gave in July, viz., that by the figure of speech called *Ampliatis*, the name of a thing is used, after a change has taken place. We instanced "Simon the Leper," "Matthew the Publican," etc. So here, "the Twelve" was used as the old name, though one was dead.

W. H. DAVIS, Church of England Catechist, formerly of "King's View," wishes the unknown friend who posts *Things to Come* to him to kindly note his change of address, to North Battleford, Sask, Canada.

D. L. (Queensferry). To the assertion of the speaker to whom you refer, that "there never was an offer of the kingdom to the Jews, either in the Gospels or in the Acts," we should reply that it is not a matter of what man asserts but of what the Holy Spirit has written. Matt. 4. 17, and Acts 3. 19, 20, leaves us in no doubt on this point. But seeing that both those offers were rejected, *there will be no further offer.* The King Himself will set up that kingdom in judgment, power, and glory.

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OUR PUBLISHING FUND.

We have much pleasure in giving the following list of friends who are willing to receive small offerings on behalf of our Publishing Fund.

If our readers will consider themselves members of a "company" united to carry on our work, and each equally interested in it, then, instead of being mere purchasers through a news-agent, they would be mutually co-operating together in the support of what is dear to them.

All we ask is to be left to labour without care and without reward. We seek no more than this.

A statement of accounts shall be sent to all contributors who may desire to see it.

The following are the names received to the time of going to Press:

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GERMANY: HERR GRUBÉ, Heissen-Ruhr.

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WORTHING: Mrs. VOYSEY, Avalon, Victoria Rd.

BIRMINGHAM.

Will all readers of *Things to Come* in and around Birmingham kindly communicate with Mr. G. Rooke, 19 Southfield Avenue, Rotton Park, with a view to holding a meeting in furtherance of its teaching.

WORTHING.

We are happy to report a most blessed result of the meetings advertised to be held here last October.

Friends gathered from far and near, and fellowship of no ordinary kind was manifested and experienced.

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ACKNOWLEDGMENTS.

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THINGS TO COME

A Journal of Biblical Literature,

WITH

Special Reference to Prophetic Truth

AND

"That Blessed Hope."

VOL. XVI.

JANUARY TO DECEMBER, 1910.

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PREFACE.

DEAR FRIENDS,

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

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

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

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

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

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

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

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

Yours in Christ's service,

E. W. BULLINGER.

"BREMGARTEN,"
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November, 1910.

INDEX OF SUBJECTS.

	PAGE
Addresses on the Envelopes of Paul's Epistles ...	4
Alliance between Science and Religion	142
Also: Luke 11. 12	36
Apostasy, Signs of the	35, 46, 119
Apostles of the Lamb and of Christ, The ...	113
Apostles of the New Testament	143
Aulē, Bible Word Study	90
Believers not called the True Israelites ...	59
Bible Word Study: Aulē	90
Birthright, The	133
"Bishops and Deacons" ...	119
Bride, The Lamb's Wife ...	134
"Christian Science"	87
"Church of God," The	132
Dipensational Expositions:—	
Hebrews 6. in light of whole Epistle... ...	7
Dispensation of the Secret, The	19
"All Saints"	31
Tōn Hagiōn, or "Heaven Itself"	43

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	PAGE
Dispensational Expositions (*continued*):—	
Bonds or Bondage	55
Things that Differ	66
Satan's Attitude Considered	79, 91
Ancient Landmark, The	102
Some Questions Considered	114
Gospel of the Kingdom, and Gospel of the Grace of God	128
The Body of Christ in 1 Corinthians... ...	138
Dispensation, This: When did this begin? ...	51
Divine Healing	63
Ecclesiastes, Inspiration of ...	72
Editorials on Hebrews 11:—	
No. XII. Rahab: Faith's Conclusion ...	1
No. XIII. The First Group. Faith Conquering through God:—	
(1). Gideon	13
(2). Barak	25
(3). Samson	37
(4). Jephthah	49
(5). David, Samuel and the Prophets	61
i. Subdued Kingdoms ...	61
ii. Wrought Righteousness ...	63
iii. Obtained Promises	73
iv. Stopped the Mouths of Lions ...	85
v. Escaped the Edge of the Sword ...	97
vi. Out of Weakness were made Strong ...	109
vii. Waxed valiant in fight, &c.	121, 133
Election within an Election	83
Episunagō, to gather together...	72
False Hopes ...	11
Genealogy of the Lord Jesus, The	48
Hope, A well grounded	6
Hope, The ...	60
"I would not have you Ignorant" ...	27, 39, 53, 65, 75, 88, 100, 111
Identity of the Saints with Christ, The	70, 78
Immortality for four guineas	131
Inspiration of Ecclesiastes	72
Israel in Romans	47
Is the Church "The Bride," the Lamb's Wife?	134
Kingdom, The ...	12
Logos in Hebrews ...	77
Lord from Heaven, The ...	27
Man in the Image of God	36
Missionary Candidates and Bible Knowledge ...	106
New Testament "Apostles"	143
Palestine:—	
Coming Zionist Congress, The	10
Ninth Zionist Congress, The	22
Palestine Repeopled	23
Rise of Babylonia, The	33
Syria the Seat of Future Power	119
Parables in Luke's Gospel	99
Paul's Epistles, Addresses on the Envelopes of ...	4
Pentecost	29, 40
Portugal, Revolution in	141
Profane and Vain Babblings	131
Questions and Answers:—	
Kingdom of Heaven and Kingdom of God, The ...	9
Religion of the Future	83
Resurrection of the Body	50
Route of the Exodus	118
Signs of the Apostasy	35, 95
Site of Zion, The	3
Spirit Manifestations in our Day	16
Spiritist Signs	23
Super-Man, The	47
Tabernacle in Genesis, The	48
"They shall turn away their ears from the truth" ...	142
"Trusting God in Sickness"	123
"What should the Churches do?"	142
"World that then was," The	23
Zion, The Site of	3

INDEX OF TEXTS EXPLAINED.

	PAGE
Deut. 4. 19	47
John 8. 3 to 11	59
„ 10. 16	120
Rom. 1. 13	27
„ 2. 25	39
„ 4. 19	48
1 Cor. 10. 1	53
„ 11. 3	65
„ 12. 1	75
2 Cor. 1. 8	88
Eph. 2. 20	120
Phil. 3. 11	47
Col. 2. 1	100
1 Thes. 4. 14—18	111
Col. 3. 3	133
Heb. 2. 14	133
„ 11. 31—35	1—135
2 Pet. 3. 6	11

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THINGS TO COME.

No. 187. JANUARY, 1910. Vol. XVI. No. 1.

Editorials.

HEBREWS XI.

XII.—RAHAB: FAITH'S CONCLUSION.

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

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

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

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

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

> "The peoples SHALL HEAR, and be afraid:
> Sorrow shall take hold on the inhabitants of Palestine.
> Then the dukes of Edom shall be amazed;
> The mighty men of Moab, trembling shall take hold of them;
> All the inhabitants of Canaan shall melt away;
> Fear and dread shall fall upon them;
> By the greatness of Thine arm they shall be still as a stone." (*vv.* 14—16).

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

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

The Amorites who had defeated Moab were defeated by Israel.

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

Unlike the Atheists of our own day, the heathen believed in the existence of a God. The only question with them was, whether Jehovah, the God of Israel was mightier than other gods. All the other gods with which they were acquainted were "made with hands," but Israel's God was invisible, and His worship was totally different from the worship of all other gods.

Was He more powerful?

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

"I KNOW

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

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

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

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

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

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

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

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

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

* Ex. xviii. 1., &c.

* *Side-lights on New Test research.*

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

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

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

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

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

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

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

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

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

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

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

How then was she saved when the walls "fell down flat"? (Josh. vi. 20).

Her house must have fallen down with the walls upon which it was built. And so it did!

But, before that judgment fell on Jericho, "Joshua HAD said unto the two men that had spied out the country, go into the harlot's house, and bring OUT THENCE the woman and all that she hath, as ye sware unto her." (Josh. vi. 22). And the young men that were spies WENT IN and BROUGHT OUT Rahab AND* her father, AND her mother, AND her brethren, AND all that she had: AND they BROUGHT OUT all her kindred, AND left them WITHOUT THE CAMP of Israel, AND they burnt the city with fire." (Josh. vi. 22, 23).

Is not the *interpretation* forced upon us? We do not have to force it out. It stands forth on the page of Holy Writ.

A greater than Joshua—even Paul—had told these believing Hebrews, that their city (Jerusalem) was devoted to destruction. It was soon to be shaken to its foundations. And not only so, but a greater shaking was to shake, not Jerusalem only, "but also heaven." (Heb. xii. 26).

But another promise had been given by one greater than the two spies, that those who believed God should be saved and "brought out" of it, BEFORE that shaking should come. The words of the promise ran that they all who have turned from idols, believed God, and waited for God's Son, should be "caught-up to meet the Lord in the air." This promise which had already been given in 1 Thess. 4. was *still* open and still *true* to al who believed God, that the true Joshua—even Jesus—should deliver them, and BRING them OUT BEFORE that shaking came.

But to know that blessing, they must be brought out as Rahab was, and left "without the camp of Israel." (Josh. vi. 23).

This was the *interpretation* to them. This was another reason why they should at once "go forth unto HIM without the camp" (Heb. xiii. 13); forgetting the things which were behind and reaching forth unto the things which are before.

But there is a further interpretation to be noticed in the words. "When she had received the spies in peace" (Heb. xi. 31).

Rahab had received fellow believers of God, though they were not her own country-men. She had received them in peace.

The Apostle had already, in the previous chapter, alluded to "the former days" in which they were made a gazing-stock both by reproaches and afflictions; and became companions of them which were so used" (Heb. x. 33).

The position of a Hebrew believer in those days was one of peculiar difficulty and distress. He was cast out by his relatives because he was a believer, and despised by Gentiles because he was a Jew.

If then his fellow believers refused their sympathy, where was he to look for fellowship when Christians were few, and their power to succour was circumscribed?

Is not this the reason why, in ch. xiii. 1-3, he exhorts "Let brotherly love continue. Be not forgetful to entertain strangers; for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body."

*ἐπιλείψει γὰρ με διηγοῦμενον (*epileipsei gar me diēgoumenon*) —for the time would fail me in discoursing.

†We might also see why *only* these two are mentioned; and why Deborah is omitted though Barak is included.

* Note the Fig. *Polysyndeton* (many "ands"), emphasising each item and each detail.

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The *interpretation* of Rahab's example was therefore full of instruction.

She was a stranger, but yet a fellow-believer in Jehovah, the same Covenant God. What a reproach then, if those who believe the same precious truths should not receive one another in peace!

Alas! for the *application* to day. Instead of receiving one another "in peace," those who have not forgotten so many of the things that are behind, and have not yet attained to so many of the things that are before, are ready to tear the others in pieces.

Instead of "brotherly love" *continuing* we may well ask whether it ever began. If it did it must have long well nigh ceased, for we see and find very little of it!

But, we need not pursue this application; it is so self-evident, that it is itself an illustration and requires no explanation.

There is however another *application* for us which will be both profitable and helpful. That is the lesson of the scarlet cord.

Where was it to be placed? It was to be bound in the window, where Joshua could see it from the outside (Josh. ii. 18). It would have been no sign, and no use, if it had been hung within the house; however elaborately cared for, prized, and preserved. It was to be placed where Joshua could see it.

It is the lesson of the Passover blood over again.

"WHEN I SEE THE BLOOD"

I will pass over you." (Ex. xii. 13).

And so here with the scarlet cord. The colour was no chance colour. Rahab may have had no thought about it. It may have been the first piece that came to hand. But, our God, Who over-rules all, so over-ruled here, that it should be the colour of the precious blood which now saveth us.

And note, it was not Rahab's design that it should be the token. It was given as the sign and token to her.

In like manner our token is given to us. It is outside us, and not within. It is not our feelings or experiences within, but a risen Christ above. It is His precious blood that is the "token" there, that the Father has accepted Him as our Substitute, and that we are accepted in Him.

It might have been a comfort to Rahab and her kindred if they could have seen and handled the scarlet cord. It would have been peace, but it would have been a false peace. It would have given neither safety nor security. Even so with the precious blood of Christ. It is our "token" that we shall be taken out and taken away, and called on high, before the judgment comes; and the word of our God which we have heard is the alone source of our peace.

We are called on to believe, not the word of two spies, two poor mortal men, but the Spirit and the Word of truth.

We have the assurance of both that, whether we are alive and remain, or fall on sleep, we shall be "called on high," or have an "out-resurrection from among the dead," and be placed in a place of safety, already prepared for us, before the trumpets of judgment shall be heard on earth.

Rahab was called out before the city was taken and burnt with fire.

We are not told when this was done. Josh. vi. 22 does not tell us the moment when his command was obeyed. It could not have been left till the walls had actually fallen for her house was upon the wall. It must have been before that. And if before, the only moment for it was before the siege actually commenced, for verse 1 tells us that even before that, "Jericho was straitly shut up, because of the children of Israel: none went out and none came in."

If none came out after that, and none went in, then Rahab must have been fetched out, and placed "without the camp" before the city was "straitly shut up, and before the trumpets of war were sounded."

Is not the double application clear for us to day?

We shall, as surely, be fetched out and called up on high, and placed in reality, in fact and act "outside the camp," when that happy moment comes.

Let us then even now, in heart, and mind, and spirit "go forth unto Him," looking for the Saviour to take us to that heavenly sphere where nothing can ever be "shaken" and where we shall ever "remain."

THE SITE OF ZION.

IN our papers on the Selahs of Psalm 46 we stated that, like most other Traditions, Geographical Traditions were not more valuable than Theological Traditions.

We have all been brought up with the belief that Zion was on the Western side of the City, and West or S.W. of the Temple, and Mount Moriah.

In *Things to Come* for September we gave our reasons and evidence for placing it immediately South of Moriah.

It appears that a party of private explorers, with authority from the Turkish Government, are now on a "treasure hunt" to find the tombs of the kings of Judah, in which they believe they will be richly rewarded for their trouble.

We mention it here only for the purpose of quoting from *The Jewish World*, of Oct. 29th, an account of the work, so far as it corroborates what we have said about Hezekiah and the site of Zion.

After describing the particulars of the explorers and of their aims and object, *The Jewish World* supplements it with the following remarks:—

"The site of the operations is on the slope above the Virgin's Fountain near the south end of Ophel, the tongue of land extending south from Moriah and the temple area, a locality which has figured conspicuously in the history of the Israelites.

"TESTIMONY OF SCHOLARS.

"The ripest judgment of scholars now places the City of David on Ophel, rather than on the south-west hill to which tradition has given the name of Zion—a conclusion which can hardly be controverted when Biblical allusions and the fruits of modern explorations

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are compared. It seems reasonable to conclude that the Jebusite city, and the 'stronghold of Zion' which David took (2 Sam. 5. 7, 8), would have been near the only spring of water in this region. Doubtless 'the gutter' through which David's men 'went up' to smite the Jebusites when he took their city was the ancient tunnel by which the water of the fountain was carried within the walls of the city. One knows this was the case in later times, for the tunnel has been repeatedly explored by eminent students of the remains of ancient Jerusalem. This tunnel has been the scene of part of the present operations.

"It was at this fountain, then called Enrogel, 'by the stone Zoheleth' (1 Kings 1. 9)—and the stone called by the natives by the same name to this day can still be seen—that Adonijah gathered his forces and friends, and slew sheep and oxen, and made the rebellious attempt to proclaim himself king in the place of his father David. It was the water of this same fountain that King Hezekiah brought to the west side of and within the City of David, to the Pool of Siloam, by the aqueduct-tunnel that still feeds the pool, stopping the fountain whose waters had formerly flowed down through the valley of Jehoshaphat, that they might not serve the enemies who besieged the city (2 Chron. 32. 30).

"The Siloam Inscription.

"It was at the Siloam end of this tunnel that the famous Siloam inscription was found, bearing the oldest Hebrew writing extant, being as follows: 'The cutting. Now this is the method of the cutting: while the workers lifted the axe each to his fellow, and three cubits were left, each heard the voice of the other calling to his fellow: for there was an excess of rock to the right and . . . the cutting: the workers hewed each to meet his fellow, axe to axe, and there flowed the waters from the spring to the pool, a thousand two hundred cubits, and . . . cubit was the height of the rock. . . .'

"The remarkable course of this subterranean aqueduct, with its two widely sweeping détours from a straight line, suggested long ago to Clermont Ganneau the idea that these windings were made to avoid digging through the tombs of the Kings of Judah.

"Plan of Exploration.

"The first efforts of these new workers were devoted to exploring a hitherto unknown branch-tunnel leading southward for a few metres from an opening found near the bottom of the main tunnel, only a short distance in from the basin of the fountain. This entrance had always been concealed by the water that flowed past it, and had not been before observed by any one of the celebrated archæologists, who otherwise minutely described the tunnel. It had in some way been brought to the knowledge of the present explorers, who evidently expected it to lead to a 'find,' but after they had cleared out the earth that filled it, and some short, blind side-tunnels that led off from it, they found nothing but an empty cave or chamber. They also sank a shaft from the slope of the hill above the fountain, and, as they anticipated from data in their possession, after removing 20 or 30 feet of débris, they came upon an old shaft hewn in the rock, which they cleared out to the depth of about 115 feet, where it ended abruptly in the solid rock. This shaft was not quite perpendicular, but inclined slightly southward towards the fountain as it went down.

"They are now at work clearing out another old shaft, which goes downward in a zigzag direction, and communicates with the inner terminus of the ancient short canal which brought the waters within the city wall before Hezekiah diverted them to the other side of the hill. They have now reached the bottom of this shaft, and opened into the roof of the terminus of the short canal mentioned.

"The work of excavation is being pushed on as expeditiously as possible, and it is hoped that something tangible will soon be discovered."

Contributed Articles.

THE ADDRESSES ON THE ENVELOPES OF PAUL'S EPISTLES.

By James Christopher Smith.

Those who engage in Biblical study know how easy it is to be carried away with a new truth when it first comes home to the mind; and, so to speak of it, as if it were the only truth in the Bible, thus losing a due sense of the perspective and proportion of faith. Hence the need of sober restraint: so that we may not rush to hasty conclusions, but rather *accumulate facts*—all the facts—on which all safe conclusions must be ultimately built.

We surely should give good heed to the striking proverb which says:

"He that pleadeth his cause first seemeth just,
But his neighbour cometh and searcheth him out."

It behoves us to build so that when our neighbour comes to search it out he may find nothing but safe and solid workmanship.

With the view of serving this important end, it is proposed to set forth the *facts* regarding *the persons to whom* Paul's Epistles were first addressed.

Perhaps it will best be done by taking the Epistles in two groups, namely, those addressed to *local communities*, and those addressed to *single individuals*. Accordingly,

I. Epistles addressed to Local Communities.

1st. *The Epistle to the Romans.*

It was addressed,

"To all God's loved ones that are at Rome."
"To called saints."

2nd. *The First Epistle to the Corinthians.*

It was addressed,

"To the assembly of God at Corinth."
"To sanctified ones in Christ Jesus."

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"To called saints."
"To all those calling on the name of our Lord Jesus Christ, in every place, both theirs and ours."

3rd. *The Second Epistle to the Corinthians.*
It was addressed,
"To the assembly of God that is at Corinth."
"To all the saints that are in the whole of Achaia."

4th. *The Epistle to the Galatians.*
It was addressed,
"To the assemblies of Galatia."

5th. *The Epistle to the Ephesians.*
It was addressed,
"To the saints that are at Ephesus."
"To faithful ones in Christ Jesus."

6th. *The Epistle to the Philippians.*
It is addressed,
"To all the saints in Christ Jesus which are at Philippi."
"To overseers and ministers."

7th. *The Epistle to the Colossians.*
It was addressed,
"To the saints at Colossæ."
"To faithful brethren in Christ."

8th. *The First Epistle to the Thessalonians.*
It was addressed,
"To the assembly of Thessalonians in God the Father and the Lord Jesus Christ."

9th. *The Second Epistle to the Thessalonians.*
It was addressed,
"To the assembly of Thessalonians in God our Father and the Lord Jesus Christ."

II. EPISTLES ADDRESSED TO INDIVIDUALS.

10th. *The First Epistle to Timothy.*
It was addressed
"To Timothy, a genuine child in faith."

11th. *The Second Epistle to Timothy.*
It was addressed,
"To Timothy, a beloved child."

12th. *The Epistle to Titus.*
It was addressed,
"To Titus, a genuine child according to a common faith."

13th. *The Epistle to Philemon.*
It was addressed,
"To Philemon, the beloved and our fellow-worker."
"To Apphia, the sister."
"To Archippus, our fellow-soldier."
"To the assembly in thy house."

The Epistle to the Hebrews does not come into this survey, inasmuch as no particular persons are described, in the text, to whom the Epistle was addressed This is a point which must be otherwise settled.

Referring now to the facts, as above tabulated, it may be useful to call attention to some of the leading peculiarities.

First: *the most elaborate descriptions* are found in 1st Corinthians and Philemon where we note four particular designations in each.

Second: *the commonest designation of all* is in the word "saints"; and, mostly, "called saints," (or saints by [Divine] calling). This characteristic is found in Romans; 1st Corinthians; 2nd Corinthians; Ephesians; Philippians; and Colossians: six in all, thus binding together these Epistles by this deeply significant tie.

Third: the word "assembly" (*church*, in the Authorised Version), either singular or plural, is used in six of the Epistles, namely, 1st Corinthians; 2nd Corinthians; Galatians; 1st Thessalonians; 2nd Thessalonians; and Philemon.

Fourth: the designation, "assembly of God" (church of God) occurs just twice, in 1st Corinthians; and 2nd Corinthians.

Fifth: the two Epistles to the Thessalonians have the peculiar description, "the assembly of Thessalonians."

Sixth: the similar, but not idential form of address, is observed in the Epistle to the Galatians, namely, "the assemblies of Galatia."

Seventh: the remarkable form of address, "the assembly in thy house," occurs just once, namely in Philemon.

Eighth: the description, "faithful ones," occurs in Ephesians only.

Ninth: the expression, "faithful brethren," is found in Colossians only.

Tenth: only once is there included in the words of address a description of what may be regarded as assembly officers, namely, in Philippians, where the Apostle addresses this epistle to the "overseers and ministers" (in the Authorised Version, "bishops and deacons"), but only after and with "all the saints."

The descriptions in the epistles addressed to Individuals—Timothy; Titus; and Philemon do not call for any special notice here.

The above tabulated facts—with their varieties and unities—will come to some students with a measure of surprise. But they are *facts:* and we must allow them the attention they deserve in all our efforts to reach "the whole counsel of God."

NOTE BY THE EDITOR.

As a further application of the above facts so succinctly set forth, the Editor would like to call attention to the Pastoral Epistles (1 and 2 Tim. and Titus) which cover the whole Pentecostal Dispensation, *and after.*

Consequently they have to be rightly divided in order that we may obtain "the truth" which they contain.

Portions of them refer to the period covered by the Acts of the Apostles, and portions of them to that period covered by the Prison Epistles.

If we thus divide them, we find that 1 Timothy refers to the former period and 2 Timothy to the latter.

Hence, as the Epistles of the Pentecostal Dispensation are addressed to corporate assemblies, so, in his

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first Epistle, Timothy is instructed how he is to conduct himself in and among them; on whom he is to lay hands; and what their characters and qualifications are to be.

But in 2 Timothy, there is not a word of all this. On the contrary, a great change is clearly discernable. Corporate testimony had gone. Paul had been forsaken, with the precious teaching of the Prison Epistles. In the opening of 2 Tim. he tells how all that were in Asia had turned away from him (2 Tim. 1. 15). This was at the close of his ministry, and some years after it could be said in Acts 19. 10, that for two years those that were in Asia received him gladly and heard the word of the Lord Jesus.

Hence in this Second Epistle to Timothy there is no allusion to assemblies, or to corporate position and testimony. In the 1st Epistle the Church is seen in its *rule*, but in the 2nd Epistle, all is in *ruin*: and everything is intensely individual: just as in the Prison Epistles it is the "saints and faithful brethren in Christ." This is the great lesson which stands out from the facts so well stated in the foregoing article on "The Addresses on the Envelopes of Paul's Epistles."

A WELL GROUNDED HOPE.

"*We have also a more sure word of prophecy*" (2 Pet. 1. 19).

(By Thomas Waugh).

How many of the Lord's people have caught the music of this word of God? In view of the great mass of Church teaching in these days, who would expect to find such a word in the New Testament? By most of the Christian teachers, prophecy is ignored, and the few who prayerfully study it, are looked upon as faddists and cranks. In view of its treatment, it might be *the least sure* of all the forms of truth brought before us in the Word of God.

And for the "*Word*" of prophecy to be "sure," is more surprising still, to the majority of Church teachers. To believe that *the very words* of Holy Writ are true, means, in these days, to be looked upon as "a hard literalist," a hopeless ignorant slave to mere verbiage. Many of us who now believe in our hearts that the Bible does not merely contain, but *is the Word of God*, and who believe that *the very words* of the original are *divinely inspired*, have found one of our greatest difficulties in unlearning what our teachers taught us. When the accredited scholars and teachers in the Churches, assure their readers and hearers that there are so many inaccuracies and discrepancies in the Bible, that the science of the Old Testament is so completely falsified by the latest results of scientific knowledge, that "the book of Genesis must be tested by the law of evolution," and that, therefore, "without the help of the Higher Critics, much of the Bible is indefensible," it is difficult for their scholars to avoid "the ditch" of uncertainty and error in which their teachers are floundering.

And yet, the prayerful study of this "sure word" was never perhaps more needed than it is now. This world is surely "a dark place" in these latter days. Its shrewdest heads, and clearest eyes cannot see a single step before them. Politics are in a ferment of the wildest uncertainty; government is becoming every year more impossible; the fierce competition of commerce is more and more surely meting out ruin to the weakest; the classes and the masses look upon each other with growing suspicion and hatred; the relations of labour and capital are becoming more and more strained; lawlessness is, on nearly all sides, becoming the order of the day; the so-called Christian nations are professing to secure world-wide peace by making terrible preparations for war; and great unions and federations are preparing the way for the coming "lawless one," who will be the devil's counterfeit of Christ.

Amid all this, the majority of the leaders and teachers in the Churches, tell us that "the world is getting better," and that the Churches, assisted by science, education, culture, politics, legislation, and humanitarianism, are surely making the Lord's coming unnecessary, by leading the world to universal conversion. It matters not that there is no hint of such a consummation, either in the word of God or the signs of the times. It matters not that the world signs are endorse by the growing worldliness of the Churches. The victory, we are told, is being thus won, and it is treason to doubt it.

But God's word is "sure," and in its light, the so-called inaccuracies and discrepancies disappear, and we find no clash between its teachings and any proved fact of science. In that light we see and know that this age will end in apostasy and judgment; and that the apostasy is upon us, and the judgment near. Thus seeing and knowing, while our hearts are often full of pain and sorrow as we look upon the sad scene, we rejoice in hope because we hear the kingdom footsteps of the Coming King.

And surely He is now sorely needed. Though inarticulate to itself, the cry of the world is for what it never yet has had, *a competent Ruler*. Aye, and this "sure word of prophecy" cheers us by telling us that His coming is now near, that He is about to take the "government on His shoulders," to occupy His millennial throne, and to crush all opposing evil. That "blessed hope" means, and holds so much for the waiting creation, and the waiting Church (Rom. 8. 22, 23), that the "sure word" is unspeakably precious to those who search it and know it.

Though inarticulate to itself, the deepest cry of the world's heart to day is for what it never yet has had—*a competent ruler*. Its cry will be answered when He takes the throne, Who alone can fill it; and "takes the government on His shoulders."

And *He is coming*, thank God. He was down here as *Prophet*, He is up yonder now as Priest, but He is coming back to reign as King. And, when we think of the state of the churches, and the state of the world; and remember what His coming will mean for His own, our whole being echoes the prayer, "Even-so, come, Lord Jesus." Amen.

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Dispensational Expositions:

Being a Series of Studies having Special Reference to the Epistles of Paul and the Present Dispensation.

No. 7.

(*Continued from Vol. XV., page* 139.)

HEBREWS 6. IN THE LIGHT OF THE EPISTLE AS A WHOLE.

THE Apostle who had said (in Heb. 6. 1) "Let us go on to perfection," had to confess that he "had not already attained" neither was he "already perfect," "but I follow after if that I may lay hold upon that for which also I was laid hold upon by Christ." "One thing I do forgetting . . . . reaching forth . . . . I press goalward . . . . " (Phil. 3. 12, 15).

The question was "Were these Hebrew believers ready to give up the seen and temporal, for the unseen and eternal?" They are therefore directed to another type of failure in Heb. 12. by the reference to Esau and his miserable choice. "Looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up, trouble you and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of *repentance*, though he sought it carefully with tears" (15-17). These last words, whatever their interpretation may be, are evidently parallel and explanatory of the words of Heb. 6. It is impossible to renew unto *repentance* those who fall away." The word "fail" is translated in Heb. 11. 37, "to be destitute," and in 1 Cor. 1. 7, and 2 Cor. 11. 5, it is rendered "come behind," but the most important occurrence for us to consider just now is Heb. 4. 1. "Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to COME SHORT of it." This connects the typical history of the failure of Israel to enter into the promised land, with the profanity of Esau.

The reference to the "*root of bitterness*" in verse 15, seems to look back to Deut. 29. 18, "Lest there should be among you men . . . . whose heart turneth away this day from the Lord our God . . . . lest there should be among you a *root* that beareth *gall* and *wormwood*." This passage forms another link with Heb. 3. 12, "Take heed . . . . lest there be . . . . departing from the living God."

In Gen. 24. 31-34, the Holy Spirit declares that "Thus Esau DESPISED his birthright;" and in Psa. 106. 24, we read that Israel thus "DESPISED the pleasant land, they believed not His word." We cannot in any measure excuse the action of Jacob, either with regard to the birthright or with regard to the deceit used in obtaining the blessing; but there is one thing which must be said—Jacob so far from despising the blessing, schemed to obtain it, instead of waiting God's time of fulfilment; whereas, Esau did despise it, and was soon pacified by the *temporal* blessings wherewith Isaac blessed him. The lesson that the Apostle would have these Hebrews learn was their own danger of bartering away their *birthright*, giving up the eternal, unseen and spiritual in exchange for the temporal comforts which they had lost by becoming "strangers and pilgrims," for the chapter goes on immediately to speak of the difference between the Dispensations of law and grace; and includes among its statements "the church of the FIRST BORN," alluding to at least, if not speaking of the BIRTHRIGHT which Esau despised and lost.

These Hebrew believers were being sorely tried—and in consequence many were "drawing back." They are urged to "call to remembrance the former days, in which after ye were ENLIGHTENED* (Heb. 6.), ye *endured* a great fight of afflictions." Knowing . . . . that ye have in heaven a *better* and an *enduring* substance" (10. 32-34). "Looking off unto Jesus . . . . who for the joy that was set before Him *endured* the cross." (12. 2, 3).

The exhortation of the Apostle to "go forth" was accompanied by the addition "bearing His *reproach*"; and such passages as Heb. 11. 25, 26. "Choosing to suffer affliction . . . . Esteeming the *reproach* for Christ greater riches than the treasures of Egypt" would be calculated to stir them up to fortitude and faithfulness; as also the reminder of the time when they once endured "*reproaches*." (10. 33).

Again and again they are exhorted to "hold fast the confidence and the rejoicing of the hope (*cf.* Rom. 5. 2), firm unto the end" (3. 6): "to shew the same diligence to the full assurance of hope unto the end" (6. 11); "for tribulation worketh patience, and patience experience (experimental proof) and experience hope" (Rom. 5. 3, 4).

Toward the end of chapter 6. we get a passage of "strong consolation," which has direct reference to the Priesthood of Christ, and to this we will turn in a moment. In chapter 7. we read much about the Melchisedec order of Priesthood and its contrast with the Aaronic order. Verse 19 says, "The law perfected nothing but the leading in of a better hope, through which we draw near to God"—that did. The law and its Priesthood never could make us perfect, or give us "access"; but, the better hope has "led us in"—and by the way of this better hope we draw near to God. So in chapter (6. 18, 19, 20).

If, in verses 4-6 there should be any element of uncertainty by reason of our own imperfect understanding of the peculiar setting of these words and

* This word "enlightened" looks back to Heb. 6. 4, and refers to the fact that they had learnt the new truths of the Pentecostal Dispensation, witnessed to, as they had been by "powers" or mighty works and miracles which were characteristic of the age about to come, and of which they had had a "taste," in the spiritual gifts of 1 Cor. 14. They were partakers not of "The Holy Ghost," as in the A.V. and R.V. The Greek is *pneuma hagion*, without Articles, and means "power from on high," or the spiritual gifts given by the great Giver Himself—the Holy Spirit (Heb. 2. 4).—ED

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the people to whom they were addressed, verses 18-20 show us the "immutability" of the counsel of God, and the "impossibility" for Him to prove false to His Word; which immutability and impossibility is vitally and inseparably linked with That Blessed One who for our sakes died and rose again. If these Hebrew believers have been exhorted to hold fast the hope—they may here read the words of comfort: "which hope we have as an anchor of the soul both sure and steadfast and which entereth into that within the veil; whither the Forerunner is for us entered, Jesus, made an High Priest for ever after the order of Melchisidec." The word "steadfast" is the same as that translated "firm" in 3. 6. If they had to hold firm to the hope, they were here told of a hope which held firm to them—and not only so—but, that, like an anchor, it ENTERED INTO THAT within the veil. The anchor of Hope was imbedded in the Person and work of Christ. It was *unseen* but it was effectual. What a consolation to know that it has "entered into THAT."

Heb. 9. 11, 14, tells us a little more concerning what is meant by "THAT within the veil." The word rendered "of force" in 9. 17 is the same as that rendered "firm" and "stedfast." So that they had a greater ground of confidence and stimulus to persevere. Following on the thought of the anchor having penetrated within the veil—we read in Heb. 10. 19-23, "having, therefore, brethren boldness to enter into the holiest by the blood of Jesus, by a newly slain and living way, which He hath consecrated for us, *through the veil*, that is to say, His flesh; and having, an high priest over the house of God; let us draw near with a true heart in full assurance of faith . . . and let us hold fast the profession of our faith without wavering (FOR HE IS FAITHFUL THAT PROMISED)," compare "Whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end."

It will be seen that the Priesthood of Christ and His Present Session at the Right Hand of God is continually brought before us in these passages. Further, the saints here constitute the "House," instead of a "Temple made with hands," see Eph. 4. last two verses.

Are the Hebrews tempted? "Christ is a merciful and faithful high priest. . . . For in that He Himself hath suffered being tempted, He is able to succour them that are tempted" (2. 17, 18).

Are they distressed by the application of the failure of Israel to enter into the land of promise? "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession (see above 10. 19-23) FOR we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need" (4. 14-16).

Chapter 5 carries us a little further into this subject, and then introduces the Melchisedec order of the Priesthood of Christ. "Called of God an high priest after the order of Melchisedec, *of whom we have many things to say, and hard to be interpreted*, since ye have become *slothful* in your hearing" (5. 10, 11).

The rendering, "dull of hearing," obscures the important connection of this verse with 6. 12:—"that ye be not *slothful*, etc," where we have the same word used,—the only other occurrence of it in the New Testament.

Chapter 7. is full of the subject of the Priesthood. And so we begin to see that the difficult chapter 6 is somewhat parenthetical, something arising out of the argument about the Priesthood. To this we propose now to address ourselves. It will be remembered that we pointed out the importance of the passage in Heb. 2. 8. "But NOW we see NOT YET all things put under His feet" we see Him not as King—but what do we see? "But we see Jesus crowned with glory and honour," in other words, we see Him at the Right Hand of God, a Priest for ever after the order of Melchisedec. This is already hinted at in 1. 13, as a comparison with Psa. 110. 1-4 will shew. How was the Apostle to approach the "Mystery" revealed to him in connexion with the Heavenly Glory of Christ (see future exposition D.V. of Eph. 3.) These Hebrews, like the Corinthians, were carnal, they were "slothful in hearing." They were like Israel in the wilderness:—far more ready to cry "Back to bondage" (Neh. 9. 17), than "Let us go up and possess the land."

Hence it is, with continual breaks in his argument, the Apostle urges them forward and draws nearer to his central theme—the Priesthood of Christ and the present secret economy connected therewith.

The Kingdom being in abeyance, being "NOT YET," he now uses the exhortation gathered from chapters 3 and 4, to urge them to "leave" the things that are behind, and to "go on unto perfection." He warns them of the awful nature of apostasy, and shows them the *unseen* yet sure anchor they have imbedded within the veil "Whither . . . . is for us entered . . . . Jesus . . . . a Priest . . . . after the order of Melchisedec."

This heavenly calling is to have a corresponding effect upon their position here. If Abraham, Isaac and Jacob could sojourn, as in a strange country, dwelling in tabernacles, because they looked for a city which was coming down out of Heaven. How much more should these Hebrew believers be willing to "go forth unto Him without the camp bearing His reproach"—because the city which they sought IS already IN heaven (Phil. 3. 20), and the blessings held out to them are "in the heavenlies in Christ."

Being told of "ENTERING IN" (4. 1; 6. 19; 10. 19); they were told also of the corresponding GOING OUT (11. 8; 13. 13), of "Leaving," and of "Holding fast," of "Suffering reproach," and of receiving a "Recompense of reward,"—In other words, like Paul, to be able to say, "What things were gain to

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me, those I counted loss for Christ." "That I may know Him and the power of His Resurrection, and the fellowship of His sufferings, being made conformable unto His death, if by any means I might attain unto the out-resurrection from the dead." (Phil. 3).

This chapter in Philippians, to which we have alluded before, must be carefully studied in connexion with Hebrews—for it is a Divine commentary, and carries the teaching much further than it was possible for Paul to give to the Hebrews until they had, like Abraham, "gone out," and like Moses "esteemed the reproach of Christ."

In making use of these Old Testament references, the Apostle is not saying, or even implying that the mystery was typified in any way, in the Old Testament. He is using the historical facts by way of illustration, just as on one, if not the first of the papers on this subject used "the hill country of the Amorites."

The whole scope of the Epistle is an exhortation to these Hebrew believers to leave the Jews religion and all its connections (as Paul had done in Phil. 3. 2-8), and to go forth and go out in the power of that faith which is "the substance of things hoped for," and so to enter by faith into the Heavenly privileges and blessings connected with the High Priesthood* of Christ during this interval that has been arranged by the Lord to occupy the space between Acts 28, and the ushering in of the Kingdom on Earth.

We are conscious that there are many difficulties still awaiting solution—but we trust that something has been learned to enable us with clearer understanding to "rightly divide the Word of Truth," as it stands in Heb. 6. 3-6.

Whether we shall "go on" to the Epistle to the Ephesians in our next article, or whether any further light will be given upon this subject before then, we cannot say. Will all readers continue in prayer that utterance may be given to all concerned in this monthly witness that they may speak the truth in faithfulness and love, neither fearing the frown, nor seeking the praise, of men.

There are, in the Epistle to the Hebrews, some passages which can only be *applied*, not *interpreted* of us, there are others, which come to us in all their primitive force. May the great lessons be learned by all readers; and may we all be willing to "go forth unto HIM" realizing that here we have no continuing city.

CHARLES H. WELCH.

***The writer (C. H. WELCH) is giving, D.V., a series of Bible Readings in the Epistle to the Galatians, on alternate Saturday Evenings, 7.0 p.m., commencing January 1st, at the house of—

MR. W. SOPER,
83 Earlshall Road,
Eltham, S.E.

The meetings at 42 Addison Road, Snaresbrook, will continue, D.V., on the intervening Saturdays, January 8th, 22nd, etc., at 7.0 p.m. Believers heartily invited.

* See future article D.V. on the connection between the Holiest of All and the Heavenly Places.

Questions and Answers.

THE KINGDOM OF HEAVEN AND THE KINGDOM OF GOD.

QUESTION No. 394.

M. M. (Sussex.) "We have read your letter with much interest. We propose to resolve it into the form of a question from you, and answer it in our own words which will reach your own conclusion in another way. It comes to this; are the terms synonymous?"

We must believe that they are so, in one sense, for this conclusive and simple reason:—that in the parallel passages of Mark and Luke we have "the kingdom of God," where in Matthew, we have "the kingdom of heaven."

This will show us that the minute difference on which great conclusions are reached is not a sufficient foundation for their support.

A glance at the following will be instructive:—

THE KINGDOM OF HEAVEN.	THE KINGDOM OF GOD.	
Matthew.	Mark.	Luke.
4. 17	1. 15	4. 43
5. 3		6. 20
8. 11		13. 28
11. 11		7. 28
13. 11	4. 11	8. 10
,, 31	4. 30	13. 18
,, 33		,, 20
18. 3	10. 15	18. 29
19. 12		,, 17
,, 14	,, 14, 15	,, 16
,, 23	,, 23, 24, 25	,, 24

The explanation of this difference will be apparent if we remember three points:

1. The Greek word rendered "kingdom" really means *sovereignty* not territory. It relates to the sphere where kingly power is exercised. Hence there can be no kingdom where there is no king.

Countries that once possessed a king were called kingdoms; but where the same countries, now, have no kings they are not, and cannot be called, "kingdoms" because they are "Republics."

For the same reason there cannot be an Empire without an Emperor; nor can there be an Emperor without an Empire.

2. The Gospels, being written in Greek, must be an inspired record of what the Lord Jesus spoke in Aramaic, which was the vernacular of the Land in His day.

In making the same statement on the same occasion and recorded in the three Gospels, the same words must have been used by Him.

The explanation of the different records can be explained only by the fact that, in putting the expression "the kingdom of heaven" into Greek, the word "heaven" was preserved literally, in the Gospel of Matthew, while in Mark and Luke "God" was put

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by the Figure, *Metonymy* (of the Subject) for "heaven," as may be seen by comparing Matt. 21. 25 with Luke 20. 4. In the former we have, "Was it from heaven or of men?" while in the latter it is, "Was it from God or of men?"

In the same way we have "heaven" put for "God" in Luke 15. 18, John 3. 27. So that the word "Heaven" is used instead of "God."

3. This is in perfect keeping with the scope and design of the Gospel of Matthew, because the use of the word "Heaven" instead of "God" is Divinely perfect, and more in keeping with the object and subject of the first Gospel. The other two Gospels are wider in their scope. The scope of Matthew is Israelitish; of Mark it is Roman; of Luke it is Universal and Human, while in John it is Heavenly and Divine.

So, in Matthew, while the word kingdom means *sovereignty*, that sovereignty is viewed from a different standpoint. It is *sovereignty* more Jewish in its aspect; exclusive, and more peculiarly the subject of Old Testament prophecy, and therefore more Dispensational in its character and Regal in its sphere.

On the other hand, "the kingdom of God," is the same *sovereignty;* but, wider in its scope, more inclusive in its character, universal in its aspect and moral in its sphere.

We thus gain, rather than lose, by rightly understanding the meaning of the word, and the usage of the expression.

That *sovereignty*, so far as the earth is concerned is in *abeyance.* "We see NOT YET all things put under Him" (Heb. 2. 8).

That *sovereignty*, while it is, of course, a blessed fact, is seen, now, in the Divine *over-ruling*, rather than in *direct ruling*, so far as this world is concerned. Satan is "the god of this world"; and he is "the prince of the power of the air."

God is not the ruler of the present scene of ruin, confusion, misery, calamities, destruction of property and life, by earthquake, sword, and flood and fire. All these are the hall-mark of him who has "the power of death."

True, Divine sovereignty *over-rules* all and "makes the wrath of man to praise Him." But when HE *rules* we shall have a very different scene, of order, blessedness, peace, security and glory.

The god of this world has been judged; sentence has been passed, a "judgment summons" has been obtained, and ere long "execution" will be put in, and the usurper cast down, and cast out (Rev. 12).

Meanwhile there is another sphere of Divine sovereignty affecting those who do not live and move and have their being in a scene where God is only over-ruling.

These have received, and come under a *sovereignty* where all is Divine, and where there is a positive *ruling* and not merely a negative over-ruling. There is a sovereignty revealed in the Prison Epistles (Col. 2. 10), "the kingdom His beloved Son"—into which those who were and are the subjects of Eph. 1. 4 are already "translated." They are "in Christ;" "chosen in Him"; "perfect" in Him; "complete in Him."

Oh! what a blessed *sovereignty!* A sovereignty of which Christ is the Head (Eph. 1. 22, 23, Col. 2. 10, 19). A sovereignty (or, seat of government) which already *exists* in heaven, where He is; and from whence we look for Him to call us thither, on high.

Signs of the Times.

JEWISH SIGNS.

THE COMING ZIONIST CONGRESS.

Dr. Samuel Daiches, the President of the London Zionist League, has recently delivered his Presidential Address. He took for his subject the ninth Congress which is to be held in Hamburg.

He declared that the ninth Congress would no doubt be the most important yet held, even more important, in a sense, than the first, for it was taking place in new times and under changed conditions. There was an inward as well as an outward change. That which retarded the progress of Zionistic work was the quest of the Charter, and the exclusion of all other work in Palestine before that Charter was granted. The last two years showed that this policy had not been quite overcome yet. The eighth Congress decided upon practical work in Palestine, but not much had been done. Luckily the political position of Turkey was to-day not what it was two years ago. This made all the difference, and the ninth Congress would mark the beginning of a new era in Zionism.

"A Charter was no longer necessary. The quest of a charter might now even do harm. What had now to be done was to begin work. The main work of the ninth Congress would consist in deciding upon work in Palestine to be commenced immediately.

"The Zionist organisation must start at once to buy land and to colonise in Palestine, and to employ and create all means which will further this object. If an Agrarian bank is necessary, let it be established. If other means and ways are necessary, let us find them. But work must be started, without waiting, without delay. Some may say the land laws are not yet favourable in Turkey, some may find other flaws. These are groundless complaints. We cannot wait until everything will be perfect. Then we might not be let in. The leaders of the Zionist organisation, naturally, cannot start the new course without first getting a mandate from the people. And this mandate the ninth Congress has to give to the leaders, a mandate clear and unmistakable.

"THE BASLE PROGRAMME.

"He strongly believed there was no reason whatever for a change in the Basle programme; that programme would be torn to pieces only when they had their publicly recognised home in Palestine.

"Zionism, quite apart from its ultimate objects, was also a powerful factor for strengthening and maintaining Judaism. It was not a mere coincidence that a few days before the ninth Congress a conference would take place in Berlin to make arrangements for a Congress on Hebrew culture and language next summer. Had Dr.

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Herzl lived he would have utilised the change in Turkey as an opportunity to stir Jewry to its innermost depth again. A Zionist Congress was a great event in the life of the Jewish nation, but English Jewry remained silent."

Dr. Daiches concluded, in an eloquent peroration, "I think" (he said) "that every Jew and Jewess living in this part of the Metropolis, and having the material and spiritual interests of our nation at heart, should become a member of this League, which could then contribute not only towards the revival of Israel in his ancient land, but also towards the resuscitation of the dry bones in the valley, not of the Kebar, but the Thames. The signs are hopeful. The times are changing. The cloud that has been hanging over Mount Zion for the last nineteen centuries is beginning to lift. Israel begins to feel new power. New forces spring up. The heart of the Jewish nation beats stronger. Zionism is nearing its goal. Great efforts will be necessary. But how great will be the reward? The mists will disappear and a new sun will shine upon Israel and upon mankind. A new landscape will unroll and man will be reborn. And one step on the road to that goal will be the coming Zionist Congress." (Applause.)

RELIGIOUS SIGNS.

FALSE HOPES.

IT is wonderful how men "imagine a vain thing," the moment they get away from the Word of God.

There we are plainly told that the world is a dark place, and the only ones who are not in darkness are those who have the "sure word of prophecy," which is the only light in it; and to which we "do well" to take heed.

Apart from this, men with "the understanding darkened" can only lead us into the darkness of their own ditch.

"Ye do err, not knowing the Scripture" is as true to-day as when the words came from the lips of the Lord Jesus.

Note some of the false hopes on which many would bid us lean. Alas! the very word "hopes" is a proof of the darkness, for there is no hope for Creation, for Man, for the World, or for the Church apart from Christ.

The Word of God holds out no "hope" but Christ.

It tells us that the present are "perilous times" and that they, like all deceivers and those who are deceived, will "wax worse and worse" until "the apostasy" shall come.

In spite of that the people are being deceived by "false hopes."

Mrs. Besant puts her hope in the educated and leisured classes, and lays on them "the burden of gradually introducing changes which shall utterly transform our present anarchical system."

The New Theology and all "Christian" socialists are moved by the same vain hope, that by social reforms "the kingdom of God will be realised on earth." While "*we* know" that there can be no kingdom without a king reigning in Person.

Lord Rosebery, representing statesmen to the Colonial Editors, fixes his hope on "Dreadnaughts" and says "the old country must look to herself for her own salvation, and that failing that she must look to" her colonies.

On the other hand, Mr. Carnegie, representing wealth, looks to "a palace of peace" which he proposes to build, where "the nations will learn to settle all their differences by arbitration," and thus secure "peace" as the great need of the world.

Science, in the person of Mr. Edison, hopes for this peace through flying-machines. "When it is perfected" (he says) "the flying-machine may end war by becoming a means of attack that cannot be resisted."

Journalism, represented by Mr. W. T. Stead, holds that the best means of securing this longed-for peace is to prepare for war.

Religion, represented by the Moderator of the United Free Church of Scotland, asks why "the reign of peace had not yet come long ere now?" and he answers, "because the churches of Christendom had not listened to Christ's call to preach the Gospel to every creature." In this, he adds, we have the greatest safeguard and pledge for the world's peace.

Our own King Edward VII., in recently addressing the Czar of Russia, on the occasion of the naval review, expressed the hope that the Czar would "never look on these ships as symbols of war, but, on the contrary, as upholding the interests of peace."

The Anglo-German Friendship Committee, about the same time, urged that the outlook demanded "the carrying out of an effectual and earnest peace propaganda."

The principal feature of this year's "Royal Naval and Military Tournament" in London (1910) will be a "grand international and prophetic military spectacle, entitled 'THE MILLENNIUM, or PEACE and Good-will among Nations.'"

In all these our readers will notice that, however varied may be the ground of these "false hopes," they are all of them based on a hope of "peace." This is the one and only burden of their thoughts.

Thus, the world, which cast out the "Prince of peace" vainly talks about securing a "peace" of their own making!

We said "about" peace; that is just the point; for when He comes, He will not talk "about peace," but He will SPEAK PEACE unto the nations (Zech. 9. 10). All this talking *about* peace is one of the most alarming "signs of the times" we can have; for it will be just at such a moment that "sudden destruction" may burst upon the world, in the opening of "the day of the Lord" (1 Thess. 5. 2).

Editor's Table.

"THE WORLD THAT THEN WAS."

An error of some importance crept into the close of the Answer to the Question on 2 Pet. 3. 6 last month. In correcting which we are able to add a helpful word in reply to S.P.G., who enquires about the word "divide" in Gen. 10. 32.

The word "divide" in Gen. 10. 25 is *pālag*, and refers to the general cleavage of the earth into islands and continents by convulsions or otherwise.

In Gen. 10. 5, and 32, the word is *pārad*, which means to *break off*, and refers to the *breaking off* of the different nations and families and tongues one from the other.

In Deut. 32. 8, the word is *nachal* (not *naphal*) which means to *divide for a possession*, or *as an inheritance*. Gen. 9. 19, refers of course to a later fact.

We take these from the margin of *The Companion Bible*, advertised on our back page.

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ANSWERS TO CORRESPONDENTS.

J. A. The proclamation of the kingdom by Christ in Matt. 4. 17, was the kingdom of which God had spoken and promised by the mouth of His prophets. It was proclaimed to "Israel," for to none other was He sent. See Matt. 10. 6; 15, 24. The city of Matt. 22. 7 was Israel's city, Jerusalem.

In Acts 3. 19-26, Peter proclaimed the kingdom (the keys, or opening of which had been given to him) to those whom he was then addressing. The same Israel in 3. 12, as "the men of Israel" and "men of Judæa," in 2. 14, 22, and "all the house of Israel" in 2. 36; and the same command in 3. 19 to "Repent" as in 2. 38.

Had that offer of the King in Acts 3 been accepted by national repentance, of course all that was involved in His coming would have been fulfilled—even all the things spoken by all the prophets. But, seeing that the king was rejected, all these things are in abeyance. "Not yet" (Heb. 2. 8) are the words of the Holy Spirit as to this present Dispensation.

T. H. (Cumberland). (1). It is quite clear that Joel 2 must be fulfilled before the time mentioned in verse 28, as being "afterward."

(2). It is quite possible there may be a difference between "the great tribulation" and "the great and the terrible day of the Lord." Many believe that the latter refers to the last part of the crisis of that tribulation.

(3). As to the sphere of Satan's activities now, please read Ephesians 6. 12.

(4). You will find the answer to your question *re* 1 Corinthians 13. 8 in our second editorial, April number of *Things to Come*.

(5). With regard to the "body" mentioned in 2 Cor. 5. 10, surely it refers to the body of the believer individually, and not to the body of Christ.

(6). Your question, about the "Kingdom of heaven and the Kingdom of God," you will find answered in *Things to Come*, Volume II., p. 26; VII., p. 20; VIII., p. 20; XI., p. 8.

(7). We know that when this Dispensation shall have been closed, "the Gospel of the Kingdom" is to be preached again; and that, later on, the spirit of God will be poured out "upon all flesh." Consequently, how can anyone truly say that when the Church shall have been removed, the Holy Spirit will no longer act in any way upon the earth? Indeed, we are told the contrary in Isaiah 26. 9, "When Thy judgments are in the earth many will learn righteousness." How will they learn this except in the power of the Holy Spirit?

ADDRESS WANTED.

Will the gentleman in America (Post Mark, Chicago), who sent "Postal reply Coupons" for copies of *The One Baptism*, kindly send *name and address* to J. A. S. Jardine, Esq., 146 Torridon Road, Hither Green, London, S.E., and the copies will be forwarded.

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THINGS TO COME.

No. 188. FEBRUARY, 1910 Vol. XVI. No 2.

Editorial.

HEBREWS XI.

XIII.—THE FIRST GROUP.

(1.) GIDEON: FAITH CONQUERING THROUGH GOD.

REFERRING again to the Structure on page 109, Vol. XIV. (October, 1908), we see, next in order, two groups, corresponding with the first group, Abel, Enoch, and Noah.

Those in the first group were all connected directly with GOD.

The others are all directly connected with MAN, except Joseph, who corresponds with the LORD Jesus at the close of the whole list.

These last two groups are in like manner connected wholly with God, as the first group is.

The former of these last two groups contains the names of those who CONQUERED THROUGH God; while the second group consists of "others," who are unnamed, who SUFFERED FOR God.

Our business now is with the former of these two groups, which we give in our translation:

"*And what shall I say more? For the time would fail me in discoursing concerning Gideon, Barak, Samson, Jephtha, David, and Samuel also, and the prophets, . . .*" we need not go further in this list now.

Passing over the actual circumstances of the individual acts which marked and gave character to the faith of each one, the Apostle leaves it to his readers, and to us, to supply them for ourselves.

In doing this we are to note that there is some doubt about the conjunctions. Most of the Critical Texts, including that of Tregelles, give them as we have rendered the passage above. If this is correct, then the importance of each individual is not so great, and does not admit of the same minute analysis as those cited in the former part of the chapter. There are seven examples in the list, and ten characteristics of their faith; so that, in distributing the ten over the seven, we must be prepared to assign more than one to some of them.

The names are given neither in their Canonical, nor in their Chronological order. Gideon is named before Barak, Sampson before Jephtha, and David before Samuel. So that there must be some other reason for this order.

The six names are given in three pairs; the prophets (unnamed) standing out alone as the seventh.

The seven are divided into four and three; four being all judges, written in the book of Judges; and three being all prophets, written in the later books.

The four form an introversion thus—

a | Gideon, ch. vi., vii.
  b | Barak, ch. iv., v.
  b | Samson, xiii.—xvi.
a | Jephtha, xi., xii.

Of these four, the first and fourth stand out as being more important in the character and strength of their independent faith; while the second and third are associated with women; the former in his rise (Barak), and the latter in his fall (Samson). BARAK was associated with two women who helped him (Deborah and Jael); SAMSON with two women (his wife and Delilah) who both betrayed him.

The other three are likewise mentioned in the order of an introversion,

c | David, (1 Sam.—1 Chron.)
  d | Samuel, (1 Sam.)
c | The Prophets.

All these were prophets; but David stands out, corresponding with the prophets—the last in the group—as being a prophet indeed; while Samuel links on the judges with the prophets, and as partaking of the character of both.

So much for the outward literary form which tells us that we have to begin with

1. GIDEON.

He is introduced to us at a time when Israel was in deep distress. Three judges had preceded him*; and, for the fourth time, Israel had been delivered, on account of their apostasy, into the hand of their enemies.†

The history of those years is summed up in Judges ii., 11—19, to which we must refer our readers. It may be summed up negatively, in their disobedience in not driving out the nations of Canaan; and positively, in their Apostasy in worshipping the gods of the Canaanites, instead of Jehovah. Hence, He delivered them into the hand of their enemies.

From time to time He had raised them up judges "which delivered them out of the hand of those that spoiled them . . . then the LORD was with the judge . . . . and when the judge was dead they returned and corrupted themselves more than their fathers." (Judges ii. 16-19).

It was toward the close of the fourth of these cycles, when Israel was groaning under the servitude of Midian, that Gideon is first mentioned. (Judges vi. 11).

A prophet had already been sent to admonish the people: and now an Angel of Jehovah came to raise up Gideon and commission him to deliver the people once again out of the hand of their enemies.

* Othniel, Ehud, Barak.
† Canaan, Moab, Canaan again, and Midian.

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His condition and occupation, at the moment of the angel's appearance, show the low estate into which he and his people had been brought.

So great was the number of the Midianites, that they "left no sustenance for Israel" (vi. 4), "and Israel was greatly impoverished because of the Midianites" (vi. 6).

Hence we read "Gideon threshed wheat by the wine-press, to hide it from the Midianites" (vi. 11).

The threshing-floors were in exposed situations that the wind might blow away the chaff; but, as Gideon dared not thresh the wheat there, he had to work under cover, inside the wine-press.

There, the angel of Jehovah appeared to him and spoke to him.

We thus reach the essential point which brings Gideon into the eleventh chapter of Hebrews.

If Gideon believed God, he must have "heard" from God; for faith cometh only "by hearing." And if he heard, Jehovah must have spoken.

This becomes, therefore, the starting point of Gideon's faith, and of our consideration of it.

Twelve times Jehovah spoke to Gideon. Twelve times he heard Jehovah's words. Twelve, because the whole subject had to do with *government* and *rule*; Jehovah's end being to bring His people out of the rule of the Midianites, and back once again under His own Rule and Government.

But the Instrument must first be prepared for the work it has to do. The servant must be fitted for the service he has to perform.

Hence, the first seven times Jehovah spake were connected with this object; and, what was said had to do entirely with Gideon's *personal qualification* for the position he was to occupy.

Seven is the number of *spiritual* perfection, and therefore this stands first. There must first be spiritual "power from on high," before there can be effective service.

Hence, when wise men were wanted to carry out a business work, requiring wise business capacities, the Twelve said, "Look you out seven men full of holy spirit (Gr. *pneuma hagion*) and wisdom, whom we may appoint over this business" (Acts vi. 3). They wanted business men, who could pay as well as pray, but they wanted spiritual men as well. They could get the one without the other, but they needed the two together.

Even so here. For the work that was to be done in freeing Israel from the yoke of Midian, "a mighty man of valour" was needed. That, Gideon was already, but he must needs be made a humble "man of God"; and this was the first thing to be done. God must first do His work with Gideon, before Gideon could do his work for God. To accomplish this, God makes this wine-press of Joash to be to Gideon what He made the back-side of the desert to be to Moses.

All must be accomplished by "the word of Jehovah." To this end Jehovah speaks *seven* times to him; just as the Messiah did, in a later day, to the woman of Samaria, to bring her first to herself, and then to Himself (see John iv.) *Seven* times Jehovah speaks to Gideon, and it is ours to watch the process and progress and perfection of this Divine work.

(1) "*Jehovah is with thee*" was the first word (Judg. vi. 12). This was to rouse inquiry; as the request "Give me to drink" roused inquiry in the woman of Samaria's heart. She asked "How?" and Gideon asks "Why?" and "Where?" *His heart is exercised.* That is the first thing that is needful. Jehovah's work is perfect. To have the heart exercised in Divine truth is far more important than to have an intellectual enjoyment of the truth. It is possible to have the latter, and all the time be a stranger to the former. But, if our heart be first exercised with truth, intellectual enjoyment is sure to follow, and be all the more real and satisfying.

This is Jehovah's object here. "Jehovah is with thee" was the first word that Gideon heard. He naturally asks: If this be so, "*Why* then is all this befallen us? and *where* be all His miracles which our fathers told us of?

Jehovah's first words had accomplished their object. The arrow from His bow had gone home to Gideon's heart. All the rest was included in this. The result was assured.

(2) *Jehovah looked upon him and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?*

This repeated reference to Gideon's "might" was intended to bring him to himself, and make him conscious of his weakness, and his inability to undertake such a task.

For his real "might" consisted in the very consciousness of this weakness. It was this that forced him to believe Jehovah's word: "thou shalt save Israel." This was what Gideon "heard;" and, on this his "faith" was grounded.

Gideon naturally asked, "Wherewith shall I save Israel?" This brought forth the confession of his impotence. He was concerned with *what he was.* "Behold (he says) my family is the meanest in Manasseh, and I am the least in my father's house" (*v.* 15). In this confession consisted his might. This very poverty and impotence compelled him to cast himself on Jehovah's omnipotence. There could be only one reply to this.

(3) "*I will be with thee, and thou shalt smite the Midianites as one man*" (*v.* 16).

From this Gideon knew that he had "found grace" in Jehovah's sight; and asked for a sign. Not because he doubted, but because he believed; not to prove the truth of Jehovah's word, but because he would prove the truth of Jehovah's grace, in the acceptance of his offering which he proposed to go and fetch (*vv.* 17, 18).

(4) "*I will tarry until thou come again*," was His next utterance (*v.* 18). And then, when the offering was brought, the angel of God said—

(5) "*Take the flesh and the unleavened cakes, and lay*

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them upon this rock, etc." (*v.* 20). This was followed by a miracle, by which Gideon "obtained witness" that he had indeed found grace in Jehovah's sight. The supernatural fire told him of his acceptance with God, and filled him with awe and fear (*vv.* 21, 22).

This prepared the way for Jehovah's blessing.

(6) "*Peace be unto thee; fear not.*"

In token of this peace, Gideon built an altar there, with which is connected one of the sweetest of the Jehovah titles—"JEHOVAH SHALOM"—*The LORD send peace!*

All that was now needed was the final command, given in the *seventh* utterance of Jehovah, embodying the outcome of this spiritual preparation, and leading up to the five-fold command connected with Gideon's public mission, in which this Divinely perfect grace was contained and accomplished.

7. *Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down thy Askērah that is by it, and build an altar unto Jehovah thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the Askērah which thou shalt cut down* (vi. 25, 26).

This command was obeyed: and, it at once led up to the end.

It told Gideon that it was indeed Jehovah; and that he had to do with One who knew everything; how many bullocks his father had, and even their ages. If He knew this, He knew all else. Hence Gideon, like his father Abraham, "believed God," and obeyed the command which he had heard.

Five more times Jehovah spake to Gideon, and all were commands, connected with the work for which Jehovah had prepared him; and five more times Gideon heard, believed and obeyed.

We need not dwell on each, but will content ourselves with enumerating them, that our readers may study them for themselves.

The first three (vii. 2, 4, 5) were directions to reduce the number to 300 men. Twenty, and two thousand (20 and 2000=2020) returned on Gideon's first proclamation, and 10,000 were left.* After a further test 9700 must have "bowed down on their knees" showing that they were Baal-worshippers and had "bowed their knees unto Baal" (compare 1 Kings xix. 18). Only 300 were left.

Jehovah spoke yet twice more, saying 1st, "*By the 300 men that lapped will I save you*" (vii. 7); 2nd, "*Arise, get thee down unto the host, for I have delivered it into thine hand*" (vii. 9).

This completes the cycle of Jehovah's words. We at once see the effect of Gideon's faith in what he had heard; and we know how it is recorded in the next chapter.

* Therefore the original number must have been 12020, not 32,000 as stated in the heading of the chapter. Cp. 1 Sam. vi. 19, ch. xii. 6. From Num. xxxi. 5 we learn that 1,000 from each tribe was prescribed, when Israel was directed by Moses in a former war with Midian. See *How to enjoy the Bible*, p. 365.

All is now clear; and Gideon's faith stands out in all its fulness. We are told more of what *he* had heard, than we are told of some others in this great cloud of witness-bearing elders.

We may well say "the time would fail" to write and say all that might be said even of Gideon.

The great facts stand clearly out; God's servants must be all and each *prepared* for their work. and the *work* itself must be also prepared for them. Only such prepared works are "good works" (Eph. ii. 10, margin); and only such servants are "faithful and wise servants" whom their Lord has appointed and prepared. (Matt. xxiv. 45).

Looking at these seven utterances from Gideon's side, we note:—1. That in this work all begins with God. He must reveal Himself. He *comes* to the soul, as He did to Gideon (vi. 11, 12). He *speaks*, by the Spirit and the Word.

2. The next thing is the result of this revelation,—*an exercised conscience* (*v.* 13): a heart which is moved by the truth that is heard and received. To have a spiritual experience of truth is essential; while a mere *intellectual enjoyment* of truth stands for nothing, except. it may be,—the hardening of the heart against its real power. Intellectual enjoyment belongs to time; but spiritual enjoyment goes on to, and carries us into, eternity.

Oh! for a spiritual interest in God's word, written, For the result of that brings to us a third blessing:

3. *A sense of our impotence* for producing or doing anything good.

This is not a mere concern about what I have *done*, but about what *I am*. "My father's family IS the meanest in Manasseh, and I AM the least in my father's house" (*v.* 15, marg.).

This is the next thing with all who have to do directly with Jehovah. "I AM vile" (Job. xl. 4). "I AM undone" (Isa. vi. 5). "I AM a sinful man O Lord" (Luke v. 8).

When this position is taken, there can be worship: not before. People may "set" the Divine communications to music, and "render" such words as "I have sinned" with all a musician's art and skill before an audience; but, not until our hearts have been *exercised* by the Divine word, can we say, from its depths, "I AM a sinful man" before the Lord.

4. Only then can we truly understand the spiritual nature of worship. Only then can we know that our offering has been accepted with a Divine acceptance (*vv.* 20, 21), and

5. Enjoy the Peace which our Divine Substitute has "made" (Col. i. 20), and "preached" (Eph. ii. 17), and "given" (John xiv. 27); and realise that "He IS our peace" (Eph. ii. 14), and that His peace "fills" our hearts (Rom. xv. 13) and "keeps" (Phil. iv. 7) and rules our hearts (Col. iii. 15).

The enjoyment of this peace comes, when He speaks peace to our hearts; and says, as He said to Gideon, "*Peace be unto thee, Fear not*" (vi. 23).

6. Then, Jehovah is worshipped as the One Who has

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made this peace, and sent it as His gift. Then He is known as Jehovah Shalom (vi. 24); and all follows in perfect order.

Now, and not before, was Gideon's preparation complete. Now, and not before, are we, with a like experience, ready for effective and acceptable service.

7. This comes with the command (vi. 27). A prompt obedience follows, and brings with it the only one thing which is now required to bring Jehovah's design to a successful conclusion. And even this must still come from Himself. It is "power from on high"; and, the end is not merely the defeat of Midian or the deliverance of Israel, but the *fulfilment of His word* which Gideon had heard and believed, and obeyed: "*the Spirit of Jehovah came upon Gideon*" (vi. 34).

If we would complete Gideon's witness by expressing it in harmony with the other witnesses, we should say:

By faith, Gideon, "out of weakness was made strong, waxed valiant in fight, turned to flight the armies of the aliens" (Heb. xi. 34).

Even so will it be with us who believe what we have heard from God.

Contributed Articles.

SPIRIT MANIFESTATIONS IN OUR DAY.*

By Sir Robert Anderson, K.C.B., LL.D.

The subject assigned to me this morning is one partly of fact and partly of doctrine. What are the Spirit manifestations of our day, and what light does Holy Scripture afford for our guidance with respect to them? To deal with both these questions in the time at my disposal would be quite impossible; and I must assume acquaintance with the facts, and confine myself almost entirely to the far more important question of the doctrine.

And even this can be treated but briefly and inadequately, for it involves the consideration of the wider question as to the teaching of Scripture respecting Spirit manifestations in general in this Christian dispensation. And this, again, involves an enquiry respecting the place which Israel holds in the divine scheme of revelation, or, as we might express it, in the ground plan of the Bible. For upon a right apprehension of this depends a right reading of the Acts of the Apostles, and the book of the Acts gives the clue to the solution of the question now before us.

"Hath God cast away His people?" the Apostle Paul demands. And while his own answer is an emphatic "No," the answer of Christendom (I do not say of Christians) is, practically, "Yes." Intelligent students of Scripture recognise that though "the natural branches" of the olive tree have been broken off, this is only for a time, and the present dispensation *in its earthly aspect* is merely an episode to continue until the time comes when the people of the covenant shall be again restored to favour.

But it is a common error to assume that the crucifixion was chronologically the crisis at which Israel was cast off, and under the influence of this error we are apt to read the rest of the New Testament as though it contained no further reference to the earthly people. The Acts, however, make it perfectly clear that a place of repentance was granted to Israel, and a "blotting out of sins" was preached to them through the Messiah Whom they had rejected. And repentance would have brought them "the seasons of refreshing" and "the times of restoration of all things" spoken of by "all the prophets since the world began" (Acts 3. 19-21). For the main stream of prophecy in relation to earth is always in the line of Hebrew promises and blessings. Jerusalem's answer to the Pentecostal proclamation of the amnesty for that guilty people was the stoning of Stephen, who was the messenger sent after the king to say, "We will not have this man to reign over us."

But the Jews of the dispersion were not held to be guilty of this Jerusalem sin; and to them the Pentecostal Gospel was carried by all the disciples who were scattered abroad by the persecution which followed. For in the first stage or period of the Pentecostal dispensation the preaching was "*to the Jews only.*" And though in the second stage of that dispensation the Jew had no longer a monopoly of the Gospel, he still enjoyed a distinctive priority. To the Jew *only* was superseded by "to the Jew *first*"; whereas in this Christian dispensation "there is no difference between the Jew and the Gentile." Both stand upon the same level, whether as regards sin and condemnation, or as regards the proclamation of forgiveness. But in the Pentecostal dispensation even the Apostle to the Gentiles preached first to the Jews in every place, and this during the whole course of his ministry as recorded in Acts.

Indeed, it was not until the Jerusalem Council, some twenty years after Pentecost, that the position of Gentiles in the Church was authoritatively settled; and that settlement, moreover, was on the lines of Old Testament prophecy. Years after the date of that Council the Christians were still regarded as a heretical Jewish sect (Acts 24. 5, 14). And when Paul arrived in Rome, though the Church there held such a place in his thoughts and affections, his first care was to summon "the chief of the Jews." And as a Jew it was that he addressed them. "Our fathers;" "my nation;" "The hope of Israel"—such were his words. But when they rejected his testimony, it was no longer "our fathers," but "*your* fathers" (Acts 28. 25, R.V.). He severed himself from them, and pronounced the inspired "Ichabod" which sealed their doom. The Gospel had already been preached in Rome, but not with Apostolic authority. For Acts 28. and the Epistle to the Romans

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dispose of the figment that Peter had previously visited the imperial city.

Why does the book of Acts end there? The Evangelist Luke was with the Apostle Paul in both his Roman imprisonments; and the record of his ministry during those imprisonments, and in the period of liberty which intervened, would be of extraordinary interest and value. Acts ends with the incidents of chap. 28., because the book is the divine record of the Pentecostal dispensation, and that dispensation had now closed. And the significant fact cannot be accidental, that in the epistles written after that epoch there is not a word about Spirit manifestations, save by way of warning, as in 1 Tim. 4. Not only so, but as there were no miracles in Jerusalem after the stoning of Stephen, there were none in Rome after that solemn "Ichabod" had been pronounced by the Apostle. For the age of miracles was past, with the dispensation to which they belonged; and the Apostle himself entered on the life of faith beneath a silent heaven. Such is the character of this Christian dispensation; for ours is the blessedness of those who have not seen but yet have believed.

And here I would raise a question of principal importance in the present day. Ought we not to distinguish between Pentecost as a primary and partial realization of the prophecy of Joel, and Pentecost as the fulfilment of "the promise of the Father"? Its results in this its highest aspect are abiding. But its effects in its relation to the earthly people were transient; for the *fulfilment* of Joel's prophecy awaits the time when "God shall bring again the captivity of Judah and Jerusalem," and the Spirit manifestations of which it speaks will herald the coming of "the great and the terrible day of the Lord" (Joel 2. 28-31; 3. 1).

It is clear, I repeat, that the Apostle worked no miracles in Rome. When during his first imprisonment Epaphroditus lay sick, he depended upon divine mercy to raise him up again. When, on his way to his second imprisonment, Trophimus fell sick, he had to leave him at Miletus. The day was when a handkerchief carried from his person brought healing (Acts 19. 12); but when Timothy was sick he could but send him a prescription (suggested possibly by Luke the physician, who was with him). The evidential value of miracles depended mainly on a preceding revelation. They were a sign for those who had the countersign. They were specially for Israel; and when Israel was definitely set aside, they ceased. In Hebrews, indeed, the miracles of the Pentecostal dispensation are referred to as "the powers of the coming age" (Heb. 6. 5)—the age, namely, when Joel's prophecy will receive its fulfilment, and the Pentecostal dispensation will be again taken up and brought to its predicted end. And meanwhile heaven is silent.

And why is God silent now? Why but because His every attribute has been vindicated and fully manifested in Christ — His wisdom and power. His righteousness and holiness, and, above all, His goodness and love-toward-man. Among men the wise keep silence when there is nothing more that need be said. And God is silent because in the Gospel He has spoken His last word of mercy, and the day of wrath is not yet. He Who is yet to come as the avenging Judge is now sitting upon the throne as Saviour. The great amnesty is still in force. The day of grace still runs its course.

I would guard against being misunderstood. I am speaking here of *evidential* miracles. I dare not limit what God may do in response to faith; nor do I doubt that miracles in fact occur, though I cannot but question the reality of many of the miracles of which I hear at second hand. More than this, I regard the *craving* for miracles and Spirit manifestations as unchristian. It betokens a desire for subjective proof of the truth of Holy Scripture as to the work of Christ and the presence of the Holy Spirit. In a word, it bespeaks, not a triumph of higher or firmer faith, but rather the ignorance or petulance of unbelief.

As for the Churches, when I contemplate their present condition as compared with their condition forty or fifty years ago; when I mark the apostasy from the faith which now characterises them, one and all, whether in the direction of superstition or of rationalism, I feel that if God were now to accredit any one of them corporately by miraculous gifts or powers; it would tax my faith more than all which the sham "Higher Criticism," or a still more open infidelity, can urge against the truth.

And what are miracles of the kind that people are craving for and talking about, in comparison with the miracles which abound in the spiritual sphere to-day? . . . "The Gospel is the power of God to salvation." This is indeed a miracle, and the greatest of all miracles, for the dead have been raised to life. But miracles in the sense in which a pettifogging unbelief craves for miracles there have been none. Not a solitary case has ever been heard of in which a devotee of this "gift of tongues" cult has ever been empowered to preach the Gospel in a foreign tongue. At Pentecost, we read, they "spoke as the Spirit gave them utterance"; and as the result the Jews of the dispersion, who were gathered in Jerusalem for the festival, were given to hear, each in his own tongue, the wonderful works of God. And the teaching of 1 Corinthians makes it clear that in later times this gift, like every other, was entirely under control, and that its purpose was for edification (1 Cor. 14. 26, 27). What has this in common with the facial twitchings and unintelligent mouthings and jabberings of the "gift of tongues" movement of to-day? I will not speak of its orgies of hysterical laughter and screaming. "God is not the author of confusion, but of peace."

The theology of the movement, moreover, displays ignorance and disregard of Scripture. It confounds the gift of the Holy Spirit with spiritual gifts. The gift of the Spirit is the earnest of our inheritance, and the heritage of every believer in Christ. Indeed, no one who lacks it is, in the true sense, a Christian at all. And as regards spiritual gifts, in the Pentecostal Church such gifts were "distributed." One had one gift,

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another had another. And the gift of tongues, which the present movement represents as the hall-mark of the Spirit's presence, was disparaged by the Apostle as being the least important of all gifts, because the believers were not edified by it (1 Cor. 14. 19, 22). Then, again, their formula about a Christian's "receiving his baptism," or his Pentecost, is either fanciful or false. The standard of Christian life in Corinth was low enough, and yet to the Corinthians it was that the Apostle wrote the words, "By one Spirit were we all baptized into one body." And the only sense in which there can be another Pentecost is that Joel's prophecy must yet be fulfilled. But its fulfilment belongs to Israel in a future age. The Scripture contains exhortations to walk in the Spirit, and to be filled with the Spirit; but a second baptism or a second Pentecost is utterly unscriptural.

But the movement is characterised by error of a still graver and more dangerous kind. Both safety and blessing always depend on our keeping in the line of God's purpose; and His purpose now is the exaltation of Christ, that in all things HE may have the pre-eminence; for in His name every knee shall bow, and every tongue confess that He is LORD. And the Holy Spirit's mission is to this end. His work is to exalt Christ. And if Christians turn away from Christ to the Holy Spirit, they enter on a path which is full of peril. Can we point to any religious movement of the last century marked by what may be called the cult of the Holy Spirit that has not ended in disaster? And the reason is not doubtful. "God and the Word of His Grace" are our resource in days of apostasy. And the Spirit will minister that Word to us. But if we turn to the Spirit apart from the Word, we may become a prey to some spirit that is not the Spirit of God. So it proved in Irvingism and other like movements in the past.

And here the errors of heresy would not be so dangerous were it not for the errors of orthodoxy. It was a masterstroke of Satanic subtlety to teach men to regard him as a hideous and obscene monster. And this devil of ancient Babylonian paganism is the devil of popular theology in Christendom. Such a devil would repel the upright and the pure. From such a devil unfallen Eve would have fled in fear and horror. But she was "thoroughly deceived" (as the word is) by the real devil; and this would have been impossible had he not won her respect and confidence. Luther speaks of a black devil and a white devil. True it is that he fashions himself as an angel of light, but the same devil who seems so white to men is seen to be black when viewed in the light of God. The thought is incredible, if not profane, that our Lord could have held converse with such a being as the devil of the theology of Christendom. But the Satan of the temptation is that great and awful being who claims to be the Firstborn, the Messiah, and whom Holy Scripture calls "the god of this world," not the instigator of men's vices and crimes, but the controller of their religion.

And the god of this world has a gospel. It is the gospel of humanity, the gospel of "Jesus," of Him Who bears the image of man; but he is the implacable enemy of "the Gospel of the glory of Christ, Who is the image of God." He blinds the minds of men, lest the light of *that* Gospel should shine on them. For, as the Apostle immediately adds, "We preach Christ Jesus *as Lord*"; and this he cannot brook, for it gives the lie to "*the* lie" of which he is the father, the lie which he will persuade apostate Christendom to accept. The Lord declares that *that* lie, accredited as it will be by great signs and wonders, "would deceive, if it were possible, the very elect." And how could this be, were it not that the Satan miracles will be seemingly divine and associated with a gospel which commends itself as seemingly of Christ? The "Jesus" cult of the New Theology, of Christian Science, of Spiritualism, and (oh, the pity of it!) of much of our evangelical revivalism, is entirely in the line of Satan's aims and purposes. And how could the Man of Sin persuade men to accept him as the Christ if Satan had not prepared their minds for the coming of Christ? Therefore it is that "the second advent" has such prominence in Irvingism and other false spiritual movements of a similar kind.

The views popularly held respecting demons are a kindred danger to the faith. Where their existence is not altogether ignored, it is usually assumed that they are the myrmidons of the mythical devil of Christendom. That some demons are coarse and brutalizing spirits is clear from the Gospel narrative. "This kind" the Lord calls them in Mark 9. 29, indicating that they are a class apart. But ordinary demons obeyed every command given in His name; and from demons there came the most open confession of His deity. These spirits, we are told, "whensoever they beheld Him, fell down before Him and cried, saying, Thou art the Son of God" (Mark 3. 11, R.V.). The fact that demon-possessed persons were allowed to frequent the synagogue is proof that they were regarded as devout Jews of good repute. And the only reference to demons in the Epistles warns us that their teaching in the latter days will inculcate a morality bordering on asceticism (1 Tim. 4.).

And what is the effect of ignorance of all this? When Christians find that spiritualistic séances are opened with prayer, and that the mediums are persons of exemplary character and conduct, and that the presence of a supernatural agency is manifested, they conclude that all is of God, and thus they fall an easy prey. I need not say here that the spirits of spiritualistic séances are not the dead, but demons who personate the dead. And in the same way when Christians discover that the votaries of Christian Science are pure and devout, and have a zeal for God, and that their teaching is accredited by miracles, "the Christian argument from miracles"—namely, that the miraculous must be divine—helps to the delusion that here again all must be from God. It is easy to show that among Christian Scientists, as among Spiritualists, there are

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impostors and frauds; this is true of every human movement. It is easy to show that the doctrines of Christian Science are a hotch-potch of perverted Scripture, false metaphysics, and mere nonsense, covered over by a veneer of Biblical phraseology. It is easy to expose the disasters and evils which mark the working of the system, as Mr. Stephen Paget did with such effect at the Church Congress the other day. But in presence of their real miracles of healing, and of lives transformed, all this is brushed aside; and for one person who is thus alienated from their ranks, a hundred new adherents press in to swell their fellowship.

And what wonder is it if Christians are deceived and decoyed by movements which have the enthusiastic support of many men of the highest intelligence and culture, and of multitudes of earnest and devout souls; movements, moreover, which bear the hall-mark of supernatural gifts and powers?

Time precludes my discussing the bearing all this may have on the "gift of tongues" revival, and on certain sinister phases of the Faith-healing movement. But this at least must not be left unsaid: that if the faith of Christians rests in any degree upon the phenomena that mark these movements, or upon the subjective emotions they produce, such movements, however accredited, are full of peril, even if they be not positively evil. In the records of kindred movements in the past there is nothing sadder or more tragic than the ecstasies of peace and joy experienced by their deluded votaries. And Scripture contains nothing more solemn than the words of the Lord Jesus Christ: "Many will say to Me in that day, Lord, Lord, did we not prophesy by Thy name, and by Thy name cast out devils, and by Thy name do many mighty works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity" (Matt. 7. 22, 23). These outcasts were evidently characterized by sincerity, zeal, and spiritual power, but it is the power of a spirit that is not the Holy Spirit of God.

But, we may be asked, do you really mean that Satan and demons will lend their aid to preaching "Jesus," reforming drunkards and debauchees, and working beneficent miracles of healing? With the utmost emphasis we answer "YES." And the facts of the present hour, read in the light of the Scriptures I have quoted, allow of no other answer. And the Evangelical Alliance has rendered no greater service to Christians and the truth of Christ, than it has now in its power to render if in our own and in other lands it raises a warning voice against the perils of this apostasy, so plainly foretold in Scripture. For the movements I have indicated, and especially the New Theology, Spiritualism, and Christian Science, are but divisions of the great army which is even now being marshalled and trained for the terrible struggle of the latter days. What is the distinctive peril of these awfully solemn times? Atheism has been killed by the growth of an enlightened rationalism, as has also the blind and stupid infidelity of Hume. And drunkenness, dishonesty, and vice are denounced as earnestly by men of the world as by the Christian. Our distinctive peril is in none of these, but in a subtle kind of spurious Christianity—a cult that teaches the Fatherhood of God and the brotherhood of men, that inculcates a high philanthropy and a pure and charming code of ethics, and that adopts every Christian truth, *excepting only what is vital*—everything except the Deity of the Lord Jesus Christ and redemption by the blood of His cross.

Dispensational Expositions:

Being a Series of Studies having Special Reference to the Epistles of Paul and the Present Dispensation.

(*Continued from page 7.*)

No. 8.

THE DISPENSATION OF THE SECRET.

EPHESIANS 1. and 3.

WHEN this series of articles was commenced, the wonderful Truth set forth in the "Captivity" Epistles (Eph., Phil., Col.), was the subject to which we desired to draw attention.

We found, however, that it would not do to presuppose anything on the part of our readers; and so we have been endeavouring to prepare the way by showing the position of the Pentecostal Dispensation, its peculiar kingdom and Abrahamic connections, and the great division that occurred in the Dispensational dealings of God, recorded for us in Acts 28. In order that we may the better grasp the reason why the doctrine of Predestination lies at the very threshold of this present dispensation of grace (Eph. 1.), let us endeavour to place ourselves in the position of Gentile believers somewhere about the period of A.D. 68-70. Let us suppose we have been brought out of heathen darkness into the glorious light of Salvation through the ministry of the Apostle Paul; that we have been instructed by him in the witness of Justification by Grace through faith, in the wonders of the Redeeming and Atoning Blood of Christ, and of all the promises which are "yea and amen in Him."

We have heard many times of that glorious kingdom which is to be set up over all the Earth when the Son of God and Son of Man shall reign upon the throne of David. We have bowed before the teaching that we were but wild olive branches grafted into the true olive tree; that Israel were the people of the Lord; that the Jew was to be first (Rom. 1. 16); and that, in "that day" the people of Israel should be a kingdom of Priests unto our God.

Very willingly we took our place, glad that we, the far off Gentiles, should be given any place at all in this wonderful blessing. We earnestly prayed that the Nation of Israel might repent; for, we had been instructed that the full blessing would only come to the world through the channel of a converted Israel

Imagine our consternation, when tidings came to us that the Apostle Paul had been inspired by God to

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definitely pronounce the words of Judgment, written in Isa. 6. upon the Apostate nation, and, to hear also that the Roman Emperor had overthrown Jerusalem—the city of the Great King, and that the Temple was razed to the ground. How would this effect us? Could the same blessings come to us as before, when the very channel had been turned aside? True, there were still believing Jews among us, but we had been instructed to believe that, as a nation, Israel was the channel. What was to be our Dispensational position now? Could we still hope for the Return of the Lord Jesus, and the setting up of that much hoped-for kingdom? We had no means of answering these important questions, until one day a circular letter, written by Paul, came to our little assembly. Therein we learned that a great change had come; that WHILE we were to relinquish all the *earthly* blessings and promises, which were connected with Israel and Abraham, we were now to enter by faith into *Heavenly* blessings, blessings which were never promised to Israel, and which were connected with a Purpose which God had been keeping absolutely secret, until this juncture.

Oh how we praised the Infinite Wisdom and Love, that, out of this apparent failure, could open out such a glorious prospect. Gladly did we let go the now obsolete connections with Israel, so that, by faith, we might walk worthy of this "calling." We found that we had indeed lost nothing, but had gained the more. And we glorified God for His grace. For we learned that in this Heavenly sphere, all distinctions of Race vanished away. Instead of *Race*, it was now pure *Grace;* instead of being wild olive branches grafted into the Root and Stock of Abraham, we learned that we had been, equally with believing Jews, "chosen in Christ before the foundation of the world." Thus it came about that the Epistle to the "Ephesians" dispelled our fears, and showed us the wonderful position we had now by grace attained, even that of being fellow members of the Body of Christ.

Let us, with this imaginary introduction, now turn to the Epistle to the Ephesians.

The first words which follow the salutation, form the charter of the present dispensation.

"BLESSED be the God and Father of our Lord Jesus Christ who BLESSED us with ALL SPIRITUAL BLESSINGS IN THE HEAVENLY PLACES IN CHRIST; according as He chose us in Him BEFORE the foundation of the world." (Eph. 1. 3, 4).

"Who *BLESSED* us . . . . according as He *CHOSE* us." Here we have the key to all our favours during this dispensation of grace.

In whom did He choose us? In Abraham? No, IN CHRIST.

When did He choose us? *Since* the foundation of the world? — No — "*before* the foundation of the world."

What are the blessings? Those of an earthly kingdom? Those of a city which comes down out of heaven?" No. "ALL SPIRITUAL blessings," and all "IN THE HEAVENLIES."

To the student of Scripture, the question must have sometime presented itself—Why does this Epistle commence with such subjects as Predestination, Election, truths so distasteful to the flesh? The answer is before us the moment we grasp the condition of the times in which this message was written.

Before the Apostle could unfold the teaching of the Mystery, or Secret Economy and the truth of the One Body, he had to reassure his hearers that their case was not so hopeless as they may have imagined; he had to tell them, that, although even *Scripture itself* was silent as to any hope of blessing apart from the channel of Israel, yet, that, now, upon Israel's defection, the Lord had revealed a purpose of grace hitherto kept secret:—that He had once more "made the wrath of man to praise Him"; and, that, instead of Israel's failure thwarting His purposes, He was still "working all things according to the good pleasure of His will."

How these believers would rejoice to read of the absolute Sovereignty of the will of God revealed in such passages as "Chosen in Him"; "Having predestinated us according to the good pleasure of His will"; "which He hath purposed in Himself"; "The purpose of Him Who worketh all things after the counsel of His own will."

These passages, which came with such comfort to those early believers, are ignored, distorted or denied by many to day: and one of the reasons is that we have taken our blessings as though we had an innate right to them, instead of recognising that all is of unmerited favour.

How shall we seek to understand the blessed teaching of this Epistle? Perhaps we had better consider the use of some important Key-words first. This will enable us to see the outstanding principles: and then we may be able to go forward, led by the Spirit of truth, in our understanding of more of its teaching.

In chapter 1. 9, 10, two words occur; "*Mystery*" and "*Dispensation.*"

In chapter 3. 2, 3, they occur again, but in reverse order—"Dispensation," "Mystery." Shall we seek to understand the relation between these two words, and the connection between the two sets of passages."

Briefly, the word translated "Mystery" means a SECRET revealed only to the initiated — and impossible of being found out by any other method than that of REVELATION. The word translated "Dispensation" is composed of two words "House" and "Law," and gives us our English word "Economy" and "Economics." It means the "Management of Affairs, Administration, or Stewardship; and supposes a recognised authority with governing laws."

It necessarily follows that one "Dispensation" may differ considerably from another; and it behoves us therefore to seek to understand the Dispensation which we are under, in order that we may walk accordingly.

The word Mystery or Secret is first mentioned in

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Eph. in chapter 1. 9, and we believe the true reading of the verse should be as follows—". . . . the forgiveness of sins according to the riches of His grace, wherein He hath abounded unto us. In all wisdom and prudence having made known unto us the secret of His will according to His good pleasure which He hath purposed in Himself." (Eph. 1. 7-9).

The Lord might have been pleased to have left us without a revelation of His purposes during this parenthetical period, and of the times that are to follow the Millenial Kingdom. But No. He has been graciously pleased to take us into His confidence, and to display the Secret of His will before us—and to tell us His purposes *of grace*. Alas, instead of our hearts welling up with gratitude for such favours, many have said or hinted that such studies are unprofitable, unsettling, and that we should be wise to let these "controversial" subjects well alone! Surely such are throwing back God's favours in His face. Surely we should pause and consider that, if the Lord, in ALL WISDOM AND PRUDENCE has made known these things to us, we do well to take heed unto them.

This Secret has a particular reference to two connected periods.

1. The present interval, during which Israel is set aside.

2. The future dispensation of the fulness of the times as recorded in verse 10—"That in the dispensation of the fulness of the times He might gather together again under one Head, all things in Christ, both which are in Heaven and which are on Earth in Him."

This glorious Universal Headship of Christ is hardly found in the Old Testament Scriptures.

That Christ should be King over the whole earth, that He should reign at Jerusalem, was well known; but that He should be raised up far above all principality and power, and take the Highest place in all Heaven as well as Earth, does not enter into their teaching. This, the Heavenly side of the Mystery or Secret concerning Christ, was not made known unto the sons of men as it is now revealed—and this Heavenly side of Christ's glory has direct bearing upon the Heavenly character and position of those who are blessed during this present dispensation.

The standard of the believer's blessing is the fulness with which Christ has been revealed. We hope to touch upon this subject again; so we pass on to consider the question as to why the apostle should speak of the yet *future*, when his object in writing was to instruct concerning the *present* dispensation? It has often been remarked that the Pentecostal Period was *anticipatory* of the Kingdom; and a careful study of the early chapters of the Acts of the Apostles will make this abundantly clear. In like manner the Apostle Paul is showing that the present dispensation is *anticipatory* of that dispensation which *follows* the Millenial Kingdom —namely *The New Creation*.

Paul, like Peter, had received "visions and revelations." Peter, on the Mount of Transfiguration, saw something and heard something which confirmed him in the truth concerning the kingdom (2 Pet. 1.). Paul, however, was caught away to the "third Heaven"—the New Heaven of 2 Pet. 3. In that "New Creation" God is all in all. During the Millenial kingdom there will be a Temple, a Priesthood, Sacrifices, and a Ritual—but, in the New Creation, God and the Lamb are seen taking the place of Temple and all besides.

The People of Israel, who will enjoy the earthly blessings of that kingdom, will be "born again," or "from above," but they will not then have been "called above" (Phil. 3. 14). The Apostle Paul, instead of speaking of "Re-birth," rather uses the terms: (1) The New Creation; (2) Death, Burial, and Resurrection, to set forth the glorious change wrought by the Spirit of God in the one who believes in Christ. The Lord Jesus, when He spoke to Nicodemus about the necessity of the New birth, told him of "earthly things"; not earthly in a moral sense, but things pertaining to entrance into that kingdom which He had come to set up; but which was, for the time being, to be refused by the Nation.

Peter very clearly speaks of this re-birth in his First Epistle, chapter 1. 23. "Being born again not of corruptible seed but of incorruptible—by the Word of God, which liveth and abideth for ever."

Peter wrote to the Dispersion—to those who were a "Royal Priesthood, a holy nation"; to those who were waiting for the time to come when Israel "shall be born in a day."

Paul addresses Gentile believers; and, all through, is led by God to use terms that mark off his ministry from that of the Twelve. Only once does he use the term "Regeneration" (Titus 3. 5). There is a vast difference between "I will give you an heart of flesh" (Ezek. 36. 26), and, "If any man be in Christ, there is a New Creation," and it is this that constitutes the difference between the present dispensation and the past. In the translation of Eph. 1. 10, given above, we sought to express the fulness of the word translated in A.V., "To gather together in one." The word so translated is (*anakephalaiomai*). The first part of the word is *ana*, *again*. The central portion of the word comes from (*kephalē*), the Head, and the whole word means, "To bring together again under one Head." The First Adam forfeited his dominion by his sin, but unto the Last Adam shall *all*, whether in Heaven or Earth, be gathered—to be forfeited no more, again, for ever.

In Eph. 1. 22, 23, we read that in Resurrection the Lord Jesus was made Head (*kephalē*) over all things to the Church which is His Body, the fulness of Him That filleth all in all." Thus, in this dispensation the Lord is, to *the Church*, what, in the fulness of the times, He will be *to all things*. Thus in chapter 1. we learn that the present dispensation is linked with Eternity past, and Eternity future, and that both the intervening periods are omitted from reckoning. Perhaps we shall understand it better if set out thus:

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†"FROM THE FOUNDATION OF THE WORLD."	*"BEFORE THE FOUNDATION OF THE WORLD."
	The Church "chosen in Him." Eph. 1. 4.
ISRAEL. Promises. The Kingdom in manifestation, Proclamation and Three-fold Rejection. Genesis to Acts 28.	
[ISRAEL. Branches broken off the Olive Tree. Fig Tree cut down. Kingdom in abeyance.]	THE PRESENT DISPENSATION. CHRIST made the Head of the Church. Now Heavenly. Eph. 1. 20-23.
ISRAEL. "Grafted in again." The Day of the Lord. The Millennial Kingdom.	
	"THE FULNESS OF THE TIMES." The New Creation. CHRIST. Then, The Head over all things. Earthly and Heavenly. Eph. 1. 10.

Let us now turn to chapter 3. 1-11. The Apostle opens up, in this chapter, the Mystery or Secret concerning the present Dispensation, verse 2. "If ye have heard of the Dispensation of the grace of God which is given me to you-ward."

We speak of the Dispensation of Law, and rightly think of Moses. We are now in the Dispensation of the grace of God given to the Apostle Paul for the Gentiles. Do we believe this?

Is it not the height of folly (not to say sin), to neglect the writings of an inspired Apostle, who definitely claims to have been given this Dispensation as a stewardship?

Is it not wrong to take the laws and rules of other dispensations and to introduce them into this present time, without the sanction of the one appointed as steward by the Lord?

If the present Dispensation be that of the "Grace of God" let us take heed lest we introduce anything into it that is foreign to that grace; let us beware of bringing over Jewish teaching and Pentecostal practices, which have nothing whatever to do with the present period.

Before we can go any further, it will be necessary to get a clear understanding of the subject about which the Apostle is writing. This we must reserve for a future paper.

Let us consider what we have now learned.

The present Dispensation is the link, in time, of eternity past and future. The dealings of God, *since* the foundation of the world, and during the Millennial Kingdom, are quite independent and separate. In earthly things, Israel has an inalienable precedence. Israel must be first. Israel is destined to be the Kingdom of Priests, who will draw nigh unto God; and their city Jerusalem shall be the praise of the whole earth, and the centre of Divine Legislation and Worship.

In the present Dispensation all is Heavenly. All distinctions of race, promise, or flesh, disappear. All are equal in this sphere. The saints of the present dispensation are neither called Priests nor Kings. Instead of Jerusalem being the city, we read that "our citizenship (or seat of Government) IS in Heaven." Why should we be "minding earthly things," when we ought to be enjoying all spiritual blessings in the heavenlies? Why should we be arguing about the "ground" of our gathering, the "place" of our worship, and about what "fellowship" we belong to; and all the ordinances which are connected with the Kingdom and the New Covenant? Is not our gathering then, to be UNTO HIM? Should it not be so now?

Is not our place of worship THERE, where our great High Priest is? Is not our fellowship "with the Father and with His Son, Jesus Christ"? Let us not be unmindful that the Prince of Darkness will even keep us occupied with *Scriptural subjects*, so long as we do not enter into the Heavenly places in Christ. Let us continue to wait upon the Lord for guidance and grace, that we may indeed be enabled to glorify Him by "possessing our possessions."

CHARLES H. WELCH.

* Note the three occurrences of the expression: John 17. 24. Eph. 1. 4; 1 Pet. 1. 20.

† Note the seven occurrences of the expression: Matt. 13. 35; 25. 34. Luke 11. 50. Heb. 4. 3; 9. 26. Rev. 13. 8; 17. 8.

Signs of the Times.

JEWISH SIGNS.

THE NINTH ZIONIST CONGRESS

was held in Hamburg, and has come and gone. Held in mid-winter, it drew from the four corners of the earth between three and four hundred delegates.

From one point of view, the enthusiasm as to the one great object to be obtained was remarkable, but the discussions and debates as to the internal organisation and management seemed interminable in length, and insolvable in fact.

Failing to find a conclusion agreeable to all the various nationalities (if one may use such a term of Jews from all nations), the result was that, owing to personal prejudices and jealousies as to leaders and of localities, the management was left to work as it is, with an understanding that another Congress should be called

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at an early date to find if possible a satisfactory solution.

The Jewish Chronicle makes a well-considered summary of the position in which the Congress left the prospects of Zionism.

"After remarking on the large numbers present and the many countries represented by Delegates it added that it showed that in the Zionist movement Jewry possesses an invaluable asset of Jewish enthusiasm for Jewish ideals, of Jewish effort for Jewish emancipation. This asset belongs to the whole People, and not to Zionists alone, and the impotence which with all this fine feeling on their part the delegates manifested—the utter inability to cope with a situation not extraordinary in difficulty—ought to appeal to many who have hitherto held aloof, or have given merely platonic support to the movement. Aid should be forthcoming, which the Zionist movement so sorely needs, of men versed in affairs, able to lead and to command by the force of intellect, and ability to direct. The Zionist Organisation has such men, but it is obvious that they are but few. In the meantime the Jewish question waits for some statesmanlike solution, or at least for being dealt with as a world-question. Here, surely, is the opportunity for men to face the future of Jewry boldly, and with big eyes.

"For of this we are assured—the Zionist movement, in its broad aspect, is the most living thing in Jewry. It is Jewry's sheet-anchor. It may have been badly organised; it may have made grievous errors. Those who have been responsible for its presentation may have been poor exponents and faulty advocates. But it remains to be conceded without reasonable demur that alone of all Jewish movements it has brought to the world the olive branch of hope, which told that the waters of indifferentism, of assimilation, of fusion in Jewry were abating—that our people were determined to cast off the swathing bonds of their dead past, were determined to create for themselves a Jewish future, in which the Jew, free to develop his own culture, should be to mankind a blessing and a service, and not an eternal "question." It has proved a means for gathering the outcasts of our people, for rallying them to the standard of Jewry. It has tinged our community throughout the world with higher ideals and better aspirations. All this should not be lost. The Hamburg Congress—where it succeeded and where it failed—is a call to all that is Jewish in Jewry for active help in the Jewish Cause."

PALESTINE REPEOPLED.

AN INFLUX OF JEWISH COLONISTS.

(From the Correspondent of *The Standard*, London).

JERUSALEM, Jan. 6.

The Jewish question is now facing the Constitutional Government in Turkey as it never has done before. Although the admission of Jewish colonists from Russia, the Balkan States, Austria, and Persia seems to be sanctioned by constitutional principles, still self-preservation is a motive more potent than equality. The inhabitants of Palestine are beginning to see the reason why Russia has shown such intolerance of the descendants of Abraham. Thousands and tens of thousands of Jewish colonists are already settled on the fairest lands of Palestine. Helped by rich capitalists in Europe, they build comfortable homes and establish flourishing colonies.

Large portions of land round Lake Tiberias have been bought up from poor natives and converted into prosperous domains. The Plain of Sharon, between Jaffa and Lydda, is one vast garden, owned and tended by Jewish skill and labour. The Hauran, one of the most fertile wheat districts in the world, is being gradually sold to Jewish syndicates. The Ghor (Valley of the Jordan), which two years ago belonged to Abdul Hamid, who was in communication with Jewish capitalists for its sale when his dethronement took place, is now being bargained for, and will soon become Jewish property. To say that Jaffa and Jerusalem are Jewish towns is only saying the bare truth. Towns like Ramoth-Gilead, Bethlehem, Nazareth, and Gaza, where a few years ago no Jew dared show his face, have now their Jewish quarters and synagogues. Zionism in Europe has indeed, been working with a will.

SPIRITIST SIGNS.

After the article on pages 16-19 by Sir Robert Anderson, K.C.B., on "Spirit manifestations in our day," there is not much need to say much on this head.

But as much has been written about "Talk with spirits" and Mr. Stead's Bureau, it may be well to add that the latter has received a severe blow from the exposure in *The John Bull*, a London Weekly Paper, wherein (Nov. 20 and 27) Mr. Stead's movement (after test interviews) is declared to be "a barefaced fraud, run in the name of religion, and calculated to impose upon the credulity of grief-stricken and over-wrought persons."

These parties must fight it out on their own lines; but we know, from the Word of God, whence it comes, whither it tends, and where it will end.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

W. J. (Co. Durham). We do not see what the Rainbow has got to do with "the world that then was" or what connection there is between the two. The "heavens and earth which are now" did not perish or pass away with the flood. It was the same earth when the waters receded, and not a new one. They came into being "by the Word of God." But this cannot be said of the earth after the flood. There was no "Word of God" to be spoken to create new fauna and flora!

C. S. H. (Southsea). The Disruption of Gen. 1. 2 would account for the strata and fossils, &c., of "the world that then was."

But other phenomena would be caused by the cleavages in the earth in the days of Peleg. We did not mean to say that the chaos of Gen. 1. 2 was *man's* work; but only that chaos is where man begins with all his works; while God begins with perfection.

We quite see that it might have been more clearly expressed.

The disruption of Gen. 1. 2 could not have been caused by "man" of course, for it was before his creation. There was a fall of Satan and his angels before Gen. 3. 1. And it must have taken place before Gen. 1. 2, but whether it was the cause of that disruption we are not told.

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The fossils show that there was death "in the world that then was"; but there was no death in "the heavens and earth which are now" until after Adam's Fall.

We cannot speak of the antediluvian world as the "world that then was" (1) because it did not perish or pass away. The waters merely dried up; and (2) because "the heavens and the earth which are now" were called into being "by the same word" by which "the world that then was" was called into being.

The cessation of the flood cannot be the same thing as the creation of "the heavens and the earth which are now."

T. P. (Brixton Hill, S.W.); F. P. (Plymouth); and others. We are greatly encouraged by reading your kind letters, and praise God will you for all the blessing which *Things to Come* has been to you. We would gladly print your letters, but if we printed one we should have to give so many that we should quickly fill all our pages. We have very many such, which we cherish with thanksgiving. We have not hitherto followed the example of other Journals and advertisers by publishing "testimonials," but we value your encouraging words all the same.

K. E. H. (Victoria, Australia). We think it is clear that had the People of Israel "received" John the Baptist he would have been reckoned as fulfilling the prophecies about Elijah.

At his birth it was said that he should come "in the spirit and power of Elijah," and so he did.

But, as he was not "received," the prophecies yet wait for their literal fulfilment.

As to Ezekiel 45 and 46, we may not understand, why sacrifices should again be offered. But it is a matter for faith. If we believed only what we understand our creed would be very brief.

J. W. J. (Barnstaple). We thank you for your cutting, *re*, modern "Missions." Lookers on can see a great change coming over them, and their methods. At first the objects were purely spiritual. They are fast becoming purely moral and even socialistic, not to say political in their aims.

These things are among the gravest signs of our times.

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THINGS TO COME.

No. 189. MARCH, 1910. Vol. XVI. No. 3

Editorials.

HEBREWS XI.

XIII.—THE FIRST GROUP.

(*Continued from page* 16.)

(2.) BARAK: FAITH CONQUERING THROUGH GOD.

We have seen that BARAK, who is mentioned next, in Heb. xi. 32, is not the next in Chronological or Canonical order, in Judg. iv.; and the reason (with the Structure) was given in considering the faith of Gideon.

When Barak was raised up, the twenty years, during which Jabin king of Canaan "mightily oppressed the children of Israel," were drawing to a close (Judg. iv. 3).

Deborah was acting as judge; but she was not a judge in the proper use of the term. She was "a prophetess," but "she judged Israel *at that time* . . . and the children of Israel came up to her for judgment" (Judg. iv. 4, 5).

That she was not a judge whom Jehovah had "raised up" is shown by the fact that it is written: "When Jehovah raised them up judges, then Jehovah was with the judge, and delivered them out of the hand of their enemies *all the days of the judge*" (Judg. ii. 18).

But here, the people were under oppression, and were not delivered; hence, the importance of the words "she judged Israel *at that time*."

Though not a judge, she was "a prophetess," and Jehovah spoke to her, and through her. This lies at the root of BARAK'S faith, and here is the reason why he is included in the "great cloud of witnesses" in Heb. xi. His faith came "by hearing," and he *heard* the word of Jehovah through the words of Deborah:—

"Hath not Jehovah, God of Israel, commanded saying, Go and draw toward Mount Tabor, and take with thee ten thousand men of the sons of Naphtali, and of the sons of Zebulon, and I WILL DRAW unto thee to the river Kishon Sisera the captain of Jabin's army, with his chariots and his multitude; and I WILL DELIVER HIM INTO THINE HAND."

Here was the grand victory and deliverance from the oppressor's hand to be hoped for; and faith, in the word which Barak had heard, was the ground on which this hope was based. (Heb. xi. 1).

How that faith was justified, and, how Jehovah was faithful to His word, we all know.

Yet another word of Jehovah came to Barak in verse 14, when "Deborah said unto Barak, Up; for this is the day in which the Lord hath delivered Sisera into thine hand. Is not Jehovah gone out before thee."

Victory was thus assured; and all the rest followed in due course.

Barak could not have been surprised when Jael came out to him and showed him the dead body of the foe of Israel and of Israel's God.

He had "heard" from God, through Deborah, that He would "sell Sisera into the hand of a woman," and here His word was seen fulfilled.

We have no sympathy with those who endeavour to apologise for God, and who think they see a difficulty in His actions here, or in Deborah's song which celebrates them.

Those who do not rightly divide the word of truth do not find the truth. They naturally read the present Dispensation of Grace into the past dispensation of Law. They thus create their own difficulties; and apologise not only for Deborah's song, but for David's so-called "Imprecatory Psalms."

We see no difficulty whatever in either; but we see how Jehovah's administration of that day, in Law and righteous judgment, was as perfect as His administration of grace in the present day.

The Lord in a later day said: "Blessed is he whosoever shall not be offended in Me."

That is, "Blessed is he who shall not be stumbled [at any thing] in Me" (Matt. xi. 6). Yes, Blessed, indeed, is he who finds nothing to stumble at in His words, in His work, in Himself, in His grace. Many do stumble even at "the *gracious* words of Christ," let alone His judicial words; and many stumble at the righteous words and acts of Jehovah the God of Israel.

They stumble at the latter because they measure by the wrong standard, and judge by the wrong rule.

To those out of Christ Jehovah is "a man of war;" but only to His own People is He the "God of Love." He is a God "having mercy on whom He will have mercy, and whom He will be hardeneth" (Rom. ix. 18).

He has no need that any should apologise for Him. His command is that we shall hear, believe, and obey. It is written, "Abraham *believed* God." It does not say Abraham *understood* God.

We have only to heed what is written in order to praise Jehovah for His righteous acts.

In our preceding paper on Gideon, we remarked that Barak and Samson are placed (in Heb. xi. 32) out of their Canonical and Chronological order; Barak, after Gideon, and Samson before Jepthah.

One effect of this is to bring Barak and Samson together; and this, because both were associated with women.

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In the case of Samson, he was betrayed by both his wife and Delilah.

In the case of Barak, Deborah commenced his mission, while Jael completed it.

Why this association of these two women? There must be some good reason for it; for all His words are perfect.

We have only to read the history more carefully, to see that the oppression of Jabin had a very special character. It was directed with the object of carrying off the women of Israel. This is clearly shown by the words of the "wise ladies" of the mother of Sisera, the General of Jabin's army, in Judg. v. 30.

> "Have they not sped?
> Have they not divided the prey,
> To every man a damsel or two?"

And why rehearse the righteous acts of Jehovah at "the places of drawing water?"

Why does it say "THERE" shall they rehearse His praises?

Because "there" were the places where the *women* were accustomed to draw the water. It was the women's special work, as may be seen from Gen. xxiv. 11.

"There" Moses betook himself in Ex. ii. 15-20, and rendered signal service to the daughters of Jethro.

It was this special characteristic of the oppression of Jabin, king of Canaan.

The circumstances were so well known that the *Ellipses* needed no supply of words then, as they do for us to day.

We may well supply "the women" instead of "*the inhabitants*" in Judges v. 7. We may say "[the women of] the villages ceased in Israel," or "The villages in Israel ceased [to be safe]."

In verse 6 we read "the highways were deserted."

Is not the antithesis clear, when Deborah sang "until I Deborah arose, that I arose, a mother in Israel." Why all this emphasis to call our attention to the fact that it was she, a woman, who was called of God to deliver the women of Israel, and thus to be a mother indeed.

May we not see also, in these things, another attempt of Satan to frustrate Jehovah's purpose to bring in the promised seed of the woman? In the antediluvian world Satan used his own fallen angels and attempted to destroy the whole human race (Gen. vi.) In Egypt he used Pharaoh and attempted to destroy every man-child at the birth. (Ex. i.) Here, he used Jabin, and attempted to abduct the women in Israel.

No wonder Deborah had reason for her song of deliverance which takes its place with the song of Moses in Ex. xv.

The occasions were similar. Both celebrated a deliverance from a great oppression.

And why is Jael "Blessed above women" while Mary was only "blessed among women?" Because, there would probably have been no Mary, had there been no Deborah and Jael.

We have no patience with the maudling sentimentality which, instead of believing God, deems it its duty to apologise for Him.

It should be ours to "rehearse the righteous acts of Jehovah," and to say with Deborah "so let all Thine enemies perish, O Jehovah."

It will be noted how the song ends. The answer of the wise ladies of the mother of Sisera is cut short, by a sudden silence,* to make way for the glorious ending† of the last verse.

All this is because they were Jehovah's enemies, "So perish all THINE enemies O LORD."

Those who hold up their hands in horror at these "righteous acts and judgments" do so because they refuse to rightly divide the Word of truth, as to its Dispensations; and, while they do this, they reverse their principle, and break the hearts of their brethren in Christ by their unrighteous acts and judgments; and treat us as the enemies of God and His truth, because we are trying to rightly divide that Word.

When we see the evil effects of such inconsistency, we are more than ever convinced that we are right in our effort to obey to the fullest extent the precept of 2 Tim. ii. 15.

Those who thus act are turning things upside down. They first read the principles of this Dispensation of Grace, into Judges v., and create a difficulty which is dishonouring to God's word; and then they turn round and apply the very principles which they thus condemn, and use them against their brethren in Christ, and, instead of "praying for all saints," are contending with them and condemning them.

Thus we read the history of Deborah's prophecy, Jael's blessing, and Barak's faith; and believing it, we desire to profit by the experimental enjoyment of God's truths.

Even so were those to profit whom the Apostle directly addressed.

Barak overcame all difficulties and conquered by his faith! and they, would be "more than conquerors" by the same faith. Barak's faith was based on what he "heard" from Jehovah by the mouth of a prophetess; their faith and ours is to be based on what we hear to-day by the mouth of His "Apostle" for us Gentiles.

The messages of old varied with the Divine administrations toward man, and with the duties and circumstances of those who "heard."

And now, the latest messages had been heard from the Apostle Paul in the letters he had written from his prison in Rome. These Hebrew believers had "heard." But, the question was would they believe and obey? Would they heed the teaching of the Apostle Paul, as Barak had believed the prophetess Deborah? Would they leave behind the things that belonged to an Administration which had passed away, with all its ordinances and legal requirements, and go forth unto a Person—even Christ—and find their all in Him?

That is the question for us to day. God grant that we may hear, believe, and obey.

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* The Figure called *Aposiopēsis*.
† Called, the Figure *Epiphonēma*.

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"THE LORD FROM HEAVEN."

THIS is the title of Sir Robert Anderson's latest book (February, 1910),* being "CHAPTERS ON THE DEITY OF CHRIST."

It is of such intense interest to every child of God, and of great importance to a much wider circle, that, once we began to read it we could not put the book down until we had finished it.

We had only just been occupied with the supplement to *The Hibbert Journal*, entitled "Jesus or Christ," and Sir Robert's book came like a refreshing shower to one perishing with the thirst of the desert.

One thing we were conscious of; that while the extremist writers in *The Hibbert* supplement were frank and incisive, the others were timid with a vain idea of fairness; and do not get anywhere near the very heart of the matter.

"The Lord from heaven" is the one book, and the last word on this subject; and is of commanding importance.

Every reader of *Things to Come* should read it, and master every point; not merely as a matter of theology; or as an armoury to be used against the foe; but as food for the heart; and that he may become imbued with a deeper knowledge of Christ as his Lord and his God, and to feed his own soul upon all concerning that Blessed One.

That this book is clear and incisive goes without saying. That it is illuminating and edifying is wholly to underrate it. It is all this and more than can be shown in a brief notice such as this.

The one object of the book is to show that the difficulties experienced by missionaries working among Mohammedans is due to Creeds and not to the Bible; to Theology and not to the Scriptures, to the "Christian Religion" and not to true Christianity.

The one effect of the book is to give the Lord's people a deeper knowledge of their Lord and Saviour.

If to get to know Christ is the Christian's one object (Phil. 3. 10), then this book will enable him to effect that object.

If the Son of God is come and hath given us an understanding, it is "that we may get to know Him that is true . . . even His Son Jesus Christ. This is the true God" (1 John 5. 20).

"The Lord from heaven" is a book which will not be exhausted with one reading; but, it will require several readings to master and receive and digest the mass of indispensable information stored within its covers.

It should be read, Bible in hand; and its valuable notes on many subsidiary points should be stored up for future use.

We acknowledge, with deepest thankfulness, that our love for, and knowledge of Him who is "the Lord from heaven" has been greatly intensified; and that we are able to say, with feelings never experienced before, "My Lord, and My God."

We greatly desire that our readers may derive the same enjoyment from the reading of this valuable and timely book.

* Published by James Nesbit & Co., Ltd., 22 Berner's Street, London. Price, 3/6.

Contributed Articles.

"I WOULD NOT HAVE YOU IGNORANT."

No. 1.

By JAMES CHRISTOPHER SMITH.

THE expression at the head of this article is peculiar to and characteristic of the apostle Paul. It is found in *his letters*, and nowhere else in the New Testament. It is evidently a form of special emphasis calling attention to truths of deep importance.

There is a resurrection fulness about it, too, inasmuch as it occurs just *eight times*.

It may be mentioned, also, that there are two varieties of the expression observable, namely, twice it occurs in the positive form, "I wish you to know;" and, once the Apostle associates another with him (namely Timothy), and uses the plural, "We would not have you ignorant." But these varieties add nothing to its significance: and so we must regard it as conveying *a strong desire on the part of Paul* that those to whom he writes should know, should understand, the spiritual importance of the truths set forth or introduced by it.

The expression will be found in the following places:

(1) Romans 1. 13. (2) Romans 11. 25.
(3) 1 Corinthians 10. 1. (4) 1 Corinthians 11. 3.
(5) 1 Corinthians 12. 1. (6) 2 Corinthians 1. 8.
(7) Colossians 2. 1. (8) 1 Thessalonians 4. 13.

In that canonical order we shall refer to them.

(1) Romans 1. 13.

The paragraph of which verse 13 is a part begins with verse 8 and ends with verse 17. It begins with *experimental faith* (*v.* 8), and ends with *justifying faith* (*v.* 17), while in the middle we find *comforting faith* (*v.* 12).

The "called apostle" is writing to "called saints," and the supreme subject of the epistle is

"THE GOSPEL OF GOD" (1-7);

but in this paragraph it is "the Gospel of His Son" (*v.* 9), or simply "the Gospel" (*v.* 16), and the faith which links us with it.

These are the dominating subjects; but, in this framework, the most prominent thing is

THE HEART OF THE APOSTLE,

which is but a reflection of the heart of Christ. As the Epistle proceeds there is ample proof of the Apostle's masterly intellect, but here it is his fervent heart that is so tenderly manifested.

He *thanks* God for the faith that was a matter of world-wide report (*v.* 8); he *prays* unceasingly for these "called saints" at Rome (*v.* 9); he *longs* to see them that he may impart "spiritual gift" and gather *spiritual fruit* (*vv.* 11-13); he *requests* of God a "prosperous journey" for the fulfilment of these heart longings (*v.* 10) when he should arrive among them.

And now, in the midst of these outgoings of his heart's affection, observe, he brings in a deeper thing

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(his *purpose*), and states why he had not seen them sooner: and that brings us to the verse with which we have at present to do. It reads thus,

"Now *I would not have you ignorant*, brethren, that oftentimes I purposed to come to you (but was up till now hindered), that I might have some fruit among you also, as among other nations."

What was there so commandingly pressing about this purpose? Why was it that the Apostle so specially wished these saints *to know* that he had often purposed visiting them, and was hitherto hindered?

By way of an answer we must note

THE EXTENT OF THE PURPOSE.

When we compare chapter 15. 22-29, we find that his plan included Rome, but was not bounded by it. His wish was to reach Spain (the western limit of Europe), and Rome was to be visited on his way further West (*vv.* 24, 28). He would press into the territories where Christ had not been named, that he might preach the Gospel where the Factionists and Judaizers had not yet operated, and so prevent the possibility of their saying that he was building on other men's foundations (15. 20).

Furthermore, we learn that, in the Apostle's plan, the way to Rome and to Spain lay by way of Jerusalem (15. 25, 26). He had a contribution (from Macedonia and Achaia) to deliver to the poor among the saints at Jerusalem: and then from there he would proceed to Rome and the farther West.

Jerusalem—Rome—Spain. How very significant these names are in this connection!

Jerusalem: the old religious centre of a corrupt Judaism passing away.

Spain: the western limit of the territory Paul wished to cover with the Gospel, the new force that was turning the world upside down.

Rome: the political centre of the great idolatrous "blood and iron" Roman Empire.

All this was included in Paul's purpose. He had *often wished* to see it carried out.

How pathetic it is to look at the Apostle, with the marks of labours, age, and years upon him, requesting God to grant him a "prosperous journey" to Rome and the West!

How little do we know, when we make such requests, how our God will answer them! See how He answered this request. Was it what Paul meant by a "prosperous journey?" Read the 27th and 28th Chapters of Acts for the answer.

If Jewish mobs, and riots, and rough handling, and forced flight, and law-courts, and imprisonment, and sea voyages, and sea-storms, and days of gloom, and protracted fasting, and threatenings, and loss of goods, and shipwreck, and soaking rain, and dangerous serpents and soldier-guards, and iron chains, and loss of personal liberty—if these are the things which we usually associate with prayers for journeys, then truly Paul's journey was most prosperous! But through all these things he went, and "out of them all the Lord delivered him." In spite of them, aye and by means of them, his prayer was answered and his plan was carried out.

Satan did his worst, but in spite of it all Paul came to Rome.

"NOW AT LENGTH."

Oftentimes he purposed, but was hindered. What hindered him? Many things: many persons. Abundant labours; care of all the assemblies; treacherous Judaizers; satanic wiles; yes, and above all, the

DISPENSATIONAL MOMENT.

This is what he wanted the saints to know. His work in the East was done. He says so, in Romans 15. 22, 23—words of memorable import: "Wherefore also I was hindered these many times from coming to you;

BUT NOW,

having no more any place in these regions, and having these many years a longing to come unto you . . . I will go on by you unto Spain." He was breaking with the East: he was facing the West, when he wrote the Epistle to the Romans. He was to enter on a new ministry; but no longer as a free man. He was to be "the prisoner of the Lord," and, as such, he had a ministry higher than anything he had yet fulfilled.

The Jewish people were hurrying to their earthly doom. Wrath to the uttermost was settling down on them. The Judaizers were determined not to "follow on to know the Lord" in the liberty of Paul's Gospel. In the face of all this God was to do a new thing, even the unfolding of another part of

HIS "MANIFOLD WISDOM."

The Dispensational moment had arrived when the combined truth of the Great Secret, the One Body and the Unity of the Spirit, was to have a definite exposition in inspired writings. And this great Dispensational event was happily brought to pass, in the writing of the Epistles to the Ephesians, the Philippians and the Colossians, by Paul, as

"THE PRISONER OF THE LORD!"

How the events connected with his visit to Jerusalem and the voyage to Rome fitted him (and prepared) for this precious higher ministry it is easy now to see.

A pleasant road or a smooth voyage would not have answered the purpose; but the tumult and the torture and the tension of the events, as they transpired, were like graving tools writing deep on the mind and memory of the Apostle how he was cut away and separated from the old centre of a system which was waxing old and was

"VANISHING AWAY."

It was concerning these and associated truths that the Apostle wrote, to "the beloved of God" at Rome,

"I WOULD NOT HAVE YOU IGNORANT."

May the members of the Body, to-day, have grace given by which they will hear these words, "which the Holy Spirit teacheth," unto their own personal edification!

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PENTECOST.

By H. W. Fry.

THE confusion which is so prevalent among Christian people on the subject of Pentecost, and which is the cause of much hindrance and perplexity among the true members of Christ's Body, the Church,* is the result of a failure rightly to divide Scripture,† and of adhering to tradition without sufficient unprejudiced inquiry.

It is not a subject upon which one may form an airy or hasty opinion and then carelessly dismiss. It is a vitally important subject, and it is mere unbelief which will deny, without some solid reason, the Pentecostal teaching of the present day, which certainly has a Scriptural basis, and this basis can only be consistently denied on the ground that the Dispensation has changed, and this must be proved before it can be accepted as a matter of faith and creed. If this present Dispensation is still Pentecostal, then the signs powers and gifts of that Dispensation undoubtedly ought to be apparent to everybody. The question is, have we any ground, solid ground, on which we may base a statement that the Pentecostal Dispensation has passed away?

It is astonishing how little open many truly spiritual people are, to give this matter a really unprejudiced consideration! Accustomed to apply all that is spiritual in the Bible to the Church, and very properly wishing to appropriate any attractive promise, they are apt to misapply, to their own great loss, promises which are wholly inconsistent with the glorious inheritance of the Church, made to other people under totally different circumstances. Hence necessarily confusion and perplexity.

In reviewing the subject carefully, let us first recognise the fact that the Old Testament, while written for our learning, is wholly Jewish in its teachings, only alluding to other nations when Israel was in some way interested in them.

The main subject of the Jewish Scripture was concerning the "Seed" of the woman, Who was promised immediately after the fall,‡ and Who develops, as the Bible story gradually expands, into the great Champion, Hero, Redeemer, Deliverer, King, Who was to come to deliver mankind from the power of Satan, and to restore the Kingdom to Israel, which they had lost owing to their disobedience to God, and their entanglements in the snares of Satan. In the gospels we see this great Deliverer and King actually came and presented Himself to His people,§ and claimed the Kingdom which was His by right as Heir to the Throne of David.‖ But they rejected and crucified Him; though God raised Him from the dead.

The gospels were also essentially Jewish rather than directly "Christian," as they were the history of the fulfilment by our Lord of "the Law and the Prophets."¶ They are intended to describe our Lord's life on earth where He lived as a Jew. They are historical rather than doctrinal Books, written for the information of the Church, but not about the Church, which was not founded by Christ, though it was founded *through* Him and based *upon* Him; but the actual founder, humanly speaking, was Paul.

The disciples, and those who believed on our Lord while He was on earth, were Jews, and not Christians, as we understand the word. They believed in Him as Son of David, and as such the rightful King of the Jews,* as well as Son of God.† They were the small minority, the "Remnant," who accepted and believed in Him when He presented Himself as their Messiah,‡ while the majority rejected Him. In this limited sense they were Christians, but they were not, and could not have been, at that time, members of Christ's Body, the Church,§ which did not then exist; though, later on, thirty years after our Lord's ascension, and after His second rejection and the declaration by Paul of the mystery,‖ which declaration was the actual foundation of the Church, they gradually separated themselves from their Jewish surroundings, and became, with the Gentile believers, the first true Christians, or members of Christ's Body, the Church.¶

The Book of Acts is transitional, the earlier chapters, under the teaching of Peter, being largely Jewish, the later chapters gradually becoming Christian, the Jew being rejected, and the true Church, the Body of Christ,** Christ mystical, being formed through the revelation to Paul, and the preaching by him of the "mystery," which, up to that time, had been "kept secret since the world began."†† We must therefore remember that at the period of the Pentecostal outpouring *the Church did not exist*, and Pentecost had nothing to do with its commencement, Paul's revelation not having yet been given. Indeed, at that period, Paul, who was specially chosen of God to be the channel for the revelation of the "mystery," *i.e.*, of the founding of the Church, was Saul,‡‡ the bitter opponent and enemy of Christ and His disciples.

Christ had recently claimed *the Kingdom*, *i.e.*, David's throne, to which He was rightful Heir,§§ and had been rejected and crucified; but on the cross He had prayed that the nation might be forgiven,¶¶ because what they had done, they had done largely in ignorance. In answer to this prayer, another opportunity was to be given them as in Acts 3. 19, 20, to rectify their past wickedness; and the Spirit was "poured out" in order, not only to qualify the disciples to urge this matter upon the attention of the nation, but also to open the eyes of the multitudes that they might see the Truth and receive the message. The message they gave was summarised in Acts 5. 31: "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance unto *Israel* and for forgiveness of sins." It was this "outpouring" which qualified Peter to preach his celebrated sermon; and it

* Eph. 1. 22, 23. † 2 Tim. 2. 15.
‡ Gen. 3. 15. § Zech. 9. 9; Matt. 21. 7-9.
‖ Luke 1. 32. ¶ Matt. 5. 17.

* Matt. 2. 2; Luke 23. 2, 3. † Matt. 26. 63, 64.
‡ John 1. 41. § Col. 1. 18. ‖ Eph. 3. 1-11.
¶ Col. 1. 24. ** Eph. 4. 12. †† Rom. 16. 25, 26.
‡‡ Acts 7. 58. §§ Luke 1. 32. ¶¶ Luke 23. 34.

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was the same "outpouring" which pricked so many of his hearers in the heart;* and it was preached to *Israel* and *not to the Church*. What was the result? A certain number received the message, but the nation as a whole, under the pressure of their leaders, again rejected the offer from God, and persecuted, and in many cases slew His messengers.

What then happened? Paul was called and gradually placed in the forefront of the Christian witnesses of the period, and, through his instrumentality, the Church was *then* formed from among those Jews who had accepted God's renewed offer, and were believers in Jesus Christ, and from among the Gentiles also. Paul also had to reveal these new teachings to the other Apostles, who did not fully apprehend them at once, as the contention between Paul and others in Acts 15. shows; and the subsequent conference at Jerusalem† shows that even Peter was slow to realise the vital distinction between the law and grace. The Epistle of James was also written before the transition from Law to Grace was complete, and this accounts for his accentuation of the necessity for works.

The nation, Israel, was now rejected by God, and all His promises of mercy for them, *including the Pentecostal promises*, were placed in abeyance; not broken, not cancelled, but postponed. What Scriptural right therefore has the Church, that is, the true Church, the Body of Christ, to claim *any Pentecostal* outpouring of any kind? She has no such right; but, she has *other* special promises, even more glorious and beautiful as we shall see, but she must not fall away from her higher calling, and claim promises in addition which were never addressed to her, but were granted to those whose calling was much less exalted than that with which she is favoured.

Let us now turn to the two first chapters of the book of Acts, and to the prophecy of Joel. We see in Acts 1. 4, that "the promise of the Father" was about to be fulfilled. This promise *was* fulfilled in Acts 2., and there Peter expressly states that it was the promise contained in Joel which was thus being experienced.‡ What then was this promise? To whom was it made? Turning to the book of Joel, we note that, in opening his prophecy, the prophet addressed himself especially to the "inhabitants of the Land." This must have meant the Hebrews in Palestine. Looking through the remaining chapters, we see frequent mention of Zion, Israel, Judah, and Jerusalem, but nothing whatever which an unprejudiced reader could by any means apply to the "Church."

Turning to the special verses which contain the promise, viz., chapter 2. 27-32, if we read them carefully we shall see that the promise is specially connected with Israel in verse 27, and Zion and Jerusalem in verse 32, and we shall also see that it is specially connected with "the great and dreadful day of the Lord" in verse 31.

It seems, therefore, to be abundantly clear that the Book of Joel, as a whole, refers to the time of the restoration of the kingdom and of Israel, to wealth, power, political importance and true godliness, which period is preceded by "the day of the Lord," that is, the day of terrors, when God will first sift and chastise His own people, and then avenge Himself and them on their enemies, which vengeance is further alluded to in Rev. 14. 18-20 and 19. 15-21; and of which period the whole Book of Revelation is a prophetic record.

All this having been accomplished, which is necessarily future, *then*, "afterward," not before, the Spirit is again to be "poured out upon all flesh"* in a way we have no conception of, and Israel, who will be the first to be filled with the Spirit, will be the instrument of blessing to all nations.† Then will the promises of Ezekiel 36. and 37. be fulfilled; and it is to this time, when the Jews will be a highly spiritual people, as well as God's chosen temporal people, that the Spiritual promises of the Old Testament and the Book of Revelation refer.

Returning now to the first two chapters of the Book of Acts, we note that in Chap. 1. 3 the subject of the conversations of the disciples with the Lord, at the solemn time between the resurrection and the ascension, was "the Kingdom," and further, in verse 6, the disciples summarised everything by putting the straight question to the Lord as to whether it was "at this time" His intention to "restore the *Kingdom* to *Israel*." Further, in Chap. 2., it appears that the multitude addressed were "*Jews*, devout men, out of every nation under heaven," "Parthians, Medes," etc., but still *Jews*, from all these countries, in the same way as it might be said of the Zionist gathering at Basle in the present day. Further, in verse 14, Peter specially addresses himself to the "men of Judæa" (not of Judah only), and in verse 22 to the "men of Israel," and in verse 36 to the "house of Israel"; and says it is to "*your* sons," to "*your* daughters," to "*you*," that the promise was made, including those "of you" scattered "afar off," and even including "proselytes" to Judaism from among the Gentiles of the period alluded to. All this is most distinctly also connected with "the great and terrible day of the Lord" in verses 19 and 20, thus making the parallel between this chapter in Acts and the prophecy of Joel quite complete, and definitely showing that both refer to Jews only and not to the Church, and to "the day of the Lord," and not to the Church period.

The above-mentioned verses, therefore, carefully studied, together with their dispensational context, show conclusively that the "Church" is not warranted in appropriating to herself what is so clearly addressed to others. The fact that those who, in this manner, misinterpret Scripture are frequently amongst the truest and most devout of God's children, and that their object is pure and true, increases one's regret that this error should be so much on the increase, for no excellence of motive can compensate for the confusion and loss of power involved in the erroneous application of such important Scriptures.

* Acts 2. 37. † Gal. 2. 11. ‡ Acts 2. 16.

* Joel 2. 28. † Mal. 3. 12.

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The great need of the Church to-day is, not to plead with God to fulfil promises of pouring out His Spirit, which He is unjustly looked upon as withholding, but to plead *with* MEN; gratefully to appropriate to themselves the blessings already given, as stated in Ephesians 1. 3, and wholly at their own present disposal. There is no existing promise, and there is none needed to this Dispensation, that God will pour out His Spirit upon all flesh; this promise being superseded by the command or injunction to "be filled by the Spirit," and "with all the fulness of God" which is *already given* as the special heritage of the Church of this Dispensation. What more can we possibly desire? For this experience, not Pentecostal but purely Spiritual, we have, as members of Christ's Body, the Church, ample Scriptural warrant.

Prayer for the gifts of the Holy Spirit is of course right in its proper place, but persistent praying by those "in Christ"* for that which has already been given, is tantamount to denying that the gift has been made. God's injunction to the Church to "be filled by the Spirit,"† is not an injunction to pray or ask for this deep experience as if it had not been granted, but it implies a command to utilise or appropriate that which is already at hand purposely to be availed of, for no man can have been "born of the Spirit,"‡ as all who have any claim to be "in Christ" must have been, except they have already been "baptised with the Spirit."§ Having once enjoyed this experience, their need is, *not* to pray for the Spirit Who already dwells within them,‖ but simply not to quench or hinder His operation.

(*To be concluded in our next.*)

Dispensational Expositions:

Being a Series of Studies having Special Reference to the Epistles of Paul and the Present Dispensation.

No. 9.

"ALL SAINTS"
OR
WHAT IS "THE BREADTH."

IT is becoming abundantly clear that, to understand any portion of Scripture, we must get the Divine View-Point, otherwise we may perceive truth—but shall see truth out of focus, and distorted. The opening articles of this series, dealing with the Pentecostal Dispensation, were written as an attempt to adjust the spiritual focus; and in our last article we began to examine the Epistle to the Ephesians.

We need, however, not only to obtain the correct point of view, and the correct focus, but we need also to be careful that we take in *the whole range of the view* before us. Consequently, we propose now to first consider a few passages which will enable us to obtain the necessary breadth of vision.

There are three passages in this Epistle to the Ephesians to which we would draw attention:

Eph. 1. 15, "*Love* unto ALL SAINTS";

Eph. 3. 18, "*Comprehend* with ALL SAINTS";

Eph. 6. 18, "*Praying* for ALL SAINTS."

The first fourteen verses of Eph. 1 give us, in brief, the work of the Blessed Trinity on behalf of saved sinners of this present dispensation. Broadly speaking we find in

Verses 1-6, The Work of the FATHER.

Verses 7-12, The Work of the SON.

Verses 13, 14, The Work of the SPIRIT.

Here we have the work of the Triune God on behalf of ALL SAINTS. Not one can possibly be excluded or forgotten. The believer is called upon to look upon his fellow saved one not through the eye of the flesh, but through the eye of faith. To see him as God sees us, in Christ; to see in him what God sees in us, the work of the Spirit; to love him as He loves us.

"I also, after I heard of your faith in the Lord Jesus, and love unto all the Saints, cease not to give thanks for you, making mention of you in my prayers."

It was when the Apostle saw that these believers not only had *Faith* in Christ, but *love* unto all saints, that he could pray that wonderful prayer of Eph. 1. 17-23.

Have we here the secret of our own failure? How few of us understand or value this prayer!

How seldom do our prayers rise above our own little wants and blessings! The very first word of instruction in this Epistle, and consequently in this dispensation, is —NOT *our* blessedness—but "*BLESSED BE GOD* . . . . Who hath blessed us."

We pray for light and guidance in our study of the Word; we pray for power to speak to the unsaved around us; but how seldom do we pray for the spirit of wisdom and unveiling, "in the knowledge of HIM!" How often have we prayed that we may know what is the hope of our calling instead of "HIS calling," wherewith He has called us! We have been occupied with OUR inheritance, but have we been much concerned to know what is "the glory of HIS inheritance in the saints?" Do we not feel self condemned? Have we not been among those who "think upon our own things and not on the things of others?"

We have the remedy at hand. "Love to ALL SAINTS." Our hearts have been cramped into the narrow ways of men. We have had eagle eyes for the failures of our brethren, but the eyes of a bat with regard to the Heavenly side of things.

Let us think of the love of God to us:

"IN LOVE having predestinated us by the placing-as-sons" (Eph. 1. 5).

"He hath made us accepted IN THE BELOVED ONE (1. 6).

* Eph. 1. 1.

† Eph. 5. 18. Readers must remember that verbs of filling (in Greek) are followed by the *Genitive* ("of") when what the vessel is filled with is meant; by the *Accusative*, when the vessel itself is referred to; and by the *Dative*, when the Filler is meant. Here, in Eph. 5. 18, it is the *Dative* case; and the Holy Spirit Himself is meant, as the Filler. In Rom. 15. 13 we have all three: "you" (*Acc.*); "with" (*Gen.*); "in" (*Dative* = by or through).

‡ John 3. 8. § Acts 1. 5. ‖ 1 John 4. 13.

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"God, Who is rich in mercy, for His great LOVE wherewith He LOVED us, even when we were dead in sins, hath quickened us together with Christ" (2. 4, 5).

Do we not see the nature of this Love of God to us? It is all of GRACE. He loved us not for ourselves but in His Son. Shall we, then, deny to our fellow-believers that which has been lavished upon us?

True, in ourselves, we are often very unloveable—and we must not shut our eyes to evil. We must not compromise God's truth. But we must love "all saints," whatever their state or position; otherwise we shall fail to enter into the blessedness of the dispensation of the GRACE of God, and shall consequently feel more at home among the remnants of a by-gone dispensation. Some of our readers may remember our exposition of 1 Cor. 13. There we found that the present dispensation was to be characterised by three things. Faith, Hope, and Love—and the greatest of these was to be Love.

It will be found that not only is Love the sphere of God's actions towards us, but the sphere of all our actions one to another and to the Lord.

> "Rooted and grounded *IN LOVE*, may be able to comprehend with ALL SAINTS," etc. (3. 17, 18).
>
> "Forbearing one another *IN LOVE* endeavouring to keep the Unity of the Spirit" (4. 3, 4).
>
> "Speaking the truth *IN LOVE* may grow up into Him in all things" (4. 15).
>
> "Maketh increase of the Body unto the building up of itself *IN LOVE*" (4. 16).
>
> "Be ye therefore followers of God as dear children, and walk *IN LOVE*, as Christ also hath loved us" (5. 1, 2).
>
> "Husbands, *LOVE* your wives, even as Christ also *LOVED* the Church" (6. 25).
>
> "Peace be to the brethren and *LOVE* WITH FAITH, from God the Father, and the Lord Jesus Christ; Grace be with all them that *LOVE* our Lord Jesus Christ with incorruption. Amen" (6. 23).

Here is set forth the attitude and sphere of the believer. It is all "IN LOVE." Here also is laid bare the cause of our failure to "rightly divide the word of truth." To carnal ones the Apostle could not explain the mystery (1 Cor. 2. and 3.). These carnal ones were taken up with making a corporate unity, and occupied with self and the flesh. So long as this is the case with us, the deep teaching of Ephesians will be to us as "foolishness."

Let us not only love, but let our love go out to "ALL SAINTS," irrespective of their connections with things of earth.

Our Unity is in Heaven, not on Earth: our Love is also in the sphere of the Spirit, not of the flesh.

If we thus seek to occupy this position, we shall be better able to understand our next reference. Eph. 3. 17. "That Christ may dwell in your hearts by faith, that ye, being rooted and grounded, IN LOVE may be able to

Comprehend with All Saints

what is the Breadth, and Length, and Depth, and Height; and to know the love of Christ which passeth knowledge, that ye might be filled unto all the fulness of God."

In connection with our first reference we read, "faith IN the Lord Jesus." Now the Apostle prays that "Christ may dwell IN your hearts by faith."

This is a step further, and so enables us to "comprehend" deeper truth. To what do the Breadth, Length, Depth, and Height refer? We must look back a little. In verse 14 the Apostle says, "For this cause." These words not only link the immediate verses together, but are really a repetition, after a parenthesis, of the same words occuring in chapter 3. 1, This, of course, makes us look to the closing verses of chapter 2. in order to discover "this cause." Here again the work of the Blessed Trinity is prominent. and is practically summarised in verse 18.

> "For through Him (THE SON)
> We both have access by ONE SPIRIT
> Unto the FATHER."

The verses which follow speak of the saved as being a "habitation," a "building," a "temple"; and, of Christ as being the "Chief Corner Stone." The Breadth, Length, Depth, and Height, refer, as we well know, to cubic measurement, and in this connection it will be remembered that Moses was instructed to make the Holiest of All (the type of "Heaven itself"), a perfect cube in measurement.

We hope to show in our next article, that there is a reference to the Holiest of all in Eph. 2. 19; and, if that be the case, we can well understand a reference to it here. However, let us look at each item separately first.

THE BREADTH. There have been many reasons given as to why the word "Breadth" comes first. Whatever else may be included, it seems clear that the Breadth emphasises "ALL SAINTS." All saints are included equally together in chapter 1. 3, 4; 2. 18 and 3. 6. All saints were chosen in Christ; all saints have access to the Father; all saints are fellow-heirs, fellow-members, and fellow-partakers. It is impossible for us to "comprehend" the Breadth, if we have not already obeyed the former passage, and have an experimental knowledge of "Love unto all saints."

THE LENGTH. If we link up chapters 1. 4; 1. 10; 2. 7 and 3. 21, we shall have some conception of the Length.

Starting right back "before the foundation of the world," going on to the "Dispensation of the fulness of the times," we are carried forward to the "ages to come" and "the ages of the ages." Eternity past and Eternity future linked together in time by the present dispensation. What Length is here!

THE DEPTH. Eph. 2. shows us the depth to which the Grace of God had to descend. It is a pity that there is a division between chapters 1. and 2., for, reading the first word "*kai*" (and) as "even," we see a little more clearly "what is the depth."

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". . . The Church, which is His Body, the Fulness of Him That filleth all in all—EVEN YOU, WHO WERE DEAD IN TRESPASSES AND SINS."

Here is depth. Here is the horrible pit and miry clay in which we were, by nature. The Apostle directs us to the descent of the Lord Jesus, in Phil. 2. He lays aside His glory, and becomes a man, a servant, and dies under the curse.

What a depth!

And, He did this for ALL SAINTS!

Had the Saviour halted one degree above the very bottom of His deep descent, we should still be unsaved, the educated as much as the ignorant, the kindly disposed as much as the vicious, for there are no *degrees in death*. We can now understand something, it may be, of the fulness of the Apostle's words in 2 Cor. 5. 14.

"For the Love of Christ constraineth us, because we thus reckon, that if One died for ALL, then the ALL DIED." All saints are included in this.

What shall we say about the HEIGHT?

If Phil. 2 gives us the seven-fold descent of Christ, it gives us the seven-fold ascent also; "God hath highly exalted Him, and given Him the Name which is above every name." So also in Eph. 1. 20, 21, "Which He wrought in Christ when He raised Him from the dead, and set Him at His own Right Hand in the heavenly places, far above all principality," etc. Resurrection, Heavenly places, and the right hand of God; mark the *Height* that we have to comprehend.

This is not only true concerning the Lord Himself, but concerning "all saints" of this dispensation.

"Even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved), and hath raised us up together, and made us sit together in the heavenly places in Christ Jesus" (Eph. 2. 5, 6). Resurrection and Heavenly places mark the "Height" equally for the believer. How much higher is this than the hope and height of Israel's prophets. The heavenly glories of Christ and the redeemed of this dispensation eclipse the throne of David, the twelve thrones for judging the twelve tribes, the ruling over ten cities, and all else that formed the prospect of the believer before the unveiling of the Great Secret which had been "hid in God."

How marvellous that any believers to-day can refuse to receive this precious wondrous secret, and try to live in a Dispensation which has passed away! Oh may God in His grace "reveal even this unto them" (Phil. 3.).

The last reference (Eph. 6. 18), is in a setting of conflict and battle. Just so far as the believer "comprehends" the Height, or in other words, just so far as the believer enters into the blessings there are for him in the Heavenly places, so far must he expect conflict. The battle of Eph. 6. 12 is not with flesh and blood, but with Demons and the Devil himself. Satan, as the Prince of the Power of the Air, will combat every inch of the territory, although he knows full well that his sentence has been passed, and that from the Heavenly Regions he must soon be cast out. We do not doubt that many have had most awful encounters with these spirit-foes; but, we feel sure that, as we press on to inherit by faith, that which we shall soon enjoy in reality, we shall experience a warfare that will throw us back upon this chapter, and which will illuminate its teaching in a way hitherto unknown.

Verse 18 reads,

"PRAYING . . . FOR ALL SAINTS."

Shall we not do this? Methinks we are a little band that have invaded the Heavenly inheritance. Shall we not pray for our brethren who seem to desire to tarry in the wilderness—who find the transitional period of "Acts" more to their liking than "going on to perfection," than pressing forward through the Hill country of the Anakim to our Heavenly Inheritance? Shall we not also pray for those who, with the Sword of the Spirit as their only weapon, seek to do battle for the Truth? Can we not feel the depth of the great Apostle's need, when he adds,

"AND FOR ME,

that utterance may be given me, that I may open my mouth boldly, to MAKE KNOWN THE MYSTERY of the Gospel."

Those whose writings are found in these papers would echo that prayer "AND FOR ME." Many there be that criticise; many that judge; and some that condemn. Many there be that misunderstand; but how many are there who "pray"? Shall we not then, before the Lord, seek grace that we may have an experimental knowledge of this "Love to all saints."

Let us "pray for all saints;" and then, with all saints, we shall be able to comprehend the wonderful secret revealed for our joy; and, more than all, we shall know better the "Love of Christ which passeth knowledge."

CHARLES H. WELCH.

Signs of the Times.

JEWISH SIGNS.

THE RISE OF BABYLONIA.

Since our last issue, Sir William Willcocks, K.C.M.G. has read an extremely fascinating paper before the Royal Geographical Society in London, on "Mesopotamia: Past, Present, and Future."

Sir William said he was appointed by the new Turkish Government to engage engineers and survey and level the rivers and canals of the Tigris-Euphrates delta, and devise projects for the rehabilitation of the country.

He started off enthusiastically by terming the district the Garden of Eden, and declaring that it was not possible to imagine anything more like a Paradise than the country near Anah. After giving the geographical details of the river that divided into four, the Pison, the Gihon, the Hiddekel, and the Euphrates, Sir William went on to say that in ancient days, some giant, local

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tradition says Nimrod, closed the channel of the Tigris, which joined the Euphrates at Ur, by an earthen dam, and turned the river over the hard conglomerate, forcing it to flow at a high level and irrigate the whole country.

"The ruins of all the more ancient cities," he continued, "lie near the junction of the Euphrates and the ancient Tigris at Ur of the Chaldees. A comparatively small population could begin and continue the development of the country, and it was not until the inhabitants became really numerous that the silt-laden waters higher up the rivers were taken in hand. The lands in the marshes so reclaimed and cultivated became extraordinarily productive, as we see to-day. While the development of the country was confined to the low-lying lands blessed with water clear of silt, everything in the delta went on smoothly enough. Pressure of population made the work of development advance into the parts where there was no clear water, and then the difficulties began. In the language of Genesis, the world became full of violence. A strong central government could only have dealt with the question, and there was no strong government. Now the Euphrates and Tigris floods come down with extraordinary force, and both rivers, but especially the Euphrates, overflow their banks in a way a dweller in the Nile valley could have no knowledge of.

After speaking of the Past, Sir William came to the Present and Future, in which readers of *Things to Come* will be more interested.

"We may," said Sir William, "without the aid of reservoirs, count on 6,000,000 acres of winter crops, and 3,000,000 acres of summer crops. We shall have wheat, barley, and beans in winter, and cotton, Indian corn, and rice in summer. To-day, if the winter rains are above the average, large areas of land are put under barley, for the deserts of Mesopotamia are not deserts like those of Egypt, but in great part steppes capable of supporting millions of sheep. The date palm is at home everywhere in the delta, while the Basra groves are credited with ten million trees. The winter is severe, and the summer is very hot and prolonged. Live stock of every kind is abundant, and of superb quality. The delta is strangely flat. Such is Mesopotamia to-day. The first works before the hydraulic engineer are the protection of the country from floods, and the provision of water as free of silt as possible. The levels and surveys of the 12 engineers who are working for me in Baghdad, with a devotion worthy of the task they have undertaken, have shown that we can do both. We have already submitted to the Government a project for escaping the excess waters of the Euphrates down the depressions of the ancient Pison, the first of the four rivers of Genesis. An expenditure of £350,000 should suffice for the work, and it should take three years to carry out. The cultivated area will be doubled and the yield of wheat trebled along the Euphrates the day this work is completed.

Proceeding to describe the proposed works, Sir William said:—

The surveys and levels are now in hand for a project for the great central canal of the delta, which will irrigate 3,000,000 acres of the best land in Mesopotamia, and carry water free of silt. North-west of Bagdad, between the Tigris and the Euphrates, lies a strange depression known as the Akkar Kuf lake. Into this depression runs the Sakhlawia branch of the Euphrates, with a channel 240 ft. wide and 25 ft. deep at the head, which splits up into some twenty small channels as it enters the western side of the lake. The head of the Sakhlawia branch will be provided with two powerful regulators to control the supply leaving the Euphrates. On the Euphrates down-stream of the branch will be a barrage to control the river itself. These works will ensure our supply from the side of the Euphrates.

On the Tigris, we propose to construct a Beled, near the site of Nimrod's dam, a weir for controlling the river. From the upstream side of this weir we shall construct a canal to irrigate the rich lands north of Bagdad, with an escape into the lake. The escape will keep the canal free of silt, and feed the lake with Tigris water. We shall thus have all the water we need from both rivers, entering the lake at its western and northern sides.

From the south-eastern end of the lake, near Bagdad, will start a canal which will run along the right bank of the Tigris and finally tail into the Hai branch or ancient Tigris near its head. In the days to come, this canal will irrigate six million acres, but not now. The left bank of this canal, which I shall submit to the authorities to be called after the name of the first constitutional sovereign of Turkey, will act as a dyke for protecting the country from the Tigris floods, and will, moreover, carry a railway to transport the abundant harvests of the country. We shall again see Sippara, Kutha, Nil, Niffur, Erech, Tel Seukereh, and Tel Lo important centres of life and prosperity.

I have shown how the country can be protected from floods, and how a beginning can be made with the irrigation of 3,000,000 acres of land capable of producing annually 1,000,000 tons of wheat, and 2,000,000 cwt. of cotton. It now remains to consider how we are going to get this produce to the markets where it will be sold, and how we are going to dispose of the millions of sheep and hundreds of thousands of cattle which the delta will contain.

Railway Wanted.

The principal products of Mesopotamia to-day—sheep, cows, buffaloes, wool, liquorice, wheat, barley and rice—have their markets in the Eastern Mediterranean and in Europe, and all the imports the country stands in need of could come most readily from Europe. What is wanted, therefore, is a cheap railway connecting Bagdad with the Mediterranean by the shortest and cheapest line possible. Such a railway would have its outlet on the Mediterranean coast near Tyre and Sidon. Any railway going east from Damascus or Horus must pass through Palmyra, founded by Solomon in Israel's great days. From Palmyra will diverge the railways of the future which will either go north to Thapsacus on the Euphrates, another creation of King Solomon, or to Der Zor of the khalifs, or eastwards to Abu Kimal near Salahia, a creation of Saladin's. The Damascus-Bagdad railway will pass through Palmyra, Abu-Kimal, Hit, and Bagdad. At Abu-Kimal the railway will tap the only part of the upper Euphrates valley capable of great development. The total length of the railway from Damascus to Bagdad will be 550 miles, which could be constructed for £2,200,000. In addition to the transport of the exports and imports of the Tigris-Euphrates delta, the railway from Bagdad to Damascus will be the highway for the merchandise of Persia and for all the Moslem pilgrims of Central Asia to the holy cities of Islam.

"In her long history of many thousands of years," concluded Sir William, "Babylonia has again and again been submerged, but she has always risen with an energy and thoroughness rivalling the very completeness and suddenness of her fall. She has never failed to

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respond to those who have striven to raise her. Again it seems that the time has come for this land, long wasted with misery, to rise from the very dust and take her place by the side of her ancient rival, the land of Egypt. The works we are proposing are drawn on sure and truthful lines, and the day they are carried out, the two great rivers will hasten to respond, and Babylonia will yet once again see her waste places becoming inhabited, and the desert blossoming like the rose."

SIGNS OF THE APOSTASY.

We are overwhelmed with cuttings from newspapers and magazines, sent to us by our readers.

Were it not for "the more sure word of prophecy," which is the only light in the gross darkness which is coming over the world and its churches, we should be in despair.

But we must not feed on the carrion which this light reveals, but use the light to incite our hope for the coming of the only One who is to deliver us out of the darkness; and Who even now, can cause our thoughts to soar upward to the Sun of Righteousness, whose rising will alone dispel the darkness.

A glance at the headings of some of these cuttings will be sufficient. We will spare our readers the details.

THE "BACK TO JESUS" CRY.

is the subject of a leader of thought in Chicago. It is, he says, "the demand of the present age. We must seek a picture of Him as He actually appeared in history, and *interpret it according to modern thought*. In this way only we believe *will He come* to take His rightful place in *the faith of to-day*."

"A NEW CHRIST"

is the subject of a paper in *The Hibbert Journal*, by one who is quite sure that miracles never happen.

"A NEW CIVILISATION"

is the hope of a former Warden of St. John's College, Auckland, N.Z., who, as a clergyman, reconciles the teaching of the Church of England with Theosophy. He (Mr. Moncrieff) holds

"That the mission of the Theosophical Society is to prepare the way for a coming civilisation; a cleaner, more tolerant, more humane civilisation than anything we know now; also, the society is doing far more than any other body to prepare the world for the new religious spiritual impulse, which will strike the keynote of the new civilisation. Life altogether will be cleaner (continued Mr. Moncrieff): Meat eating, he said, would gradually disappear, and also the drinking of alcoholic liquors. Many of the things which were now represented as fads were only a part of *the coming civilisation*. A new civilisation is being born, and the Theosophical Society is working for that end."

"WHAT THINK YOU OF JESUS?"

is the subject of a recent number of *The North American Review*, in which a Congregationalist Divine, repudiates the doctrine of the Virgin Birth, and declares that Christ is more than ever the centre of the world's thought.

"JESUS CHRIST WRONG, OR A FANATIC."

Another writer, in *The Church Quarterly Review*, boldly declares that Christ was wrong in His prophecy of His coming kingdom, and yet deduces from that an argument in favour of His divinity.

"A NEW CHRIST"

is predicted by Mrs. Annie Besant, "who is to reveal truth necessary to the spiritual existence of a new race." In her recent lectures in U.S.A., which of course are reported at great length, and are copied in the London papers*: She says she has been re-born, in Italy and in Egypt, and thinks she is at least 12,000 years old.

All we can say to such talk is that, it is *no* sign of the times for one person to talk such rubbish; but it *is* a sign, when thousands can drink it in and treat it seriously!

It shows us how easy it will be for the "Man of Sin" himself not only to claim a hearing but a ready reception, when he puts forth his claims.

The late "Dowie" shows that people will part not only with their reason, but with their money if the claims are only preposterous enough.

"THE RELIGIONS OF THE WORLD"

is the subject of a Baptist Church Bible School, and "The Evolution of Religion." Some 26 Sundays are devoted to the subject. The end is "the establishment of God's Kingdom here on earth."

That is just the root of the whole matter—All Religions are the result of "evolution." It began with Cain. But God's *revelation* of Christ began with Abel!

THE RELIGION OF THE FUTURE

is the subject of an advertisement in large type in the Daily Press. It is to be

"AN ALTRUISTIC, HUMANITARIAN, AND SCIENTIFIC RELIGION."

We will not complete the extract. The above is sufficient to show how these "Signs of the Times" are multiplying.

SOCIALISM

of course plays a large part in recent literature. But it is little understood in its aims and ends.

We know of many who think it means only a little more sociability with one another! But not so is the thought of "the god of this world" who is using it for the breaking up of Society and for the preparation for "the lawless one."

To meet this, all that the churches seem to be doing is to lay themselves open to the charge of discovering that "Jesus Christ was a Socialist," and to the retort of the real Socialists against the "Christian Socialists" that "Christ's teaching is antagonistic to all sound morality and sound progress," &c.

THE BLINDEST OF ALL

are those who run the Paper called *The Advocate of Peace*, a copy of which has recently been sent to us. How people can wilfully close their eyes and ears to the din of preparations for war on all hands, passes our comprehension.

POLITICAL BLASPHEMY.

The recent flood of Political utterances has deluged England with a new development.

The Free Churches have descended in Placards and Posters to claim God as being on their side, and cover our walls with the legend "How would Jesus vote?"

This was topped by a blasphemous parody of the Lord's Prayer, which we are thankful to see was promptly disowned by the Liberal candidate.

The following is reported in *The Worksop Guardian*, as being the words of one of the speakers (a Mr. Price, of Worksop). The cutting being sent by a reader, from *The Daily Telegraph*, of Jan. 8th, 1910:—

The Christian Commonwealth devoting more than a whole page to her.

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"Our Father which art in heaven,
Hallowed be our name.
Our kingdom come,
Our will be done on earth as it isn't in heaven.
Give us this day our proper spirit which we have earned by daily toil.
Forgive us this day our trespasses, though they do not forgive us their trespasses against us.
To hell with the lords, dukes, and the devil;
For ours is the kingdom, but theirs is the glory;
For ever and ever, Amen,"

After this, other cuttings which lie before us, such as "Canary Choir in a Chapel," and "Clergy at the Play," "Bridge in the Churches," "A grand Dickens' Fair" (Congregational), and "an Ice Carnival, with exhibition of the North Pole" (Wesleyan), for Church purposes seem quite tame and commonplace.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

T. M. W. (N.B.) The resurrection body is a revealed fact and a blessed hope, and no one can tell you anything about it beyond what is written. Reasoning is absolutely worthless. To the question "How are the dead raised up?" the answer remains the same. "God giveth a body as it hath pleased Him." We are content with that: and we may be perfectly sure it will please us. We claim no light but what is within the covers of God's Word.

T. R. (Devon). It is quite clear, from the syllabus of subjects of the "Adult School Bible Lessons for 1910," that the compilers knew nothing of Dispensational truth, and therefore cannot help you or others to a deeper knowledge of the Word. The books recommended for study, bear the same stamp.

The fact that the Kingdom is treated as a present reality and "the world a school for man's developement" shows that the Bible is treated as an ordinary book; and, instead of being the only light in this dark world, it is merely a text book of moral, social and political "subjects." All this can help no one; and only hinder those who are seeking for truth.

F. J. B. (S. Australia). As to the question whether a man can "live and die without the image of God," it is a non-scriptural collocation of words. Living and dying "without Christ" is the Scriptural language. Man was created in the "image" of Elohim, and that refers to "likeness" and not to *attributes*. We nowhere read that man lost that likeness of form: and he had no Divine attributes to lose. This latter is part of Satan's lie and is the foundation of the "New Theology" which finds its expression in "the immanence (or remaining) of God in man."

T. G. (Oxon). *Re* the word "also" in Lu. 11. 12, we feel that the best solution of the difficulty is to follow the readings of E. T. Tr. A. and R. V., and read, "or he shall ask an egg."

BACK NUMBERS.

We shall be pleased to send these, in quantities, to any friends willing to use them and to pay the carriage. Please state the number required, and give the address.

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THINGS TO COME.

No. 190 APRIL, 1910. Vol. XVI. No. 4.

Editorial.

HEBREWS XI.

XIII.—THE FIRST GROUP.

(*Continued from page 26.*)

(3) SAMSON: FAITH CONQUERING THROUGH GOD.

THOUGH Samson and Jephthah are named together, we have already noticed that SAMSON is connected with BARAK, rather than with Jephthah. This is because, while BARAK was helped by two women (Deborah and Jael), SAMSON on the other hand was betrayed by two women (his wife and Delilah).

But our object in these papers is, not to consider the *history* of these "Elders" as recorded in the Old Testament, but their *faith* as referred to in the New Testament.

Those who read the Old Testament histories without rightly dividing them according to the different Dispensations, and the different principles of the Divine administration which characterised them, are liable to misunderstand the history and misjudge the characters of which they speak.

We have already referred to this in speaking of Barak; but it must also be borne in mind in reading the histories of Samson and Jephthah.

What was appropriate for a Dispensation when God was ruling in Israel among the nations, in righteousness and judgment, is not appropriate for the present Dispensation when He is dealing in grace.

Then, every sin was visited with the judgment it deserved, by the righteous rule of a Righteous God.

But since man has rejected His rule and murdered His Son, God has withdrawn both Himself and His Son; and the world is left to itself and to the rule of "the god of this age."

God is not administering, ordering or ruling its affairs; though He is *over-ruling* all things in order to secure the accomplishment out of His secret counsels and purposes. His Rule, and Dominion is in abeyance; and, while He is silent, He is, by His Spirit whom He has sent, bringing the world in guilty, of sin, and of righteousness, and of judgment (John xvi. 8).

"Of sin (said the Lord) because they believe not on Me."

"Of righteousness, because I go to the Father."

"Of judgment, because the prince of this world is judged."

(1) The world believed not Christ. This is its sin. (2) His "real absence" brings the world in guilty concerning righteousness and manifests that there is no righteousness in it, and (3) that the prince of this world has been judged.

The world waits for nothing but judgment. A judgment-summons has been obtained, and all that is needed now is for "execution" to be put in, and the usurper cast down and cast out.

That is the character of this present Dispensation. God is keeping silence. He is taking out His own people in pure grace; and meanwhile He is dealing with the world on the same principle. His sun rises on the evil and on the good, and His showers descend on the just and on the unjust. (Matt. v. 45).

It was not so in the Dispensation in which Samson and Jephthah lived. God did not keep silence. He ruled among men; His judgments descended on the evil and his blessings were bestowed on the good. He withheld His rain, and He sent floods.

The standard by which we must judge that Dispensation is wholly different from that by which we must judge this. If we read the present into the past we can have only confusion.

Samson is not to be judged by modern "Church" standards; still less on "Keswick lines."

He was raised up as a "Judge" to act for God in executing His righteous judgment.

He was Divinely set apart and fitted for the work he was appointed to carry out. Even his marriage with a Philistine woman, was "of the LORD" because He sought an occasion against the Philistines (Judg. xiv. 4). If any see a difficulty in this the only answer to it is in Rom. ix. 20.

Let us beware then how we judge Samson in fulfilling this his mission.

One thing marked him out as being worthy of inclusion in this "great cloud of witnesses"; and of mention in this list of "Elders who obtained a good report."

That one thing was *faith*, "He believed God."

Before his birth God had spoken of him to his parents. In Judges xiii. we have the full account of all that was said, and of all that took place.

Of the child that was to be born, Jehovah had said, "he shall begin to deliver Israel out of the hand of the Philistines" (*v.* 5). Manoah and his wife believed these words and obeyed all the instructions given with them.

In a moment of fear, when Manoah knew that he had seen God, his wife, strong in faith, reasoned, as Sarah and Rahab had reasoned before, and came to faith's sure conclusion: "If the LORD were pleased to kill us, He would not have received a burnt offering and a meat offering at our hands, neither would He have shewed us all these things, nor would He at this time have told us such things as these" (*v.* 23).

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This was faith's reasoning, and happy shall we be if we remember it for our own peace and blessing.

We shall often find ourselves in circumstances where it will stand us in good stead.

If Manoah's wife could reason thus, how much more can we reason, when we think things are "against us" and say: "He that spared not His Own Son, but delivered Him up for us all, how shall He not, with Him, freely give us all things" (Rom. viii. 32). And, if we further feel that we are unworthy of so great a blessing, then, we may recall the fact that the word here rendered "freely," is the same word as that rendered, in John xv. 25, "without a cause."

There was no cause why our Lord and Master should be hated. There was no "cause" why the promise should have been made to Manoah and his wife, rather than any other husband and wife in Israel.

It is precisely for the same reason that we are "justified without a cause by His grace" (Rom. iii. 24). Here, it is the same word as in John xv. 25. So that we can show no cause why we should have the least of His mercies.

Samson was brought up in the strong faith of his parents, and, though no angel had appeared to him, and no Divine voice had spoken in his ears, yet, he had *heard* from his mother's lips the words which had come from God to her.

Samson believed what he had thus heard, and grew up in that belief of which we are told in Heb. xi. He wrought the will of God, and fulfilled the word of God.

He "began to deliver Israel." This was the extent of the promise. Nothing was said as to the completion of the work either by him or by another.

When the time for action came "the Spirit of the LORD came mightily upon him." This was another important characteristic of that Dispensation. It differed entirely from the present Dispensation. This was announced by the Lord in John xiv. 17, when He spoke of the then future operation of the Holy Spirit and said: "He dwelleth with you and shall be in you."

Before this, the Spirit "came upon" a person; and "departed" from him again.

Three times do we read that He thus "came upon Samson" (Judg. xiv. 6, 19; xv. 14); and after that, we read in xvi. 20, that "the LORD had departed from Samson."

Hence, it was perfectly correct and appropriate to that dispensation to pray, "take not Thy Holy Spirit from me" (Ps. li. 11). But it is equally wrong to pray that prayer now, in this dispensation, as it was right in that dispensation.

How can one who has been assured by the Lord's word; "He dwelleth with you, and shall be in you," pray that He may not be taken away.

And on the other hand, how can we pray for Him to "come" (as we are made to do in so many of our hymns) when He has already come, and is here.

No one can imagine the havoc that hymns have made in lowering Christian experience; or how terrible has been their effect in creating a false system of theology.

Just as "science" is man's reasoning about God's *works*, so "theology" is man's reasoning about God's *Word*. Otherwise no intelligent Christian instructed in that Word would frame his theology for this present dispensation of grace on the principles which governed the past dispensation of works.

It is the same low condition of Christian standing which makes it possible for any believer to-day, to put the Epistles to the assemblies in Rev. ii. and iii. on the same footing as the Pauline Epistles; and to imagine that the Epistle to the Assembly at Ephesus (Rev. ii. 1-7) is addressed to "the saints which are at Ephesus, and to the faithful in Christ Jesus . . . blessed with all spiritual blessings in the heavenlies, in Christ, . . . chosen in Him, and accepted in the beloved" (Eph. i., 1-6).

When we read of "the Spirit of the LORD coming UPON Samson," it is a sufficient guide to a right appreciation of the rest of Samson's history.

His morals are not to be judged by the standards of the modern views of "holiness." All that is written is "for our learning," not for our criticism.

But there is another kind of criticism which we must not pass over, and that is the difficulty which some have found in believing the miracle connected with his death, when Samson, after prayer, "took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand and of the other with his left," and putting forth his special Divinely-given strength, fell, with the house and all within it (Judges xvi., 29-31). This scripture is illustrated by the discoveries which have recently been made in the excavations of Gezer, where slabs of stones were found on which pillars, exactly similar to those at Gaza stood. These are to be seen there to-day in a similar Temple of Dagon. The pillars were not *let into* the stones, but stood *upon* them, in the centre; while the two beams, with their ends resting on the outer walls, met and were joined together on these two central pillars.

All that Samson had to do was to pull them out of the perpendicular, and his end was attained.

Thus the reports of excavations which we have heard from man are proved to be correct by this Scripture which we have heard from God.

Our faith, like Samson's rests on the same Word: and, though what we have heard differs as to its subject-matter, our duty and our blessing are precisely the same in our case as in his: and it was the same in the case of those Hebrew believers to whom the Apostle was writing.

He includes Samson in his list of witnesses as being an example of God's truth and God's power. How blessed are our ears to hear what God has spoken to us, and to believe what He has written for our learning.

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Contributed Articles.

"I WOULD NOT HAVE YOU IGNORANT."

No. 2.

By James Christopher Smith.

In the order already named, we come now to

(2) **Romans 11. 25.**

"For I would not, brethren, that you should be ignorant of this mystery (lest you should be wise in your own conceits), that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

It is no wonder that "the Spirit of Truth" led Paul to write thus; for we are confronted with the sad fact that most Christian people are either *quite ignorant* of the dispensational significance of "THIS SECRET" or, if not quite ignorant, *quite unwilling* to look into it and listen to its voice. Would that we could say something to arouse and arrest the attention of God's children to the importance of these truths and so "recover" some from the "course of this age"!

Here is something saints ought to know. It was a "secret," but now it is an open secret.

The Apostle is writing in view of his visit to Rome: and it is deeply interesting to compare this declaration with the facts recorded at the close of the Acts, where Paul is face to face with the representatives of the People on whom "blindness" had fallen and was yet to fall.

It is surely significant, too, that the word "mystery" (so important in Paul's writings) *does not occur in the Acts*. Let the reader seek to find out the bearing of this fact: it will be a good lesson in the knowledge of Dispensational Truth.

Concentrating our attention, now, on the verse above quoted and its context, let us mark the following points:—

First,

we must note that the words occur in that *section of Romans* embracing chapters nine, ten and eleven, where we have definite and most lucid teaching on the relation, dispensationally, between

ISRAEL AND THE NATIONS.

The appeal, here, is to the "Nations," as Paul says, "For I speak to you Nations, inasmuch as I am the *Apostle of the Nations*, I magnify my office" (11. 13).

Most Christians believe that during this present period of grace, and gospel preaching Israel is simply swallowed up and lost sight of: yes, and that God has no more any purpose to fulfil in Israel as a separate people.

Not so the teaching here. On the contrary: the fact clearly emerges that the aberration, on the part of Israel, called a "fall" or a "casting away" is not permanent or final. "Hath God thrust off, from Himself, His people? God forbid."

At the worst (and it has now come to the worst), there is a "remnant according to the election of Grace": and the remnant is being preserved (still "not counted among the nations"), ready, at God's time, to fulfil His purposes and bring to nought the proud imaginings of the peoples of the world.

In the meantime "the nations" have their day of salvation, that they may "glorify God for His mercy"—the marvellous mercy that has come to them in connection with Israel's "fall." Hence "this secret" of blindness in part; for what is their stumbling, their casting aside, their diminishing, but the larger blessing the reconciling, the riches of the whole world (*vv.* 12-15)?

Secondly,

we must note *the symbol used to impress this teaching*. It is the botanical symbol of the "olive tree." The use of that emblem here (and no other) shows the perfection of the Word of God.

It is not the "vine tree" nor the "fig tree;" but it is the "olive tree." These are the three great symbols of Israel as a people intended by God to produce fruit to Him and to bring blessing to all nations. The order above named is the order of their historical application:—

The vine is Israel's *Past* (from Moses to Christ).

The fig is Israel's *Present* (until Christ's return).

The olive is Israel's *Future* (when grafted in again).

The nations are not wild vines, or wild figs, but they are *wild olives*; and by means of this striking emblem the Nation's are taught their indebtedness to Israel: and not only so, but they are also taught the issues of the present mystic relation between Israel and the Nations. "Salvation is of the Jews," said Our Lord. It is profoundly true. The Apostle, here, says the same thing: "through their fall, salvation is come to the Nations, to provoke them to jealousy." Whatever the Nations know of the Word of God, the Christ of God, or the Salvation of God, it is a knowledge that came, in the first instance, through the channel of Israel. Thus they partake of "the root and fatness of the olive tree."

Israel will not continue for ever in her unbelief. The day is coming when the branches will be grafted again into their own olive tree (*v.* 24). And if there will be a cutting off (*v.* 22) of Nations that have misused their privileges, yet, when the olive tree is again in its place and bearing its proper fruit, there will be larger blessing still, accruing to the Nations, as a whole (*v.* 12).

The olive tree serves at least five purposes:—

1st, Beauty. Its silvery leaves are lovely to behold.

2nd, Health. Its oil is the great healing medium.

3rd, Light. Its oil is used to fill the lamps.

4th, Anointing. Its "fatness" was used to anoint Kings and Priests.

5th, Food. The berry and the oil entered into many forms of human dietary.

In the Millennial Day, Israel will fulfil, *nationally*, the abundance of this beautiful emblem; and we, now, as possessors of the Spirit, typified by the "oil," have the

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privilege of showing forth, *spiritually*, the fruit and fulness of our anointing.

Thirdly,

to more fully understand "this secret" of Israel's blindness (or "hardening" as the same word is elsewhere rendered), it is necessary to give good heed to *the use the Apostle makes of the word "fulness."* He mentions the

"Fulness of Israel"
and the
"Fulness of the Nations.

With the latter expression we must compare Christ's words, in Luke 21. 24: "They shall be led captive into all the nations and Jerusalem shall be trodden down by nations until seasons of nations be fulfilled." There, the note of time,

"Seasons of Nations,"

is the limit of the oppression of the City; but here, the thought covers the People and extends to the emancipation of the whole nation, because it immediately adds, "And *so* all Israel shall be saved" (*v.* 26). *Then*, and not till then: *so*, and no otherwise.

"Until the fulness of the nations be come in."

What does this mean? Manifestly the one expression must help to explain the other. So we ask, what does the "fulness of Israel" mean? (See *v.* 12).

Let the reader put aside preconception and honestly consider this.

Paul is writing *to* Christians, here, but he is not writing *about* them; he is writing about Israel (as such) and the Nations (as such). He is not speaking of the Church of God, nor as the apostle of the One Body; but he is speaking as "the Apostle of the Nations," and he "glorifies his ministry" in this relation.

Nations can be (and shall be) "cut off," but saints of God cannot be cut off. Hence we conclude that the fulness of the nations coming in does not mean the *conversion* of the nations, no more than does the fulness of Israel mean the conversion of Israel.

The latter expression stands in contrast to *diminishing* which is loss in numbers and national completeness; and so the former expression stands for the coming in of the complete number of the nations as privileged to hear this new testimony of Gospel Grace.

In this age, the nations are separated for gospel testimony: they have this great privilege and, of course, a corresponding responsibility. Hence, the Apostle says directly *to them* (not to the church),

"Be not highminded, but fear" (*vv.* 20, 21).

The One Body is being formed by the regeneration of individuals from among the nations and by the baptism of the Spirit; but the nations are placed by God under the preaching of Paul's gospel—"made known to all nations for the obedience of faith"—in connection with the mystery of Israel's blindness and stupidity.

This is why Paul so earnestly wishes all Christians to know these things and not be ignorant of "this mystery."

Rapidly the nations are coming under the sweep of the testimony; rapidly the seasons of nations are being fulfilled; rapidly we see Israel's fulness taking shape; but inside of all these movements there is the deeper and greater "Secret" of the Unity of the Spirit, and at any moment it may be finished.

Then will come

Israel's Trouble
and
Israel's Salvation
and

the larger blessing of the nations under the glorious reign of the Son of Man!

PENTECOST.

By H. W. Fry.

There is, however, a sub-division of this great subject of Pentecost which is receiving special emphasis in these days at the hands of some most excellent persons, for whose zeal and earnestness and bona fides we have every admiration, who aim at reviving in the Church the various Pentecostal Gifts, especially the Gift of Tongues, which were, at the Pentecostal period, signs and evidences of the enduement with the Spirit.* It certainly does not seem to be consistent for those who hold that Pentecostal conditions still exist, and therefore pray for the "pouring out of the Spirit upon all flesh," to oppose the tongues movement, for if Pentecostal conditions still prevail, surely they should be carried to their logical conclusion, which must include all the gifts then bestowed, of which tongues was undoubtedly one. If the Pentecostal bestowments continue to be Dispensationally granted, they must be applicable to Christian experience as a whole, and if they are abrogated, it must be as a whole. They either exist completely or not at all. In this we must be quite consistent. The fact, however, that Pentecost does not apply to the Church, necessarily implies that these Pentecostal Gifts do not apply to the Church; but we will consider the matter a little further, giving the Biblical explanation of the mistakes on which this claim is founded.

We have pointed out elsewhere that, in order rightly to divide the Word of God, we must recognize that there is a great distinction between the promises of the Old Testament, including the Gospels, as compared with the revelations of God's abundant Grace in Christ as revealed to and through the Apostle Paul, and contained in His Epistles.

We have now to draw attention to the fact that there is a very clear distinction, *not* doctrinal, but *Dispensational*, between the revelations contained in Paul's earlier Epistles, viz., Romans, Corinthians, Galatians and Thessalonians, as compared with his later Epistles, Ephesians, Philippians, Colossians, Timothy, Titus and Hebrews. To illustrate the striking difference between the teaching of the earlier and the later epistles, it has been calculated that the

* 1 Cor. 12.

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word "Jew" is mentioned twenty-five times in the earlier epistles, and only once in the later. Israel is mentioned fourteen times in the earlier and twice in the later; while the word "Israelite" is mentioned three times, Abraham nineteen times and Tongues twenty-two times in the earlier epistles, and none of them is even mentioned in the later.

Moreover during the earlier period, the Apostles, Paul included, did much in tne way of healing, but during the later period, Paul had to leave Trophimus at Miletum, sick. If Petecostal powers were still at his disposal, why need he have had this necessity?

These facts are readily explained when we remember that the earlier Epistles were contemporary with the events related in the Book of Acts, while the Jews still had the opportunity of repenting of their sin in the rejection and crucifixion of their King, and accepting the teaching of the Apostles, Paul included, founded on the offer of pardon conveyed to them through Peter in Acts 3. 19-21. This offer was open to them for over thirty years, and it did not come to a conclusion until Paul in Acts 28. 25-28 pronounced the final rejection of the nation by God, because they had persistently rejected these gracious offers of pardon.

While this offer was open, and while the Apostles were proclaiming it, and urging the nation to act up to it, the signs and powers of the Pentecostal enduement, which were given for the purpose of qualifying the preachers for the effectual presentation of the message, were continued, and it is quite correct to say that at that time, the gift of Tongues was a sign that men had received the Pentecostal blessing, but, when this offer was finally rejected by the Jews, and finally abrogated by Paul, as in Acts 28. 25-8, the Pentecostal period, and the signs and powers connected with it, including Tongues, came to an end as Paul himself forewarned us in 1 Cor. 13. 8, and a new Dispensation, that of the Church, in which we now live, commenced.

We must not, however, be understood to say that there is no such thing in the present day as gifts of healing, or tongues. Undoubtedly there are, for God endows individuals in the various Dispensations as He sees fit, but we must faithfully insist that these gifts are now individual and exceptional, and not Dispensational as they were at Pentecost, when they were the acknowledged evidences that the recipient had been baptised with the Spirit. We must not forget that instances occurred, even in Old Testament times, of healing the sick and even raising the dead, but these also were individual gifts, and not Pentecostal or Dispensational.

But while the Pentecostal period continued, although the Jews nationally rejected the offers of grace and pardon which were made to them, there were individuals who accepted these offers, and they formed the various "Churches" of Christian Jews, that is, of Jews who accepted Christ as their Messiah and King, and to whom Paul addressed his Epistles. While this period was still current, and while there was still a possibility that the nation as a whole might have repented, and consequently God's promise might have been at once fulfilled, these Christian Jews, Paul and the other Apostles amongst them, lived in expectation of the early fulfilment 1 Thess. 4. 13-17, and the signs of Pentecostal blessing continued; but, as years rolled by, and the nation more and more hardened their hearts, these hopes were gradually, and at last finally and completely extinguished.

But although God had to reject the nation as a whole, because of its unbelief and obstinate rejection of His offers of mercy, and although He had to withdraw, for an indefinite period, His offers both to the condemned nation and also to the remnant who had accepted His offers, and who put their faith in Christ; and although He had to withdraw the Gifts and Powers granted at Pentecost, as the purpose for which they had been granted had, for the time being, failed, He did not forget the faithful few! On the contrary, seeing He was obliged indefinitely to withhold the "blessed hope" of 1 Thess. 4. 13-17, He so graciously recognised the faithfulness of the little flock, that He commissioned Paul to open to them the vastly more glorious calling referred to in Phil. 3. 20, 21 and other places in Paul's later Epistles.

They had been living in expectation of being translated without dying to the glory revealed in 1 Thess. 4. and 1 Cor. 15. 52, and so to be "ever with the Lord," with a home in the Heavenly Jerusalem, and a participation in the millennial reign of Christ over Israel restored to its proper position as the premier ruling nation upon earth. It was a beautiful prospect of a reign of and from heaven over the whole earth, Christ Himself being the Grand Emperor, they His officials and nobles. What could they desire more? Yet all had to be postponed owing to the national hardness of heart.

But the grace and goodness of God would not allow that the faithful few should suffer for the unfaithfulness of the many, and which unfaithfulness of the many, the few greatly deplored, so, while He withdrew their calling to a participation in Christ's millennial reign over the renewed earth, and also withdrew His Pentecostal gifts, He called them to participate in Christ's *eternal reign over the whole Universe!* If the prospective millennial reign from the New Jerusalem was glorious, what is the glory of the Universal and eternal reign from some centre "far above all heavens"?*

It is true they lost the millennial reign, as well as the Pentecostal bestowments, but they gained the infinitely higher and heavenly calling,† with all its inconceivable glories, and it is to *this* higher calling that we are called under the present Dispensation, and it is *this* calling which some of the best amongst us so fail to appreciate that they want to go "back to Pentecost," considering that to be the highest calling to which we are called.

Oh may God forbid! Rather, a thousand times, may He open our blind eyes, as Paul prays in Ephesians 1. 17-23, that we may see and "know what is the hope

* Eph. i. 21: iv. 10. † Phil. iii. 14.

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of His calling, and what the riches of the glory of His inheritance in the Saints . . . far above all principalities and powers and might and dominion and every name that is named," for He has now "ascended far above all heavens,"* and "hath raised up us together, and made us sit together in heavenly places in Christ Jesus," "for in Him dwelleth all the fulness of the Godhead bodily,"† and we "are complete in Him which is the head of all principality and power."‡

No! like Paul, forgetting Pentecost and all those things which are behind, however beautiful and attractive they were in their time, and reaching forth to those still more glorious things which are before,§ we will not look "back" even to Pentecost, but forward, and "press toward the mark for the prize of the high calling of God in Christ Jesus," recognising that the various gifts and powers of Pentecost are lost in that blessed hope that our Lord will come from heaven, and "change the body of our humiliation, that it may be fashioned like unto the body of His glory,"¶ we, if only we are "in Christ," being destined to sit with Him in heavenly places, far above all heavens, for the special purpose, "that in the ages to come we may experience the exceeding riches of God's grace in His kindness towards us through Christ Jesus";¶ our attitude, in the meantime, being the very simple, but very effectual and peaceful one of keeping our spiritual eyes "looking unto Jesus,"** and looking for Him,†† and beholding ‡‡ Him with the eye of calm faith and trust, being without effort or struggle on our part "conformed unto His image,"§§ which is true holiness, for "every man that hath this hope in Him (*i.e.* in Christ) purifieth himself even as He (Christ) is pure." ||||

It is not much to be wondered at if our poor understanding is slow to appreciate and appropriate such wealth of glory! But this is what God says, and what God's Word teaches, and while it may be beyond our poor powers to understand these marvels of goodnes, it is not beyond the powers of faith to believe them, for we admit that with God all things are possible.

The consideration of these points may raise the question in some minds how, if the teaching for the Church on the subject of the Pentecostal gifts is founded erroneously, there has been so much blessing vouchsafed in so many places where this teaching has been emphasised. The reply is that the people who seek these great gifts are generally (of course there are exceptions, self-seekers and fanatics) devoted and excellent souls who have already enjoyed a real spiritual experience and are desirous of perfecting and completing that experience. They hunger and thirst after God and after righteousness, and their hearts are true, whilst the teachers who feed them are generally amongst the most devoted evangelists, whether cleric or lay. Also we must not forget that, while mistakes in this teaching have been presented, there has also been much truth given with it, and the truth has been blest in spite of the error; but this does not make the error less an error.

Evidences of blessing have apparently been seen in cases of healing and also of tongues, and while some of them might be explained psychologically, others are merely the temporary result of excitement, and others from a definitely evil source, yet there have been many genuine cases at least of healing, the result, doubtless, of answer to prayer and of spiritual blessing, and in some cases of the direct intervention of God. God looks at the heart rather than at the theology, and in His goodness He measures His gifts by the former rather than by the latter, but this does not release us from the obligation to conform our teachings to the Word of God as far as we possibly can, and we may reasonably assume, that, if in His goodness God pours out His blessing on sincere souls in response to imperfect teaching, would He not do so even more freely and effectually, if the teaching were amended in accordance with the revelations of His written Word?

There is another aspect of this matter to which we must briefly refer. The effect of this misapplication and misunderstanding of Scripture, though it may be emphasised with the very best intentions, has often been deplorable, and has wrecked the usefulness and broken the hearts of multitudes of sincere and godly souls, and unless the truth can be realised that we, in this Dispensation, are no longer under either the Old Testament legal, or even under the New Testament Pentecostal commands and promises, and that these are all absoluteiy abrogated so far as we are concerned (except of course those which are eternal in their nature rather than Dispensational) these misapplications and misunderstandings will break the hearts and wreck the usefulness of multitudes more.

Undoubtedly the Holy Spirit is working mightily in these days, though His operations are often hidden, but Satan is also working mightily with his most subtle snares, which are also hidden, and therefore the more deceptive. Many of God's most devoted children are earnestly desiring to obtain all that it is His will that they should receive. They hear others claim to have received, and they are urged themselves to obtain, experiences which they have not received, of tongues, or of healing, or of casting out demons, etc., which they long after, and which they will now strive to obtain. They are taught that they are entitled to the same blessing, and that any failure to obtain it is a proof that something must be wrong between them and God, and the result often is an agonising struggle and mental torture which results in disaster, sometimes by their obtaining nothing but losing much; sometimes, which is worse, obtaining a false experience which may be either from the flesh or even from Satan.

One prevalent mistake appears to be that people are encouraged to complete their experience by consecration, etc., whereas the true course would be to consecrate because our experience is already complete in Christ. This mistake, of reversing the Divine order, leads multitudes into a life of continual effort and struggle

* Eph. iv. 10. † Col. ii. 9. ‡ Col. ii. 10. § Phil. iii. 13, 14. Phil. iii. 21. ¶ Eph. ii. 6, 7.

** Heb. xii. 2. †† 1 Thess. i. 10. ‡‡ 2 Cor. iii. 18. §§ Rom. viii. 29. |||| 1 John iii. 3.

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with cruel disappointment because of failure, and necessitating perpetual renewals and reconsecrations, etc., whereas, if we recognise that we are already complete in Christ, it is our privilege simply to keep looking to Him to work out that completeness in our lives. In the former case we take the burden upon ourselves, in the latter we place it on Him!

It is this kind of erroneous, though sincere and zealous striving after unwarranted experiences, that has led so many devoted souls into the Agapemone, Christian Science, Theosophy, and other of the deceptions which are causing so much confusion and sorrow in the Christian Church to-day, and it is this that is foretold in 1 Tim. 4. 1, that "the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons." The people Paul here speaks of must have been Christians, and must have known the truth, for they could not depart from the faith unless they once had it.

It is a solemn fact, also to be remembered, that in the last days there are to be powers, signs and wonders, but they will be from Satan as we see in 2 Thess. 2. 7-10, but so far as the good Brethren are concerned to whom we have alluded in the above lines, we would only warn them to be careful, and refer them to the following verses, viz., 2 Thess. 2. 13-15; but the "tradition" we will hold fast is not the tradition of misguided humanity, but that which we are taught by God's Word and Paul's Epistles.

We would complete these lines by reminding every reader that God says through Paul, Ephesians 1. 1-3, in his latest Epistles which are the special charter granted to the Church Dispensation, that if we are, however unworthy, numbered amongst "the saints and faithful in Christ Jesus" we *have* "*all* spiritual* blessings in Christ," and that we "*are complete*† in Him." This is either true or false. If true, why should we allow ourselves to be misled by teaching which causes us to agonise after experiences which belie the above quoted solemn assertion of the Holy Spirit? Rather let us control ourselves, and quietly and consistently follow on, not looking for signs and evidences that we may walk by sight, but, walking by faith, keep "looking unto Jesus"‡ that we may "know Him and the power of His resurrection"§ and "the exceeding greatness of His power to usward who believe."‖

P.S.—These Truths having been by degrees revealed to us, for which we devoutly thank God, and the instruments He used to enlighten us, and seeing how greatly they simplify and explain the perplexities and confusion of thought and teaching from which the Church of to-day is suffering in respect of spiritual and Pentecostal teaching, we have been compelled radically to alter our earlier views of Scriptural Truth, and now feel it to be an obligation to present them faithfully to the careful consideration of others, not merely with a view to correct their mistakes, but also with a view of being corrected where we may need further enlightenment. Correspondence, addressed to care of the Publishers, will be gladly received by the Author, and anyone desiring copies of this pamphlet for distribution will please apply also to the Author, H. W. FRY, c/o Headly Brothers, Booksellers, Bishopsgate Without, London, E.C.

*Eph i. 1-3 †Col. ii. 10. ‡Heb. xii. 2. §Phil. iii. 10. ‖Eph. i. 19.

Dispensational Expositions:

Being a Series of Studies having Special Reference to the Epistles of Paul and the Present Dispensation.

No 10.

TŌN HAGIŌN.

OR

"HEAVEN ITSELF."

As the subject of the present article largely depends upon the use and nature of a Greek word—it may be as well to just give, very simply, a word of explanation, so that all may be able to intelligently follow the argument.

The Greek language is very exact, far more so than English; and one of its many characteristics is that the Number, Gender and Case of a word or words are as a rule easily distinguished. We say "as a rule," for the following discussion arises out of one of the exceptions. The word for "The Saint," or "The Holy One" (Masculine Nominative) differs from "The Holy One" (Feminine Nominative), and again from the Neuter Nominative of the same word. The Genitive Masculine differs from the Nominative Masculine as from the Genitive Feminine. The Genitive Neuter, however, is identical with the Genitive Masculine, and the sense of the sentence must decide the Gender. When we turn to the Plural we find that in the Genitive—the Masculine, Feminine and Neuter are all alike, "of the Saints," or "of the separated Ones," the Greek is τῶν ἁγιῶν (*tōn hagiōn*), whether the reference was to Men, Women or Things. Consequently when we read in the A.V. "of the Saints," we must remember that it is *the context* which must decide for us, whether the word means Men, Women or Things.

With these facts before us let us consider some passages of Scripture.

We will first turn to Hebrews 9. 23, 24. We have in these two verses a common figure of speech in Scripture, namely, "the Plural of Majesty." The "better sacrificeS" of verse 23 is the Scriptural manner of emphasizing the "Infinitely Better Sacrifice." Likewise the "Holy PlaceS," really means "The Most Holy Place."

A glance back in the chapter will confirm this. Verses 7-14 have, as their theme, the typical teaching of the Day of Atonement. Verse 6 tells us that the Priest went every day into the first tabernacle accomplishing the service of God; but verse 7 says that into the second, which is the Most Holy Place, the High Priest went alone, once every year, and then not without blood. Verse 8 continues—"The Holy Ghost this signifying that the way into the Holiest of all was not yet made manifest, while as the first tabernacle was standing."

An earthly Priesthood and a dispensation of ordinances "signified" that the Holiest of all had not been

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entered or made open. The Holiest of all is now open —open to believers from Jew and Gentile (Heb. 10. 19, Eph. 2. 18)—consequently the first tabernacle and that which it typified has passed away. To speak of the "Priesthood of Believers" for the "Present time" is a dispensational mistake. Heb. 9. 24 is setting forth the great antitype of the Day of Atonement. The "Most Holy Place," "made with hands," was a type of the true or real "Holiest of all," which Scripture declares to be "Heaven itself."

We are now in a position to go further with our studies. Let us then turn to a passage in Ephesians. Chapter 2. 19: "Now therefore ye are no more guests* and foreigners, but FELLOW-CITIZENS with the saints, and of the household of God." The words rendered "with the saints," are the words we first considered—*τῶν ἁγίων* (*tōn hagiōn*)—and which consequently may mean "saints" OR "holy things" or "places." The translators of the Bible decided upon the meaning as "saints." Let us examine the context. Verses 19-22 speak of a building. We have the "Foundation," "The Chief Corner Stone," "The Whole Building," "A Holy Temple," "A Habitation of God." This contextual reference to a building lends its weight in favour of the rendering we have suggested—"Fellow-citizens of THE MOST HOLY PLACE" or "Heaven itself." This teaching exactly coincides with that of Phil. 3. 20, "Our citizenship (conversation) EXISTS (as a fact) in Heaven." The word, in Eph. 2. 19, "Fellow-citizens" is *συμπολῖται* (*sumpolitai*). The word, in Phil. 3. 20, "Conversation" or "Citizenship" is *πολίτευμα* (*politeuma*), both words are derived from *πόλις* (*polis*) a city.

Heb. 9. taught us that "the Most Holy Place" was "Heaven Itself"; Phil. 3. 20 tells us that "our citizenship IS in Heaven;" and Eph. 2. 19 yields its testimony—that the believing Gentile, equally with the believing Jew, during this dispensation of the grace of God, is a fellow-citizen of Heaven Itself, and that this involves *direct* "access" unto God, seeing that "Heaven Itself," so far as the believer's portion is concerned, is "the Holiest of All."

Let us now turn to another passage, Eph. 4. 12, A.V., "For the perfecting of the saints." Again the context must decide whether the words *τῶν ἁγιῶν* (*tōn hagiōn*), "of the saints," refer to persons or whether here again, we have another reference to the "Most Holy Place." The preceding verses speak of the work of Christ and quote from the 68th Psalm. We have already seen that the "Fellowship," and the "Dispensation" of the "Mystery" formed no part of the Old Testament Revelation. How is it then that in this chapter we have a quotation from Psalm 68. 18, "Wherefore He saith, when He ascended up on high, He led captivity captive, and gave gifts unto men . . . and He gave some, Apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints," etc. (Eph. 4. 8-12). The passage in the Psalm reads thus: "Thou hast ascended on high; Thou hast led captivity captive; Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell [among them]."

When on earth, the Lord Jesus appointed twelve, whom He named Apostles. One of them, Judas, fell from this position, and Matthias was chosen in his stead. That Matthias was God's man, before so discovered by the casting of the lot in Acts 1. 26, may be gathered from the statement of Paul in 1 Cor. 15. 5. The Lord Jesus, AFTER resurrection and BEFORE ascension, was seen by "the twelve"—hence seen by Matthias—who was afterwards appointed by Peter and numbered with the others. Eph. 4. tells us of Apostles given *after* that the Lord had ascended. This plainly cannot refer to those *already* chosen and appointed. We know, however, that there were another set of Apostles, quite distinct from the Twelve—of whom are prominent Paul and Barnabas. Apostles, Prophets, and Teachers are referred to in 1 Cor. 1. 28, and Apostles and Prophets in Eph. 2. 20. Psalm 68. 18 tells us that such were given to the "rebellious also," in order that God might have a dwelling place.

The new order of Apostles—notably exemplified in the ministry of the Apostle Paul, had a ministry which largely resulted from the disobedience and "rebellion" of the people of Israel.

We have before pointed out, that there was a work of preparation going on, in the ministry of Paul and others with him, that was destined to blossom and bear fruit after the defection and rebellion of Israel.

Silently yet surely God was preparing for the New Dispensation, and Eph. 4. 8-11, refers to that transitional period. God was still going to find a dwelling —even though he permitted Titus to destroy Jerusalem. He was gathering the material for a spiritual temple from among the believers of Jews and Gentiles.

We are told that in the building of the temple by Solomon, not a sound of a hammer was heard: and so also, in the preparation of this new dwelling place, everything was done silently. Eph. 2. 19-22 tells us about the Foundation, Corner Stone, and Building of this New Habitation of God. Eph. 4. 12 tells us of the preparation for its transference from Earth to Heaven.

The word translated "perfecting" in Eph. 4. 12 is a word which means "to mend" as a net, "to re-set" as a fractured limb (Matt. 4. 21; Gal. 6. 1), and can be rendered "re-adjust" or "put together again"—in most cases there is the mental addition "after a fracture, a breach, etc." Acts 28. 25-27 records such a fracture or breach, when an end came to Israel as a nation for a time. But as we have seen, God was not taken by surprise, He had been preparing beforehand, through the ministry of a special number of Apostles and Prophets, the material for a dwelling place. Already, in 2 Cor. 6. 16, they were told "Ye are the temple of the Living God," and it was this work that was going steadily on. If we read *τῶν ἁγιῶν* (*tōn*

* Gentile believers, before Acts 28., did not stand upon equality with Israel so far as dispensational privileges were concerned, as Rom. 11. and Rom. 1. 16 show.

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hagiōn), "The Most Holy Place," instead of "saints" in Eph. 4. 12, thus, "For the Re-adjusting of the Most Holy Place" we shall find that this is just what was taking place.

The "most Holy Place" was transferred from Earth, to Heaven itself; and the truth connected therewith was first published by the Apostle in "Ephesians," in the words "in Heavenly places in Christ;" in the most holy place.

The Body of Christ depends upon *no earthly manifestation of unity.* All such organized expression has long since passed away. But there is a sphere, beyond the reach of man, yea Heaven itself, where the Lord has built His temple, the materials of which are the believers of this dispensation, whose privilege it is to "set their affections on things above."

This temple necessarily needed "re-adjusting," upon the setting aside of the one nation among whom God dwelt on earth. Exactly when this began we may not be able to say, but we know that there came a time, even before the death of the Lord Jesus, that He could say "YOUR house is left unto you desolate" (Matt. 23-38). Further, Eph. 2. 15-16 definitely declares that the One Body, potentially, was formed at Calvary—although its *manifestation* was deferred until the setting aside of Israel, as recorded in Acts 28. Those believers who desire to remain in the transitional period would seem to prefer a life of continual Household Removal and Re-construction; for that is what was going on during the period of the "Acts of the Apostles."

One more passage, and we must bring this paper to a close. Col. 1. 12. This passage (like those in Ephesians) seems to refer to the same thing, and should be translated "Partakers of the inheritance of the MOST HOLY PLACE IN THE LIGHT."

"Fellow partakers and fellow heirs:" such are the terms of the new dispensation. How can it be? How can I, a sinner of the Gentiles, ever be fitted for such an inheritance? God has seen to it. "Giving thanks unto the Father, Who HATH MADE US SUFFICIENT." God has seen to it. "In the Body of His Flesh through death to present you HOLY and UNBLAMABLE and UNREPROVABLE IN HIS SIGHT."

The Father chose us that we should be "HOLY and WITHOUT BLAME before Him" (Eph. 1. 4). This wondrous blessedness was to be "in the Heavenly places (or Most holy place), in Christ."

Just as we have found that the work of the Father and the Son fitted the believer for the inheritance of the MOST HOLY PLACE, so again, by reading into Eph. 1. 4, Eph. 5. 25-27, we shall again see that the whole of the work of Grace is performed for us by God. "Christ loved the Church and gave Himself for it . . . that He might present it to Himself . . . HOLY and WITHOUT BLEMISH."

Thus we find that there is perfect harmony between the characteristics of this dispensation. It is the Dispensation of GRACE; it is the Dispensation of the SPIRIT; it is the Dispensation of a MOST HOLY PLACE in Christ. The Flesh never could do anything for God, and, in this Dispensation, it is entirely set aside—not even an ordinance is allowed—in order that God might be All in All.

The believer who has entered the Holiest of All, has left behind the laver, and the table of shew-bread, and the ordinances which answer to these. Before him are the Ark, the Mercy Seat, and his Great High Priest. He asks for nothing more, and the Lord directs him to nothing more.

Oh, let us, who have entered into "THE HOLIEST" by the blood of Jesus—oh, let us stay there—let us not run away from His Presence, in order to join with others in the types and shadows and carnal ordinances which were only imposed during the time of the earthly priesthood and first tabernacle. (Heb. 9. 8, 9). Enoch, after his "translation," did not return to earth or mix again with the things from which he had been so miraculously severed. Shall we, then, who have been "translated" into the Kingdom of God's beloved Son, shall we still "set our affection" on "earthly things," and be subject to ordinances which have been nailed to the Cross of Christ? We commend the prayerful study of the connection between Col. 2. 9-22, and the argument of Col. 3. 1-4, which is based upon it.

The present dispensation, more than any that has preceded it, shuts the believer up to Christ. All else vanishes.

Like John, in Revelation 21. 22, we shall see in this the anticipation of the New Creation, "No temple therein, for the Lord God Almighty and the Lamb are the temple of it." We may be cast out of the "fellowships" of earth—we may be excommunicated from many an assembly—but none can touch our citizenship which IS "in Heaven," none can hinder us from attending our place of worship THERE, where Our Great High Priest ever liveth. Should any believer feel that by substituting "The Most Holy Place" for "the Saints," that any loss is thereby sustained, we would say that the word and the teaching of scripture fully include both. We have sought to invest the word with its fuller and may be less understood meaning.

CHARLES H. WELCH.

EDITOR'S NOTE.

Mr. Welch's article is very suggestive and opens out a new understanding of "the heavenly places" (or things); variously spoken of by some as "the heavenlies," or the heavenly sphere, or region, &c. But none of these yield a definite sense which satisfies one who is intent on understanding exactly what the Holy Spirit is revealing.

The word is *epouran'ios*, and is compounded of *epi*, up, up-on, upon, and in that sense in, and *ouranos*, which means heaven. So that *up in heaven* would give a fair idea of what is indicated by the combined words.

It is evidently useless to go to heathen Greek writers, for light. The only method is to observe the manner in which the word is *used* by the Holy Spirit.

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The word occurs only in the following passages, and is rendered heavenly except where otherwise noted, viz: Matt. 18. 35; John 3. 12; 1 Cor. 15. 40, 40 (celestial), 48, 48, 49; Eph. 1. 3, 20; 2. 6; 3. 10; 6. 12 (high); Phil. 2. 10 (in heaven); 2 Tim. 4. 18; Heb. 3. 1; 6. 4; 8. 5; 9. 23; 11. 16; 12. 23.

The usage in Ephesians is the one that is important for our purpose.

Now if we take Mr. Welch's interpretation that it means, or at any rate refers to "THE MOST HOLY PLACE" or "the Holiest of all" into which Christ has entered (Heb. 9. 24), then we can understand and grasp more clearly what is meant, by the somewhat special usage of the word in Ephesians.

It will be noticed that in that Epistle it occurs *five* times. This, being the number specially connected with *grace*, is peculiarly in keeping with the great subject of the Epistle—which is the revelation concerning "the riches of His grace" and "the glory of His grace."

The following are the *five* passages in full, in which we substitute this amended rendering.

Eph. 1. 3, "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessing, in the holiest of all, in Christ."

That is, our place is where He is. He has entered there, and we are there in Him, and have access, direct, through the rent Vail to the Father Himself, without need of any human mediation or earthly priest.

Eph. 1. 20, we have to learn that the exceeding greatness of God's power toward us who believe is "according to the working of His mighty power which He wrought in Christ, when He raised Him from the dead, and set Him at His own right-hand, in 'the Holiest of all,' *i.e.*, according to Heb. 9. 24, "heaven itself."

Eph. 2. 6, "And hath raised us up together and made us sit together in the Holiest of all, in Christ Jesus."

Eph. 3. 10, "To the intent that now, unto the principalities and powers in heaven itself might be known through (not "by") the Church, the manifold wisdom of God."

That manifold wisdom is displayed in the position assigned to the church by its admission into the Holiest of all—in Christ.

Eph. 6. 12, "For our wrestling is not with flesh and blood (but with principalities, with powers, with the world-rulers of this darkness, with the spiritual [powers of] evil) in the Holiest of all."

Through not seeing the true meaning of *epouranioi*, the A.V. renders it (in 6. 12) "high places," seeing the incongruity of supposing that such conflict could go on in "the Holiest of all." But if we recognise this fact, and connect "in the heavenly places" with the conflict with "flesh and blood" which is down here and not up there, all is clear.

Our wrestling with flesh and blood is not in Heaven but down here, on earth; and certainly not in the Holiest of all, which is heaven itself.

If we add to these quotations from Ephesians, the one from Colossians 1. 12, we shall see how the whole subject stands out in all its beauty.

"Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the Holiest of all, in the light."

Believers cannot have "saints" for their inheritance, but they can have, and thank God they have what answers to the Holy of holies—even Heaven itself, and there "in THE light"—in the presence of what answers to the Shechina of the Tabernacle and Temple even the light of the glory of God.

The omission of the article "the light" obscures the full force of the wonderous revelation of the riches of His grace.

Signs of the Times.

SIGNS OF THE APOSTASY.

THE ROOT-CAUSE

of the Advancing Apostasy lies no longer in Infidel lecturers like Tom Paine, Renan, Voltaire, Charles Bradlaugh, and Ingersoll. These were coarse and vulgar. The Infidelity, to-day is much more refined, and is carried on by professors of Theology and preachers in their chairs and pulpits. These are the real successors to the past generation of Infidel teachers.

This has been recently well put in *Our Hope*:—

"There is no need for such infidel lecturers in our times, because hundreds of preachers do the same work more successfully than Ingersoll ever did. Of the two, an outspoken infidel, who disowns all connection with Christianity, and a man who professes Christianity but undermines the faith in God's Word and denies the authority of the Bible, the former is certainly the more honest of the two. The hand of the evil master, who stands behind these continued attacks, is seen in the fact that these men with their 'infidel stock of trade,' are put into a position where they can reach and influence the immature minds of the young."

What can furnish a better illustration than the words of Dr. J. H. Moulton, of Didsbury College, at the second National Conference of the Wesley Guild, at the Central Hall, Manchester, the President of the Wesleyan Conference being in the chair.

His subject was, "Gains of Modern Biblical Criticism.

Surely the *losses* would have been more appropriate:—

"We must be New Theologians," said Dr. Moulton. "We cannot help it. Text-books on Latin and arithmetic used a generation ago are now out of date. Why, then, should you suppose that Theology is a standstill science? I know there are people who bring down the gallery with the solemn declaration; 'We stand in the old paths. The way that took our fathers to Heaven is good enough for us.' They forget that the Christianity which is not progressive is not alive. '*Semper iaem*' may be an ideal worthy of Rome. We believe in something grander.

"Every generation brings with it new problems, new facts, new knowledge. Our supreme business is to bring these into co-relationship with the great truths of the Book which tells us of the Man who was more than man.

"One of the greatest gains from modern criticism is that it has left the Bible in the form in which we ought to have had it from the first. All through the ages of Christianity men have been putting into the Bible things that are not in it. Criticism has freed us from that.

"Again, criticism has helped us to single out the essentials of Christianity. We have been thrown back on our foundations. We are better able to appreciate Christ's Divinity. That is the one important doctrine.

"Broadly, as applied to the Old Testament, the result of the Higher Criticism has been revolutionary. As applied to the New Testament, its results have been conservative.

"Criticism has shown us that the Bible is a human book."

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This, then, is what it really comes to. This is the one outstanding fact—the Churches themselves being the witness.

Truly, they put bitter for sweet, and darkness for light, for they call their losses "gains."

They have lost "the Word of God," and have gained "a human book."

But "A human book" will never do the work of the Spirit of God; and the day is not far distant when the great "loss" will be discovered.

THE SUPER-MAN.

Two notable Signs of the Times were furnished at the Free Church Congress held on March 9th in Hull.

The first was when the formation of *one United Free Church for England* was supported by many of the influential members of the Congress, and it was agreed that the executive should consider the proposal and report on it next year. The proposal took the Council by surprise and produced a thrilling sensation as it was earnestly pleaded for.

How this may work out, with the object of "realising the kingdom of God on this earth," will be understood only by those, knowing something of Dispensational truth and groan under the manifest loss of a spiritual and scriptural corporate unity and realise the one spiritual unity which characterises this present Dispensation.

This will be further illustrated by the other Sign of the Times which was furnished by another speaker who spoke on

THE SUPER-MAN

and the problem of capturing and utilising him for Christianity. He said that the German philosopher, Nietzsche, and the English Bernard Shaw "emphasise three great truths which we ought to capture and sanctify." These truths are—

First, that man can reach a much loftier stature and exercise a far mightier power than he has ever wielded;

Second, that the super-man can only be produced as we obey the great force that urges on the universe, and

Third, that the super-man, when he appears will laugh at all man-made maxims and man-made laws, and will be a law to himself.

"The world needs a super-man," he said, "but he may be a robber, a ravisher of nations, a grasping, unscrupulous millionaire—that is Nietzsche. Or he may be the stainless super-man of all history—that is Christianity."

Those who know anything of Dispensational truth will at once see how this is the taking of a long step forward to the welcoming the coming of the real "Super-man, the Lawless One."

Editor's Table.

ANSWERS TO CORRESPONDENTS.

J. R. (Essex). Israel was not cast aside when the Epistle to the Romans was written. The Fig Tree which told of *National* privilege was not cut down till Acts 28, which was speedily followed by the destruction of Jerusalem and the Dispersion of Judah.

"Some of the branches" of the Olive Tree had been broken off (Rom. 11. 17); but the Tree itself had not been cut down; Gentile branches were being grafted in among them.

We feel bound to take the *exanastasis ek tōn nekrōn* of Phil. 3. 11, as a new revelation. The word is used nowhere else in the New Testament.

Only three occurrences are given in the Lexicons, and each refer to a bodily act.

Polybius (204-125 B.C.) uses it of *a removal*, Strabo (63 B.C.—24 A.D.) uses it of *an emigration*, Hippocrates (460-377 B.C.), uses it as a medical term, of *rising and getting up out of bed.* These are the only occurrences and usages of the word known; and they all refer to bodily acts, and not to moral character. Who then will justify us if we were to take it in Phil. 3. 11 in a sense in which it is never taken elsewhere.

Then again, the verb rendered "attain" (*katantaō*) means *to arrive at* (as in Acts 27. 12*); or, as in Eph. 4. 13 "till we all come in the unity of the spirit," *i.e.*, till we arrive at, or are partakers of that unity.

The word rendered "attained" in the next verse (*v.* 12) is quite different. It is (*lambanō*) *to receive:* and we render *v.* 12 thus: "For I have not yet received [the full revelation of it, *v.* 14], nor yet am I made perfect [in that out-resurrection]. But I am pressing forward that† I may lay hold of [that] for [obtaining] which I was laid hold of also by Christ Jesus. Brethren I do not reckon to have laid hold of [the full knowledge concerning it] but one thing [I do], forgetting the things behind, and to the things before stretching out, I am pressing on toward the goal for the prize of the calling on high by God, in Christ Jesus.† As many therefore who [desire to be] perfect [by receiving this prize of being called on high] should be of this mind. And if in anything ye think differently, this also shall God reveal to you. However, unto what we have attained before you, [let us] walk in the same steps [viz.—forgetting, &c.]"‡

T. H. E. (London, W.). It can surely hardly be true that Prof. G. Adam Smith can have said that Jehovah gave the host of heaven to the heathen as their gods. To deduce such teaching from Deut. 4. 19, shows the working of a mind hostile to the Word of God, seeking and taking pains to discover something unworthy of it.

Deut. 4. 19 speaks of God having *distributed* the stars "unto all nations under the whole heaven"; and this, in connection with a solemn command forbidding their worship.

Psalm 19, taken with Rom. 10. 17, 18, shows that the stars were distributed unto all nations to teach and declare the primitive truth and testimony concerning the true God and His worship, and His promise of the coming seed of the woman.

Rom. 10. shows that this teaching was heard, and received, and known. But, after Moses had been inspired to commit the revelation to writing, the teaching of the heavens was no longer needed; hence, it was forgotten and corrupted by the heathen nations, and this is charged home upon them in Rom. 1. 19-32.

As to your quotation from the writings of Benjamin Wills Newton concerning the life and death of Christ,

*Cp. all the occurrences Acts 16. 1; 18. 19, 24; 20. 15; 21. 7; 25. 13; 26. 7; 27. 12; 28. 13. 1 Cor. 10. 11; 14. 36. Eph. 4. 13. Phil. 3. 11.

†(*ei*, "if" may be rendered "that" as in Heb. 7. 15; Acts 26. 8, 23, &c.)

‡ The R.V. and all the Critical Texts omit the words "in Christ Jesus" *v.* 16.

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and our double debt of obedience and suffering; all this is "Theology," and is based upon reasoning. We look in vain for any corresponding language in Scripture. It is such reasonings as these which, years ago, drove a wedge into Brethrenism, and gave it a shock from which it has never recovered.

It is our blessed privilege, and true comfort and peace to know that Christ—in all that He is, and all that He has done is "made unto us" righteousness! We cannot get beyond that, and there is no need to. All such reasonings as those you quote, are the designs of the enemy to draw us aside from revealed truth, and to occupy our minds with arguments about it; so that we may lose the kernel, while talking about the shell.

To comply with your wish concerning Rom. 4. 19, we would paraphrase it thus:—

"And not being weak in faith [as to God's power, or faithfulness] he took no account of his own body now [as good as] dead (being about a hundred years old) neither the deadness of Sarah's womb [as being obstacles to the fulfilment of God's promise as to Isaac, his seed], wherefore* he disputed not against† the promise of God, through unbelief, [by arguing that the thing was impossible] but [having the firmest persuasion of God's faithfulness] was made strong in [his] faith, giving glory to God [by recognising His almighty power and faithfulness, and waiting patiently for the fulfilment of His promise].

A. B. T. (Germany). As to the Tabernacle, referred to in Gen. 8. 21; 4. 3, 4, 16, it surely remained until the flood; and after the flood, where a Tent and an Altar were erected, there would be the place "before the Lord." It would be against this and the worship of Jehovah connected with it that Nimrod was the great rebel (not hunter).

In Gen. 1. we have the creation in *sum* and purpose by way of Introduction; while in chap. 2 we have it in certain *details*.

In Gen. 2. 24, there is no reference to what Adam should or should not leave. Moses wrote that Divine command by inspiration 2000 years after, as being the Divine ground on which the later marriage law was based.

The Gematria of Babel in Gen. 10. 10 is 34, while its root Balal is 62. The Hebrew spelling is *Babel*, the Greek, *Babulōn*.

As to the Great Pyramid we believe there is a deep symbolical secret in it. Years ago we took deep interest in it; but the interpretations became so many and different, and the prognostications drawn from them were so falsified in the events that we lost all interest in it; and are waiting till the right key has been found for the lock.

As to the genealogy of the Lord Jesus. Matthew gives the Royal and Legal Line through Solomon the son of David. But Solomon had an elder brother, Nathan, whose line would come in, if Solomon's line should fail.

Solomon's line did end in Joseph (Matt. 1.), and Nathan's line ended in Mary. (Lu. 3). By their marriage both lines were united, and exhausted in the person of the Lord Jesus. Hence the hope of Israel is bound up in Him.

*So "*de*" should be rendered as in Rom. 8. 6; 12. 6; 1 Cor. 7. 3; 12. 21; 16. 15; Philem. 12.

†So "*eis*" should be rendered as in Matt. 18. 21; Lu. 12. 10.

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NOTICES.

CROYDON.

A Conference of Christians will be held (D.V.) in the Iron Room, Strathmore Road, Whitehorse Road, Croydon, on Easter Monday, 28th March, 1910. A Tea will be provided. Meetings: Afternoon, 3 to 5; Tea, 5.30 to 6.30; Evening, 7 to 9.

Friends from London by tram or train should alight at West Croydon Station, about five minutes distant.

PIMLICO (London, S.W.)

Christians who have met for Conference at 55 Morton Street, Pimlico, S.W., will please note that the next meeting will be held on Wednesday evening, April 20th, at 7 o'clock. The subject for consideration at the last meeting will be continued, viz., "The Work and Office of the Holy Spirit in this and other dispensations."

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("*Things to Come*" *Publishing Fund.*)	£	s.	d.
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A. M. P. E.		7	6
C. L. C. (Orange)		6	6
H. C. 2/6 and Mrs. H. (Bradford) 2/6		5	0
A. E. and L. C. (Richmond) monthly		3	0
Anonymous (Brighton)		2	6
A. R. (Lincolnshire)		2	2
J. C. G. (Nenagh)		1	3
(Editor's Publishing Fund).			
A. M. P. E.		7	6
X.		2	0
(Trinitarian Bible Society.)			
E. A. S. (London, S.W.)	1	0	0
(Breton Evangelical Mission.)			
Readers in Glasgow (per T. G.) ...		16	6
P. L. (Eastbourne)		10	6
J. E. L. (Devonport)		5	0
C. (Oxon)		4	0
(Barbican Mission to the Jews.)			
Anonymous (Brighton)	1	10	0
Disabled Fund of the London City Mission.			
P. L. (Eastbourne)		10	6

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THINGS TO COME.

No. 191 MAY, 1910. Vol. XVI. No. 5.

Editorial.

HEBREWS XI.

XIII.—THE FIRST GROUP.

(*Continued from page* 38.)

(4) JEPHTHAH: FAITH CONQUERING THROUGH GOD.

JEPHTHAH is introduced to us under the same title as Gideon, "a mighty man of valour"* (Judges xi. 1). Again, we have not to consider his history as a man, but his faith, which was of God.

He was one who feared Jehovah. In his earliest words he calls Jehovah to witness; and he afterwards went and "uttered all his words before Jehovah, in Mizpeh" (*v.* 11).

His message to the king of Ammon (*vv.* 14-27) shows that he was well versed in the history of his People, as recorded in "the book of the Law." He must have studied it closely, and to some purpose; for, he not only knew the historical events as facts, but he recognised them as being ordered by Jehovah.

He traced all to Jehovah. It was He Who had "delivered Sihon and all his people into the hand of Israel" (*v.* 21). It was Jehovah, God of Israel, who had dispossessed the Amorites before His People (*v.* 23). What Jephthah and Israel would now possess was what God had given to them (*v.* 24). And it was Jehovah, the Judge, Whom he called on to judge between Israel and Ammon (*v.* 27).

Jephthah had *heard* the words of Jehovah as written down in the Scriptures of truth; and he believed them.

This is exactly an instance of what the Apostle refers to in Hebrews xi. He, too, knew the history which Jephthah believed, and the faith which conquered through God. This it is that gives Jephthah his place in this great "cloud of witnesses."

When he had thus called on God to judge, we read: "Then the Spirit of the LORD came upon Jephthah," and we again note the words which thus describe the action of the Holy Spirit in that dispensation (*v.* 29).

In the power of that Holy Spirit, Jephthah undertook the war with Ammon, and Jehovah crowned his faith by delivering the Ammonites into his hand (*v.* 32).

This is the exceedingly simple account of Jephthah's overcoming faith; and there is little to be added to it. He had simply read what Jehovah had done; and thus heard what He had said. He believed what he had thus read and heard, and this is quite sufficient to cause him to be placed among the "elders who received a good report" on account of their faith.

But, in the case of Jephthah, as in no other, we feel compelled to go out of our way to vindicate him from what we shall show to be the unjust judgment of men.

His God-wrought faith must not be tarnished without the sure and certain warrant of the Word of God itself.

Like Moses, Jephthah "spake unadvisedly with his lips," but this does not touch his faith in what he had heard from God; his vow was made according to his zeal, but not according to knowledge.

That he would sacrifice his daughter, and that God would not reprobate by one word of disapproval a human sacrifice is a theory incredible. It is only a human interpretation, on which Theologians have differed in all ages, and which has been reached without a careful examination of the text.

It is important to remember that the ancient Jewish Commentator Rabbi David Kimchi (1160—1232) renders the words of the vow (Judges xi. 31) very differently from the A.V. and R.V., and he tells us that his father Rabbi Joseph Kimchi (died 1180) held the same view. Both father and son, together with Rabbi Levi ben Gerson (born 1288), all of them among the most eminent of Hebrew grammarians and commentators, who ought to know better than any Gentile commentator, gave their unqualified approval to the rendering of the words of the vow which, instead of making it relate to *one* object, translate and interpret it as consisting of *two distinct parts.*

This is done by observing the well known rule that the connective particle ו (*vau*, our English *v*) is often used as a *disjunctive*, and means "or," when there is a second proposition. Indeed, this rendering is suggested in the margin of the A.V.

The following passages may be consulted:—

Gen. xli. 44: "Pharaoh said to Joseph, I am Pharaoh, and without thee shall no man lift up hand OR foot, in all the land of Egypt."

Ex. xx. 4: "Thou shalt not make unto thee any graven image, OR any likeness of anything that is in heaven above, OR that is in the earth beneath, OR that is in the water under the earth."

Ex. xxi. 15: "He that smiteth his father OR his mother shall surely be put to death."*

Ex. xxi. 17: "He that curseth his father, OR his mother, shall surely be put to death."

Ex. xxi. 18: "If men strive together, and one smite another with a stone, OR with his fist, &c."

Num. xvi. 14: "Moreover thou has not brought us into a land that floweth with milk and honey, OR given us inheritance of fields and vineyards," &c.

* By the Figure called *Epanadiplosis* (by which the verse begins and ends with the same word) the verse is rounded off for emphasis, and stamped as important.

* Gesenius does not admit the force of this reference, though R. David Kimchi relies upon it.

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Num. xxii. 26: "When there was no way to turn, either to the right hand OR to the left," &c.

Deut. iii. 24: "What God is there in heaven OR in earth," &c.

2 Sam. iii. 29: "One that hath an issue, OR that is a leper, OR that leaneth on a staff, OR that falleth on the sword, OR that lacketh bread," &c.

1 Kings xviii. 10: "There is no nation OR kingdom, whither my lord hath not sent to seek thee."

1 Kings xviii. 27: "Either he is talking OR he is pursuing, OR he is in a journey."

With a negative*, the rendering "NOR" is equally correct and conclusive:—

Ex. xx. 17: "Thou shalt not covet thy neighbour's wife, NOR his manservant, NOR his maidservant, NOR his ox, NOR his ass, NOR anything that is thy neighbour's.

Deut. vii. 25: "Thou shall not desire the silver OR gold that is on them, NOR take it unto thee," &c.

2 Sam. i. 21: "Neither let there be rain upon you, NOR fields of offerings," &c.

Psalm xxvi. 9: "Gather not my soul with sinners, NOR my life with bloody men."

Prov. vi. 4: "Give not sleep to thine eyes, NOR slumber to thine eyelids."

Prov. xxx. 3: "I neither learned wisdom, NOR have the knowledge of the holy."

We are now in a position to read and understand the words of Jephthah's vow, where we have the same word, or rather the letter which represents it, in the Hebrew.

"Jephthah vowed a vow (*i.e.*, made a solemn vow) unto Jehovah," which he had a perfect right to do. Such a vow was provided for in the Law which prescribed exactly what was to be done in such cases; and even when the vow affected a person (as it did here) that person could be redeemed if it were so desired See Lev. xxvii. where in verse 1-8 it affected "persons," and verses 9-13 it affects "beasts"; and verses 14-15 a house.

It thus seems clear that Jephthah's vow consisted of two parts; one alternative to the other. He would either dedicate it to Jehovah (according to Lev. xxvii.; or, if unsuitable for this, he would offer it as a burnt offering.

It should be noted also that, when he said "Whatsoever cometh forth of the doors of my house to meet me," the word "whatsoever" is Masculine. But the issuer from his house was Feminine, and therefore could not come, properly, within the sphere of his vow; certainly not according to the literal meaning of his words.

* We have the same in 1 Kings ii. 9, where David is misrepresented in the same manner. David is giving charge to Solomon concerning Shimei. David says: "I sware unto him by Jehovah that I would NOT put him to death with the sword. Now therefore hold him NOT guiltless (for thou art a wise man, and knowest what thou oughtest to do unto him) NOR bring thou his hoar head down to the grave with blood." The rendering of the second disjunctive as "but" entirely reverses the meaning of what David said.

In any case, it would have been unlawful, and repugnant to Jehovah, to offer a human being to Him as a burnt-offering, for His acceptance.

Such offerings were common to heathen nations at that time, but it is noteworthy that Israel stands out among them with this great peculiarity, that human sacrifices were unknown in Israel.

It is recorded that Jephthah "did with her according to his vow which he had vowed, and she knew no man" (*v.* 39). What has this to do with a burnt offering, one way or the other? But it has everything to do with the former part of his vow, in dedicating her to Jehovah. This seems to be conclusive. It has nothing to do with a sacrificial death, but it has to do with a dedicated life. She was dedicated to a perpetual virginity.

To what else can the "custom in Israel" refer (*v.* 39, 40) when "the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite, four days in a year" (*v.* 40).

The word rendered "lament" occurs only in one other passage in the Hebrew Bible, and that happens to be in this very book. So that we could not possibly have a surer guide to its meaning.

The passage is in Judg. v. 11, "There shall they *rehearse* the righteous acts of Jehovah." It means to *talk with others* hence to rehearse together.

This being done annually, the friends of Jephthah's daughter went to rehearse with her, this continued virginity of her life, and not to mourn over the past fact of her death.

We may conclude from the whole tenor of scripture, as well as from Ps. cvi. 35-38. Is. lvii. 5, etc., that human sacrifices were abomination in the sight of God; and we cannot imagine that God would accept, or that Jephthah would offer, human blood.

To uphold this idea is a libel on Jehovah as well as on Jephthah.

We can understand Voltaire and other infidels doing this, though they reason in a circle, and depend on the two cases of Isaac and Jephthah's daughter (which we dispute) to support their contention. Their object is clear. But what are we to say of the "higher" critics, most of whose conclusions are to be found, in some shape or another, in the writings of French and English Atheists and Deists of the last century?

On the other hand, it is worthy of note to remark how the enemy of God's word has used even innocent persons to perpetuate traditions which bring a slur on Jehovah's works and words.

Milton's words combined with Haydn's music (The Oratorio of "The Creation") have rivetted the tradition on the minds of all that God created "chaos," whereas "all His works are perfect" in beauty and in order.

Milton's words, again, combined with Handel's music (the Oratorio of "Jephthah") have perpetuated the tradition that an Israelite father offered his daughter as a burnt-offering to Jehovah.

It is too much to hope that these words of ours can do much to break the tether of tradition with regard to either of the above important subjects.

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There is Rutualism to contend with on one hand, but there is *Ritualism* on the other; and so deep are the ruts, that only the strongest faith (like the strongest axles) can get out of them with success.

We need something of Jephthah's faith in the inspired records of God's Word and words. He believed what Jehovah had caused to be written in "the book of the Law." He had read and pondered over those records of Jehovah's words and works, or he could not have spoken so strongly and so truly of what had been written for his learning.

May it be ours to have a like faith, so that when we have to contend with those who oppose us, we may not depend on our own arguments or our own wisdom, but quote God's Word written, and use "the sword of the Spirit"—the God-breathed words which are so profitable to equip the man of God, and all who would speak for Him, when we meet with those who "resist the truth."

Jephthah had heard,
Jephthah had believed, and
Jephthah was one of that group of overcomers who conquered through God.

"WHEN DID THIS DISPENSATION BEGIN?"

THIS important question is again raised in a pamphlet (thus entitled) sent us for review.* Our interest in it must be the excuse for noticing it thus, instead of giving a formal review.

We are thankful to observe that the writer has advanced somewhat since the issue of her former pamphlet *What was Pentecost?* In that she taught that the Pentecostal Dispensation of the Acts began at Pentecost, and was "permanent" and "continuous." In this, she is like many in the present day who are being led to re-consider the Dispensational Problem.

For, in the fourth of four diagrams now given, the writer shows that the Book of the Acts belongs partly to the Old Dispensation, and partly to a New Dispensation.

We feel sure that further study will lead us all nearer to the truth.

It is true, that a *New* Dispensation was begun with Pentecost, but the great and solemn fact has been lost sight of that it was broken off in Acts 28. 25, 26, and is now in abeyance. Meanwhile, the *Present* (as distinct from the *new*) Dispensation has been revealed in the Epistles to the Ephesians, Philippians, and Colossians.

If this *present* Dispensation of the Secret was absolutely hidden in God (as it was), till it was revealed to Paul, it will be clear that any diagrams, which do not recognize this, are useless.

Feeling that Pentecost is neither so permanent nor continuous as was supposed, an endeavour is made to find a way of retaining it; and we can quite sympathize with the effort.

We have to remember that Peter's ministry had to do with a *new* Dispensation, but had nothing to do with the "*present*" Dispensation. If the chapters recording his ministry be read over again, it must surely be at once seen that no evangelist of to-day can preach the "gospel" on the same lines as Peter.

To Peter were committed "the keys of the kingdom," and they *do not fit the lock* of the Epistles to the Ephesians, Philippians, and Colossians!

It was the Popes who first took possession of these "keys;" and it is astonishing how laboriously believers have tried, to the present day, to make the keys of the kingdom fit the lock of the church.

Rome's starting-point is that "Jesus Christ came on earth to found a church, and committed the keys to St. Peter, and, through him, to the Popes."

We repudiate that claim because we believe that the Lord Jesus did nothing of the kind.

We are distinctly told, in Rom. 15. 8, 9, "*that Jesus Christ was a Minister of the Circumcision for the truth of God to confirm the promises made unto the fathers, and that the Gentiles might glorify God for His mercy.*"

Peter also, was a "minister of the circumcision" (Gal. 2. 8), with precisely the same object.

Peter's ministry was a *preparation* for the *New* Dispensation. It was not the continuation of the Old Dispensation: that Dispensation ended with the death of Christ; and to Peter the keys were committed to open the door of the *New* Dispensation. His labours were like those of John the Baptist. His message was the same. His call to Israel was the same, "Repent" (Acts 2. 38): and the ground of it was—"For the promise is unto you ('men of Israel,' 'men of Judah') and to your children, and to all that are afar off, even as many as the Lord our God shall call" (*v.* 39).

In the next chapter his call was enlarged: "Repent ye therefore and turn to the Lord, that your sins may be blotted out, that so there may come (R.V.) times of refreshing from the presence of the Lord, and that He may send (R.V.) Jesus Christ, Which before was preached unto you" (Acts 3. 19, 20).

This was the use Peter made of the one key, and he afterward used the other to open the kingdom to the Gentiles who were "afar off" (Acts 8 and 10). James (Acts 15. 14, 15) testifies of this: He says "Simeon hath declared (in *v.* 7) how God at the first did visit the Gentiles (Acts 10.), to take out of them a people for His name, and to this agree the words of the prophets."

There is nothing here, or in the Acts, about the great and glorious headship of Christ as being made the Head over all things for His body the Church. It is all concerning "God" and the people of *God*, and "the Church (or assembly) of *God*," (not of *Christ*). We meet with this latter expression "Church of God" *before* Acts 28, but *not after**: and not once in the Prison-Epistles of Paul.

The word "Church" had not yet been used by the Holy Ghost in the new sense in which He was going to use it in the later Epistles.

In the Gospels it is used in the same sense as in the

* It is by Miss Ada B. Habershon, and is published by Samuel E. Roberts, Paternoster Row. Price 2d.

* Except 1 Tim. 3. 5—the Pastoral Epistles covering both the *new* and "present" Dispensations.

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Old Testament, viz: of an assembly of called-out ones.

It was that "assembly" of which the Psalmist speaks (Ps. 22. 25); of which our Lord speaks in Matt. 16. 18, 19, in connection with "the keys of the kingdom." It was that assembly which Saul of Tarsus persecuted (Acts 8. 3. Gal. 1. 13). It was that assembly of God of which he spoke to the Elders of Ephesus (Acts 20. 28). Paul himself, at that time, had not yet made known the Ephesian revelation of "the Church which is His body," and of which Christ was "the Head."

It is the mixing up of "things that differ" which causes all the confusion. It was the ignoring of the importance of these facts that made it impossible for the A.V. and R.V. to give a true translation of Phil. 1. 10, though both versions are compelled to tell us in the margin what the Greek words really mean. In the *text* they say "approve things that are excellent," but in the *margin* the A.V. says "Try the things that differ," and the R.V. "Prove the things that differ."

Here is just a case where this precept should be obeyed. Here is the word "church" used in two senses which "differ;" and it is our bounden duty to discern and "try" and "prove" what the difference is. If we do not thus "try," but, mix up the different senses in which the word is used in the Old Testament, Matthew, Acts and Ephesians, it is impossible to be "void of offence": indeed, we shall be a hindrance instead of a help to others who are seeking to find the truth on this important subject.

It is most significant to observe that this expression, "the Church of God," (as Father) is not once found in the prison Epistles. In these it is the Church of Christ (as the Son), which is His body, of which He has been made the "Head," and for which He has been made "Head over all things."

But there are other "things that differ" which are neither tried nor proved, nor distinguished; one is the expression, "The Dispensation of the Spirit." This was foretold by the prophet Joel (ch. 2), and in other Old Testament Scriptures. It pertained to the *new* Dispensation of the Acts. But the question is, Does it pertain to the "present" Dispensation? A reference to Joel 2. will at once give us the answer.

Then, the gifts of the Spirit were poured out in abundance. But where are they now? Where have they been since Acts 28? We must be blind indeed if we cannot see where these things "differ." It is true that there were "four definite outpourings" (Acts 2, 8, 10, and 19), but, where is the fifth, or the sixth.

The 14th, 15th, 16th, chapters of John are quoted, but those chapters were spoken in the upper room in the ears of the Twelve, and were among the last words of the New Testament committed to writing; Paul never read them; none of the Churches ever read them. But *we* have read them, for they belong to this "present" Dispensation, and not to the *New* Dispensation of the Acts. They did not form part of the *written* Word of God until long after that Dispensation had closed.

In the Acts, the action of the Holy Spirit was "upon" people; now, it is "in" them. Then, His gifts were "poured out"; now His grace is "poured in."

If Joel 2 refers to this "Present" Dispensation, where is the fulfilment of the prophecies for Israel when Jehovah will be "jealous for His Land and pity His people" (as foretold in Deut. 32, 36), which are to *precede* "the Dispensation of the Spirit."

Had the people received and obeyed Peter's call to "Repent," Joel 2 would have been fulfilled. But

ALL WAS BROKEN OFF IN ACTS 28. 25, 26.

Up to that time no Gentile could get a blessing except in connection with Israel.

From that time no Jew can get a blessing except with Gentiles in Christ.

This is a test case which will enable us to "try" and to "prove" these things that differ.

When did that remarkable change take place?

Clearly not until the Israelite branches were "broken off" from the Olive-tree of *Religious* privilege; and not until the Fig-tree of *National* privilege was "cut down;' as it was, shortly after Acts 28.

Peter's mission in the Land had ended, and Paul's mission in the Synagogues of the Dispersion had also come to an end. The *New* Dispensation of some 40 years had come to an end. And it is

NOW IN ABEYANCE.

Meanwhile, the "Present" Dispensation of the Mystery has been made known; and it is in the Epistle to the Ephesians that we are shown that it is now our blessed privilege to get all our blessings *through Christ*, and no longer through Israel; *spiritual blessings*, and no longer temporal blessings; and, *in the holiest of all*, and no longer in places "made with hands"; and in "the true" of which they were only "figures."

Believers, to-day, seem determined to cling to a phrase: "The church began at Pentecost" which has no surer ground than the fact that it was coined by some modern "fathers;" instead of obeying *for themselves* the Divine precept to "Try the things that differ."

We are asked "when did *this* Dispensation begin?" and we answer by saying that we must define our terms, or we can never hope to come to any conclusion at all, much less a right one.

We must define the word "this."

Peter, in Acts 2. 16, said "this is that." And his words were true. "This" which was witnessed in Acts 2 was "that" which was prophesied in Joel 2, but the conditions were not fulfilled; Peter's call to "Repent" was not obeyed; and those "times of refreshing" did not come; and the Lord from heaven did not descend.

Both "this" and "that" of Acts 2. 16 are in abeyance. Hence "this" is no longer "that," though many believers still maintain that it is; and refuse to note the great and solemn result of the rejection of Jehovah's offer by Peter. They speak and write as though the offer had never been made; and as though the guilt of refusing it entailed no results to those who rejected it.

Why then was the Fig tree cut down? Why were the branches broken off the Olive tree? Why was

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heir City destroyed, the Temple burnt, and the People cattered?

If that offer in Acts 3 was not in mockery, when was : withdrawn? How could that offer be running on if he church had already been begun? How could the hurch have been begun while the offer of the kingdom vas open to Israel? How could there be two different Dispensations at one and the same time?

No, we must try the Dispensations that "differ."

If we refuse to do so, we must be content to go on to our own confusion and the misleading of others.

We will however give our own definite answer to the important question raised.

The Dispensation of Jehovah THE FATHER *began* with the setting up of His Kingdom in Israel, with mighty miracles: and it *ended* when Israel rejected it and was sent into captivity.

The Dispensation of THE SON *began* when John gave out his call "Repent" to the remnant which had returned: and it *ended* with the rejection of the kingdom and the crucifixion of the King.

"The Dispensation of THE SPIRIT" *began* when Peter was commissioned to call on Israel to "Repent," and once again, for the third and last time, promised the restoration of the kingdom and the coming of the King. A *New* Dispensation had begun by those who proclaimed it "God also bearing them witness both with signs and wonders, and divers miracles, and gifts of the Holy Ghost" (Heb. 2. 4).

The call had gone forth. God had spoken by His prophets "in time past" (Heb. 1. 1). He had spoken by His Son "in these last days" (Heb. 1. 1). And now He was speaking again by the Holy Spirit (Heb. 2. 4), and Paul asks those who heard, "How shall we escape, if we neglect so great salvation?"

They did neglect it. *They did not escape!* And that Dispensation *ended* with Israel's *national* existence.

But was that all? Was that the end? No! for God had His "purposes" (which were "*before* the world," as well as His "counsels" (which were *from* the foundation of the world").

His counsels shall stand, and all His prophecies and promises for Israel shall yet be fulfilled. But meanwhile we find ourselves in "this present Dispensation," and we are asked "WHEN DID THIS BEGIN?"

We answer: it began in eternal *purpose* before the world began. It began *in time* by the special ministry of the Apostle Paul in Ephesians, and not by Peter in Acts 2. It *began* by substituting *spiritual* blessings instead of temporal, *Christ* instead of Israel as the channel of our blessing, "*the holiest of all*" instead of things which were only "figures of the true."

The kingdom (the *new* Dispensation) which Peter revealed, was rejected, and *did not come;* but the Secret (or Mystery,—the "*present*" Dispensation), which Paul revealed, *did come;* and it is our great and blessed privilege to live and worship in a sphere where all is heavenly and spiritual, and where man and the things "made with his hands" find no place.

But, let us not live in the past. Let us live in the future, and ask, how is this present dispensation going to end? There is still greater difference of opinion with regard to this. The world, of course, is in total darkness, and densest ignorance; but, we have the prophetic word, which is the only light in this dark place; and we "do well, if we take heed thereto in our hearts." (2 Pet. 1. 19).

Contributed Articles.

"I WOULD NOT HAVE YOU IGNORANT."

No. 3.

By JAMES CHRISTOPHER SMITH.

THE next instance of the above expression is found in

(3). **1 Corinthians 10. 1.**

The passage might be somewhat literally and freely rendered as follows:—

"For, *I do not wish you to be ignorant*, brethren, that *all* our fathers were under the shelter of the cloud; and *all* went through the sea; and *all* were identified with Moses [or separated unto the leadership of Moses] by the cloud and by the sea; and *all* ate the same spiritual food; and *all* drank the same spiritual drink; for they drank from a spiritual rock, following—and the rock was the Anointed One, [the Messiah]. But with *the most part of them* God was not well pleased; for a catastrophe happened to them in the Wilderness."

Here is most solemn teaching, to which we do well to give earnest heed.

To many readers the chief point of the passage is missed because of chapter 10 beginning where it does. The connection is thereby broken. All the chief Greek Texts have "for" instead of "moreover" thus linking the teaching with what had preceded.

The Apostle had been writing searching things about the Stadium and the racers; about the Arena and the boxers; and, applying these things to the Christian life, he points out the necessity of strenuous running and hard hitting if the full reward of service is to be secured, and the prize enjoyed. And so he says, "I hit hard and straight at my own body and lead it off into slavery lest, after I have been a herald to others, I should myself be disapproved," (for the prize).

Then, finding a solemn illustration of the principle, thus set forth, in the history of his own nation of Israel, he proceeds,—

"*For*, I do not wish you to be ignorant that all our fathers, etc."

The connection is thus clear; and when it is added, in 10. 6, that "these things came to pass as *types of us*, to the end that we should not lust after evil things as they lusted," the teaching becomes most searching and separating.

With such things before his mind, small wonder that Paul should wish them (and us) to know, and mark, and understand the significance of these facts.

The passage, as a whole, takes us back to the scene

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of the wanderings during forty years—a period full of typical and prophetic teaching.

The key is found in the words of the Apostle, twice told, that "these things happened as types of us," ver. 6 and ver. 11, in the latter verse adding that they were "written for the admonition of us unto whom the ends (or typical applications or lessons) of the ages have come."

The things *happened*: and Israel knew their historic reality; but they not only happened, they have been *written*, and written in the Word of God, and thus have come down to us bearing their precious messages both of goodness and severity.

Perhaps the teaching will be clearer if we point out the *contrast* in the passage and make an *analysis*.

1st. THE CONTRAST.

The contrast appears in the expressions "all our fathers" and "the most of them." (See ver. 1, etc., and ver. 5). The word "*all*" is repeated five times; and these repetitions mark the *matters of privilege* belonging to the WHOLE NATION.

All were under the Cloud.
All passed through the Sea.
All were baptized unto Moses.
All ate the same spiritual Meat.
All drank the same spiritual Drink.

These were great and astonishing blessings, and every member of the nation, without exception, enjoyed them.

But now comes the contrast. The Apostle says: "But God was not well pleased with the most of them." [The Greek word used means more than "many"; it means the "major part," "the most"]. We all know what this refers to. On account of the unbelief and rebellion manifested at Kadesh-Barnea, the generation that came out of Egypt were doomed to wander in the Wilderness until their carcases should fall there. The exceptions were Caleb and Joshua, who wholly followed the Lord and rebuked the people for their fatal faithlessness. But with the rest, the most, God was not well pleased, and His displeasure was shown in the fulfilment of the threatening, in "the catastrophe that befell them in the Wilderness."

The book of Deuteronomy is the record of the fulfilment of this awful sentence. The book begins with the Kadesh-barnea apostasy, and ends with the forty year period.

The whole nation that came out of Egypt ought to have gone into the Land of Promise at Kadesh-Barnea. Every provision was made for this, and only unbelief prevented it. (See Hebrews 3. 7-19).

The true Pilgrimage was between Egypt and Kadesh-Barnea; the rest of the time was spent in unbelief and "in His wrath," as the "Prayer of Moses the Man of God" points out. (See Psalm 90. 7-9).

What an unspeakably solemn lesson lies here for *us* to learn.

Privilege in itself does not secure the desired destiny. In Israel we see a whole generation (save two men) excluded from entering the land, excluded from the Conquest, excluded from their Inheritance, notwithstanding the fact that they had been sharers in the most marvellous privileges.

Granted that this is national, earthly, physical: all true; but it is equally true that the things are written for the admonition of us to whom the heritage of the teaching of these Old Testament ages has come. And with a clear and loud voice these "types of us" speak to us. Let us not turn away our ears.

It is not a matter of Grace failing, or the Promises failing, or the Resurrection failing, or the Advent failing, or the High Calling failing—banished be the thought that these ever will or can fail, for Salvation is ever and utterly by Grace; but let us face the fact abundantly taught in the Scriptures of Truth that, unless we live worthy of our calling, unless we walk worthy of the Lord unto all pleasing, some loss will be sustained, some reward will be forfeited, some glory not gained.

Salvation and Sonship are inseparable and unalterable.
Service and Reward are equally so.

And this, too, within the sphere of the membership of the Body and the Destiny awaiting us. The fantastic notion that the unworthy lives, the unseparated conduct of some members of the Body, will cause them to forfeit the Kingdom may be set aside at once. We do not belong to the dispensation of the Kingdom: and we cannot de-dispensationalise ourselves: but, in the resurrection which belongs to the members of Christ, one star will differ from another in glory, and every one's reward will be according to his own labour and faithfulness.

It is so, and must be so, in every distinctive Age, unfolding God's standards for measuring the character and testing the conduct of His servants.

"He that hath ears to hear, let him hear."

2nd. AN ANALYSIS.

Now, briefly, let us analyse the statement of privileges in verses 1-4, and see how these "types of us" tell their secret.

We have pointed already to the fivefold repetition of the word "all." With each one of these there is associated some distinctive privilege, some signal indication of Jehovah's favour and smile.

The first that is named is the Cloud.
The second ,, ,, ,, the Sea.
The third ,, ,, ,, Moses.
The fourth ,, ,, ,, the Manna.
The fifth ,, ,, ,, the Water.

What wonderful blessings are these! What signs and signals of God's merciful provision! How suitable. How sufficient. What they literally and visibly were to Israel is manifest to anyone. But they are "types of us," and the question presses on our attention, What *admonition* do they convey to us in this age? Materially and visibly we have not got them, we do not need them, we do not see them; but spiritually and inwardly we need them and we have them.

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(1) The Cloud.

The cloud over Israel's camp—a cool cover by day, and a fiery protection by night—was an abiding token of God's presence, God's protection, God's guidance. Even so, it was outward and at a distance. But to us God's presence, Christ's presence, the Spirit's presence is an inward reality. Says John, "he that dwelleth in love dwelleth in God, and *God in him.*" Says Paul, "Christ liveth *in me.*" And Christ Himself says of the Spirit, "He dwelleth with you and shall be *in you.*"

The Godhead is in us to guard and to guide!

(2) The Sea.

The sea to Israel—in its divided waters—was the path of redemption: and, in its closing waters over the vanquished foe, it was the token of power and separation. We, too, pass through seas of difficulty and doubt by His power that worketh in us; and we are conscious of the permanent separation that the New Creation makes, as we are associated with the death and resurrection and ascension of our glorified Lord.

(3) Moses.

Moses was Israel's appointed mediator and leader. To him, as leader, they were baptized in the cloud and the sea. They were identified with him. Whatever he stood for, they shared it and were under it.

Moses was leader, *as a servant*, but our leader is *the Son.* He stands for something infinitely higher, and we are baptized by one Spirit into Him, identified with Him in all His varied glories and expectancies.

(4) Meat.

This, of course, refers to the miraculously given Manna, the corn of heaven, angel's food. It was provided, and was sufficient for Israel all the wilderness through, and *then it ceased.*

But Christ the true bread, "the bread of life," "the bread of God," does not cease, and He is, ever, more than sufficient to satisfy and feed and sustain—"the same yesterday, and to-day, and for ever." (See, specially, John 6).

(5) Drink.

The water from the smitten rock, again miraculously given, was but the visible sign or type of the "living water" that comes from the stricken Son of God to us.

Spiritual food and spiritual drink were behind the visible tangible symbols. Christ Himself pointed the lesson when He said to the woman at the well, "the water that I shall give him *shall be in him a fountain of water* springing up unto eternal life."

Much more might be written, but space forbids; perhaps enough has been said to show that Paul had good reason to urge that we *should not be ignorant* of these precious and powerful teachings.

The one thing more, important to note, is that all the five privileges, above named, came into the life of the Nation between Egypt and Kadesh-barnea, showing that these are true symbols of true pilgrimage, suggestive of permanent spiritual realities.

The number five is the number of grace. All was God's gift, in the types; and all is of gift and of grace with us!

"Sovereign grace over sin abounding,
Ransomed souls the tidings swell;
'Tis a deep that knows no sounding,
Who its length and breadth can tell?
On its glories,
Let my soul for ever dwell."

Dispensational Expositions:

Being a Series of Studies having Special Reference to the Epistles of Paul and the Present Dispensation.

No. 11.

"BONDS," OR "BONDAGE?"

Most readers are aware of the fact that, in each of the Epistles, Eph., Phil., Col. and 2 Tim., the Apostle refers to his bonds in a peculiar manner. These passages, however, are not the first which mention his imprisonment and bonds, and a comparison will show that these verses point to the same dispensational division that we have seen in our other studies.

When arraigned before Agrippa, the Apostle Paul said, "I stand and am judged for the HOPE of the promise of God made unto our FATHERS; unto which our TWELVE TRIBES . . . hope to come" (Acts 26. 6, 7). After Paul, as a prisoner, reached Rome, he sent for the chief of the Jews there and explained the circumstances of his imprisonment to them, saying, "For the HOPE of ISRAEL* I am bound with this chain." When we pass over the border line of Acts 28, we find that a great change has taken place. Eph. 3. 1 reads, "I, Paul, the prisoner of Jesus Christ, FOR YOU GENTILES." In Col. 4. 3 also we read: "Withal praying also for us, that God would open unto us a door of utterance, to speak the MYSTERY OF CHRIST, for which I am also in bonds." Or again in Eph. 6. 18-20: "Praying . . . for me that utterance may be given unto me, that I may open my mouth boldly, to make known the MYSTERY OF THE GOSPEL, for which I am an ambassador in bonds."

It is quite apparent that we have two distinct statements in these sets of verses. "The hope of Israel" is one thing; "the Mystery of Christ, of the Gospel, for you Gentiles" is quite another. If we apply the teaching which we have already seen regarding Acts 28, we shall have no difficulty in the matter. If on the other hand we adopt the traditional interpretation of Pentecost as the beginning of the present dispensation, our difficulties will not be confined to these passages, but to many more of similar character.

Two cities figure prominently in the history of the Apostle and his bonds, Jerusalem and Rome. So long as the ministry of the Apostle was linked with "The Hope of Israel," it was connected in some measure with Jerusalem—"the city of the Great King,"—but, when

* Our Brother, J. C. Smith, in a recent address, called attention to the fact that "hope" is not found in the four Gospels; and in the later chapters of the Acts, it is still bound up with *Israel.* (See Acts 24. 15; 26. 6, 7; 27. 20; 28. 20.)

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the time drew near for the Dispensation of Grace to the Gentiles to begin, the Apostle Paul was taken from Jerusalem to Rome—a prisoner. Rome, the city of this age, becomes the centre of the new work. One final witness is given to the Jews of Rome, and the Apostle's imprisonment ceases to be "For the hope of Israel," and he becomes an "ambassador in bonds" for the Mystery of the Gospel for the Gentiles. The whole change is significant.

While the hopes of the earthly kingdom were prominent, it was meet that the Apostles should, at least in measure, bear testimony to the royal and priestly position which they heralded. If Peter is put into prison, an angel releases him. If Paul and Silas are thrown into prison, an earthquake is sent to set them free. But now all is changed. Rome may imprison God's apostle to the Gentiles, but neither angel nor earthquake is sent, or expected, to accomplish his deliverance.

When David was driven into the wilderness, he longed for the sanctuary and the place where God ordered His worship. In the time yet future "Everyone that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the KING the Lord of Hosts, and to keep the feast of tabernacles." (Zec. 14. 16). In John 4. the Samaritan woman expressed the current feeling "Ye say that in Jerusalem is the PLACE where men ought to worship." "Places" of worship are connected with "Religion." True worship is "neither in this mountain nor yet in Jerusalem." True worship is "in spirit and in truth." "For we are the circumcision, which worship God in the Spirit and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. 3. 3). This is fully entered on when we step out of the Pentecostal period into the Present Dispensation. Those who seek to model their church government by Acts 2., etc., would do well to consider their relation to the fact that they who "*continued stedfastly* in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers," also were "*continuing daily* with one accord IN THE TEMPLE."

However galling to the flesh "bonds and imprisonment" must have been to the Apostle, they could not interfere with his Apostleship or his service. He was now independent of places and of surroundings. His "place of worship" was where the Great High Priest was, in "Heaven itself." His sphere of blessing was "in the Holiest of all in Christ." He was bound in the bundle of life which depended upon no "outward and visible" bonds to keep it together. The inspired writings of this "Ambassador in bonds" have swept aside all the hindrances of prison walls, and take the reader upward to the Heavenly places, and onward to the fulness of the times, and bid him to keep a unity undisturbed by, and independent of, the accidents of time and place. He forgets his shackles as he rejoices in far stronger bonds "The Bond of Peace," and "The Bond of Perfection."

The first of these expressions occurs in Eph. 4. 3, "Endeavouring to keep the Unity of the Spirit in the bond of THE PEACE."

Neither the A.V. or the R.V. translate the article before the word Peace—but it is there and should be rendered "The peace." It is interesting to note that the word translated "keep" (τηρέω) gives us the word "Prison" (τηρήσις *Terēsis*) *e.g.*, Acts 5. 18. Other passages which help us to realize the meaning of the word, are—

John 17. 11. "KEEP through thine Own Name."
John 17. 12. "I KEPT them in Thy Name."
Jude 21. "KEEP yourselves in the Love of God."

We shall have to refer to these verses again, but we must first consider the next phrase "The bond of the Peace." First, let it be emphasized that it is the BOND, not the BONDS. Just as we read of the Doctrine of God and the *Doctrines* of Men and Demons. Christendom has multiplied its bonds until it has nearly crushed the life out of the children of God; but here we have God's Bond—THE PEACE. How many have turned that bond into bondage; have sought to keep men together within their travesty of God's Unity, by "Discipline," "Priestcraft," "Ordinances," "Fundamentals," "Grounds of Meeting," etc., etc. One Bond only is mentioned in Eph. 4. 3, and that is the Bond of the Peace.

The word translated "bond" has an important little preposition included in it, meaning "with" or "together:" συνδέσμος (*sundesmos*) should be translated "The binding together," if we would have its full meaning. The cognate verb συνδέομαι (*sundeomai*) is thus translated in Heb. 13. 3 "To be bound with." God has not imposed a shackle—but has pointed out the Peace as the "Binding together" of the Unity of the Spirit. The structure of the passage shows us that it is indeed parallel with the word unity.

a | Endeavouring to keep
  b | The UNITY
    c | of the SPIRIT
    a | in the (Dative of Instrument)
  b | BINDING TOGETHER
c | of the PEACE.

Some readers may wonder what we can mean by placing the words "in the" in correspondence with the word to "keep." The preposition ἐν followed by the Dative case very often carries with it the meaning of the Instrument or the Agent. We will give one or two examples. (Rom. 16. 16). "Salute one another with a holy kiss" is literally "in a holy kiss" (Rev. 2. 16). "I will . . . fight against thee IN the sword of my mouth"—obviously—"by" or "with" the sword.

The passages which are quoted in a preceding paragraph are important illustrations of this same meaning.

John 17. 11, 12, A.V., "Keep THROUGH Thine Own Name."
"I kept IN Thy Name."

Both the words THROUGH and IN are translations of the same word "ἐν" *en* followed by the Dative case, and the meaning in each place is "by means of." So

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in Jude 21: "Keep yourselves BY the love of God," in the troublous times of which Jude speaks.

Coming back again to Eph. 4, the command is, "KEEP the Unity of the Spirit." The answer to the question "How may I keep this unity?" is found in the corresponding member of the structure, "BY MEANS OF THE BOND OF THE PEACE."

How different this is to man's method. Surely the faction and the failure in the things concerning Christian Unity are due to the non-recognition of this truth. He has sought to *make* a Unity—there is no need: the Unity has not to be *made*, but to be *kept*. He has likewise endeavoured to make bonds to keep *our* Unities together. This also is wrong, for the one Bond has been made. This brings us to the closer consideration—what is this Bond of the Peace? First of all we must remember that we have here the Genitive case ("of") used in *apposition*. "The Bond OF the Peace": *i.e.*, The Bond *which is* the Peace.

We have therefore to find out the meaning of "The Peace," and we shall, by so doing, discover God's Bond wherewith He binds the Unity of the Spirit together, and that is the only bond which, in this connection, the believer has to consider. Some read this passage as though it taught that those who realize the spirituality of this Unity will cease from the strife and contention, which are so associated with the "Unities" and "Bodies" of men, which causes them. While this is blessedly true, it is only partly true. It is really putting the effect in the place of the cause—and thereby veiling the deep and primary truth of these words. The binding together which God has appointed is not the "peace" which *results* from keeping the Unity: this is poor argument at best; but it is THE PEACE made by the BLOOD OF CHRIST that He has appointed as the Bond to bind His Saints together. If we read the Epistle to the Ephesians through, we shall, in chapter 2, have read of this Peace and its connection with the New Man. "But now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ. For He is our *Peace*, Who hath made *both one*, and hath broken down the middle wall of partition, having abolished in His flesh the enmity, the law of commandments in ordinances (the "decrees" of Acts 16. 4.—where "the middle wall" is maintained between the Jewish and Gentile believers) for to make in Himself of twain one *New Man* making *Peace* . . . and came and preached *Peace* . . . For through Him we both have access by ONE SPIRIT unto the Father" (Eph. 2. 13-18).

"Having made Peace through the Blood of His Cross" (Col. 1. 20.) see the context on either side of this verse, dealing with the "One Body" and the "Mystery which hath been hidden," etc.

The Unity of the Spirit is kept by the Bond of the Peace made by the blood of Christ. This is all sufficient in the eyes of God the Father. Shall it not be so in the eyes of His people? The writer knows some believers who are connected with the "Church of England," others are "Brethren," some are "Exclusives," and some "Open." Others are "Congregationalists," others are "Baptists." But, does this prevent him from recognizing, that, all who "belong to Christ," no matter with what sect they meet down here, yet, up there, in the heavenly places in Christ, they are as secure, as permanent and as welcome as Paul himself. Are they not all redeemed? Are they not among those who have been "Justified by faith" and hence "have peace with God"? (Rom. 5. 1.) The moment I view them "in Christ"—I behold a "new creation"—and *there*, "in Christ," I find the only Unity that God points me to in this dispensation. Corporate manifestation has gone the way of all the earth—in vain men seek to "Get back." Scripture rather exhorts us to "Endeavour to *keep* the Unity of the Spirit by means of the Bond which is THE PEACE."

Perhaps an illustration from the Old Testament may help us in our study—but it must be remembered that the reference is only by way of "application," not "interpretation."

Ex. 25, 19, 20. "Make one cherub on the one end, and the other cherub on the other end; even of the matter of the mercy seat (margin A.V.), shall ye make the cherubim on the two ends thereof. And the cherubim shall stretch forth their wings on high covering the mercy seat with their wings, and their faces shall look ONE TO ANOTHER; TOWARD THE MERCY SEAT shall the face of the cherubim be." Here we see these cherubim united by the Mercy Seat. First, they are of the self-same material; and secondly, they are both looking to the same spot—the place of the sprinkled blood. So with believers—united with Christ—they are, EACH ONE, members of His Body. Then, as they remember that their redemption is by the *same* precious blood, and that they are alike recipients of the *same* Sovereign Grace, this will turn their faces *one to another*. When we first made our acquaintance with the books of Euclid we learned the axiom "Things which are equal to the same thing are equal to one another."

And this will be found blessedly true as it is applied to spiritual things. So long as one believer *demands* of another conformity to his methods or views as a prelude to unity, so long will there be confusion—but when each believer turns his face toward the Propitiation—to Christ Himself—all will be drawn to Him as to a common centre, and all will be found growing more like Him, and consequently more like each other.

History has repeated itself time and again in the rise of a Diotrophes who loved the "pre-eminence." Let us ever remember that in all things Christ must have the "pre-eminence," for He is Head, He is Lord. We have heard (and for a time partly believed) that 1 John 5. 8, gives a "three-fold cord" as the bond of unity, namely, "Water Baptism, The Lord's Supper, and Spiritual Gifts." We will not occupy space here by going into this passage, as we hope to do so in a future article. But, we would point out that, any bond, of which two-thirds is composed of "*ordinances*," is not

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the "binding together" appointed by God, for the keeping of the Unity of the "*Spirit*."

Much more could be said on this wonderful topic, but we trust that sufficient has been said to enable readers to have done with the organisations of men, and to own no "fellowship" but that which embraces "all saints;" to own no "Unity" or "Body" but that which is the "Unity of the Spirit," and the "Body of Christ;" to own no "Bond," whether "creed" or "ordinance," or "circles of fellowship," or any other of the bonds of christendom, but the "Binding-together of the Peace."

We now turn our attention to the "Bond of Perfection" Col. 3. 14, "And above all these things put on charity, which is the bond of perfectness." In Eph. 4. 22-25, the fact that these believers had "put off" and had "put on" was the basis for the argument to "put away lying . . . . for we are members one of another." So again in Col. 3. 9-14, we read "Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man." "Put on therefore . . . . bowels of mercies, kindness, etc. . . . . and above all these things put on charity, which is the bond of perfectness." This bond therefore has to do with individual members of the One Body in their relation one to another, and is a manifestation and result, of the great "putting off" and "putting on," that is already described in the foregoing chapter. The word translated "To put off," occurs in Chap. 2. 11 and 15. "In Whom ye were also circumcised, with a circumcision made without hands, by the *putting off* of the body of the flesh by the circumcision of Christ;" "Having *spoiled* principalities and powers, etc."

These words "to put off" and "to put on," refer many times to the putting off or on of clothing. See Matt. 6. 25; 22. 11; Rom. 13. 12, 14; in 1 Cor. 15. 53, 54; 2 Cor. 5. 2-4; the reference is to the Resurrection Body, and in Luke 24. 49, it is translated "endued." It is interesting to note that the LXX. rendered the passage "The Spirit of the Lord *came upon* Gideon" Judges 6. 34 (margin "clothed,") by the same word as used in Col. 3., "To put on."

The teaching of the passage is that the members of the One Body should *act as such* that they who have put on the New Man, should exhibit the fact. And so we read, "Put on THEREFORE, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave, so also do ye. And above all these things LOVE, which is the bond of perfectness." Col. 3. 12-14.

If, as we have seen, the words "put on" suggest clothing, the Bond of Perfectness which is put upon all ἐπί (*epi*) suggests the girdle whereby all these graces are held together. Without this Bond all the others will be out of place, and liable to confusion or loss. The expression "the Bond of Perfectness" conveys at least two thoughts. One is that we have here the Figure *Antimereia*, which emphasizes the word "Perfectness," and should read "Love, the *PERFECT* Bond."

Again and again the words "in love" occur in Ephesians. "In love" we have been predestinated (Eph. 1. 4-5); "In love" we shall be able to comprehend the mystery; "In love" we are to endeavour to keep the Unity of the Spirit; "In love" the body is to be edified; "In love" we are to walk (Eph. 3. 17-18; 4. 2, 3, 16; 5. 2). It is indeed a *Perfect* Bond. There is, however, much more than this in the expression. The reader may remember that in Heb. 6. 1. the word occurs (the only other place in the N.T.) in the passage "Let us go on unto PERFECTION." This, we have seen, is the word used to designate the present dispensation of the One Body, and this is what is referred to in 1 Cor. 13. 10-13, "when that which is Perfect is come . . . and now abideth Faith, Hope, Love" (Charity has taken on a different meaning since the A.V. was penned) "but the greatest of these is LOVE." Faith and Hope are found, ranging on either side of the One Lord, in the glorious seven-fold Unity of the Spirit described for us in Eph. 4; but love is emphasized throughout as the sphere of the believer's life and actions. Would it not be good if only some more of us were to "fall in love" after this sort? Perhaps we understand a little better why it is that 1 Cor. 13, which tells us of "that which is perfect," also tells us what love really is and what it does. Love is something above and beyond all gifts, "For though I speak with the tongues of men and angels and have not LOVE, I am become as sounding brass or a tinkling cymbal; and though I have the gift of prophecy and understand ALL mysteries, and ALL knowledge; and though I have ALL faith, so that I could remove mountains, and have not LOVE—I am nothing. And though I bestow ALL my goods to feed the poor, and though I give my body to be burned, and have not LOVE, it profiteth me nothing" (1 Cor. 13. 1-3).

Surely, if this is what God has written concerning Love, we can well understand that it is "greatest," and that it is a "*Perfect* Bond." We have not yet read all that this chapter has to say on the subject, for it goes on to describe love in the following verses:—

LOVE suffereth long, and is kind.
LOVE envieth not.
LOVE vaunteth not itself.
is not puffed up.
doth not behave itself unseemly.
seeketh not its own.
is not provoked.
thinketh (or imputeth) no evil.
rejoiceth not in unrighteousness.
but rejoiceth with the truth.
beareth all things.
believeth all things (Faith).
hopeth all things (Hope).
endureth all things.
LOVE never faileth.

Can we not see that, this being God's definition of LOVE, it may well become the Bond of Perfect-

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ness, when that which is perfect is come? Read this marvellous definition together with Eph. 4. 2, "With all lowliness and meekness, with longsuffering, forbearing one another IN LOVE, endeavouring to keep, etc." All that is necessary to keep the Unity is incorporated in this Perfect Bond of Love.

Do we need lowliness? LOVE vaunteth not itself.

Do we need meekness? LOVE is not provoked, and beareth all things.

Do we need longsuffering? LOVE suffereth long and is kind with it.

Fellow-believers: do we not feel that herein lies much of our failure? Shall we not seek more than we have hitherto done to walk in LOVE, to put on LOVE, that Perfect Bond? If we are, by grace, enabled to do this, we shall experience the blessing of Col. 2. 2. "That their hearts might be comforted, being KNIT TOGETHER IN LOVE, and unto all riches of the full assurance of UNDERSTANDING to the acknowledgment of the Mystery of God, (even) Christ, in Whom are hid all the treasures of wisdom and knowledge." Notice that *understanding* follows the work in the HEART. This chapter continues and leads on to a similar statement in verse 19. "Holding the Head from Which all the Body by joints and bands having nourishment ministered, and KNIT TOGETHER increaseth with the increase of God" (*cf.* Eph. 4. 16).

The whole context points us away from Man, his traditions and his bonds, and is pointing to Christ as our All in All.

The particular interest for us at this moment is centred on the word "Bands" in Col. 2. 19; for here we have the word which we have been already considering, viz., Bonds. In order that the One Body may grow, and grow up into the measure of the stature of the fulness of the Christ, the members must "hold the Head," and this involves the "letting go" of all "shadows of things to come" Col. 2. 17; and it is through the joints and "bindings together" that the increase of God will be received. While the eternal realities remain unmoved in the Holiest of all, the manifestation and realized enjoyment of this great truth was early lost. Men failed to see that "in Christ" they had all that they required.

They were taken up with earthly things, they threw off true bonds that make for increase and edification, and became manacled with the bondage of the church and the churches.

In these closing days the Lord has been graciously pleased to shed once more His light upon His Word; and among the subjects that must be considered early and thoroughly is this one of the Bonds appointed by God. We must have *some bond*. We must have either that which is of God, or that which is of man.

We shall either be found among those who, like the faithful in Isa. 8. 16, will be bound up and sealed up with the rejected Word, or we shall take up the popular cry "Confederacy," verse 12, and its modern equivalent "Organisation," "Alliance, etc. The reply to this in Isa. 8. 13, is "Sanctify the Lord of Hosts HIMSELF, and let HIM be your fear, and let HIM be your dread." For us it is "Hold the Head," "Go out UNTO HIM." Space forbids us going further.

We have THE BOND OF THE PEACE wherewith to keep the Unity of the Spirit.

We have THE BOND OF PERFECTNESS, the peculiar feature of the present dispensation LOVE. And when *THESE* bonds have knit together the members of the One Body to each other, and to their Risen Lord, then, and not till then, may we hope to see the One Body edifying itself in love, and growing up into Him who is the Head.

"With freedom Christ set us free; stand fast therefore, and be not entangled again in a yoke of bondage" (Gal. 5. 1).

CHARLES H. WELCH.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

K. M. W. A. John 8. 3-11 is in some Manuscripts and not in others; so that these ancient authorities are not unanimous. Modern Textual Authorities are not unanimous, but the majority lean to the exclusion of the passage. Tregelles omits it from his Text.

The Literature you speak of is best answered by the phrase "They say so," or "So they say." The best pamphlets for you to see are (1) *Mental Assassination*, by I. M. Haldeman, D.D. (Charles C. Cook, 150 Nassau Street, New York, U.S.A., 10 cents). (2) *Millennial Dawnism*, by D. M. Panton (Alfred Holness, 13 Paternoster Row, London. One halfpenny). (3) *The Life of Mary Baker G. Eddy*, by Georgine Milmine (James Mackenzie, 15a Paternoster Row, London. 6s., post 5d.) N.B.—Readers are requested to obtain copies direct through the Publishers, and not through ourselves, as we cannot act as booksellers.

Believers can in no sense be called the true "Israelites." Gal. 3. 16 speaks of "Christ," and not of Believers. In Gal. 3. 28 it is distinctly declared that in Christ "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus."

In Col. 3. 11 we have the same truth: "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all."

The same truth is stated in Gal. 5. 6, and Eph. 6. 8.

Those who say they are Jews or Israelites do not understand the position which God has given them "in Christ." They are boasting of a standing "in the flesh" which "profiteth nothing." (John 6. 63); and which Paul counted as dung and thankfully abandoned. (Phil. 3. 3-9). If they maintain their standing as Israelites, then they are still under the Law, and therefore "in bondage," (Gal. 5. 1) and are "cast out" as such (Gal. 4. 30). They turn to the "weak and beggarly elements of the Law," and come under all the condemnations of that Epistle, which was written specially for those who "desired again to be in bond-

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age" (4. 9). Those who see the standing which God has given them in Christ are proof against the teachings of all such. The best answer, and sure defence against it, is the study and knowledge of the Epistles to the Ephesians, Philippians and Colossians.

There is no need to show some of the errors of "The Book of Mormon." To do so would only take up our time which ought to be devoted to the Word of God. Who was its author but "Joe Smith"? and who was he? A poor worm of the earth! If any prefer to believe what he says they must do so. If they do not believe God, they will not believe you; if they will not be persuaded by what God has said, they are not going to be persuaded by what you or we say.

All the things you mention have to do with "religion" but we have given up all that for Christ.

W. K. (Devon). "It is not for you to know the times and the seasons" (Acts 1. 7), is a strange reason for warning you and others not to read *Things to Come*. We call those who do read it to witness as to whether we have ever written a word about "times and seasons." On the contrary we have often emphasised the very same teaching from 1 Thess. 5. 1. We have said that to put "times and seasons," or any events of any kind between our hearts and Christ, is to destroy the *hope* which should be our strength in service and joy in sorrow.

This is the very reason why we oppose the Post Tribulation theory: because, if the Tribulation *must* come before we are called on high, it leaves us "without hope." In that case we should be looking for Antichrist, instead of Christ; for the Man of Sin, instead of the Son of God; for the Ten Kingdoms instead of the One Who is the "Head of the body:" for the Tribulation, instead of our "calling on high" before it comes. We should be overtaken by "the Day of the Lord," as by a thief, when we are assured that "*that day shall not overtake us as a thief.*" (1 Thess. 5. 4.)

This is the very calamity which *did* come upon the saints in Thessalonica. In 1 Thess. 1. 3 the Apostle rejoiced in their faith and hope and love. But some false teachers came in who deceived them, and told them that the Day of the Lord had set in. Thus their "hope" was marred, and to such an extent that, when he wrote his second Epistle to them, he could praise God only for their faith and love, not for their "hope" which had been thus injured. (See 2 Thess. 1. 3).

The same calamity awaits all who allow anything to come between their hearts and Christ.

Our happy position is to "look for the Saviour" (Phil. 3. 20), and treat all that draws us away from the simplicity of our hope, as the greatest enemy of our soul's peace.

Most believers are looking for death; many are looking for the Tribulation; let us "look for the Saviour."

D. L. (U.S.A.) The Publishing House of Henry Frowde is 91 and 93 Fifth Avenue, New York. You had better apply there for the book you want.

BACK NUMBERS.

We shall be pleased to send these, in quantities, to any friends willing to use them and to pay the carriage. Please state the number required, and give the address. Send request to the Editor, not the Publisher.

PIMLICO, S.W.

The next Meeting at 55 Moreton Street, will be held on May 25, at 7 p.m. Subject: "The MYSTERY."

THE CROYDON MEETING.

We are glad to say that the meeting in the Iron Room, Croydon, on Easter Monday last, was well attended and was a very profitable one. As some have intimated a wish for another we are happy to announce that a similar conference of Christians will be held (D.V.) in the Iron Room, Strathmore Road, White Horse Road, Croydon, on Whit-Monday, May 16th, 1910. A tea will be provided. Afternoon Meeting, 3 to 5; Tea, 5.30 to 6.30; Evening Meeting, 7 to 9.

All Christians are cordially invited, and those who are anxious for something more than a superficial knowledge of the sacred Scriptures will, we think, be especially profited.

No subject is specified, but the Conference will have special reference to a right dividing of the Word and Dispensational Truth.

Friends from London by tram or train should alight at West Croydon Station.

ACKNOWLEDGMENTS.

("Things to Come" Publishing Fund.)	£	s.	d.
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THINGS TO COME.

No. 192 JUNE, 1910. Vol. XVI. No. 6

Editorials.

HEBREWS XI.

XIII.—THE FIRST GROUP.

(*Continued from page 51.*)

(5) DAVID, AND SAMUEL, AND THE PROPHETS: FAITH CONQUERING THROUGH GOD.

We come to the last named in this first of the two groups, which correspond with the first group (Abel, Enoch and Noah), and are connected, as they were, with God.

And here, we have this group of three, followed by ten particulars, and characteristics of faith, which apply in part to them, respectively, but belong to others whose acts are mentioned but not their names.

All is connected with conquering and overcoming; and all is done THROUGH God.

The former of the last two groups, differs from the latter; in that those in the latter group, do not conquer, but suffer. They likewise are connected with GOD; and not with themselves, or man, as are the other individual cases named. They are overcome by man, but they suffer FOR God. These latter are simply called "others," and are not even named.

But all is through Faith.

DAVID

is the first named in verses 32-35:—

"And David, and Samuel, and the prophets. Who, through faith, subdued kingdoms, wrought righteousness, obtained (or realised) promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, were made valiant in war, put to flight the armies of the aliens, women received their dead to life again."

Here we have ten particulars; but it is very difficult to apportion them precisely among those who are included in this first group. So we will take the ten particulars in order.

1. SUBDUED KINGDOMS.

If we followed others, we should immediately think of Joshua, and his conquest of Canaan; and David, and his subjugation of Syria, Moab, Ammon, Amalek, Edom, and the Philistines (2 Sam. viii.); but, the Greek of this passage is remarkable. It does not direct our thoughts so much to warfare, or to the arms and munitions of war, but to conflict which may be moral rather than material, and internal rather than external.

It is natural that these words should be taken in a material rather than a moral sense, in the view of the natural man. When man thinks of evil, he generally associates it with outward evil acts which are more directly connected with man—and not with the moral and spiritual evil which is so abhorrent in the sight of God.

Here, as in all else, "Man looketh on the outward appearance, but Jehovah looketh on the heart." (1 Sam. xvi. 7).

Man makes crusades against outward evils, because he can see them; and they interfere with his own ease and peace. He can wage war against the "works of the flesh" for these, Scripture says, are "manifest." Man can understand these. Hence, we find him contending against "murders, drunkenness, revellings, and such like," but "idolatry, witchcraft (spiritism), hatred, variance, wrath, strife, seditions," of these he takes little note, except to give them encouragement rather than opposition.

It is the same in things ecclesiastical. The things that are "manifest" engage his attention. Man can see them; and if he abhors them, he protests against the rites and ritual. He can see the masquerading of the Mass, and these things are offensive to his eye. But what of the "Idolatry," which is a sin of the heart, and is the sin for which God has reserved His severest judgments? This can be indulged in and inculcated without any outward practices which are offensive to the eye.

Man might succeed in abolishing all outward practice of ecclesiastical and social evils, but the spiritual and moral evils would remain. Altars might be removed, but the pulpits would remain, and from these all the moral and spiritual evils which are abomination in the sight of God would be used to further the same ends.

The same principle is seen at work in the interpretations of the words before us: "subdued kingdoms." We can think only of actual warfare. But the Greek word (used in Heb. xi. 32), turns our thoughts into another channel.

It is not the word for fighting with weapons, as soldiers, in war; but it is the word used for contending or wrestling, as athletes in the arena.

There are other words for waging war, either of which would have been more appropriate here, had warfare been intended. Either *strateuomai*, or *polemeō* would be ready to hand, if needed. But the word is *katagonizomai* and occurs nowhere else in the New Testament. It implies the entering into (successful) conflict with kings and kingdoms: not with carnal weapons to obtain material issues; but with moral weapons for the upholding of spiritual truth.

Such conflict as Samuel had with Saul; or Elijah

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with Ahab; or Elisha and the prophets with other kings of Israel, of which the sacred history furnishes many examples.

Their conflict was for truth; the truth of God. They contended against Royal and national idolatry, and departure from God.

They wrestled mightily against the advancing apostasy, and the encroachments of Royalty on the duties of the priests, the worship of God and the liberties of the people; they fearlessly stood up for the weak against the strong, for the right against the wrong.

Micaiah could proclaim the truth of God against Ahab and the false prophets of Baal; Jeremiah could be strong in his witness against Jehoiakim; and this in the spite of the greatest oppostion.

Micaiah could stand and be smitten in the face. Jeremiah could go into prison; and other faithful prophets could successfully contend against error in spite of neglect and contumely.

The whole matter assumes quite a different complexion when once "look on that which Jehovah looketh;" and take a moral, instead of a material view of it.

This view is not only warranted by the word employed, but is suggested by it.

And how was this conflict with error successfully carried out? The answer is supplied. It was "through faith." Through believing God; believing what He had spoken to them; obeying the voice they had heard, and the command they had received. This faith enabled them to stand, and to stand alone, with God, and for God, and THROUGH God.

They did not merely witness *against* evil, but they contended *for* the truth.

Hence, they were true protestants. The first syllable of this Latin word is *pro*, which means FOR. It is not *con*, which means AGAINST. Everyone knows the difference between "pro and con." But the very mention of this fact condemns much of the protestantism of the present day. Like many other words it has degenerated by use, and has come to have just the meaning which men's acts give it—a purely negative meaning. "Protest" has come to be used only in the sense of protest *against*, instead of witness *for*.

The second part of this Latin word is *testans*, which means "witnessing." So that a true Protestant is one who witnesses FOR: *i.e.*, FOR God, FOR His truth, FOR His Word.

This was exactly the witness and work of the prophets of old.

In this connection 2 Chron. xxiv. 19, is interesting and enlightening. "Yet He (Jehovah) sent prophets to them to bring them again unto Jehovah." They were sent for positive and constructive work, not merely or necessarily for negative and destructive work. And then it is added "And they testified against them." In the Latin Vulgate (*i.e.*, the Translation or Bible of the Church of Rome), these last words are rendered "QUOS PROTESTANTES" meaning, "who [were] witnesses FOR [Jehovah]": in other words "WHO [WERE] PROTESTANTS."

It is strange that this evidence should come from the Church of Rome. That Church, ignorant of its own Bible, tells us that the word "protestant" was invented at the Reformation, and was used of the Reformers and their followers, for the first time, after the Diet of Spires. But, centuries before this (Rome's own Bible being witness), the word was used of God's faithful servants the prophets.

We may turn the Word, and its lessons, against that church, for it was the Reformers who were the true successors of those prophets of old whom God raised up to be faithful witnesses FOR Him, and His truth.

Alas that so many who call themselves Protestants to-day are witnesses only *against* error, and not *for* truth. They are "Anti-Romanists" instead of witnesses FOR the Word of God which Rome at once both hates and fears.

If this lesson could be written in our hearts, we should soon render more effective service. We should not merely be opposed to the varied and outward forms which Rome's errors take; but we should understand, and be able to witness for the truth which those errors have displaced, and the doctrines of the Word of God which must replace the tradition of men.

If this lesson could be learned we could act upon it in another sphere. We should be found not merely contesting against a brother with the view of putting him in the wrong, or defeating him in argument; but we should have faith in the truth which we hold, and should be content with witnessing FOR that truth, instead of combatting error, or defeating an opponent.

We should depend less on our own words, and more on God's Word; for, if men will not believe His words they will not believe ours.

Let our knowledge of that Word be such, that we may always have some of its words ready for use. Then, if we "believe God" and believe His words we can sow that good seed, and leave it to do its own blessed work. We shall have perfect confidence in the seed of the Word, and go on our way, and sow more. Of the Enemy of the Word, it is written. "He sowed tares among the wheat AND WENT HIS WAY" (Matt. xiii. 25). He had no doubt whatever as to what the result would be: and had no anxiety about it. He "went his way." He knew perfectly well what would spring up. Cannot we have the same confidence in the "good seed" of the Word; and go on our way and sow more; instead of waiting to reap; or remaining behind to argue about it; or to see if it is coming up? Do not we know exactly what the result will be?—even the purpose and pleasure of Jehovah (Isa. lv. 11).

This we shall do if we believe God. Our witnessing will be FOR Him, and not merely against man.

But there is another point which we may consider in connection with this. The second evidence written concerning the overcoming faith of these prophets is, that they

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2. "WROUGHT RIGHTEOUSNESS."

This, again, we may take as meaning that they *asserted the right and delivered the messages of God's retributive justice;* and were, in certain cases, the instruments in its accomplishment.

It was Elijah who asserted the right of Jehovah to the worship of His People, and executed His righteous judgment on the prophets of Baal. It was the same Elijah who was sent with the message to Ahab and Jezebel denouncing their sins and announcing their coming judgment.

It was "the man of God that came from Judah" who brought the messages to Jeroboam, and spoke for and from God as to the future defilement and destruction of the altar he had built; a prophesy which was fulfilled long years after by king Josiah.

Alas! we all know how that man of God failed after his successful conflict with king Jeroboam. And this adds to the importance and significance of his example. As long as he believed and obeyed the word which he had "heard" from Jehovah, all was well; for the path of obedience is ever the place of safety.

He could say to Jeroboam, "If thou wilt give me half thine house, I will not go in with thee; neither will I eat bread nor drink water in this place; for *so was it charged me by the word of Jehovah.*"

When the "old prophet" who lived at Bethel said "Come home with me and eat bread," he got the same answer.

But, when the old prophet alleged that an angel had given him an order (though it was directly opposite to the solemn charge of Jehovah) the man of God that came from Judah believed what the old prophet told him. This is called (1 Kings xiii. 21), disobedience, but the word in Hebrew is the same as that used in Num. xx. 24; xxvii. 14, of the sin of Moses and Aaron at Meribah, where it is spoken of as *rebellion.*

Yes, it is rebellion against God to believe even an angel in a matter on which God has already spoken by His Word.

How much more is it rebellion in the present day, for individuals to profess that they have received *a new revelation.*

What a solemn responsibility rests on us all to reject such a revelation, and to resent such a claim.

Even if made by an angel himself, each one of us is bound not only to reject him and his message, but *to pronounce him accursed.* For the word of Jehovah, by the Holy Spirit in Gal. i. 8, 9, is: "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you *let him be accursed.*"

"If any man preach any other gospel unto you THAN THAT YE HAVE RECEIVED *let him be accursed.*"

But if the claim be made by mere mortals of the earth as it is to-day in the cases of several new religions. What are we to say? Is it possible to increase the solemnity of the Divine denunciation so positively asserted and declared above!

In the case of "the old prophet" we are distinctly informed that

"HE LIED UNTO HIM."

The man of God therefore in ceasing to believe God —believed a lie!

And yet we are told on every hand that "it does not matter what a man believes so long as he is sincere."

But *it did matter* to the man of God from Judah. It cost him his life, and caused him to die a violent death. His sincerity did not save him.

And the more sincerely we believe a lie, the worse it will be for us; whether it be an investor who believes a lying Prospectus, or a woman who believes the promises of a lying Impostor. The one loses his property; the other loses what is dearer than life, and gains a living death.

Sincerity is of no avail. The greater the sincerity with which we believe what is not true, the more certain and real will be our ruin.

It is WHOM and WHAT we believe, that matters; and, in the spiritual sphere, safety is found in believing only God, and His truth. Those who continue in their refusal to believe what is the truth, must not be surprised if they are left to believe the lie (2 Thess. ii. 11).

Oh! to believe God! What peace it gives. What happiness it brings! The path of believing Him is the path of safety.

Let us shun, as we would shun the Evil one himself, anything that is put before us which professes to be in any way a new revelation; or an addition to "what we have received" from God.

This, alone, will be sufficient to preserve us from such modern errors as Mormonism, and Eddyism, and all other forms of new religions which rest on an *addition* to the Bible "which we have received" from God.

Let us believe God and work righteousness by asserting the right, and thus warning men of God's retributive justice as "His servants the prophets warned Manasseh" in 2 Kings xxi. 10-16. The passage is worth reading in this connection, though too long to be quoted here.

Such was the commission which Jeremiah received (Jer. i. 10), when according to the Hebrew idiom he was said to do what he was to declare, according to the word of Jehovah, should be done to the nations to whom he was sent by Jehovah Himself.

DIVINE HEALING.

NOTHING "made (or done) with hands" has any place in this present Dispensation of the Mystery. All, now, is of the Spirit; and all is Spirit. "The flesh profiteth nothing (John 6. 63, Phil. 3. 3). No spiritual gift of any kind can be conveyed from God by the "laying on of hands." That power ceased with Acts 28. 25, 26. Up to that time it was the one mode of conveying the various gifts of the Holy Ghost; because these were the evidences of His presence and power in "confirming with signs following" the proclamation of the Kingdom made by Peter in Acts 3, 19-21 (compare

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Heb. 2. 1-4). All gifts were thus conveyed in the old Dispensation; and the same mode was continued by the Lord and His Apostles. See Matt. 9. 18; 19. 15. Mark 5. 23; 6. 5; 16. 18. Luke 4. 40. Acts 6. 6; 8. 17, 18, 19; 13. 3; 19. 6; 28. 8. 1 Tim. 4, 14; 5. 22.

The Lord's promise of Mark 16. 15-20, was literally fulfilled during the Pentecostal Dispensation of the Acts. John 14. 12, also was literally fulfilled: "Greater miracles" were wrought by the Holy Spirit's gifts through the Apostles than those wrought by Christ. Though wrought through human instrumentality the evidence was "greater." Even the "shadow of Peter passing by" was sufficient, and "handkerchiefs and aprons" taken from Paul, sufficed.

But, after Acts 28, all this was changed. This mode of communicating spiritual gifts was one of the six things which were commanded to be left, and laid aside. This was to be *let go* (Heb. 6. 1*).

There was a special outburst of this power manifested by Paul in Acts 28, immediately before the close of that Dispensation. In *vv.* 3-6 he healed himself of the venomous bite of a viper. In *vv.* 7, 8, he "laid his hands" on the father of Publius, the governor of the Island and healed him. In *v.* 9 "others also, who had diseases in the Island, came and were healed."

But, *after* Acts 28. 25-28, we hear nothing more of the bestowal of healing, or of any other gifts of the Spirit by "the laying on of hands." The only thing we read is Heb. 6. 1, where this was commanded to be left among the things which are behind.

On the other hand, in Phil. 2. 25-27, we read that Epaphroditus "was sick nigh unto death, but God had mercy on him." Paul, apparently, could do nothing, even though Epaphroditus was Paul's "companion in labour."

In 2 Tim. 4. 20, Paul has to write "Trophimus have I left at Miletum, sick." Yet, Trophimus also was Paul's companion and helper (Acts 20. 4; 21. 29).

To Timothy, amid his often infirmities (1 Tim. 5. 23) he could give only advice to use certain means; and many people are truly sorry that Paul ever gave that advice. Why did he not send a "handkerchief" to him, if he could not go personally and "lay his hands" on him?

There is not one tittle of evidence of any communication of Spiritual gifts after the crisis and end of the Pentecostal Dispensation, in Acts 28.

But, Did the Lord's people lose anything by that change? When the laying on of hands was to be left behind, was there nothing to take its place? Yes, indeed, "Perfection" was before for them to "go on to." The imperfection of everything made or done of men's hands was to be exchanged for the "perfection" of the Holy Spirit's power.

When Paul committed the great Secret to writing that which is perfect had come (1 Cor. 13. 10). And that which had been only "in part" was "done away."

Have we then lost anything by having to do directly with Christ our Head, and His power instead of depending on the inter-mediation of man and his "hands?" Are things done with his hands better than what is done directly by God? Nay, indeed; we have lost nothing by the change, and we count it "all gain." We have access now into "the Holiest of all;" we have all spiritual blessings there, in Christ. We have, not merely a few "gifts" given, individually as the Spirit wills (1 Cor. 12. 11), but all have all spiritual blessings treasured up in our Head in Heaven itself.

Not *some* spiritual "gifts" but "*all* spiritual blessings." And all in Christ, not in ourselves.

Grace is infinitely above and beyond all *gifts*. A man can have the gift of healing, as Judas had (Matt. 9. 7, 8), and yet be lost as Judas was (Acts 1. 18, 19).

But *grace* is inseparable from glory (Ps. 84. 11). Grace is the flower, but Glory is the fruit.

Having all spiritual blessings, we have the blessing of Divine healing so far as it is good for us, in His sight. Often has it been our own personal "blessing" to receive healing direct from Himself. Often have we woke up in the night before a Sunday, with a sore throat, with important speaking engagements on the morrow; but, having committed our case to His care, have arisen in perfect health. But, thank God, no mediation of "man" or his hands is needed in such individual access to the Holiest of all. Such Divine intercourse is not to be made the subject of addresses or sermons. It is far too sacred for such purposes. We mention it now, only with the special object of helping to put the whole matter in its proper light.

No! we have lost nothing by losing man's "hands," because we have exchanged them for our Divine "Head." Is not this a blessed exchange? to be out of man's hands, and into His hands which were wounded for us!

If any prefer the laying on of men's hands by all means let them have their choice. But, as for ourselves, we have left these, with all the other "things which are behind," which have been "done away"; and we are content and satisfied with the "perfection" which has been revealed as our portion for this *present* dispensation, and made ours in Christ.

If, like Epaphroditus, we are sick and "nigh unto death," we have the same God of mercy who can raise us up.

If we can glorify Him by being left as Trophimus was, we will believe that we have lessons to learn there, on that sick bed, that we could learn nowhere else. If we be nigh unto death, as Epaphroditus was, and God has mercy on us and raise us up, we will rejoice, but we will not ask for even this "blessing" unless it be His own will for us.

If, like Timothy, we need anything which God in His infinite wisdom has provided for the healing and relief of our infirmities we will thankfully use the means which He has created and made for our use.

We well remember that, on one occasion, being on a sick bed, a brother came, and said, "I will pray for you

* For the use of the same word, see the first and earlier occurrences: Matt. 4. 11, 20, 22. Mark 1. 20, 31; 8. 13. Luke 4. 39; 10. 30. John 4. 3, 28, 52, etc.

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to be restored for your engagements next week." We replied: "Please leave me alone. *You* know nothing whatever about it. The Lord may need me here, to teach me lessons which I could not learn elsewhere; and He may wish His people to hear the voice of another, whom He has prepared."

How true it is that "we know not what we should pray for as we ought" (Rom. 8. 26). Surely then it is not only wise, but infinitely better to leave ourselves in the hands of *One Who does know*, and Who is able to do exceedingly beyond anything we ask or think?

"Gifts," as such, are gone; but "grace" is left to us.

Man's hands are done away; but our glorious "Head" in the Holiest of all, remains.

Pentecost and Jerusalem are gone, but Heaven is open to us; and, glory is before us. Our seat of government already exists, in heaven, from whence we look for the Saviour Who shall change these bodies of our humiliation, and make them like His own glorious body; (free from sin, and sickness, and sorrow) according to the working whereby He is able to subdue all things unto Himself (Phil. 3. 20, 21).

Men may "antagonise" us down here for teaching these things; but, there is no conflict with flesh and blood in the Holiest of all, on which our eyes and hope are fixed.

Contributed Articles.

"I WOULD NOT HAVE YOU IGNORANT."

No. 4.

By James Christopher Smith.

We come now to the fourth passage, in order, namely:—

(4). **1 Corinthians 11. 3.**

It is one of the instances where the language is in the positive form. In Green's Twofold New Testament, the translation is given thus:—

"But I would have you know, that the head of every man is Christ, and a head of a woman is the man, and a head of Christ is God."

There must be some purpose of truth in the way the *article* is used here. It would be correct (even more correct) to transpose the clauses of the verse, on the principle that the *definite article* signalises the *subject* of the clause or the sentence. Accordingly it might be rendered:—"But I wish that you should know, that the Christ is the head of every man, and the man is head of woman, and God is head of the Christ."

It is a climactic statement: the clauses are built up to a climax (Comp. John 1. 1). The doctrine is the doctrine of *Headship* and calls up the Puritan preaching of Federal Relationship. The relations, as here stated, are:—

Woman and Man:
Man and Christ:
Christ and God.

The one relation (any one of them) helps to explain the others. Christ, here, is used as the Mediatorial name: "the man Christ Jesus:" He has entered into that relation, and hence, in it, God is His Head, and God is His God. He is the Mediator-Servant as well as the Only-begotten Son.

It is necessary to make this exegetical statement in order that we may have a true foundation for what is to follow.

What then is there about this teaching to make the Apostle specially *wish that we should know it?* In reply, there is this to be said, at once, that we have to do, here, with the very *constitution of things*, both Natural and Spiritual.

The fabric of the universe and, equally, the ways (or plans) of meditorial Redemption are built upon the principle of

Headship.

Hence, God's final purpose is to head up all things in (or arrange all things under the Headship of) Christ, the One Mediator. This is a great subject; but we must not allow its farther reaches to draw us awav from the statement before us.

In 1st Corinthians, the Apostle deals with a series subjects affecting the life and work of the believers. the first four chapters he treats of human Philosophy, and Faction in the Assembly. In chapter 5 he deals with the question of Immorality and Excommunication. In chapter 6 the matter of Litigation is set in its true Christian light: and in chapter 7 the relation of the Sexes, and of Parents to children, is delicately and lucidly handled. In chapter 8 the relation of believers to Heathen customs and rites is cleared up: and in chapter 9 the obligation of believers to support a spiritual Ministry is cogently set forth. In chapter 10 the illustration of "Israel according to the flesh" is searchingly applied to show believers, as members of the body of Christ, how they should behave toward one another, and toward the customs from which they had been turned. In chapter 11, besides the question of Headship, the subject of the Lord's Supper is restated, and cleared from corruption and disorder.

Then, in chapter 12 to chapter 14 the important subject of Spiritual Gifts is dealt with, including manifestations of the Spirit's diversified ministry: also, miracles, signs, tongues, prophesyings, oneness of the Body, the ministry of women, and, above all, the more excellent way of Love. And finally in chapter 15 there is the fullest and most convincing statement, anywhere to be found, on the great subject of Resurrection.

After all this, we are reminded that this Ministry of the Truth in the church and in the world calls for consecrated gold and silver, and so come the significant words,

"Now Concerning the Collection!"

The reader will now see wherabout, in this series of topics, the subject comes in, with which we are at present concerned.

Let us try to get at the heart of its message.

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Mostly, in this Epistle, the Apostle had to blame and correct, but here, for once, he has occasion to praise, as he says in 11. 2, "Now I praise you that in all things you remember me, and you hold fast the matters delivered as I have delivered (them) to you": referring, of course, to the teaching and the truth committed to them. The word "ordinances" here, as we now use it, is quite misleading.

That word of praise being written, he proceeds to state the lofty words of teaching in verse 3, as a heading to the paragraph (3-16), and as truth to be applied to the matter expounded therein.

What is that matter? The matter of the relation of woman to man and man to woman and the relation of both to Christ and to God.

Is that a trivial topic? Far from it. It is part of God's order and must be "held fast."

When we mark the blasphemies of both men and women, on this subject, in this our day, it is time to let the voice of God be heard. In the loose and lawless talk, in many quarters, God is not taken into account; and God's order is not recognized. There is an assumption that this order can be improved upon; and thus the enemy of our race, as at the first, leads men and women on to the inevitable consequences of the disruption of God's laws.

The penetrating and perspicuous way in which Paul is led to deal with these deep-lying relationships was only possible, even to him, when his mind was illuminated by the far-reaching truth of Headship. In this matter we need to cast down imaginations and hold to (and be held by) the truth of God.

This passage is the truth for this moment.

The time has come when we need to say out loud and with great emphasis that the best thing for woman, the best thing for man, the best thing for angels is to glorify God in the position He has assigned to each, respectively, in the universal order. Any departure or apostasy from this order involves disaster.

Man is woman's head: and woman is man's glory. Man's headship is a reflection of Christ's headship, of God's headship: not a headship to be used as an autocrat or an animal would use it, but a sacred position of responsibility and guardianship—a ministry of love and sacrifice and service. This is how Christ exercises His headship toward us. It involves, of course, governmental rule in its own sphere, but that, again, is to be exercised in knowledge, justice and mercy.

On the other hand, if woman has no headship she has something equally precious: she is man's glory; man's complement in God's order; a position, not of servitude or unwilling subordination, but a position calling forth the tenderest affection and a ministry of sacrifice fulfilling the highest ends; just as Christ, in His subordination to God, sacrifices Himself for us.

Paul's reference to the sign of authority on woman's head has in view oriental custom, but whatever the custom may be, east or west, north or south, the fact conveyed is the same, and abides. The reference to the angels in verse 10 can only be understood when the teaching as to woman's position in God's order is understood. Angels, like woman, have no headship; but the position assigned to them is used for loyal unceasing and joyful service.

For woman, then, to depart from her position of being man's glory, man's complement, man's companion, is to leave her own highest glory; it is to scandalise unfallen angels; and it is to act like the angels that fell from (and left their proper sphere in) God's universal order.

These deep and solemn teachings will have no terror to men and women who, like Christ, gird themselves with humility to *serve one another.*

On the contrary, they will gladly enter into the meaning of the relationship and seek by grace and mercy to give expression to it, filling a small portion of a mighty plan of Government and Grace embracing in its sweep the whole Creation of God!

Truly Paul had good reason to write that *he wished us to know* that

> "Christ is the head of every man; that the man is head of woman; that God is the head of Christ."

The truth that Christ is head of every man (man as such, saint or sinner) is one of His regal prerogatives as the Mediator and will be asserted and seen in the manifested sovereignties of the future as it cannot be seen at present.

Meantime we bear witness to it and wait to see how

"THE DAY SHALL DECLARE IT."

Dispensational Expositions:

Being a Series of Studies having Special Reference to the Epistles of Paul and the Present Dispensation.

No. 12.

"THINGS THAT DIFFER."

OR,

THE MYSTERY OF CHRIST, AND THE MYSTERY OF THE DISPENSATION.

THERE is a passage in Philippians 1. 10 which is rendered by the A.V. "So that ye may approve things that are excellent." The reader has but to reflect upon the teaching of the Apostle in this Epistle, particularly in that wonderful chapter of "gain and loss," namely chapter 3, to find much that is "excellent." Paul wrote, "Yea doubtless I count all things loss for the excellency of the knowledge of Christ Jesus my Lord." But this is a totally different word from that rendered "excellent" in 1. 10.

The marginal reading of Phil. 1. 10 gives another line of thought, "Try the things that differ," with this the R.V. agrees, giving "*prove*" instead of "try" in the margin.

Our readers will agree that, if we would have a right understanding of the Word of Truth we must "rightly divide" it. This we have endeavoured to do, as grace

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has been given, with particular regard to the differing dispensations; distinguishing the Dispensations of the Kingdom, the Pentecostal Dispensation and the Dispensation of the Mystery, from each other.

We must beware, however, lest we think that, having seen so far, that we "know all about it," and so close our eyes at the very threshold of further illumination.

The saints at Philippi had far clearer views, and less traditional prejudices concerning the truth, than we have; yet the Apostle prays that they may have "discernment, so that they may try, or prove the things that differ."

Within the rightly divided limits of truth concerning this present Dispensation, there are numberless opportunities for "jumping to conclusions;" and of imagining that things which differ are one and the same. We desire in this article to direct attention to one or two passages which indicate that, after we have seen, in its grand outlines the "Dispensation of the Mystery," we have need to differentiate between The Mystery as it relates to us, the Members; and, "The Mystery of Christ," as it relates in particular to His present glory "which excelleth."

Before we turn to Eph. 3, we would call attention to the concluding verses of Romans 16. We have, in the usual method of reading these verses, an example of failure to distinguish between things that differ; and also, at the same time, the very truth which will lead us up to the consideration of the difference between the "Mystery" as such, and the "Mystery of Christ," as set forth in Eph. 3. 1-9. Writer after writer states that the Apostle says that *he preached* the Mystery in Rom. 16. 25-27.

We ask the question "Does he say anything of the kind? What the Apostle does say is this: "Now to Him that is of power to stablish you according to *my gospel* and the PREACHING OF JESUS CHRIST according to the revelation of the mystery, which hath been silenced during age times, etc."

Let us take the passage quietly.

First of all it is a doxology unto God, with particular reference to the fact that He is the One who is of power to STABLISH.

Readers will be already aware of the correspondence that exists between the various parts of the Epistle; and, very noticeably between its opening and closing verses.

Rom. 1. The gospel always revealed, never hidden (*vv.* 1-4).

> Promised before by (O.T.) Prophets in Scriptures. For obedience of faith to all nations. I long to see you that ye may be ESTABLISHED (*v.* 11).

Rom. 16. The Mystery, always hidden, never before revealed until now, by Prophetic writings (N.T.); for obedience of faith to all nations (*v.* 25, 26). Now to Him who is able to STABLISH you (*v.* 25).

We have not set the structure out at length—but would particularly call attention to the recurrence of the word "STABLISH" at the beginning and at the conclusion of the Epistle.

The Saints of God have been and will be established in varying ways, according to the Dispensation in which they may live. What is the peculiar characteristic of the "stablishing of Rom. 16? It is according to two things. (1) "My gospel." (2) "The Preaching of Jesus Christ." But this is not all. "Jesus Christ" has been the theme of inspired preaching since the world began, and therefore we should but half state the truth if we stayed here.

John the Baptist preached "Jesus Christ" according to or in "harmony with," the long promised Kingdom (Matt. 3).

Peter preached "Jesus Christ" as the Crucified yet Risen King waiting to take the Throne of David upon the nation's repentance (Acts 3. 19, 20).

John the Baptist and Peter could have written "Now to Him who is able to stablish you according to the preaching of Jesus Christ in harmony with the subject of the Kingdom," but this is not the preaching referred to by Paul.

Paul preached the same blessed Person; but not exclusively "according to" the Old Testament Prophets, for he himself had received "visions and revelations," and had been entrusted with the knowledge and stewardship of a Secret hitherto unrevealed. Consequently, that which he calls "My Gospel," had to do with the "preaching of Jesus Christ ACCORDING to the Mystery, etc. And, it was in connection with this fuller revelation concerning Christ that he prayed that the Roman saints might be "stablished." When we come to consider that the Epistle to the Romans is the LAST message written by Paul before he closed the Dispensation of Pentecost, and opened the Dispensation of the Mystery, we shall see how necessary it was, that these believers should be fortified* to endure the shock, which must have come when the Kingdom, with all its hopes and connections, was set aside.

Every fresh Dispensation has been connected in some way with a fuller revelation of Christ. Before the Fall, man in the Image and Likeness of God, walked with and held communion with Him Who is the First Born of All Creation, the Express Image of the Invisible Father.

When the sad change took place at man's fall, Christ was immediately set forth as the Seed of the Woman. Noah was told of Shem's pre-eminence, Abraham looked forward to the Antitype of Isaac, Moses the Law giver to the "greater than he" who should be the Law fulfiller in Whom all the types of Sacrifice and Tabernacle should be fulfilled. David and Solomon looked forward to a King who should reign in Righteousness.

When at length the time came for the Messiah to be manifested to Israel—a forerunner went before to prepare the way crying "Repent for the KINGDOM of Heaven is at hand."

* See the opening passage in Dispensational Expositions in February *Things to Come*.

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The Epistle to the Romans, being the last written message of Paul in the Pentecostal Dispensation, is it to be wondered at that he "prepares the way" for the declaration of the Mystery hitherto hid in God, by unfolding the *Heavenly* Glory of Christ, and thereby *stablishing* believers against the shock of being told to relinquish *earthly* hopes for *heavenly* ones. Is it not entirely in harmony with this last written message before Acts 28. (*viz.*, Rom. 16)—that *after* he had been divinely inspired to quote Isa. 6. and set Israel aside, at the *threshold* of the present dispensation, and *before* Paul wrote "Ephesians," is it, we repeat anything to be cavilled at that he should turn from preaching "JESUS from the Law of Moses and the Prophets" (Old Testament) to "Teaching the things concerning the LORD JESUS CHRIST" in harmony with (*kata*) the Mystery about to be proclaimed for the first time? (Acts 28. 23-31).

Neither in Rom. 16, nor in Acts 28, are we told that Paul preached the Mystery, but that he preached Jesus Christ ACCORDING to it.

The Glory of Christ is not revealed in all its fulness in the Old Testament Scriptures—neither is it revealed all at once. "From glory to glory" the revelation goes on, until perhaps in Isaiah's vision, the zenith of Old Testament, Messianic Revelation is reached.

Yet, Emmanuel is connected with Emmanuel's LAND.

The Wonderful Counseller, The Mighty God, The Everlasting Father, The Prince of Peace is immediately connected with the "THRONE OF DAVID," Isa. 9. 6-7. The passage in Psa. 110, which refers to Christ at the Right Hand of God, knows nothing of His *glory there*, but simply says that the Lord said, "Sit Thou at my Right Hand UNTIL I make Thine enemies Thy footstool. The Lord shall send the rod of Thy strength *out of Zion* . . . Thou art a Priest for ever after the order of Melchizedek."

It was not until after the revelation of the Mystery that the Apostle Paul opened up the glory connected with the Melchisedek Priesthood, which had its place during the period when we see Christ "Not yet" as King in Zion (Heb. 2. 8). Daniel's wonderful vision of the Ancient of Days and the glory of His Throne, is entirely connected with the *Earthly* side of Messiah's glory for he "saw in the night visions, and, beheld the Son of Man came with the clouds of heaven . . . and there was given Him dominion and *glory* and a *Kingdom*, that all peoples, nations and languages should serve Him" etc. "And the Kingdom and dominions and the greatness of the Kingdom *under the whole heaven* shall be given to the people of the saints of the Most High," etc., Dan. 7.

However far-reaching the vision may be, whether it be limited to the Millenium or extended into the New Creation, one thing is evident, the *Heavenly* and *Present* Glory of Christ, which is vitally connected with the Mystery of the *One Body* in *Heavenly Places*, was unknown to the Old Testament saints "as it is *now* revealed."

Before we can comprehend the teaching contained in the words "Blessed with all spiritual blessings, in the Heavenlies in Christ," we must have some fuller knowledge concerning the *Present* Position and glory of Christ during His Rejection by Israel, and Israel's national rejection by God. With the complete Scriptures before us, we read of the Present Glory of Christ, and take it all as a matter of course; but this was but dimly seen before the Apostle Paul and others were inspired to make it known.

The "Mystery of Christ" is opened up in the first two chapters of Ephesians. In 1. 10 Christ is shown to have a glory and a position in the yet future "Fulness of Times," which gives, in its turn, the character to that future Dispensation.

1. 19-23 gives the present glory and position of the Lord Jesus Christ, and that, in its turn, decides the character of the *present* Dispensation.

His present position is "At His (The Father's) Own Right Hand in the heavenlies, FAR ABOVE ALL Principality, AND Power, AND Might, AND Dominion, AND every Name that is named, not only in this age but that which is to come; AND hath put ALL THINGS under His feet."

This is His Present Glory as now revealed. This gives to us a knowledge of the *Mystery of Christ* which exceeds that of those who lived prior to this Dispensation. And this aspect of the *Mystery of Christ* is immediately connected with the *Mystery of this Dispensation*, for it reads on "AND gave Him to be the Head over ALL THINGS to the Church, which is His Body, the Fulness of Him that filleth all in all."

When we know that *He* is in the heavenlies, we can appreciate the blessed statement that we are "Blessed with all spiritual blessings in the Heavenlies in Christ."

Unto which of the Prophets was it revealed that Messiah should be raised "FAR ABOVE ALL" not only on Earth but in Heaven! Ephesians is not the only Epistle that speaks of this transcendant glory—Philippians 2. 9, 10, 11, says "Wherefore God also hath highly exalted Him, and graced Him with THE NAME which is above every name: (*cf.* Eph. 1. 21) that in the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Colossians 1. 16-18 bears the same record, adding its quota to this revelation of the Mystery of Christ, and linking it immediately (as in Eph. 1), with the One Body. Dominions, Principalities and Powers, are placed under Him, Eph. 1; and, will be among those who will "bow" in view of His glory (Phil. 2), for they were created BY Him and FOR Him (Col. 1).

Keeping this before our minds, we may now return to the consideration of Romans 16, for one more thought. The "stablishing" of the Roman saints was to be connected with "The preaching of Jesus Christ in harmony with the revelation of the Mystery." In other words, the Revelation of the Mystery of the present Dispensation was prefaced by the fuller revelation of the Mystery of Christ Himself, Who, as we have

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seen, had a position far above all principality and power, etc.

This illuminates the closing verses of Rom. 8, with new and brighter light. Listen to Paul seeking to "stablish" them, by preaching Christ in harmony with the Mystery. "For I gm persuaded, that neither death, nor life, nor ANGELS nor PRINCIPALITIES nor POWERS, nor things present nor things to come, nor height, nor depth, nor any creature, shall have power to separate us from the Love of God, which is in Christ Jesus our Lord (Rom. 8. 38, 39).

Dispensations may change, but He changeth not, is the comforting message of Rom. 8. Dispensations may change, but He remains the same. This, too, is the testimony of Heb. 1. and 13.

The word translated "things present" has a peculiar connection with various Dispensations—as will be seen in the following— 2 Thess. 2. 2, ". . . as that the Day of the Lord is AT HAND" (Present).

2 Tim. 3. 1, ". . . perilous times SHALL COME" (be present).

Heb. 9. 9, ". . . which was a parable for the time then present."

The expression "Things to Come," or "Things about to be," also refers to the dispensation which was approaching. Here, these Christians, on the verge of a mighty upheaval dispensationally, are "stablished," and prepared, by the completeness of their acceptance in the Lord Jesus Christ.

The "Gospel of the *Glory of Christ*," is the Gospel for this present time, even as the "Gospel of the Kingdom" had been the good news in earlier days.

The reader may now be more prepared to consider Eph. 3.

In the first eleven verses the Apostle speaks of the "Mystery," (*v.* 3), and the "Mystery of Christ" (*v.* 4). These are closely linked together, yet they are distinct; and it is here that we must seek grace to "Try the things that differ," lest by confusing them we should hinder the Word from having its free course. The Apostle speaks of a "mystery," absolute, hidden in God from the beginning of the world; yet, he also speaks, in the same breath, of a mystery partially revealed in the Old Testament, and fully revealed in the New. The One Secret refers to the present parenthetical Dispensation and the terms of its fellowship. The other is the secret of the Heavenly and Personal Glory of Christ. One was revealed *exclusively* to the Apostle Paul, the other was revealed to the ApostleS and ProphetS.

In order to make the difference evident we will endeavour to set out the scriptures, distinguishing the Mystery of Christ, from the Mystery of the Present Dispensation by using different type.

"*If ye have heard the dispensation of the grace of God which is given me to you-ward, how that by revelation He made known unto me the* MYSTERY"

(as I wrote afore in a few words (*viz.*, Eph. 1), whereby when ye read, ye may understand my knowledge in the MYSTERY OF CHRIST, which in other ages was not made known unto the sons of men as it is now revealed unto His Holy Apostles and Prophets by the Spirit).

"*That the Gentiles should be Fellow-heirs, and (fellow-members) of the same Body, and fellow-partakers of His Promise in Christ by the Gospel whereof I was made a minister.*"

The structure of these verses will help to show this distinction even more clearly.

A | 2. The DISPENSATION of the Grace of God.
B | 3. The MYSTERY made known TO Paul.
C | a—4. The MYSTERY OF CHRIST.
b | 5. Apostles the ministers (Plural).
C | *a*—6. The MYSTERY OF THE DISPENSATION.
b | 7. Paul, the minister (Singular).
B | 8. The MYSTERY made known BY Paul.
A | 9. The DISPENSATION of the Mystery (R.V.)

"The Mystery of Christ" has reference to His *Present* Position at the Right Hand of God. The Mystery of the Present Dispensation is vitally connected with it as we have sought to show, but must not be confounded with it.

Here we arrive at a definite statement as to the commencement of the present Dispensation. Its two-fold name is

(1) "The Dispensation of the grace of God to you-ward." (Gentiles) (A. *v.* 2).

(2) "The Dispensation of the Mystery" (A. *v.* 9).

The "Mystery" was so absolutely secret—that the Dispensation of the Mystery could not begin until the time of its unveiling—which was, as we have sought to show, after Acts 28. We hope to take this subject up in a future number—and will devote our remaining space to the consideration of the passage before us.

Eph. 3. 6, contains a condensed summary of the "Dispensation of the Grace of God" the "Dispensation of the Mystery" given to Paul. A glance at the original will impress on us one great thought;—that is, the Equality, and the Fellowship, of this Mystery. The verse is composed of three statements, each commencing with the little word

(*sun*) meaning "together with."
(*sunklēronoma*) Heirs TOGETHER.
(*susōma*) A Body TOGETHER.
(*summetocha*) Partakers TOGETHER.

If we could but place ourselves back in that period when Gentiles were glad to come and gather crumbs that fell from the master's table (Israel), we should better appreciate the wondrous revelation of grace contained in the thrice repeated word "TOGETHER." The middle wall of Partition has been abolished; a new and living way is open right into the Holiest of All; by Christ, we BOTH have access, by one Spirit unto the Father. This is the peculiar privilege of the present Dispensation, while in Romans,—although as regards *salvation* there was no difference between the Jew and the Gentile—yet Dispensationally the Jew is

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still FIRST. This is entirely different from the threefold equality set forth above.

In the A.V. Eph. 3. 9, reads "To make all men see what is the fellowship of the mystery"—this fellowship is wonderfully set out, as shown above, in verse 6. The word rendered "fellowship" is *koinōnia*, but later editions (see L.T.Tr.) read *oikonomia*, which means "Dispensation," and which seems to be the correct reading. The structure given above appears to demand this also.

We must draw to a conclusion—trusting that readers will search and see whether these things be so, seeking ever to rightly divide the Word of Truth.

The Apostle in Eph. 3, claims to be the first one entrusted with the Mystery of the One Body. Is it blindness or wilfulness that makes men ignore this inspired claim? If to Paul it was given to make ALL see what is the fellowship and the Dispensation of the Mystery, how can we dare to say that it is already taught in Matthew, the Psalms, or the Acts? While many of our readers will heartily endorse our remarks on this head—they may not yet feel that they also may have confused that which has been kept distinct—namely the Mystery (or Secret) of Christ, and the Mystery (or Secret) of the Present Dispensation. If we say that Eph. 3. 1-9, has but the Great Secret as its subject we shall have to be responsible for the difficulties which we shall make and indeed have made. However—our desire is to lead the Lord's People to the Word of truth—not to have dominion over their faith, but to be helpers of their joy.

There is much more light to break forth from the Wondrous Book—oh may we be fellow helpers to the Truth—by a readiness to bring all our opinions to the test of the Word of God, and to constantly seek grace to

TRY THE THINGS THAT DIFFER.

CHARLES H. WELCH.

THE IDENTITY OF THE SAINTS WITH CHRIST.*

"ALL Scripture is God-breathed." "Every Word of God is pure." We believe this absolutely. We believe not only that the words of the original scriptures are inspired, but the form of the words as well, and the position in which they are placed; and, like all the works of God, everything is in its place, and everything is for a purpose.

With this belief in our hearts, how reverently we shall approach the Holy Oracle; how careful we shall be lest we should misinterpret or misapply His Holy Word, and how much Divine grace and spiritual wisdom is necessary to expound it. Oh, that the eyes of our understanding may be enlightened, in order that we may get to know God's mind and will.

In the following article we propose to show how necessary it is to note the words and the form of the words of the Scriptures of Truth, and how a careful and prayerful examination of only one prefix opens our eyes to behold wondrous things.

* This article was in type before Mr. Welch's paper last month; but was held over for want of space.

The prefix we wish to examine is the Greek preposition "*sūn*" which means with, or, together with. It is used in combination in various English words, *e.g.*, SYMpathy from "*sūn*" and "*pathos*," SYNtax, SYNthesis, etc. Now, in the Greek also, this prefix is frequently employed, and we wish to direct our hearts to the teaching of the Holy Ghost in using this Preposition as a prefix to some of His words.

The first of these we wish to point out is in Rom 6.6, "This knowing that our old man was crucified (*SUNestaurōthē*) with him that the body of sin might be destroyed."

Here is where the identity of the believer with his Lord commences, viz., in His great expiatory work; and it is stated that, not only did He die in our room and stead, but the much fuller truth is brought to light that we were in the purposes of God crucified WITH (or together with) HIM.

Col. 2. 11 states this truth in another way, "In Whom ye were circumcised with the circumcision made without hands, in putting off* the flesh by the circumcision of Christ." This is the moment when our circumcision takes place, so that we are delivered from the rite of circumcision by the cutting off of the Lord Jesus Christ on the cross.

From this point we are led by the Holy Spirit to greater and still greater truths in our identity with the Lord Jesus Christ.

The next "*sūn*" we shall look at is in Rom. 6. 4, "We were buried together," (*SUNetaphēmen*). The verse reads literally "We were buried with Him by the Baptism into the death." Now as the Greek article is frequently used as a possessive pronoun, it ought to be so rendered here "We were buried with Him by the baptism [of Him], *i.e.*, by means of His baptism into His death," so that we are identified with HIM not only in His crucifixion but in His burial.

No form of reasoning will ever make this acceptable to the rationalist, for it is a truth beyond the scope of man's reason, and like all the great truths of Scripture it is purely for *faith*. It must be believed on the authority of the Word of God.

The Epistles written before Paul went to Rome as a prisoner, do not lead us further in our identity with Christ, and although in Rom. 6. 5 we are told that "If we become (*SUMphutoi*) fellow-plants, or plants together, in the likeness of His death, we shall be of His resurrection also: and in Rom. 6. 8, "We believe that we shall live [in resurrection] with Him," the verb here is future and refers to a future resurrection and not to our identity in the past with Christ.

However when we come to the "in prison epistles" (Eph. Phil. Col.), the Holy Spirit by this little word "*sūn*" directs us to truths which every Christian in these days ought to know, and hold fast, as being the very essence of church truth and doctrine so little heeded, and in many cases "despised and rejected of men."

Let us therefore turn to these precious epistles, and

* The R.V. omits "the body of."

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look for our prefix. We read in Eph. 2. 5 "He made us alive together with (*SUNezōopoiēse*) Christ."

Rom. 6. left us buried with Christ, but here we are informed that when our Lord was quickened in Resurrection, we were quickened with Him; not simply "in Him" but TOGETHER WITH HIM. Do you believe this? God's choice of us was before the foundation of the world, but God's quickening of us was from the Resurrection of Christ, and as soon as by faith we receive Him, at that moment we receive all the blessings of eternity, "All spiritual blessings in Christ Jesus." Oh for faith to appreciate and appropriate what God has given us as our indisputable right in Christ Jesus. No one has ever merited or can ever merit such gracious gifts. They all come to us because "God is rich in mercy for His great love wherewith He loved us."

To emphasise this fact of our being made alive together with Him, the word "*sūn*" is duplicated in Col. 2. 13, "and you, being dead in trespasses, and the uncircumcision of your flesh, he made alive together with Him" (*SUNezōopoiēse SUN autō*), "having graced us with the forgiveness of all trespasses."

Probably the saints at Colosse had a difficulty in believing such a wondrous truth, and in writing to them Paul was led to repeat the preposition before the word HIM to draw their attention more forcibly to the fact stated.

Our next "*sūn*" is in Eph. 2. 6 (*SUNēgeire*) raised up TOGETHER with [Him], and in Col. 2. 12 (*SUNēgerthēte*) "ye were raised TOGETHER with [Him] also through the faith of the inworking of God."

Being made alive with Him, we were raised with Him. Note the tense, which is neither present, nor future, but the Aorist, *i.e.*, the simple past tense denoting a definite act on the part of God.

All this occupies us not with ourselves, our circumstances, or our surroundings, but with the Christ of God, with what He has done, and with what God has done in Him. Oh, to be occupied with such facts. If every Christian would only believe that he was quickened together with Christ, and raised up together with Christ, what a fulness there would be in the word "Unity," and what a striving there would be to keep that Unity, instead of what we see on every hand, the seeking to be together with ourselves, and with one another, the making of divisions and the setting up of walls of separation.

But the Lord does not leave us at this point, but immediately leads us to the crowning position of all He has made us sit TOGETHER (*SUNekathisen*) in the heavenlies * in Christ.

This is surely going too far. To say that God has identified us in the past with Christ in His death, burial, and resurrection is to some extent comprehensible, but to say that we who are down here are seated in "the Holiest of all" in Christ seems to be too great an effort for faith. But it is a fact, nevertheless; and it is based on the sure Word of God. This is where God reckons us, and sees us. This is where by faith we must live; and it is only as we live in "the Holiest of all" with Christ, that we shall "grow up unto Him in all things." That is the city of which we are citizens (Phil. 3. 20), and again this little word "*sūn*" informs us that we are not only citizens, but citizens *together* (*SUMpolitai*) of "the Holiest of all" and of the household of God.

Here we have a part of the distinctive truth of the Mystery or Secret of God. Here, in this Epistle, it is revealed for the first time; and, in this second chapter especially, the grandeur and greatness of the Body of Christ are set forth.

Eph. 2. 13: "But *now* (*nuni* emphatic now) YE, who in times past, were far off, are made nigh." Here the Gentile is spoken of in contradistinction to the Jew, and the subsequent verses point us to the fact that all distinction has been abolished between the two.

There was no religion which separated one nation from another, or one people from another as the Jewish religion did; and if this religious barrier was removed, all and every religious barrier can surely be easily removed.

"NOW," the scripture says, "YE who formerly were FAR OFF are MADE NIGH by the Blood of Christ." Formerly, only the Jew could come nigh, and even during the Pentecostal Dispensation,—(the period of the Acts),—the Jew had the first place "To the Jew first," but "NOW," the distinction which marked Jew and Gentile, and the barrier which separated the two are to cease entirely.

But how is this to be accomplished? How is it possible to break down such a high religious wall as that which separated Jew and Gentile? We have the answer in this chapter. "HE is our (Jew and Gentile) peace, who made the both (*ta amphotera*, neuter plural, probably referring to the ordinances of both which forbad a coalescence), and hath broken down the MIDDLE WALL of partition. He has not taken the ordinances of the Jew and the ordinances of the Gentile, and made a new religion of the two, but "He has ABOLISHED in His Flesh the enmity, the law of commandments pertaining to ordinances (dogmas), in order that He might *create* in Himself of the two, one new man, so making peace. (Eph. 2. 14-16).

How fraught with teaching is this! How blessed are those who receive it! And, how few are those who believe it!

Let us ponder these words. "Having abolished the enmity." Is there any enmity like the enmity which arises from religious ordinances? Is there anything which so separates the families of earth like dogma? Is there anything which causes heartbreakings in the home and in the church as that which comes from the striving about religious rites and ceremonies? But Christ has "abolished" them all. Not only the Jewish religion, but the Gentile religions too; and the so-called "Christian religion" as well. He has made an end of all,

* *i.e.*, in the Holiest of all. See *Things to Come*, for April. The word occurs five times in Eph., chap. 1. 3, 20; 2. 6; 3. 10; 6. 12, and apparently is equivalent to "The Most Holy Place," or the "Holiest of all."

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and united these opposing factions "in Himself," to make ONE NEW MAN, *cp.* Eph. 4. 13. "Until we all come into the Unity of the faith . . . . . into a PERFECT MAN."

Incidentally we may remark that there is no thought here of making a bride for Christ, no thought of the Lamb's wife, but the whole thought is "One new MAN," "A perfect Man," showing that Christ the HEAD and the Church HIS BODY together form "A man." They, together, form the Bridegroom.

(To be continued.)

Editor's Table.

ANSWERS TO CORRESPONDENTS.

R. R. and H. N. (Manchester). Your letter is interesting and one or two points may interest a larger circle. We are amazed that the "oversight" brethren of whom you speak should treat the Old Testament passages Ps. 146. 2-4 and Ecc. 9. 5-10 as being *uninspired.* If these be uninspired how are we to know which passages are and which are not inspired? Perhaps they will kindly inform us, for it is very important we should all know. To say that "the Old Testament saints' knowledge of the death-state was very vague and limited," is to deny the inspiration of the Bible altogether and take away the very foundations of our faith.

For him to say that we deal with Phil. 1. 23 "in a very dishonest way" does not alter the fact that the verb translated "depart" occurs in *only one other place* and that there it is translated "return" (Lu. 12. 36). Whether it be dishonest to prefer the translation of Luke 12. 36, to Phil. 1. 23 is for others to judge. Our aim is to hold fast what the Holy Spirit has revealed for our learning. Your "oversight" brother's object is to hold fast his traditions.

Your experience is like that sent us by J. S. (Croydon), who tells us that on Good Friday, at a meeting of Brethren (open), one speaker said "It was evident that the writer of Ecclesiastes was confused in his mind and did not quite know what he was writing."

Surely, this is surprising; and if it is to be taken as typical of "modernism" among Brethren it is as solemn as it is significant.

If it is "evident" to him (as he says) that "Ecclesiastes is" not inspired, what answer have we got to the Higher Critics who say the same of Genesis, Esther, and other books; and what evidence have we got of the inspiration of any book?

It is said that, in the Bible, we have an inspired record of what men said and did, but it does not follow that what they said and did was inspired. This is true.* But it is quite another thing to assert this of *a whole book*, which we find in the Canon of Scripture, without a word to warn us of the fact that it is not inspired truth.

Ecclesiastes was in the Canon of Scripture before the Lord Jesus came into the world. It was in the Book which He spoke of as "The Scriptures," and for any one to say that it is not inspired is to destroy the Canon of Scripture, and the very foundation of every christian doctrine. If one book is not inspired, doubt is cast on the whole Canon, and upon the Christian Faith as well.

If nothing is to be considered as inspired but what commends itself as such to any individual's inner consciousness, then we have no Bible at all. This is just the work of the Higher Critics; and their claim that "the Church gives the Bible its authority." It is only one step from that to Rome's own claim that the Bible cannot be understood apart from the interpretation of the Church.

When brethren have come to take up this position it is evident indeed that their case is hopeless. It seems that they would let the Word of God go, so long as they can "hold fast the traditions of their fathers."

C. G. F. Your letter is interesting; and we pass on your thought for others to consider. C. G. F. calls attention to the word *Episunagō, to gather together*, which is variously rendered in the N. T. The context being the surest guide to the meaning of words by their use, he points out that in Heb. 10. 25 the context connects it with the Lord's coming. This is borne out by its use in 2 Thess. 2. 1 "our gathering together unto Him."

The word is used in this future sense in connection with the Kingdom (Matt. 23. 37; 24. 31, Mark 13. 27, Luke 13. 34)

In this case, if the assembling together of Heb. 10. 25 is future, it must be as a hope, or *the doctrine* concerning it.

C. G. F. suggests, that we have in Heb. 10. 23-25 the Faith, Love and Hope of 1 Thess. 1. 3 which may be shown as follows:—

a | 23-. HOPE which we are to hold fast.
b | -23. FAITH manifested in the Divine Promises.
c | 24-. LOVE with which we are to provoke each other.
c | -24. LOVE manifested in "good works."
b | -25-. FAITH in our gathering together unto Him not to be forsaken.
a | -25. HOPE for the day about to dawn being the reason.

Our readers must test the above by the Word of God, or find a better explanation.

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* Though when we suggest that we have an example of this in Luke 16. 19-31, quite a hue and cry is made, and we are charged with an unspeakable crime. The same people will not believe that Christ was using the very words of His opponents and turning their tradition against themselves.

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THINGS TO COME.

No. 193 JULY, 1910. Vol. XVI. No. 7.

Editorial.

HEBREWS XI.

XIII.—THE FIRST GROUP.

(*Continued from page 63.*)

(5) FAITH CONQUERING THROUGH GOD AND

3. "OBTAINED PROMISES" (*v.* 33).

AGAIN we have to see that we do not follow any traditional interpretation; but we have to discover what the Holy Spirit would have us understand from the words He has chosen to use. These are the words which are "inspired," not the words which any English or other Translators may use; though modernism delights in demolishing what no average Bible Student asserts, and seeks, by denying the inspiration of a translation, to get rid of inspiration of the Sacred Text altogether.

Misled by the rendering "obtain," some Bible readers see in this word a trace of human merit; as though we might be able by human effort to deserve and thus "obtain" Divine promises.

But, in its very essence, a "promise" is all of grace; and, moreover, these Elders, referred to, had these promises "through faith."

Therefore, they *must* have *heard* them before their faith could have had anything to do with them at all. The *hearing* came first, then the *promise* which had been heard. And, not till after this, the *faith* which believed the promise, was "persuaded of it, and "embraced" it (*v.* 13).

This is the essence of the word here used, which is not the ordinary word for either obtaining, or, indeed, for receiving.

It is *epitugchanō*, and means to *happen on, to light on*, or hit on (as we say) as by good fortune or favour; and this, unexpectedly and undesignedly. There are eight other words which are rendered "obtain" which do include effort. But merit or effort is altogether excluded by the word used in this passage.

This, indeed, would still be the case, even if one or other of the eighteen words rendered "receive" had been used, as four of them are in verses 8, 11, 13, 17, 19, 31, 35, 39. In verse 17 we read: "Abraham when he was tried offered up Isaac; and he that had received the promises offered up his only begotten son."

How did Abraham "receive" the promises? and why did he receive them? Abraham was an idolater living in Chaldæa, a Gentile, never having even "heard" of "the living and glorious God" who appeared to him there (Acts vii. 2).

Before Abraham had ever heard of "the land of promise," the Blessed Promiser appeared to him, and what he had never expected was revealed to him.

Abraham believed God. He believed the promises God made to him. He did not "obtain" the promises, but he was "persuaded" of them and "embraced" them.

All this is involved in the ordinary word used of Abraham. But there is more in the word used here in our verse (33). This means that, not only did the promises unexpectedly come to them, but that, by faith, they realized them, and proved them true.

Thus it was with all those favoured ones who are included in this group.

We have already referred to Abraham, who stands out above all as the most notable example; and, it may be that all others who are to be included are not merely those who received promises connected with themselves and with their own individual experiences, but more especially the Messianic promises as they were from time to time communicated.

Joshua, Caleb, Gideon, Manoah, and others who might be named, all received personal promises, which had to do with themselves in connection with the work of Jehovah, but there were other more "precious promises" which concerned the Messiah and the word of Jehovah.

When the very first promise came to Abraham, it came in "the land of the Chaldæans" (Acts vii. 4), and it concerned another land "the land of promise" (Heb. xi. 9).

When the second promise came to Abraham, it came "in the land of Canaan" (Gen. xii. 5), and it concerned "the seed" of Abraham: "Unto thy seed will I give this land" (*v.* 7).

So that the "*seed*" and the "*land*" are thus marked out as the great subjects of the first promises of Jehovah: and both were bound up with Jehovah's faithfulness to His word: for "faithful is He Which promised." (See Psalm cv. 8-12; 42-45).

Here, we must remember the difference between a "promise" and a "covenant."

Every covenant is a promise; but not every promise is a covenant. A promise is made by one party only; but a covenant consists of two promises made respectively by the two contracting or covenanting parties.

It is this fact that explains that difficult passage, Gal. iii. 20, where all is seen to depend on this distinction.

The land is not the inheritance of Israel according to the law, because the law was confirmed by a covenant, to which there were two parties (Ex. xxiv. 4-8), as was proved by the fact that there was a mediator, in the person of Moses; for where there is a mediator, there must be two parties.

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But Israel broke their promise, and there is a breach in that covenant.

How then does that affect Israel's inheritance?

The answer is—not at all! Because that inheritance does not depend on a *covenant*, but on a *promise*; and that promise was made 430 years before the covenant was made.

That is why.

God gave the land to Abraham "by promise;" for there was only one contracting party. "God is one." There was no other, for Abraham was carefully put to sleep, so that he should have no part in it. He was quite ready to "do his part." He had carefully prepared the sacrifices, dividing them in half, putting one piece over against the other, so that he might walk between them when the moment for making the covenant should come (Jer. xxxiv. 18).

Had he been allowed to carry out his intention there would have been a covenant instead of a promise; and Abraham would as certainly have broken it as man ever has done.

"Which My covenant they brake" would have had its illustration in Abraham, as it had afterward in Israel.

The Land, and the Seed, depend not on any covenant, but solely on the promise of the one living and true God.

The promised Land is bound up with the promised Seed—which is Christ as the son and heir of Abraham. As long, therefore, as Israel rejects Christ, so long must the Land reject Israel. Herein lies the key to the "Zionist movement."

But, as the Land and the Seed both depend on the promise of Jehovah, so also the Throne and the Kingdom depend as much on the same promise.

The promise of the former was given to Abraham, the promise of the latter was made to David.

2 Sam. vii. is the counterpart of Gen. xv. David had not been prepared as Abraham had been, and therefore he was occupied with a thought and an object totally opposite to God's. David's thought was how he should build God a house, a house "made with hands." God's thought was how He would build David's house through his spirtual seed—even Jesus the Messiah.

David was not looking for any promise from God; He was rather thinking of how he would make a promise to God. Hence, when he realised the promise through faith, he was overwhelmed with the flood of Divine grace.

Before this, David sat in his own house, and before himself; and his thought was about himself and where he sat. He did not rise above who I am. But when the fulness of Divine grace flowed in upon him he "went in and sat before the Lord, and he said, Who am I, O Lord, and what is my house?" (2 Sam. vii. 18).

He did not "obtain" this promise in any sense of the word; he had done nothing to merit it; and he did not deserve it. It was not only entirely unlooked for, but he was thinking of doing exactly the opposite.

But, once the promise had been heard, David believed it, and "through faith" he enjoyed it, and realised it, as though he already possessed it.

This was all that faith had to do with it.

These Messianic promises were successively received and enlarged by the prophets, and were confirmatory and supplementary to those received by Abraham and David.

God, "at sundry times and in divers manners, spake unto the fathers by the prophets," during the old Dispensation of the Law; and He spake of Christ; for, His promises for His people Israel, and for the earth, were all and always, from eternity, in and through Christ.

Hence it was that the enmity of Gen. iii. 15 centred in opposing *the purposes of God in Christ*. That enmity may be traced in the Word of God, all through the ages. It is the thread which runs through the Old Testament. It was not so much the person of Christ whom Satan opposed, but Jehovah's *purpose* in Him. As this purpose of God was successively unfolded the enmity of Satan is seen opposing it.

So soon as the promise of the SEED had been made to and through Abraham (Gen. xii. 3), Satan attempted to destroy it by working on Abraham's fears to deny his wife and thus jeopardise and frustrate the promise (Gen. xii. 10-20). So soon as the promise of the LAND was made (Gen. xi. 31), Satan occupied it in advance with the nations of Canaan (Gen. xii. 6) and did a work which eventually ended in the disruption of the kingdom, the dispersion of Israel, and the captivity of Judah.

So soon as the promise was made concerning David (1 Sam. xvi. 1), Saul's javelin was used to accomplish, if possible, his destruction (1 Sam. xviii. 10, 11); and so soon as the time through David's seed was announced concerning the Throne and the King, Satan directed his efforts to breaking up the royal line, and, at one time so nearly accomplished it, that he reduced the succession to the life of an infant (Joash) who had to be hidden six years from his enemy (2 ch. xviii. 1, 31; xxi. 4, 17; xxii. 10, 12).

So soon as Christ was conceived, Satan worked on Joseph's fears, as he had upon Abraham's, and Mary narrowly escaped being stoned to death (Matt. i., 18, 19; Deut. xxiv., 1).

But the enemy over-reached himself in the death of Christ, for in that lay the purpose of God eventually "by death to destroy him who has the power of death" (Heb. ii. 14; 1 John iii. 8).

After the final rejection of Christ by the Dispersion, in Rome (Acts xxviii. 25, 26), the final promise and purpose of God in Christ was revealed for our *faith* through Paul while a prisoner in *bonds*, that we might be delivered from all *bondage* by *receiving the promises* of perfection and completeness in Christ.

And the application for us now is how do we stand, individually, in relation to these promises? They had been kept secret till then. The purpose of God, as it concerned Christ, had been made known, in the Old Testament in part, but nothing had been revealed about

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the height of the glory which He was to receive as the result of His humiliation. His "sufferings," and "the glory which was to be revealed," had been made known; but, the height which that glory was to reach had been kept secret till it was made known in Ephesians i. 19-23; Philippians ii. 9-11; and Colossians i. 15-20. These secrets were then for the first time revealed for our faith; and the promise and purpose of God, as to what we are made in Christ and what Christ is made to us, were never known by mortal man, till then. These were the "things of Christ," which He referred to in John xvi. 12-15, as the subject of a then future revelation.

Again, we ask, How do we stand with regard to those "promises" which we have received (not "obtained.") Are we "persuaded of them?" Have we "embraced them?" Have we "confessed" that these promises have made us to be "strangers and pilgrims on the earth" (Heb. xi. 13)? Have we realised them "through faith," and do we rejoice in them as being made our own?

The position of those to whom the apostle was writing, is the position of the vast majority of Christians to day.

The promises of God in Christ had been made known, but these believing Hebrews did not embrace them. They were clinging to things made and done with hands; they would not "leave" the things which were behind. The *sevenfold* foundation of God had been made known in Eph. iv. 1-6, but they preferred the *sixfold* foundation of the new Dispensation which was then passing away.

In former papers we have traced Satan's "enmity" only as far as it related to the PERSON of Christ, and did not follow it beyond His Ascension; for we had failed to notice the workings of that enmity as it related to the PURPOSE of God, and as it affects us now, to-day. *That enmity against the purposes of God in Christ has not ceased;* but our eyes have been veiled, so that we might not see it and its workings.*

That Satan is "the god of this age" has been powerfully exposed by others, but chiefly and mainly in the moral, material, religious, and political, spheres. His present activities in *the spiritual sphere have been overlooked*; for the workings of "the god of this age" are to this very end, to-day. It is to veil the minds of them which are without faith, so that the light of THE GOSPEL OF THE GLORY OF CHRIST, who is the image of the invisible God, should not shine unto them" (2 Cor. iv. 4). We have not fully seen the preaching of Paul's ministry concerning Christ Jesus as Lord of all (2 Cor. iv. 5), but our eyes have been veiled by Satan's ministers, appearing and working as "ministers of righteousness" (2 Cor. xi. 13-15). These "deceitful workers" preach righteousness; not the righteousness of God, but the righteous living of mankind. They occupy believers with what they can do for God, not with what God has done for us in the promises which we have received and which are in Christ.

This is the outcome of Satan's enmity in this present dispensation. It is manifested to day by "his ministers," and in their ministry.

What they preach *must of necessity appear to be right* and true, or *they would not deceive*. Hence they are called "*deceitful* ministers." When they preach downright error and blasphemy they deceive no one, or but very few. Therefore, the more holy their teaching appears, the more likely is it to "deceive the very elect."

They will preach the sufferings of Christ, but not the glory. They will preach "Christ crucified," but not Christ risen and the power of His resurrection.

They will preach all that concerns man. They will preach about man and his doings, but not about God's wonderful works; they will preach about our feelings and experiences, and set us to work at the introspection, to our own misery; they will even occupy us with our holiness, while they themselves are blinded to the holiness and perfection which is *already ours in Christ*.

They will even preach "the gospel of the grace of God," but not "the GOSPEL OF THE GLORY OF CHRIST."

For, it is this last which is the object, now, of Satan's enmity.

He did not cease from his labours when Christ ascended into heaven, but he commenced immediately in a new sphere, but with the same object. As these are manifest throughout the Old Testament dispensation, so are they manifest throughout this present dispensation; and this is the very form and direction in which we should look for them. How else could he carry out that enmity except by doing his utmost to prevent or hinder God's purposes in Christ from being accomplished?

We have "obtained promises."

Oh, let us "through faith" cherish these precious promises which we have received, that they may become real to our experience now, as they will one day be seen in all their perfection and all their glory.

Let us indeed go further than that and be occupied not with our gifts, but with the Giver; not with our blessings but with the Blesser, and with Him to Whose care and keeping all our blessings are now entrusted; not with the promises, but with the Promiser, and the coming glory of Him in Whom all the promises find their centre and their end.

* See Mr. Welch's paper on another page.

Contributed Articles.

"I WOULD NOT HAVE YOU IGNORANT."

No. 5.

BY JAMES CHRISTOPHER SMITH.

IT seems to imply a peculiar urgency behind 1st Corinthians when we find this expression of emphasis, "I would not have you ignorant," used to

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introduce *three different subjects* dealt with in the Epistle.

Perhaps we shall see and feel this urgency when we dwell a little on the next reference, in order, namely,

(5) **1 Corinthians, 12. 1.**

"Now concerning *the spiritual gifts*, brethren, *I would not that you should be ignorant.* You know that when you were heathen you were being led away to voiceless idols as you happened to be led. Wherefore, I give you to understand that no one speaking by God's Spirit says, JESUS IS ANATHEMA: and no one is able to say, JESUS IS LORD, unless by holy spirit."

Thus solemnly we are introduced to the subject of Spiritual Gifts, a subject which is agitating and dividing Christian people at the present time and therefore needs careful attention.

That the Apostle realised its importance and saw the wrong uses that men were liable to make of it is evident from the fact that he devotes to it three whole chapters of this Epistle, namely chapters 12, 13, and 14.

A full treatment of the various points raised cannot be attempted here; but there are certain considerations of fact which must enter into our reckoning if we are to be guided to true Scriptural and Dispensational conclusions.

And first, it is notable that the Apostle has no mandate from the Lord to order or command that these gifts, not even those that were being misused, should summarily cease. It would not have been surprising if it had been so, for enough is said to show that these things are not of the essence of Christianity: and, as we know from later Scripture, they are no part at all of the Great Secret, the Unity of the Spirit, the One Body. But the due time for their cessation had not yet come, and accordingly there is no sudden break here.

Hence, secondly, we find the Apostle laying down certain principles for the control of the exercise of these gifts. In the congregation at Corinth there seems to have been a special manifestation of gifts, and it is evident that, to put it mildly, something like "confusion" and "disorder" frequently prevailed at the meetings. Some had the *gift of healing*. Some spoke *in a tongue*, while others interpreted the tongue. Some got direct revelations from God, such as the prophets.

These powers and sign-gifts began with Christ.

John the Baptizer "did no miracle;" but the ministry of Christ was full of miracles. The spirit of God rested on Him as a Spirit of sign-gift. And so when He began His ministry among His own people these signs appeared accrediting His Messiahship.

Pentecost saw other gifts added, specially the gift of speaking in a tongue. There is no instance, in Christ's ministry of speaking in a tongue. He Himself had said, "greater works than these will you do because I go to the Father," and so it came to pass. There were subsidiary manifestations, but, speaking generally, sign-gifts seem to have been fivefold, namely, gifts having reference to the raising of the *dead*; gifts touching the realm of the *demons* and spirits; gifts in the direction of the *healing* of human disease; gifts in connection with *speech*—"tongues;" and gifts in the matter of *revelation* —receiving new revelations at the congregational meetings. The last two seem to have been special signs following Pentecost. The Pentecostal Dispensation, which is covered by and is described in the Acts of the Apostles, is specially characterised by these sign-gifts.

As in Christ's own ministry, so here, also, in the ministry of the Pentecostal Spirit, these sign-gifts accredited the testimony *while Israel was still dealt with as an earthly and distinct people.*

But when the time came for God's dealings with (and special appeals to) Israel, as a distinct people, to cease, then came a definite change in the presentation and administration of the Salvation and Testimony of God.

Accordingly, we find Paul here, in Corinthians, giving guidance for the regulated control of these sign-gifts, and also giving intimation of their future cessation.

He advanced *four considerations* covering the whole subject up to that point of time.

First. The supreme test of everything in congregational life is EDIFICATION. "Let all things be done unto (with a view to) edifying" (14. 26). Compare specially 14. 16, 17. Paul lifted the whole question into the search-light of this *practical test.*

The building up of the body of Christ was far more important than the possession and manifestation of special gifts. There was no edification in unintelligent utterances: and hence, unless there was an interpreter, so that those present might be edified, the Apostle *enjoined silence* (14. 28).

Second. According to this supreme test, Paul, guided by the Lord, gave some practical injunctions for the conduct of congregational meetings.

He had already done this with reference to the Lord's Supper: and now he is to do it in relation to "tongues," to "prophesyings," to "revelations," and to "interpretations." What he says is simply the application of sanctified commonsense.

It has been supposed that the paragraph, 14. 26-33, justifies what have been called

Open Meetings,

that is, where any one, who feels so inclined, may get up and talk.

This is the very thing the Apostle corrects.

He is writing here entirely with regard to sign-gifts, not to the ordinary ministry of the Word. And hence, *as to tongues*, which were a sign to unbelievers, their use was to be under control, and subject to the presence of an interpreter.

As to prophesyings, which were the utterances of the special class of men called Prophets, standing in the order of person-gifts next to the Apostles, Paul laid down the control-rule that "spirits of prophets are subject to prophets." And hence there was to be no excited simultaneous talking, but "one by one;" and, if anything were revealed to another sitting, he was not to utter this new revelation until the previous speaker had delivered his message. Thus all the believers present would be *taught* and *exhorted*, in an edifying and

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orderly manner; for, adds the Apostle, "God is not [the source] of turmoil, but of peace" (14. 33).

Third. Right in the heart of this inspired statement comes the great Eulogy of Love in chapter 13.

While the Apostle does not deprecate the exercise of these sign-gifts, at the time when 1 Cor. was written, he carries the teaching to a higher point when he says, "And yet I shew to you

A MORE EXCELLENT WAY" (12. 31).

And then, we are carried away on the wings of Faith and Hope and Love into the region of permanent spiritual reality, and we look down upon all these "gifts," and "wonders," and "miracles," and "signs," and "tongues," and "prophesyings," as phases of power, *for the time then present*, but which would not and could not persist when Israel was cast aside and a perfected unfolding of Spiritual Truth had come.

Sign-gifts, compared with "love," are as nothing. Gifts fail. Love never fails. Love edifies. Though one could add "tongues of angels" to "tongues of men," and speak with them, and not have Love, it were but the harsh clashing of a clanging cymbal.

Yes, the spiritual supremacy and permanency of Love is

"THE MORE EXCELLENT WAY."

And now, *Fourth.* After eulogising love as the more excellent way, the Apostle points to the future, and foretells a time, evidently at hand, when "whether *prophecies*, they will be done away; whether *tongues*, they shall cease; whether knowledge (meaning special revelations), it will be done away"; for all these things are only "in part;" but when that which is perfect (or complete) shall have come, that which is in part shall be done away."

In the unfolding of truth, the sign-gift stage is but a childhood state of things; but, manhood will follow, and then it will be like seeing face to face; "then shall we come to know even as we came to be known."

And already, says the Apostle, this is anticipated, for "Now there abide Faith, Hope, Love, these three."

Yes, "these three" are purely spiritual graces, and tell of the Perfection that was coming, and that did come when Israel was rejected (Acts 28. 25-28), and Paul's prison epistles came to be written.

In the light of all this, what can we think and say about many of the happenings around us to-day? When we see professing christians striving after "tongues," and "healings," and "signs," and "powers," what is it but going back to a state of spiritual childhood, back to a Dispensation which has run its course and served its purpose? And this, too, in the bright light of the full and final revelation of God in association with Christ's headship and God's calling above, in Him.

Let it be ours to estimate rightly things partial and passing, and to be occupied, to our hearts deep joy and content, with

God's Perfection!

A NOTE ON THE WORD λόγος (*logos*) IN HEBREWS.

RECENTLY when two of us had the opportunity of comparing thoughts together, it seemed that confirmatory light broke in upon our minds in connexion with the great word *Logos*.

Many readers know that it is the most used Greek term for *word* or *speech*.

The most conspicuous use of it is its application to Christ in the writings of John where in four or five places He is designated The Word, The Word of God (See John 1. 14; and Rev. 19. 13).

He is, emphatically, in His own person and work the *utterance* of the Father's thought and will. This is the primary and fundamental significance of the term.

But as time went on, evidently it assumed a modified meaning and received a wiser application.

This seems clear when its use in the Epistle to the Hebrews and in the Acts is considered.

Altogether it occurs twelve times in Hebrews: and what is submitted here is that in several of the passages the term bears the meaning of *account*, or *record*, or *narrative*. Indeed in 13. 17, it is already translated *account*: and certainly should be so in 4. 13, "With Whom we have an account" (or reckoning). (Comp. Phil. 4. 17).

In this light, Chapter 6. 1 deserves special attention. The Authorised Version is unusually faulty here. The words literally rendered are "Wherefore leaving the word of the beginning of the Christ [the Messiah], let us go onwards to the Perfection."

Instead of "the word of the beginning of Christ," if we read it, "the account (or narrative) of the beginning of Christ," we can see at once that the term has gone beyond the stage of thought taking form in speech, and has come to mean *speech taking form in writing* or in *narrative*.

We are bound, then, to enquire whether there is any record or account to which chap. 6. 1, refers? And as soon as we do this we come in sight of a complete confirmation in the opening words of the Acts, where the word "treatise" is already found. Green translates this, "The former *account I composed*, O Theophilus, of all things that Jesus *began* both to do and teach."

The former *account*, or *record*, refers, of course, to the *Gospel according to Luke:* and that narrative is described as the "things which Jesus *began to do and teach*."

Here then we have firm footing, and we see exactly what is meant in Heb. 6. 1, by the "record of the beginning of Christ." The Gospel Narrative, therefore, is simply a *beginning:* it is not "the perfection," not the complete teaching leading us beyond the appeal to Israel, into the fulness of the exalted Christ, as the later writings do.

This puts the Four Gospels (perfect in themselves as the beginning of Christ), in their true Dispensational perspective, and gives extraordinary significance to the teaching of Hebrews which calls us to the Throne of Grace, calls us to the Perfection, calls us Within the Veil and Without the Camp, and calls us to listen to Him that

Speaketh from Heaven!

J. C. S.

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THE IDENTITY OF THE SAINTS WITH CHRIST.

(*Concluded from page* 70.)

As soon as we recognise that Christ has abolished in His flesh the enmity, there will be "PEACE." There will be no "striving about words to no profit" "He has made peace," and "reconciled both" (*tous amphoterous* masc. plural, *i.e.*, the religionists, as two opposing bodies of men). As He made the two opposing religions one, verse 14, so now he makes the two opposing religionists one, verse 16. And this by means of His cross, "having slain the enmity thereby." "And came and preached peace to them (Gentiles) which were far off, and to them (Jews) which were nigh, "and *now*, both religionists, having the enmity between them slain, can approach *together* "through HIM by one Spirit unto the Father."

This is the Great Secret, the absolute equality of individual believers in this dispensation of both Jew and Gentile, and their absolute identity and Unity in Christ with their seat of Government in the Heavenlies, or, the Holiest of all.

These truths are unique, and were never written down until the Apostle went to Rome as a prisoner. The promise to Abraham and Isaac and Jacob was "In thee and in thy seed shall all the families of the EARTH be blessed." In times past, the Gentile as he came in contact with the Jew was certainly blessed, but he never had the same standing as the Jew himself: and beside this, the blessing had to do with *the earth*. The Lord Himself said "many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the *Kingdom of Heaven*." This is unmistakably on the *earth*, but the Saints are now seated in the HEAVENLIES (or in the Holiest of all) in Christ. Their portion is not on the earth, but in Heaven.

Being part of the Mystery, this was not revealed in writing till "Ichabod" was pronounced on Israel in the 28th chapter of the Acts. History has always to do with Israel: and history (in God's reckoning) ceased with the cutting off of the Jew at the end of the Acts: and history is not again taken up until Israel is again dealt with as His people in the book of Revelation. The Church has nothing to do with history, nor with time, *i.e.*, in God's reckoning. It, so to speak, leaps over the historical. It was chosen "*before* the foundation of the world," and is now made to sit in the heavenlies in Christ, and will be called on high before history starts again. *There*, there is no temple to separate and exclude; no religion to cause distinction; no vail to prevent approach to the holiest. But we are citizens together (fellow citizens) of the holiest (*tōn hagiōn*). This expression is translated in the Hebrews, chap. 10. 19 and Heb. 9. 8, "the Holiest," and if we translate it thus in Eph. a flood of light is thrown upon the subject. "Citizens together of the Holiest." That is our standing in Christ Jesus; that is our place by inheritance; that is where we worship now; and where we have fellowship one with another. As soon as the saints come down from this high and glorious standing in Christ Jesus, they become occupied with the weak and beggarly elements which bring into bondage. The greatest barrier which ever stood between two races of people (the Jewish religion) has been broken down; the enmity has been destroyed; peace has been made; and now we can worship in the holiest of all together in Christ Jesus. May we, as God's children, take our position by grace.

In Eph. 2. 21, 22 we have two other occurrences of the word "*sūn*," which throw still further light on God's great Secret: "In whom all the body fitly framed together (*SUNarmologoumenē*)* groweth into a a Holy Temple in the Lord, in whom ye also were builded together (*SUNoikodomeisthē*) by the Spirit into a dwelling place for God." Oh that we may know the breadth and length and depth and height of what all this means. Oh that the eyes of our heart were enlightened to know what is the hope of HIS calling.

"Fitly framed together" means that everything is being done in perfect harmony, because it is God's work; and, because it is God's work, it grows. It is like the growth of a plant. God provides the rain, the sunshine, and the air, and it grows without ostentation, without effort or noise. Cell is being added to cell, and each leaf and bud and flower appears in succession, and man cannot tell how. Yes, the Church grows, and He alone knows how, and knows when it will be ready to "be presented to Himself a glorious church, not having spot or wrinkle or any such thing."

This is only seen by the eye of faith. Everything that is visible to the natural man appears to contradict what is said here. The visible church is a chaos, it is in ruins; and, like a ruin, the stones are separated and scattered: and, what pains every true child of God are the man-made divisions, the barriers and walls that are set up to prevent perfect harmony and perfect growth. But God's dwelling place, in spite of all, groweth into a holy temple; and God's redeemed, whether Jew or Gentile, are being builded together.

This is the Spirit's Unity—not man's. What a Unity to "keep;" and, what a blessing must those who keep it have. In the midst of vain religious strife, we shall be at peace, because we know that God's habitation is growing, and growing in perfect harmony and beauty.

The same truth is brought out by the Holy Spirit's use of another word in Col. 2. 2, and Col. 2. 19. "In order that He might establish their hearts, being knit together in love (*SUMbibasthentōn*." "Not holding the Head, out of Whom all the body by joints and bands having nourishment ministered, and being knit together (*SUMbibazomenon*)† groweth with the growth of God."

Here we see where the failure of Christians arises. It is because they are not knit together in LOVE, and because they do not hold the HEAD.

One section of the church looks to one head, another section to another, and every sect has its own human head, whether it is admitted or not: but, the true

* Occurs only in Eph. 2. 21 and 4. 16.

† Occurs also in Eph. 4. 16.

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children of God recognize no human head: they recognise only one HEAD, viz., the HEAD of the BODY, CHRIST JESUS OUR LORD.

There is a verse in the third chapter of Ephesians, which contains three "*sūns*" of wondrous beauty, viz., verse 6. Let us quote verses 4-6 "That ye may understand my knowledge in the secret of Christ, which in other generations was NOT made known to the sons of men, as* it is NOW revealed by the Spirit to His Holy Apostles and Prophets (as it is only *now* revealed it could not have been revealed in times past), that the Gentiles might be Fellow heirs (*SUNklēronoma*) and of the same Body (*SUSsōma*) and fellow - partakers (*SUMmetocha*) of His promise in Christ by means of the Gospel.

To see the full force of the "*sūn*" in each noun, we might translate the words, "Fellow heirs, fellow members, and fellow partakers." Or again, "co-heirs, co-members, and co-partners of His promise in the Christ."

Here again we have the glory of *the Unity* (*enotēta*, occurs only in Eph. 4. 4, 13).

How the Spirit has emphasised, by the use of this prefix "*sūn*," the absolute identity of both Jew and Gentile believers, in the Christ. Distinctions and differences have no place here. God's chosen are heirs *together*, partners *together*; and, *together* with HIM, make up the Body, the Church, the fulness of Him That filleth all in all.

We might deal with many of the other combinations of this preposition "*sūn*" as found in the Epistles, but we shall leave the field open for research to those who love to dig for treasures in such a mine of wealth: and we can assure them of many rich finds.

We would however just point out two or three more for the edification of the saints.

In Phil. 3. 17, the Spirit leads Paul to write "Be ye imitators *together* (*SUMmimētai*) of me brethren, and view well those who walk thus according as ye have us for a type, for many walk as I used to tell you often, and now tell you even weeping, that they are the enemies of the cross of Christ." Yes, this is how christians are to walk, according to Paul, who was according to Christ. Christ made Himself of no reputation. Pride and reputation are at the bottom of a great deal of the mischief which breaks hearts; but, if we are of "no reputation," we shall have nothing to lose, and nothing to be proud of. We shall be meek and lowly of heart, and from this point we shall have part in the four "*sūns*," in Phil. 4. 3, we shall be genuine yokefellows (*SUzuge*), we shall help (*SUL lambanou*) those who contend together (*SUNēthlēsan*) and be fellow workers (*SUNergōn*) with Paul in making known to others the Secret of God, even Christ. If we do this we shall be among those who are being conformed (*SUMmorphoumenos*) to His death (Phil. 3. 10), and shall attain unto the resurrection from among the dead; and, when the calling on high comes in His own good time, the body of our humiliation shall be actually "conformed (*SUMmorphon*) to the body of His Glory, according to the working whereby He is able to subdue all things unto Himself." (Phil. 3. 21).

This is the work of God the Father "Who is above all, and through all, and in you all."

JOHN RAE.

*Adverb of reason not comparison.

Dispensational Expositions:

Being a Series of Studies having Special Reference to the Epistles of Paul and the Present Dispensation.

No. 13.

SATAN'S ATTITUDE TOWARDS THE PRESENT PURPOSES OF GOD CONSIDERED.

AT the very threshold of Scripture, the reader is confronted with the fact that a mighty power, antagonistic to God, is at work. Gen. 1. 1, 2: "In the beginning God created the heaven and the earth. And the earth became without form and void, and darkness was upon the face of the deep." Something directed against the purpose of God was allowed to mar the beauty of the Creation. God, in His wisdom, has been pleased to pass this over with few words; and it is in Gen. 3 that we have a more detailed account given of Satan's opposition to the purpose of God respecting man. It is not our present object to enter into this passage fully*; it would easily occupy all our time and space; but we touch upon it in order to illustrate the position which we seek to prove in this article, namely, that Satan specially directs his attacks in opposition to the purpose of God so far as it was revealed for the time then present.

God had placed man upon the earth to exercise dominion in His name; and to live in complete dependence and trust upon Himself. Satan's plan of attack was:

(1) To question God's Love and Truth. "Yea, *hath* God said?"

(2) To contradict the Word of God by the lying statement: "Ye shall not surely die."

(3) To hold before the eyes of his dupe the lying promise: "Ye shall be as gods."

In various ways, suited to varying circumstances and changes of dispensation, Satan has worked along these lines; inculcating doubt, denying God's truth, substituting his own lies, and deluding men by vain hopes of evolution upward, illustrated at the present moment by the doctrines of the "New Theology;" the aims of the "Gospel of Socialism and Progress;" the confessed aims of Spiritists; and, in the approaching future, to be given tangible form in "the Son of Perdition who shall sit in the Temple of God shewing himself that he is God."

To trace the work and wiles of Satan through the Scripture would take a volume; and far abler hands

* For fuller information on Gen. 1-3 see the *Companion Bible*, Published by Henry Frowde, Oxford University Press, London, E.C.

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than ours have traced the persistent attempts to thwart the purpose of God in the coming Seed of the Woman by such assaults as those of Pharaoh, of Athaliah and of Saul. But we pass these by to take up the thread again as it reaches its consummation as recorded in the opening books of the New Testament.

In Matt. 4 we have the record of the temptation of Christ. All Satan's attempts to prevent the coming of the Promised Seed had failed. "In the fulness of time God sent forth His Son, born of a woman." Satan wastes no strength over this, but immediately turns his attention to the "seed," and endeavours to "destroy the young child." This time he uses Herod as the instrument. Blessed be God, Satan's attempt was in vain, and we find him drawing near to the Holy One Himself. The last Adam, the second Man, is found in a wilderness, not in a garden planted in Eden; fasting and hungry, not surrounded with plenty. Where Adam failed, Christ more than prevailed.

Three peculiarly marked phases of temptation are observable in Matt. 4. The first temptation resolves itself into this: "Be independent." "*Since* thou art the Son of God, command that these stones be made bread."

The Saviour's answer was a quotation from the written word of God, a rebuke to the liar who, in Gen. 3, had dared to call that Word in question. Satan's next attempt was to play upon the dominant note of Christ's reply. He practically had said: "I perfectly trust My Father; I have come with the express purpose of living implicitly upon His will; I have taken the form of a servant, and I will not betray my trust."

Satan's second assault is, "Test" the Lord in Whom you profess to trust. The Wilderness is left, for the Temple. Satan is not above using the Holy Book, or Holy Ground, to subserve his purposes; and, herein, lies the power of his snares, into which, alas, so many have fallen, because of the "religious" element attaching to them. Christ's second reply is as effective as His first. "It hath been written Thou shalt not test the Lord Thy God."

The devil's final assault was directly connected with the *Purpose of Christ's Advent*—namely, the Kingdom. He shows the Lord the glory of the kingdoms, all of which are rightly His, and offers them upon a condition. Christ's reply does not question Satan's possession. He recognized that, for the time being, Satan had usurped this world, and was indeed the Prince of this world, but His reply exposes the secret plot. "Thou shalt worship the Lord thy God, and HIM ONLY shalt thou serve."

The three replies of Christ expose the heart of the temptation, "Man shalt not live by bread ALONE, but by every word that proceedeth out of the mouth of God." The word "ALONE" shows that the temptation was to live independently of God.

"Thou shalt not TEST the Lord thy God."

"Thou shalt worship the Lord thy God, and Him ONLY shalt thou serve;" these in like manner show the poisoned dart aimed at the Lord. When we consider that the Scripture quoted by the Lord in each reply was from the book of Deuteronomy, we may see the significant reason why that book so early suffered at the hands of the "Higher Critics," who raised Satan's own query, "Yea hath God said?" concerning this book.

The changed tactics of Satan, to suit the change of the revealed purpose of God, are manifested again in Matthew 16. Israel had rejected the King and the Kingdom, and the secret connected with this was revealed in Matt. 13. Israel had also failed to recognise the Messiah (Matt. 16. 13-15) Peter receives the revelation from the Father that Jesus is the Christ the Son of the Living God, and the Lord charged His disciples that they should from that time tell no man that He was Jesus the Messiah (*v.* 20).

Verse 21 commences a new section in the Gospel of the Kingdom.

"*From that time forth Jesus began to show* unto His disciples how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed and be raised again the third day."

Here the Lord revealed a distinct and important change in the unfolding of the purposes of God; and immediately it is made known, we find Satan ready with a temptation seeking to thwart it. He still aims at the revealed purpose of God. No longer does he come and offer temptations regarding the Kingdom; he believes that God means what He says far more readily than many Christians, alas, who will persist in ignoring the important changes recorded in Matt. 13-16. Satan—ever ready to use anything to hand—uses the kindly nature and impulsive temperament of Peter; and directs his attack at the very heart of the new revelation, the Cross. "Then Peter took Him and began to rebuke Him, saying, Be it far from thee, Lord: this shall not be unto thee." "Be it far from thee," would be better translated "Be merciful to, or pity Thyself," and at once we perceive the author to be the same as the one who afterward instigated the words "He saved others, Himself He cannot save." "Since Thou art the Son of God COME DOWN from the Cross." The Lord's answer to Peter's words is full of deepest meaning, "Get thee behind Me, Satan, thou art an offence unto Me, for thou savourest not the things that be of God, but those that be of MEN."

We must not spare any more space to the consideration of these introductory facts; but, we believe it is becoming more and more evident than ever that Satan's assault must always be expected to be directed at the very heart of the Dispensational Purposes of God as they are revealed for the time being; and, with this in mind, we desire to turn our attention to the Epistles of Paul, and learn, for our warning and safety, what is therein revealed as to the object of the assaults of the "god of this age." Indirectly, we shall find that Satan has over-reached himself; and, by the very consistency of his methods, has shown us, more clearly than ever, what are the precious and vital elements of

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the Dispensation in which we are placed. We see where he directed his assault, and we thank God that again He has made wrath to praise Him—may we be profited by the lessons.

The first passage to which we would direct attention is in 2 Cor. 4. 3, 4. "But if our gospel hath been veiled, it hath been veiled by those who are being lost, by whom the god of this age blinded the minds of the unbelieving ones, so that the light of THE GOSPEL OF THE GLORY OF CHRIST, Who is the Image of God, should not shine forth (or be discerned). For God, the One Who commanded light to shine out of darkness, is He Who hath shined in our hearts, with a view to, and because of, the light of the knowledge of the glory of God in the face (or person) of Jesus Christ."

To get an understanding of Satan's work here, we must have an understanding of the passage in which it occurs. Speaking of his ministry, which is the theme of chapter 3 to chapter 6. 10, Paul says: "For we are unto God a sweet savour of Christ, by them that are saved, and by them that are lost" (2. 15). The word "perish" is the same as the word "lost" in 4. 3. "For we are not as the many who *adulterate* the Word of God, but as out of sincerity, but as out of God, in the presence of God in Christ, we speak" (2. 17). These words are echoed in 4. 1, 2: "Therefore, seeing we have this ministry, as we have received mercy, we faint not, but have renounced the hidden things of shame, not walking in craftiness, *not handling the Word of God deceitfully*, but, by the manifestation of the Truth, *commending* ourselves to every man's conscience in the sight of God." In order to "commend" themselves to men, many had stooped to adulterating the Word, and thereby had become the tools of Satan. This seems to be in the Apostle's mind; for, it will be noticed that, immediately after speaking of the "adulterating the Word" (2. 17), he says: "Do we begin again to *commend* ourselves?" and in chap. 4. 2 the sequence is the same, "not handling the Word of God deceitfully," but on the contrary by the *open manifestation* of the Truth *commending* ourselves." Chap. 5. 11, 12 also may be referred to here in this connection. The word translated "hid" in 4. 3 is cognate with the word "veil" in chapter 3. 13, 15, 16, and "open face" in 3. 18 is cognate with it also, meaning "unveiled face," meaning that the face or person of Christ is now "*unveiled*" and not veiled as Moses' face had been. The words "The light of the knowledge of the Glory of God in the face of Jesus Christ" are undoubtedly set in contrast with the words of chapter 3. 7: "the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance." Chapter 3 contrasts the two ministries—the one of letter, the other of spirit; the one of death the other of life. The Glory of the Law was eclipsed by the exceeding Glory of Grace. The glory that shone from the face of Moses was veiled, but the glory which shines forth now in "the gospel of the glory of Christ" has been unveiled, and we see in the person the face of Jesus Christ, Who is the Image of God.

The veil over the hearts of Israel is contrasted with the condition of those under grace. "We all with the glory of that face *unveiled* behold as in a mirror the glory of the Lord are transfigured into the same image from glory unto glory, as from the spirit [that is to say] the Lord [Christ]."

We may now perhaps be more prepared to consider the teaching of the passage regarding Satan and his work against the purpose of the Lord. There is a word repeated in 2 Cor. 3 many times (viz., 3, 7, 11, 13, 14), translated "done away" and "abolished." If Satan can only keep us occupied with the things of a bygone dispensation—the things which have been "done away"—he will have achieved much toward his own ends; not merely because we shall be living contrary to the dispensation, but because, having our minds occupied with "earthly things," we shall not "behold the Glory of the Lord." Satan uses instruments, and these, his ministers, are referred to in 4. 4. We must remember that the scope of these chapters has largely to do with Ministry—and Paul contrasts his ministry, not only with that of Moses, and also with the corrupters of Gospel Truth. Reading 4. 4, according to the A.V., the meaning of the words "in whom" seems ambiguous. "In whom the god of this age hath blinded the minds of them that believe not;" but if we translate it "by whom" we shall see that we have here Satan's ministers ignorantly working out the plans of the "god of this age."

The Epistles to the Corinthians (with Romans and Galatians) compose the anti-judaistic group of Epistles, with the Gospel as the prominent theme. The anti-gnostic group (Ephesians Philippians and Colossians) have the Mystery as their theme. Satan used the "false brethren" who were under the veil of the past dispensation. These were the "troublers." These men who could refer to their "letters of recommendations." These could quote the Old Testament Scriptures with ease, yet they were utterly anti-scriptural *because* undispensational.

We would at this point utter a very definite protest against that system of teaching which assumes that "The Gospel" is the one important theme, and "dispensational differences" are of no moment. The Gospel cannot be fully realized, or proclaimed, where false dispensational views are entertained; such will still be "troublers;" saying, in effect, "Ye must keep the law or else ye cannot be saved."

A veil had been thrown over the Law, its types and teaching. A veil also hung over the eyes of its readers. A veil was used by Moses to hide the glory reflected by his face—the great man of Law. In contrast with all these the Apostle says: "BUT, we have a glorious face (*i.e.*, person) to look upon, as unveiled in "the gospel of the Glory of Christ." And "if our gospel be *veiled* it is *veiled* by them who are lost;" who are a savour of death unto death. "The god of this age" found ready servants in the blind leaders of the blind, veiled and unillumined by the light of the glory that excelleth. These could even "Preach the Word," so long as they

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did so undispensationally, and exalt the "Law of Moses," above the "Gospel of the Glory of Christ." They mixed the wine with water, and became corrupters of the Word.*

As we have already endeavoured to point out, Paul, during the Pentecostal Dispensation, was preparing the Gentiles, and believers from the Dispersion, for the Dispensation of the Mystery, by preaching Christ according to it (Rom. 16. 25). See *Things to Come*, May, 1910.

The Mystery, with its "holiest of all" and "excelling glory," was connected with the hitherto unknown "unveiled and unrevealed glory of Christ" during His rejection by Israel. Consequently Satan directed his assaults and his wiles against this special witness. It is this same thought that we find in 2 Cor. 5. 16, "Yea, though we have known Christ according to the flesh (*kata sarka*), yet now HENCEFORTH know we Him (so) no more." Paul no longer preached Christ according to the flesh, but according to the unveiling of the mystery or secret *(kata apokalupsin mustērion)*.

Men may preach "Jesus, the Carpenter's Son," "Jesus, the Man of Galilee." They may link that blessed name with philanthropic schemes and humanitarian ideals, and still be but dupes of "the god of this age."

"By whom" refers to all those who persist in ignoring the fact that old things are "PASSED AWAY;" that the dispensation of the law has been "DONE AWAY;" that the period of childish things has been "PUT AWAY." "By whom "the god of this age" hath blinded the minds of them which believe not LEST . . ." Yes, "Lest!" Satan keeps to the main point. It does not say that Satan veils men's minds in order that he may run into excess of sin; his one aim here exposed is not positive, but negative; it is to prevent the dawn of the glory of Christ breaking in on the mind. Satan does not object to Religion; nay, rather he fathers it and encourages it.

"Something in my hand I bring" is a line from the "hymnal of religion." "Cain brought of the fruit of the ground." The Pharisee prayed "God, I thank THEE that I am not as other men (who is to say that he did not mean it?) . . . I fast twice in the week. I give tithes of all I possess." "The way of Cain" is a well worn way, and the feet of those who tread its downward course are for the most part the feet of Religious persons.

The one who believes the Gospel of the Glory of Christ, sees that DEATH and BURIAL separate him from the Lordship of sin and Law; and that, *reckoning* himself to be dead indeed unto sin, he is to take his place on RESURRECTION ground as "alive unto God," with his hopes and blessings centred in the One in the GLORY at the Right Hand of God.

* This is the meaning of the word rendered "corrupt" in 2 Cor. 2. 17. It means, literally, to act as a Vintner; *i.e.*, *to adulterate* by mixing with water, and so weaken that with which it was mixed.

Let it be borne in mind that Satan and his agents will ever "adulterate," "pervert," "and handle deceitfully," the Word of God. Some he will prevail upon to abandon faith in its Inspiration; some, blessed be God, he cannot thus influence; but, he has a thousand snares to lead the earnest believer away from the one grand theme. He will lead him to expend his energy upon building upon the true Foundation a false erection, which will not stand the test, being not of God's building. He will dazzle him with such ideas as "Back to Pentecost" or "Praying for the Gifts." He will help them in forming their Unities and their "Bodies." He will suggest that they cannot do better than be ruled by the "Sermon on the Mount," for, are these not the very words of Christ Himself?" The Present Purpose of God in this Dispensation of the Mystery and of Grace is ever his target, and it is this which in its turn becomes the great antidote to all his poisonings—"The Gospel of the Glory of Christ."

Two other references to Satan occurring in this Epistle must be briefly touched upon before we close.

2 Cor. 2. 11: "That we may not be over-reached by Satan, for we are not ignorant of his devices."

The word translated "over-reach," or as in A.V. "get an advantage" occurs in 7. 2, where it is rendered "to defraud," and in 12. 17 where it is "to make a gain." The context of 2 Cor. 2. 11 speaks of "discipline." How many times has Satan "got an advantage" by the false zeal of many of the Lord's servants! Lack of discipline is certainly wrong, but the ungracious forgetfulness of Gal. 6. 1, and the words "until seventy times seven" have been an ever ready channel by which Satan has endeavoured to spoil the work of grace. By upsetting the unity of the Lord's people, Satan has spoiled the *manifestation* of one of the chief elements in the *Present Purpose of God*, namely, the Unity of the Spirit. Thank God, he cannot touch that, being, as it is, secure in the holiest of all. But he does all he can to ruin its witness, or its enjoyment, and "Discipline" has many times given him the "advantage"—let us beware of the spirit of Diotrophes.

The last passage for our present consideration is 2 Cor. 11. 2-4. The closing words of chapter 10 show that the subject of the Apostle's authority, which indeed runs through the two Epistles to the Corinthians and the Epistle to the Galatians, is still under consideration.

Paul's great concern is for their purity in the faith. He knows the concentrated efforts of "the god of this age," hence his jealousy which appeared foolish in the eyes of the Corinthians who had not such clear understanding as to the work of the Evil One. "But I fear *lest by any means*, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." His fear is expressed further in the awful summary: "another Jesus," "another Spirit," "another Gospel." Here we have the root of the trouble. Satan—too wise to flatly deny—substitutes his own for that which is the Lord's.

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As our great English poet has said, he "lies like truth;" he "keeps the word of promise to our ears, and breaks it to our hopes."

After a moment's digression, where he again deals with his Apostolic authority—yet really no digression, for Satan's plans include the overthrow of the special commission and apostleship of Paul the Apostle to the Gentiles—Paul returns (in chap. 11) to the subject of Satan's work, in verses 13-15. There he tells of "false APOSTLES" and "deceitful workers" transforming themselves into the APOSTLES of Christ." These are only following their master's tactics; for, he continues, "and no wonder; for Satan himself is transformed into an Angel of Light." Here we have no black horns or hoofs or tail of the devil of Christendom; nor the popular yet mythical devil of the world, but the real Satan of Scripture, and his ministers under the deceptive guise of "Apostles of Christ," "Angels of Light," and "Ministers of Righteousness."

Satan does not mind a man preaching "Righteousness," provided he does not teach and preach the "Righteousness of God which is by faith of Jesus Christ." Satan does not mind posing as an "Angel of Light," so long as the LIGHT of the Gospel of the Glory of Christ is veiled thereby.

We have not finished this important subject by any means, but we hope that something has been opened up to put the Lord's people upon their guard against "our adversary the devil;" and, that it may have been more clearly manifested by his very assaults, *what the Present Purpose of God really is*, so far as the Gospel aspect is concerned.

Oh let us seek grace to so "rightly divide the Word of Truth," that we may be able not only to preach the Word, but preach the Word for the Season, the particular "Good News" for "the time now present;" and, that we be "not ignorant of Satan's devices." So far we have considered Satan's attitude with regard to the GOSPEL. We hope to show presently what is his attitude with regard to the MYSTERY, in the Present Dispensation, in which our lot is cast.

CHARLES H. WELCH.

Signs of the Times.

SIGNS OF THE APOSTASY.

"THE RELIGION OF THE FUTURE."

The Rev. E. F. Taylor, Diocesan Inspector of Truro and a member of the Senate of Cambridge University, has called attention to the extraordinary action of the Master of Emmanuel College, Cambridge, in sending a Unitarian pamphlet—a lecture by Dr. Eliot, published by the British and Foreign Unitarian Association—and a letter, in which he suggests that "Emmanuel men should discard the ill-founded and superstitious elements which still survive in popular Christianity," to the undergraduates of the college.

The letter, which is dated May 18th, is as follows:—

I enclose an address given by President C. W. Eliot, of which copies have been sent to me for distribution. Dr. Eliot is one of the foremost men in the United States, and it is generally believed that he was lately invited to accept the office of Ambassador to Great Britain.

He has been for nearly forty years president of Harvard University, the oldest, and perhaps the most famous, of American universities. I shall be glad if the reading of his address encourages any Emmanuel men to adopt what he calls "the religion of the future," and to discard the ill-founded and superstitious elements which still survive in popular Christianity. W. CHAWNER.

Many of the undergraduates have taken strong exception to the action of Mr. Chawner, and one of them indignantly drew attention to the following paragraphs from the pamphlet:—

"The religion of the future will not be based on authority, either spiritual or temporal. The decline of reliance upon absolute authority is one of the most significant phenomena of the modern world. It is evident that the authority, both of the most authoritative Churches and of the Bible as a verbally inspired guide is already greatly impaired, and that the tendency towards liberty is progressive, and among educated men irresistible.

"There will be, in the religion of the future, no worship, express or implied, of dead ancestors, teachers, or members; no more tribal, racial, or tutelary gods; no identification of any human being, however majestic in character, with the Eternal Deity.

"The religion of the future will not perpetuate the Hebrew anthropomorphic representation of God, conceptions which were carried, in large measure, into institutional Christianity. It will not think of God as an enlarged and glorified man, who walks 'in the garden in the cool of the day,' or as a judge deciding between human litigants, or as a king, Pharaoh, or emperor, ruling arbitrarily his subjects, or as a patriarch who, in the early history of the race, ruled his family absolutely. The nineteenth century has made all these conceptions of Deity look archaic and crude.

"A paganised Hebrew Christianity has unquestionably made much of persona sacrifice as a religious duty. The new religion will greatly qualify the supposed duty of sacrifice, and will regard all sacrifices as unnecessary and injurious except those which love dictates and justifies."

Editor's Table.

ELECTION WITHIN AN ELECTION.

We have received the following letter from a valued reader and correspondent, and as it may interest our readers we give it in full. The writer says:—

"I have of late been somewhat exercised in mind upon a point which seems to fall within that which I feel inclined to term 'Electicism within Election.' In Mark 5. 37, only Peter, James and John are selected to be witnesses of the raising from the dead of the daughter of Jairus. Again in chap. 9. 2 of the same gospel, these same three are the only ones selected as witnesses of the transfiguration. Again in Mark 14. 33 these three are selected as witnesses of our Lord's agony in the garden. In Matthew 27. 52, 53, we are given an account of an electic resurrection. These resurrected ones must have been saints known during their lifetime to those to whom they appeared, and it seems probable that they were Jewish believers described in Luke 2. 38.

"Otherwise how could they have been recognised by any dweller in Jerusalem?

"In view of the above examples and of the recent light thrown upon the rapture of the saints which, from time to time within the last two years has been the subject of deeply interesting dispensational articles in *Things to Come*. It has occurred to me to ask myself the following question: I premise we are all agreed that the rapture of the saints described in 1 Thessalonians 4. is, as a hope connected with the Gospel of the Kingdom; which even the Apostle Paul himself looked upon as a

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hope which might be fulfilled within his own lifetime. For when this hope was first enunciated the final declaration of hardening in Acts 28. 28 had not yet been pronounced, nor had the Gospel of the Mystery been officially proclaimed.

"The question therefore is: Is the expectation alluded to in Philippians 3. 20, 21, to be looked upon as a rapture affecting only the members of Christ's Mystical Body and therefore eclectic in its operation, leaving unaffected the hope promised before the hardening of Acts 28?

"If the answer be in the affirmative it would seem to imply that not all believers in Christ, even of the present day, are elected to be members of the Mystical Body. This would not mean that they are unreconciled to God through the blood of Christ, and that the certainty of their salvation could be called in question. One finds so few taking any apparent interest in the *Parousia* that christians indifferent to the same have themselves to blame if they are ultimately found to have forfeited in this way this highest degree of privilege as set forth in Phil. 3. 20, 21.

"The Thessalonian promise having once been given must needs be fulfilled in its time, as the gifts and calling of God are without repentance; but it has been a deferred hope ever since the hardening of Israel, whereas the hope of Philippians is one that may be realized at any moment, and which in Paul's epistle to Titus (a post-captivity epistle) christians are encouraged to hope for. We thus have encouragement for the watchful, and warning for the indifferent. Needless to say that I put forth the above suggestions with much diffidence, and in a pure spirit of earnest inquiry.

"Yours faithfully,
"E. H. THOMAS,
"Colonel."

REVIEWS.

"THE SPIRIT OF ANTICHRIST."
An Inquiry into the Origin, Purpose and End of
THE NEW THEOLOGY;
by Mr. F. Bickford Heard.
Price Twopence of the Author, The Highlands, Lewes, Sussex. We highly commend this.

The Impending Clash of Empires, as Foreseen and Pictured in Prophesy, may be obtained from the author (one of our readers) Mr. T. H. Cale, Paris, Ontario, Canada, price 25 cents. He invites an examination of the evidence he produces; but we have not the time that others may perhaps have.

ANSWERS TO CORRESPONDENTS.

C. H. C. It is news indeed to hear that we believe in the "Universal Fatherhood of God," "Universal restoration, and the Purgatorial process." Such charges must come, not from ignorance, but from malice; and is a clear and open breach of the ninth Commandment.

To such, I give no answer. To you, you have an emphatic and flat denial of the false charge. No reader of *Things To Come* would entertain it for a moment. May we ask them to "nail it to the counter" at every opportunity; though we fear the lie has got too good a start ever to be overtaken and crushed: and it is too good a weapon for our opponents, to expect them to abandon very readily. "The Day will declare it."

WEST CROYDON.

Another meeting will (D.V.) be held in the Iron Room, Strathmore Road, White Horse Road, on Bank Holiday, Monday, August 1st, 1910.

The meetings will be as heretofore: afternoon, 3 to 5; evening, 7 to 9. Tea 5.30 to 6.30.

All Christians are cordially invited, and those interested in dispensational truth will we think be especially benefited.

Those meetings we have held have been very profitable, and we pray and ask the prayers of all, that our Father will make the ones, which, through His grace we hope to have, profitable too.

OUR PUBLISHING AND FREE CIRCULATION FUND.

The friends named below have very kindly volunteered to receive help on behalf of the above:

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("*Things to Come*" *Publishing Fund*).

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THINGS TO COME.

No. 194 AUGUST, 1910 Vol. XVI.. No. 8.

Editorials.

HEBREWS XI.

XIII.—THE FIRST GROUP.

FAITH CONQUERING THROUGH GOD.

(*Continued from page 75.*)

(6.) "STOPPED THE MOUTHS OF LIONS" (*v.* 33).

THESE words at once carry our minds back to Samson and Daniel; but, at the same time, they lead us forward to the faith through which those mighty works were effected.

Of one thing we are assured, and that is—that it was "through faith."

We have to remember, that, in all these statements in this whole chapter, it is the same word in the Greek which is rendered "by" and sometimes "through;" and, it is the same faith.

Then, if by faith, SAMSON DAVID and DANIEL must have heard; and it was "through" the faith in what they had heard that they were able to conquer for God.

Samson's parents had already "heard," in converse with "the angel of Jehovah," what they were to do unto the child that should be born, and how they should order the child (Judges xiii. 8, 12). They must have often repeated that promise to Samson, and told of the work for which he had been specially raised up; how he was to be strengthened to carry it out; and, how he, single-handed, was to begin to deliver Israel out of the hand of the Philistines.

Samson knew, without being told, that Divine strength would have to be imparted to him, for he could not even "begin" to deliver Israel in his own strength.

The first thing that we read of him is that he was born, and grew, and that "Jehovah blessed him;" and, "that the Spirit of Jehovah began to move him at times" (Judges xiii. 24, 25).

Thus we see that, though Samson was to "begin to deliver Israel," Jehovah "began" before him; and, the first recorded exploit was that mentioned in Heb. xi. "he shut up the mouth of a lion," for, when he went down with his father and his mother to Timnath, and came to the vineyards of Timnath, a young lion roared on meeting him, and the Spirit of Jehovah came mightily upon him,and he rent him as he would have rent a kid, and he had nothing in his hand" (Judges xiv. 6).

His faith was of "the operation of God;" for He, Whose word Samson had "heard," gave the mighty power through which he overcame the lion.

This faith was still more conspicuous in the case of DAVID; though we are not told exactly what David had heard. That he had heard something is evident from his whole attitude when he got down to the camp of Israel, when the battle was set in array against the Philistines (1 Sam. xvii).

The holy oil had already anointed him, and he was conscious of the Divine presence and power. All that was needed for David was to believe what he had heard.

From Psalm viii., which David wrote, and afterward gave to the director of the Temple-worship, calling it "the death of the champion,"* we learn that David knew of the "strength" which Jehovah had "ordained" (*v.* 2), and what had been revealed to him of the true David, even of Him who was at once "the Root (from which David had sprung) and also "the offspring" of David (Rev. xxii. 16).

If David had "heard" about his antitype; and how dominion in the earth had been given to him (Psalm viii. 1, 6, 9): he had surely heard how he (David) was to be the type, and how he should "still the enemy and the avenger" in the person of Goliath (a type also of the yet greater enemy) whom the Messiah is to "destroy with the brightness of His coming" (Isa. xi. 4; 2 Thess. ii. 8).

Even, when relating to Saul, the exploit to which he refers in 1 Sam. xvii., when he stopped the mouth of the lion, he refers all the glory to Him Whom he believed and in Whom he confided. He says "Jehovah Who delivered me out of the hand of the lion . . . He will deliver me out of the hand of this Philistine" (1 Sam. xvii. 37).

While therefore it is said to have been done "through faith," it was not so much faith, as He Whose word faith had heard, that gave the victory to David: "Jehovah That delivered . . . He will deliver."

But it is DANIEL who stands forth as the greatest of these three, and as the one who is particularly referred to in Heb. xi., 33; for, in his case, he did not slay the lions, but God sent His angel to "shut their mouths."

Daniel had heard of Samson and of David, and he believed that the same God could deliver him, if He saw fit to do so.

Even Darius felt sure as to the power of Daniel's God, and said: "Thy God, Whom thou servest continually, He will deliver thee" (Dan. vi. 16); and later, he enquired: "Is thy God, Whom thou servest continually, able to deliver thee from the lions?" (*v.* 20).

And Daniel replied: "My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me" (*v.* 22)

How wonderful! What is here, by Daniel, ascribed to the power and act of God, is ascribed in Heb. xi. 3, by the Holy Spirit, to Daniel's faith.

And this is the way of God; not that we may be puffed up, but that we may be humbled; and, to the heart which is rightly exercised, this will ever be the effect of Divine grace.

*See *The Chief Musician*, and the remarks on the present title of Ps. xxii. A.V.

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in the face of the fiercest fires which men's hands can kindle, we shall be without care.

Without care as to the "fear of man," and without care as to the "praise of man."

What would we not give to "find" this rest! Rest in the will of God.

It is to be found only as His own gift, and learnt only in the lesson He has given. We are to learn of Him.

We are not like Shadrach, Meshach, and Abednego, confronted with burning fire and a material furnace; but we are surrounded with fiery trials which, though they do not consume the flesh, have a more lasting and injurious effect; for they affect the mind, they wound the feelings, and they break the heart.

The Apostle Paul knew something of these fires, when he says he was "in perils by mine own countrymen . . . in perils among false brethren."

But we know something of the perils and trials among true brethren; and nothing can set us perfectly free, and make us *without care*, but a living faith in the living God; and a blessed assurance that His will is not only best, but it perfect.

Let us hear the words of our Lord and Teacher, and learn of Him. Then, though we shall have no rest to "give," we shall "find" a rest in our most fiery trial; and it will be more real and happy than in freedom from the trial.

We shall find it better to be in the furnace with "the fourth," than outside, alone, concerned about ourselves and occupied with our cares.

We want to be without care at any other time; but this rest is to be found only "at that time." No other. When the trial is greatest; when the burden is heaviest; when the fire is fiercest, then, "at that time" faith can make us to be without care.

If we "learn" His lesson, and learn it of Him (not from books, or from the experience or exhortation of others) we shall be able to say from the depth of a blessed experience, "I thank Thee, O Father." . . . "Even so, Father," and find peace, perfect peace; rest, perfect rest.

We shall be "meek," not weak; "lowly," not holy (in ourselves)—no, nothing in or of ourselves; but all *found* in Him, holy in His holiness, lowly in His lowliness; "meek" in His meekness.

This is the application of the example of the faith of Shadrach, Meshach and Abednego, who, through faith, "quenched the violence of fire," and were without care in the presence of the fierceness of the seven-fold heated furnace.

The word rendered "without care" is peculiar. It is one of nine words rendered care or careful, but never so rendered anywhere else, and occurs only in Dan. iii. 16 and Ezra vi. 9. In the latter place it means *to have need of.*

So that what it says to us here is that if we believe what we have heard from God, and have *learned* the lesson set us by our Lord, there is *no need* for us to answer any one who may try us, or oppose us. We are on an altogether different plane, where we have ceased from man; and are with "the fourth," even if it be in a fiery furnace of trial. For we are with One Who can "quench the violence of fire."

"CHRISTIAN SCIENCE."

SEVERAL of our readers have asked for some information as to the best answer to the arguments for Christian Science; and we have already said that the shortest answer is the word "anathema," "Let it be accursed": for, this is what is said, and to be said, of anything that pretends to be based on a revelation subsequent, and additional to "that which have received" in the Word of God (Gal. 1. 8, 9).

For those who require more detailed proof that the above advice is correct, it is to be found in a book recently published in Boston, Mass., U.S.A., and written by Frederick W. Peabody, LL.B.

Mr. Peabody was engaged in "ten years of critical investigation of Christian Science, repeatedly with the aid of legal process in important litigations in which Mrs. Eddy was a party, and he examined under oath many of her closest adherents. This work has qualified Mr. Peabody, above all others, to give a truthful presentation of the actual character of the movement and its leaders. He was the Massachusetts lawyer for Mrs. Eddy's sons in their protracted litigation, recently settled by her payment to them of approximately three hundred thousand dollars. The Author handles the subject candidly, as a lawyer presents his case to a jury, and bases his most damaging statements upon Mrs. Eddy's own published utterances, admissions under oath of her most prominent followers, her private correspondence, or the sworn testimony of unimpeached and unimpeachable witnesses.

"No sane person can read Mr. Peabody's book and have any doubt whatever that the thing falsely and absurdly called Christian Science is the most gigantic fraud of the ages."

It proves conclusively that any new false system can be floated and find plenty of adherents, *provided its assertions are sufficiently extravagant*, and makes the largest possible demands on human credulity. If it is limited, and stops short of this, it will fail and fall.

Never did such a gigantic imposture rest on such a shallow and sordid basis.

Mr. Peabody says in his introduction:—

"Upon a substratum of lies a foundation of false pretence has been laid, upon which has been built a superstructure of outward beauty, in which multitudes of credulous people gather to glorify the founder as God's chief anointed.

"Never before has the world witnessed a masquerade like that of Christian Science.

"Being everything that Christianity is not, it puts on the garb of Christianity, and seizes the name of Christ the better to attract and the more strongly to hold people of shallow mind, but sincere heart.

"Having nothing in it remotely worthy of the name of science, it meaninglessly appropriates scientific

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terms and phrases in order to parade before the world with an air of learning.

"The founder of this pretended religion, this bogus healing system, audaciously and irreligiously *professing equality of character and of power with Jesus*, has, throughout her whole long life, been in every particular precisely antithetical to Christ.

"Sordid, mercenary, unprincipled, the consuming passion of her life has been the accumulation of money, and she has stopped at no falsehood, no fraud, and no greater wickedness that seemed to put her in the way of adding to her accumulations, or overcoming her supposed enemies. . . .

"It is time the plain facts should be stated in plain terms, that the hand of truth should ruthlessly tear away the mask of falsehood from the face of hypocrisy and expose to the horrified gaze of mankind the hideous lineaments upon which are indelibly and unmistakably written the craft and insincerity of utter selfishness and monstrous greed, and the hardness of a cruelty almost unbelievable.

"Without egotism, I may say that no other man knows, as I know, the true inwardness of Christian Science, because no other man has come face to face with it again and again on so many occasions as I have, and no other has been in the position I have to force from the lips of reluctant witnesses, under the sanction of an oath, unwilling and discrediting testimony.

"Ten years ago I knew nothing and cared less about Christian Science, assuming it to be a sincere but deluded manifestation of the childish credulity to which the human race is prone. But ten years of investigations and repeated professional employments, in which it became my duty as a lawyer to get at the actual facts with the aid of legal process, have qualified me, as no other, not having had my experience, can be qualified, to set forth the amazing story in its utter nakedness.

"As the Massachusetts attorney, it became my duty in the city of Boston to examine, under oath, many of Mrs. Eddy's most intimate friends, who, by legal process, were compelled to produce many hundreds of personal letters received by them from her.

"This last professional experience completed my understanding of Christian Science; and the facts herein set forth are, almost without exception, based either upon Mrs. Eddy's own published utterances, her private correspondence, the sworn testimony of witnesses, or the admissions under oath of her most confidential friends and followers; and I give my book to the world with full understanding of the responsibility I assume, and a complete willingness to justify in any legal tribunal every statement I make. . . .

"In presenting the substance of this book in the form of a lecture to the people of the country, from one ocean to the other, the only response has been slander and defamation of me, the last resort of the accused who can make no defence; but nobody has met my facts with anything like evidence, or undertaken in any serious manner to disprove the truth of my most damaging charges. . . .

"History is but repeated in Christian Science. 'We have seen' said Macaulay 'an old woman with no talents beyond the cunning of a fortune teller, and with the education of a scullion, exalted into a prophetess and surrounded by tens of thousands of devoted followers, many of whom were, in station and in knowledge, immeasurably her superiors, and all this in the nineteenth century, and all this in London.'

"Marvelling as he thus did at the success of Joanna Southcott's parody upon religion in the early part of the last century, what would Macaulay have thought of Mary Baker G. Eddy's utterly unintelligible hodge podge, which she falsely calls both a discovery and a revelation, a science and a religion, and what would he have thought of her following?

"Mrs. Eddy is in no respect superior to Miss Southcott in the matter of origin and education. One was as obscure and as unlearned as the other. In one respect at least the Southcott woman was superior to the Eddy woman. The former was at least honest; she believed in her mission. There is no evidence that she built up a pretended religion upon a foundation of lies. She was, at the worst, an unbalanced creature with a form of religious mania. She did not grow rich out of her followers. She did not use her supposed revelation as a business asset and sell it for what it would bring. She did not take out a copyright on her 'religion,' and monopolize its sale for extraordinary profit. There was no taint of commercialism about her frenzies. She died poor.

"The founder of Christian Science, on the contrary, is everything that Joanna Southcott was not. She is mercenary, insincere, shameless, and bold to a degree, passing that of all other persons who have duped mankind. Upon theft and falsehood she has laid the foundations of the 'religion' by the sale of which she has accumulated a fortune."

Mr. Peabody's book is entitled *The Religio-Medical Masquerade: A complete exposure of Christian Science.* It is published by the Hancock Press, Boston, Mass., U.S.A., at the price of one dollar.

Arrangements have been made through a friend to have the book supplied on receipt of 3s. 6d., with 3d. for postage. Orders to be sent to Mr. R. W. Hunter, Bookseller, Edinburgh.

Contributed Articles.

"I WOULD NOT HAVE YOU IGNORANT."

No. 6.

By James Christopher Smith.

We come now to a passage in Paul's Second Epistle to the Corinthians, namely,

(6). **2 Corinthians 1. 8.**

The statement that the Apostle makes in this and

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the following verses is fitly prefaced by the paragraph verses 3-7, where the subject of *suffering* or distress, and the counterbalancing one of *comfort*, are fully set forth. Clearly the subject of *persecution* was on his mind as he commenced this Epistle, and these striking and peculiarly helpful sentences led him to the *historical* reference (yes, and the *geographical* reference) lying behind the passage which is now to engage our attention. The words may be rendered as follows,—

"For, *we would not that you should be ignorant*, brethren, with respect to our tribulation which *happened in Asia*, that we were weighed down above measure, beyond our power [of endurance], so as to *despair of living any longer*. But, in our own selves, *we had the doom of death*, in order that we should not have reliance on ourselves, but on God *who raises the dead*, who rescued us out of so great a death and will rescue, in whom we have hoped that he will still rescue [us]."

These remarkable words are given as the reason for the previous paragraph (*vv.* 3-7), beginning, as they do, with the "for" of cause or reference: and so important was the occasion to which he points that he specially desires the believers at Corinth to know it.

Now with the words "happened in Asia" in our hands, as a Key, it is not difficult to locate the special events refered to. Manifestly the Apostle is recalling the furious and brutal persecutions recorded in Acts 14. 19, 20. Paul and Barnabas were at Lystra. The fickle populace, excited by seeing the cripple cured, were preparing to offer sacrifices to the Apostles, as if they were gods; but when Jews came from Iconium and Antioch they persuaded and gained over the crowd, against Paul, and having *stoned him*, they dragged him out of the city, *supposing he was dead*. When, however, the disciples stood round him he rose up and went with them into the city and the next day he set out for Derbe.

The facts recorded in this passage, especially when taken with the way the Apostle refers to it in 2. Cor. 1. 8, 9, raise some interesting enquiries.

(1). Why did Paul specially wish the Corinthian believers to know about this trouble in Asia?

(2). Was Paul *actually dead* when he was dragged out of the city?

(3). How is it that he was able at once to stand up and enter the city again and resume, next day, his Gospel preaching, as if nothing had happened?

Of one thing we may be quite sure, namely, that the stones in the hands of such persecutors would speedly reach their object with a force in keeping with the hatred and fury behind it.

(4). What is the point of the Apostle's reference to the *God who raises the dead* if he had been merely disabled?

The usual way of interpreting this part of Acts 14 is to say that Paul was badly disabled and stunned, probably rendered unconscious; but that he soon came round and found that he was not much the worse and so was able to go on with his work.

It is submitted here that the above explanation is most inadequate and does not give due value to the account in Acts and much less to the words used in 2. Corinthians.

The present writer has been brought, by the sheer force of Greek words and comparative exegesis to believe,—

(1). That Paul was actually stoned to death.

(2). That he was actually raised from the dead.

(3). That, along with this wondrous quickening, his wounds were healed and his strength renewed.

(4). That thereby he had the most precious confirmation of his confidence in God.

(5). That he thereby could give these sophistical, questioning Corinthians, the most irrefutable proof of his Apostleship and its importance.

Paul's faith here is parallel with Abraham's on mount Moriah; only that Paul went further and actually experienced death and resurrection and thus became "conformed to the death of his Lord," as he did a second time at the close of his ministry, (2 Timothy 4. 6), beyond which there was the great issue of "the resurrection from among the dead," no more to return to corruption (and so to be finally like Christ).

It was the same quickening energy, dealing with a state of sexual death, that Abraham and Sarah experienced in connexion with the giving of Isaac, the son of promise: and Paul saw this and recorded it in Romans 4. 17-21, where he says of Abraham: "Who is father of us all . . . . confronting Him whom he believed, *God that quickens the dead* and calls things as in being that are not in being."

It was less marvel, after this, that Abraham believed that God was able to (and would if necessary) raise his son Isaac. (See Gen. 22.; and Heb. 11. 18, 19).

In like manner Paul had the doom of death in himself (for he was continually delivered unto death) that he might not trust in himself but in God that raises the dead.

This God of resurrection could raise Paul if necessary (and in this case it was necessary) to continue and finish his God-given Ministry of the Grace of God and the Glory of Christ.

Accordingly the Apostle glorifies God for delivering him "from so great a death," and goes on to express the hope of God's rescuing grace and power as the future may demand.

Let us now carry these thoughts further and see how the experience Paul here gained *prepared for the great work* still before him; and how it *prepared him* for that work.

It is easy to see how the recital of these extraordinary facts would impress the Corinthians with the high commission God had given Paul, and tend to blot out in their minds that petty questioning among them about his Apostleship. We may surely believe that this end was served as the Apostle intended it to be, for it is to the Corinthians alone that he lifts the veil and indicates the solemn significance of these ways of God with His servant.

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But there was much more than this, as already mentioned above.

There was PERSONAL PREPARATION. Paul is the Apostle chosen by the Lord outside the circle of The Twelve who has explained to us, as no one else has done, the meaning of the Death, Resurrection, Ascension, Session, and Return of Christ.

Paul's gospel of Grace and Glory is connected with these five points of Christian teaching. Three of them are facts of the past: one covers the present Church Age, while the fifth will come to pass in due dispensational course.

The Incarnation of Christ and His Reign are not omitted in Paul's writings, but they are not special points in Paul's Gospel. For his special ministry he did not know Christ "according to flesh." It is based on Death and Resurrection; it takes special form and substance in connexion with Ascension and Session; and it will be consummated in connexion with Christ's descension and Return.

Now, here, we see Paul passing through a personal experience of death and resurrection, fitting him to unfold, later, the full-orbed teaching associated with Christ, at the right hand of God, as the Firstborn among many bretheren, as Lord of glory and as Head of the body.

The experience at Lystra was written deep on his heart and mind. The worst that man could do was done; the answer of God to man's brutality was resurrection; and the Apostle emerged from that solemn scene with the priceless preparation for entering into the depths and heights of the most blessed ministry that awaited him when he became a "prisoner of Jesus Christ."

Again and again he reminds us that the power that raised Christ from the dead and exalted Him was the power energising in himself and in every member of the One Body.

There was, also, A PROPHECY OF THE FUTURE. At Lystra, the Apostle saw the end of flesh; he saw man at his worst. As Jews had crucified (or caused to be crucified) his Lord, so Jews here are seen stoning to death the Lord's servant.

He saw, also, resurrection power, triumphant rescuing power.

In this he knew what the Lord could do. All this was a personal prophecy!

Once more, before the great occasion came to which all this pointed, he passed through another preparatory experience, namely, in the trouble at Jerusalem and the voyage to Rome.

At Lystra, he experienced the doom of death and saw the end of flesh and self, coming out into a sphere of grace where resurrection power was the power of *rescue*, and the liberty of the Lord the very *breath of Life!*

At Jerusalem and on the way to Rome, he saw the end of Judaism, and of ceremonial, and of all things made (or done) with hands.

He was cut away from all the old moorings and all the old racial, earthly, fleshly and ceremonial ties, and he came out of that surging sea, as if rising from the dead, into a sphere where old things had passed away, and "THAT WHICH IS PERFECT" was just in front of him.

Thus we can see how the experiences at Lystra were a prophecy of the spiritual realities, unities and liberties *to be set forth in their season* when Paul was drawn aside, as a prisoner, for this very ministry.

And we can also see how the Lystra experiences were a prophecy of the farther future, even the glorious hour, when all the members of the PERFECT MAN shall be *rescued* from every vestige of the old creation and shine forth as the sun,

"Conformed to the body of His Glory."

BIBLE WORD STUDY.

"AULĒ."

A STUDY of Biblical "words" leads to a greater knowledge, and so to a greater appreciation of the "Word."

A right understanding of a particular word in a particular place not only illumines our mind as to the passage we are studying, but also as to the other portions of the Word of God where it may occur. The Greek work "*aulē*" may serve to illustrate this, we find this word twelve times in the New Testament. It is differently translated in the A.V. fold (1), court (1), hall (2), palace (7), and (with *tōn probatōn*) sheepfold (1).

What was the "*aulē*?" It was the open court, surrounded with buildings, to be found in all Eastern houses. It was also "any enclosed space in the open air exposed to winds and weather."* These facts explain many references which are otherwise obscure.

For instance, where the word "*aulē*" is translated "hall," as in Mark 15. 16; Luke 22. 55; or "palace" as in Matt. 26. 3, 58, 69; Mark 14. 54, 66, and John 18. 15, it refers to the court, within the outer wall, surrounded by buildings.

The Lord Jesus was taken "into the high priests' house."

Peter sat down with the Lord's enemies in the courtyard (Luke 22. 54, 55). Here it was that these enemies had assembled "and consulted that they might take Jesus by subtilty and kill Him" (Matt. 26. 3, 4). From Mark 14. 66 it appears that "one of the maids" there referred to was in an upper window, for Peter was *beneath* in the court. This maid was not the one spoken of in John 18. 15-17. From John we learn that when he went with the Lord Jesus into the "*aulē*," Peter stood at the door without. But when John spoke unto her that kept the door, and brought in Peter, "THEN" saith *the damsel that kept the door*, unto Peter (with an evident reference to John) "art not thou ALSO one of this man's disciples?" He saith, "I am not." So that directly Peter came in contact with but the weakest of His Lord's enemies he failed. "Cease ye from man . . . . for wherein is he to be accounted of?" (Isa. 2. 22).

The word "*aulē*" is also translated "palace" in Luke 11. 21. Satan keeps the "palace" of Israel, but

*See the Editor's *Lexicon and Concordance*.

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he "stronger than he shall come upon him and overcome him," then shall it be said unto "the tribes of the wandering foot and weary breast" in the words of the Holy Spirit by Isaiah, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isa. 60. 1).

"From Sinim, from Sindh and the land of Afghan,
From snows of Altai and Arabia's waste,
From the steppes of the Tsar and the tents of the Khan,
From ghettos by ages of weariness paced,
With Miriam's timbrel again in the van,
The long-scattered nation with gladness shall haste."

Let us "pray for the peace of Jerusalem," remembering the promise, "they shall prosper that love thee" (Psalm 122. 6).

The word, as we have seen, appears as "fold" in John 10. 16; and (with *tōn probatōn*) as "sheepfold" in John 10. 1.

The second "fold" in John 10. 16 should be translated "flock." So that while there may be more than one "fold," there is but one "flock." As "the Church which is His body" (Eph. 1. 22-23) was the subject of a subsequent revelation to the apostle Paul (Eph. 3. 2-6), the reference here is not to an election out of Jews and Gentiles, "for to make in Himself of twain one new man, *SO* making peace" (Eph. 2. 15), but to the Gentile's participation in the blessings of the Jews as in Isaiah 56. 1-8.

This is in accord with what the Lord "spake by the mouth of His holy prophets, which have been *since the world began*" (Luke 1. 70). The Lord Jesus Christ was He Whom Simeon called God's "salvation." How grand it is that "salvation" is not merely abstract, but personal. (See Psalm 35. 3). This salvation was He Whom "Thou hast prepared before the face of ALL people; a light to lighten the Gentiles, AND the glory (see Isa. 45. 25) of Thy people Israel" (Luke 2. 30-32).

So the Gentiles were the "other sheep" which our blessed Lord Jesus "must bring." Surely He, and He alone, is the hope of "Jew, Gentile, and the church of God" (1 Cor. 10. 32).

The verb derived from the noun "*aulē*" occurs but twice in the whole of the New Testament: Matt. 21. 17 (where it is rendered "lodged"); Luke 21. 37 (where it is rendered "abode").

Each of these passages is a rebuke to the self-seeking and pleasure-loving Church of these "perilous days." Jesus said unto "a certain man," "Foxes have holes and birds of the air have nests, but the Son of man hath not where to *lay His head*" (Luke 9. 58).

In Matt. 21. 17 the King of Israel leaves the "sore displeased" chief priests and scribes to sleep in an open courtyard (*aulizomai*) in Bethany. He "made Himself of no reputation (Phil. 2. 7).

Luke 21. 37 reveals the Son of man as the teacher sent from God; "in the day-time . . . teaching in the temple; and at night He went out and lodged in an open place (*aulizomai*) in the mount that is called the Mount of Olives." Oh that this might encourage some obscure servant of the Lord to be in labours more abundant for the sake of Him "who, though He was rich, yet for our sakes became poor that we, through His poverty, might be rich" (2 Cor. 8. 9). "His poverty!" "Poverty" so dire that when "it was winter" the Lord "walked in the temple in Solomon's porch" to keep Himself warm (see John 10. 23). There was not a man in Jerusalem but had "his own house," excepting Him. For in John 7. 53 we read: "Every man went unto his own house."

In John 8. 1 we have the pathetic contrast "Jesus went unto the Mount of Olives."

But poverty, calumny, rejection, treachery and that deepest step in His abasement, "the death of the cross," were all according to the Father's will. The Lord Jesus acquiesced in it all. When John the Baptist doubted Him (Matt. 11. 2-3), the people of Israel rejected Him (16-19), and the unbelief of the cities confronted Him (20-24). "AT THAT TIME" the Lord Jesus could say, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight." (25-26).

What a lesson for His faithful ones!

God, in infinite mercy, hast told us that "*All* things work together for good to them that love God, to them who are the called according to His purpose." (Rom. 8. 28.) Do we believe it? Indeed if we really believe it, then instead of mumuring, we shall fall in line with the word of the Spirit in 1 Thess. 5. 18, "In EVERYTHING give thanks." Then we are informed for our own encouragement, "For THIS is the will of God in Christ Jesus concerning you." If, like the Lord Jesus Christ, we realize that God knows all about us and continually cares for us, we shall "be careful for *nothing* but in *everything* by prayer and supplication with thanksgiving let your requests be made known unto God, and (as the consequence) the peace of God . . . shall garrison your hearts and minds through Christ Jesus" (Phil. 4. 6-7). Surely it was good for us that the Lord slept in the open-air of Palestine. "Consider Him . . . . lest ye be wearied and faint in your mind" (Heb. 12. 3).

JOSEPH E. LEAR, Plymouth, Eng.

Dispensational Expositions:

Being a Series of Studies having Special Reference to the Epistles of Paul and the Present Dispensation.

No. 14.

SATAN'S ATTITUDE IN THIS PRESENT DISPENSATION OF THE MYSTERY.

IN our last article we sought to show that Satan's attitude towards the Gospel Paul preached—namely "Jesus Christ according to the revelation of the Mystery,"—"The Gospel of the Glory of Christ"—was the one object of his opposition; using blind religionists

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to veil the eyes of unbelievers. This was Satan's attitude during the period preparatory* to the Mystery. What is his attitude now?

We have seen that the Epistles of Paul during the period of the "Acts" have an "*Anti-Judaistic*" tone, while the Epistles of the Mystery are rather "*Anti-Gnostic.*"

Judaism and Judaizers, and an undispensational use of the Old Testament, were the instruments used by Satan to oppose the GOSPEL;

Gnosticism, Philosophy, and an Undispensational use of the New Testament, with its emphasis upon the ordinances and accompaniments of the Pentecostal Dispensation, are his weapons NOW.

The undoubted allusion to Satan in Ephesians 2. 2 throws a light upon the sphere of Satan's antagonism. He is there called "The Prince of the Authority of the Air, the Spirit who now works in the children of disobedience." The reference to his authority in the air is suggestive, inasmuch as the whole tone of the Epistle is to the effect that the believer is translated from earthly hopes to heavenly hopes. "The Air" is by no means equivalent to the "Heavenly Places in Christ," but the connection is suggestive to the mind. In this Epistle the word "spirit" occurs 15 times, 14 times in a good sense, and once in this reference to Satan. This passage is a connecting link with two that occur at either end of the Epistle.

Eph. 1 tells us that we are "blessed with all *spiritual* blessings in the heavenlies in Christ," while Eph. 6. 12 tells us that

> we wrestle not against flesh and blood—(but
> against principalities
> against Authorities (compare Satan as the Prince of the Authority of the Air, Eph. 2. 2).
> against the age-rulers of this darkness.
> against *wicked spirits*)—*in the heavenlies.*

Our real conflict is now down here with wicked spirits, not with "flesh and blood" up there.

Eph. 6. 12 is thus explanatory of another statement which is made in verse 11. "Put on the whole armour of God that ye may be able to stand against the wiles of the devil."

"The wiles of the devil" embrace within their awful scope the spiritual forces mentioned in verse 12; and, in verse 16, a further statement is added "Over all taking the shield of faith wherewith ye shall be able to extinguish all the fiery darts of the wicked one."

We must also be careful not to forget the *present* application of verse 13—"the evil day"—for a reference to chapter 5. 16 tells us that "the days are evil" in which we now find ourselves.

"The wiles of the devil" are directed against the believer, and his only safety is the armour provided for him. As we desire to study the work of Satan in this article, we must omit a detailed consideration of this wonderful armour until a future time.

"The wiles of the devil." The word translated "wiles" is the word μεθοδίας (*methodias*)—and occurs in but one other passage, namely, Eph. 4. 14, where the A.V. translates it "To lie in wait." The R.V. renders it "wiles." Dr. Macknight renders it "A subtle method." The word itself has become in our language the word "method," signifying a well-ordered plan—its etymological meaning is significant—it is (*meta*) "a change" and (*odos*) "a way"—"a change of way." This came to mean a persistent effort; so that if one way failed another would be contrived, and hence the word μεθοδος (*methodos*) means a device, a contrivance. This only bears out that which we sought to show in our last article, viz.: SATAN HAS A WELL ARRANGED PLAN OF ATTACK. The pity of it is we are so culpably ignorant concerning it.

If we simply took the low plane of *reasoning*, even then the efforts of Satan in the past should cause us to *expect* that in this Dispensation of GRACE, of the ONE BODY, of the UNITY OF THE SPIRIT, of the MYSTERY, that Satan would not be behind the times, or be wasting his energies upon that which is past. One thing seems evident from the Scriptures, and that is, *Satan at least is not undispensational* in his interpretation of the Word.

We found in 2 Cor. 4. that Satan could use blind legalists to accomplish his purposes with regard to the Gospel, and we shall find by examining Eph. 4. that he uses similar means in seeking to prevent believers from entering into the fulness of the present dispensation.

Eph. 4. gives the wonderful definition of "the Unity of the Spirit." The One Lord being in the centre, this is the point of Satan's attack.

After having shown the absolute equality of all in this Unity, the Apostle goes on to speak of those who have been given as ministers. He gave some Apostles, some Prophets, some Evangelists, and some Pastors, and Teachers; for the re-adjusting of the Most Holy Place (*i.e.*, its transference from earth to the Heavenlies) unto the work of ministering, unto the building up of the Body of Christ." It seems as though the next two verses give two sets of consequences arising out of this. Looking forward to the end, the Apostle says "till we all attain unto the unity of the faith, and of the knowledge of the son of God, unto a full grown man, . . . unto the measure of the stature of the fulness of Christ;" and then, contemplating the present change, he says "That we may be no longer children, tossed to and fro and carried about with every wind of doctrine by the sleight of men in craftiness, after the wiles of error."

Some have translated the words "lie in wait to deceive" (A.V.), or "the wiles of error" (R.V.), by the expression "Systematized Error." If we will but consider for a moment any of the Courses of Divinity with which we are acquainted, or the Dispensational

*We would anticipate a possible objection or difficulty here by saying that the "Gospel" of the preparatory period is also truth for the time now present. We hope to deal with this in a future article.

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teaching of our most Evangelical Colleges, we shall be impressed with the fact that the distinctive appreciation of the unique character of the Present Dispensation, and the truth as set forth in the "Prison Epistles," is unknown; while, in nearly all of them the ordinances of the Pentecostal Dispensation are held tenaciously; and are considered as being practically fundamental.

In striking contrast to the goal, of the "One Body," namely the "full grown MAN" (verse 13), is the expression in verse 14 "That we be no longer BABES" —and readers will remember how the Apostle uses the words "babes" and "full grown" to describe the difference between the Pentecostal Dispensation and the Present (See 1. Cor. 3; 13; Heb. 5. 6. and *Things to Come*, Sept. 1909). Satan would keep us busy in the Nursery. He provides plenty of toys, for he would prevent our growth, and would direct our attention away from "Him, Who is the Head, even Christ." Hence it is that the Apostle continues in verse 15. "But speaking the truth in love, may grow up in all things into Him, Who is the Head even Christ."

The word translated "speaking the truth" seems to imply more than verbally stating the truth, it carries the force of "*being* the truth," or, as one has put it rather baldly, "truthing" in love. The A.V. margin gives "being severe." The R.V. margin "dealing truly."

The force of the expression indicates that the believer who would successfully withstand Satan's systematic attack, his wiles of error, his subtle method of deceit, must speak, live, and act according to "The Truth." In like manner, the *very first* part of the armour detailed in Ep. 6. 14 is "Your loins girt about with *Truth*." This is the turning point. If we "err concerning THE Truth"—and all else will be wrong—Satan could quote the Law of Moses as *Truth*—he could teach the disciples "Except ye be circumcised after the manner of Moses, ye cannot be saved," (Acts. 15. 1.) Could not his ministers triumphantly quote Gen. 17. 10. "This is my covenant, which ye shall keep, between me and you and thy seed after thee. Every man child among you shall be circumcised."? Could they not similarly urge the keeping of the law and the observance of the Sabbath with similar force—and would it not be Truth? The "great secret" lies in the neglected command in 2 Tim. 2. 15. to "*Rightly divide* the Word of Truth."

God has sent to us (believers of the Gentiles) a special Apostle, to whom this dispensation has been given (Eph. 2. 2.), who reiterates the fact that the message which he proclaimed was unique, by speaking of it as "My Gospel," "My Doctrine," "That Gospel which I preached among the Gentiles" and "The Mystery which hath been hidden away from all Ages in God."

It is *this* truth that is meant in Eph. 4. 15. and 6. 14. It is this truth that is meant in that much misquoted passage Eph. 4. 21:—"But ye did not so learn Christ, if so be that ye heard Him, and were taught by Him ACCORDING AS (*kathōs*) TRUTH is in Jesus (namely—this is the Truth you have learned) your having put off . . . the old man . . . , and to have put on the new man . . . wherefore having put off the lie, speak every man truth with his neighbour, for we are members one of another."

This is the glorious truth which Satan seeks to hide, but with which we are to gird ourselves. It will be seen that two important things are involved in the non-recognition of this "truth" (1) "not holding the Head" (the inference from verses 14 and 15), and (2) the forgetfulness of the "members" verse 25. Hence it is that the Apostle goes on in verse 27 to say, in connexion with the believer's failure to enter into the truth of the "Head" and the "members," "neither give place to the devil."

The 2nd and 3rd chapters of Colossians contain much that is an amplification of this wonderful subject. Note Col. 2. 4:—"and this I say (namely, that in Christ are hid all the treasures of Wisdom and Knowledge) lest any should beguile you with enticing words."

Again he urges them to consider that they are "complete in Him," that their "circumcision" and their "baptism" are alike found in Him, and that they are no longer to be judged with regard to meat, drink, or sabbaths—the mere shadows—but are to find their all in Christ. These verses (9-17) are set on either side by the warnings "Beware lest any spoil you through vain deceitful philosophy after the TRADITION OF MEN after the RUDIMENTS of THE WORLD, and NOT AFTER CHRIST" and "Let no man beguile you of your reward .... NOT HOLDING THE HEAD," etc. All these passages cry out for exposition—and we are tempted to leave the subject under consideration —the exposure of Satan's attack—in order to go more fully into them—but we must not be ignorant of his devices, and will D.V. consider these things more fully in a future number.

The First Epistle to Timothy contains several warnings which we would do well to keep in mind. During the period of the Church concerning which 1 Timothy is applicable, there were to be appointed "Bishops" and "Deacons" (chap. 3).

It will be noticed that the qualifications are not so much to do with "Gifts" as "Grace." Verses 6 and 7 contain two warnings which show Satan's method of attack upon those who held any position in the Church. "Pride" and "licentiousness," both of which are deadly blows at "Grace." Pride is designated "The condemnation of the Devil" (probably referring to his own sin (pride) for which he was condemned), and the failure to have a good report from those without is termed "The snare of the Devil."

The period of the Church in its rule (1 Tim.) has passed away, and the period of its corporate ruin (2 Tim.) is here—nevertheless we do well to beware of Pride and Licentiousness lest we give advantage to the enemy.

1 Tim. 4, however, looks forward to the very days in which we live. "But the Spirit speaketh expressly

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that in the latter times some shall apostatize from the faith, giving heed to deceiving spirits and teachings of demons, through the hypocrisy of those speaking lies, having their own consciences branded as with a hot iron; forbidding to marry, and commanding to abstain from meats which God created to be received with thanksgiving by them that believe and know THE TRUTH."

Although in some sense these verses have an application to the practices of Rome—yet their full interpretation is found in the teachings and practices of SPIRITISM. "Deceiving spirits and teachings of demons" are everywhere. Men of highest rank in politics, religion, science, are being led away by the subtle foe. The word that gives us "Hypocrisy" properly means "to represent another person by acting, as the play-actors did, under a mask"—hence it came to mean "counterfeiting," "feigning."

This throws a vivid light upon the subject of Spiritism. This seduction is generally rendered tempting by the idea that one can have communion with the dead. A dear mother lover or friend has died, and the temptation of an opportunity to speak with them "across the border" is offered. The flashlight of the Scriptures illuminates the fraud (not that this verse is the only passage which exposes the deceits of Spiritism)—the "departed friends" are impersonated by demons—demons who are acquainted with the ways and words of men—who can thus play upon the feelings of their dupes.

If one studies the subject at all, it will be clearly evident that the communications given do not end with a conversation. There is always sooner or later introduced the "doctrine" of demons—leading the mind away from the Truth, denying the Lord Jesus and His Atoning blood, and the Resurrection both of Himself and His people. All this is frequently accompanied by commands that assume an "Ultra-holiness" aspect—"a voluntary humility and severity to the body."

The two subjects banned by the spirits are "marriage" and "meats." Here again the marvellous accuracy of the Scriptures is evident, for none may hope to be a "medium" in the highest sense of the word unless they "abstain from marriage" and become exclusively vegetarians. The command to eat flesh is found in the early chapters of Genesis in direct connection with the influx of the "sons of God," in those early days, as though God would make a safeguard for man. This, the demons seek to remove, in order that they may possess the bodies of men to propagate their fell designs. Their command to abstain from marriage and meats is found in Col. 2. 21, in the words "Touch not, taste not, handle not." "Taste not" can easily be seen to have reference to abstaining from meats, while a reference to the use of the word "touch" in 1 Cor. 7. 1. will show how that in these "ordinances" of men we have a reference to marriage. Those who believe and know THE TRUTH, praise God, can be free from these entanglements; but, alas, how many there are who are still in bondage. It will be seen that 1 Tim., 4. 1-4., is put in direct contrast with 1 Tim., 3. 15. In other words, the Mystery of Godliness has its reply in Satan's "Mystery of Iniquity." This is referred to in 2 Thess. 2. where we have the "Apostasy" and the "Mystery of Iniquity," headed up at last in "The Man of Sin, the Son of Perdition," "whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness in them that perish, because they received not the love of THE TRUTH that they might be saved."

Is it coincidence, or is it not rather God's own clarion call that, in so many passages which refer to Satan's antagonism we find emphasized THE TRUTH?

Verse 11 gives the awful alternative "The Lie." Not merely "a lie" as the A.V. and R.V. give it—but "THE LIE," Satan's climax travesty of THE TRUTH. It will be remembered that the words used in verse 9 "Power, Signs, and Lying Wonders" are an exact repetition (except for the order in which they come) of the words used to describe the miracles of the Pentecostal Days in Heb. 2. 4, "Signs, wonders, and divers miracles."

Satan's deceit will be readily believed by those who are clamouring for miracles and spiritual gifts: in other words, the evil is again to be found in the *undispensational* element, so craftily introduced and kept to the fore.

Satan's conflict with "THE TRUTH" is again suggested in 2 Tim. 2. 25-26. And it will be found that in 2 Tim. there is recorded a specific turning away from the *Apostle Paul and his teaching* (compare the statement of the Lord Jesus Christ "Me and My words.") "This thou knowest that all that are in Asia turned away from me" (1. 15). Not only did they turn away from Paul but they "also withstand the truth" like the servants of Satan—James and Jambres—withstood Moses (3. 8, 9).

Herein is revealed in its fulness the "subtle method of deceit." Satan knew that Paul was commissioned as the Apostle of the Dispensation of the Mystery, and consequently he did all that he could to turn believers away from "THE TRUTH" SENT TO THEM. The unsaved are blinded with regard to the *Gospel of the Glory of Christ;* and our present considerations have revealed the sad fact that believers have been deceived with respect to the character and calling of the present dispensation. *An undispensational use of Scripture has proved a most effective weapon in the hands of this subtle foe.*

In Ephesians we have seen that Satan sought to lead the saints to forget the fact that they were *members* of the One Body.

In Colossians we have seen that they were tempted to forget the Fulness residing in Christ, and to relinquish their hold upon Him as the Head.

In 1 Timothy there was the warning respecting the condemnation and snare of the devil—Pride and License—a temptation to either forget, or to abuse, the fact that this is a dispensation of GRACE, while the prophetic warning concerning the "teachings of demons and deceiving spirits" seems to be connected with the

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prevalent orthodox ideas concerning the "intermediate state," wherein the dead are said to be much more alive than when here in the body.

Spiritism has no snare for any one who believes with the Scriptures that the dead are dead, and will "not live again" till the resurrection.

In 2 Tim. 1. 15 there is recorded the fatal climax, *the desertion of the Apostle and his doctrine.* It is here we discover the conception and the birth of that monstrosity Christendom with all its carnality, sects, bodies, federations, gospels, and ordinances. The Lord has been pleased to open our hitherto veiled prejudiced eyes to catch a glimpse of "the Truth"; and, prominent in that glimpse stand forth the claims of the Apostle Paul and his writings.

We are well aware that some will find enough, in this, to say that we are forming a cult of "Paulites": we have no desire to magnify any man, but, like the Apostle, we feel it right to magnify his office.

Shall we "stand, having our loins girt about with TRUTH," and oppose the Father of Lies? or shall we continue in our undispensational "orthodoxy" and "give place to the Devil?"

We are fully conscious that this tremendous subject has been but feebly handled; may the Lord use the warning—feeble though it be—to open our eyes to see how Satan's systematic deceit is set against the present purposes of God; and also to see, as before Him, whether any of the things, which we observe and teach as truth, are undispensational, and hence weapons taken from the armoury of Satan, directed against all that is of value to the believer, and all that is vital to the present purposes of God.

CHARLES H. WELCH.

Signs of the Times.

SIGNS OF THE APOSTASY.

A STRANGE PHENOMENON AND ITS MEANING.

Observant and thoughtful people are keenly concious to day of strange and peculiar influences and forces at work in all directions, and affecting all classes. A world-wide phenomenon which none but the wise of Daniel 12. 10 can understand or define. What this phenomenon is, where it is leading, and what the ultimate issue will be, no worldly wiseman can ever guess at, let alone find a key to unlock the mystery which people are feeling. It is a strange, undefinable feeling, tenacious, and persistent, as if some great and unparalleled crisis, some untoward event were stealing down on the world like a thief in the night.

Between the lines of the world's speeches and general literature, one can read that Philosophers, Statesmen, and even Divines (as natural men), are perplexed and baffled at the mysterious handwriting on the wall of current events, more strange and startling day by day, and moving on with ever accelerating speed, as if two master minds were at work, guiding, controlling, and hurrying them forward to some hidden and opposite goals.

Luke 21. 25-26, graphically and adequately describes the present world-wide condition of political, social "unrest" and upheaval.

Some say the world is gradually gliding into a millennium of universal peace.

Others say it is hastening to a catastrophe.

The prophetic scriptures endorse the latter view. The real cause of the present phenomenon is hidden too deeply for human wisdom to fathom. The vail is too thick for the human eye, unaided, to penetrate.

Where can assurance, and a true knowledge of these things, be obtained to help us to keep our balance in these perplexing and perilous days?

There is one way only. The way of faith, by taking heed to the "more sure word of prophecy," now shining with increasing brilliancy as the darkness thickens, like a powerful searchlight, showing up the dangerous headlands along the shore of the present critical times (2 Peter 1. 19-21).

The God of the Bible, who made the world and framed the ages, knows perfectly the character of them all, including the trend and issue of the things belonging to the present Dispensation of the Grace of God," also the next—"The Day of Vengance" coming on the heels of it. "He knoweth what is in the darkness, and the light dwelleth with him." That the present upheaveals and awakenings, going on all the world over, are the results of the ACTIVITIES OF UNSEEN SPIRITUAL AGENCIES AND POWERS.—The spirit-world acting from behind the vail, influencing and steering masses of men, in the gigantic movements of the day; characterising the end of the present age (Matt. 24. 3), as plain to the spiritual eye as cause is to effect. Men, like the pawns on the chessboard, are being moved only as they are moved *upon* by external agencies. In Daniel 10. 10-13, 20-21, and Ephes. 6. 10-12, the vail is drawn aside a little showing the fact and nature, of the unseen warfare going on with intensified vigour as the end draws near. The reality and force of which the "Daniels" are experiencing, in a peculiar and very definite manner.

The great unification movement going on in the world as seen in international conferences and alliances, gathering up the whole human family as it were into one gigantic bundle of humanity, being the means "the God of this age" is adopting to gather up the sovereignty of the world into one head, the looked-for "COMING MAN." "The man of Sin," 2 Thes. 2. 3. and Rev. 13. 2, Satan having *his* plan, but God having *His* permitting and over-ruling, all to one great end.

Between our hearts and the coming of the Lord the Scriptures do not place a single historic event. All the present movements in the Church, and the world at large, are the sure signs of the *remoter* event, viz., the great day of the Lord and the Judgments which usher it in.

The great conflict of the ages, between light and darkness, right and wrong, force diabolic and angelic, Heaven and Hell, is assuming a more intensified form. The fighting forces of the heavens are being mobilized for the final battle of Rev. 12. 7-12, resulting in the hurling down of Satan and his angels to the earth, who by spiritualistic forces and agencies, will lash the great sea of humanity into fury, causing unparalleled strife, changes and revolutions, out of which will emerge the nondescript beast of Revelation 13. 1. A gigantic combination of the great Gentile powers federally united under one head. The political sovereignty of the whole world lodged in one man (the coming man

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already referred to), who will receive what the Lord refused, viz., Satan's power and great authority Rev. 13. 2, to be followed by the rejected "corner stone as" the smiting stone of Dan. 2. 26-44, in judgment on the living nations. The world's coming great CATASTROPHE, followed by the advent of the golden age, of which the Old Testament Scriptures are so full. This, imperfectly and very briefly, is the meaning, trend, bend, and ultimate issue of the present PHENOMENAL influences affecting many, but utterly unintelligible to ALL, who ignore the Prophetic Word. Current events are all fulfilling prophecy. Socialism, Spiritualism, Zionism, New Theology, etc., culminating in the long predicted apostasy of 2 Thes. 2.

"Watchman, what of the night? The morning cometh, also the night."

"The night is far spent, the Day is at hand." "Now is our Salvation nearer than we believed." "Exhort one another and so much the more as ye see the day approaching."

"It is high time to awake out of sleep."

AN OBSCURE WATCHMAN ON ZION'S WALLS.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

E. F. (Portsmouth). As to the position of those who died before the first coming of Christ, none but God can tell you; and, He has done so, very clearly, in Rom. 2. 12.

SOUTH CROYDON.

Readers of *Things to Come* in South Croydon are kindly asked to correspond with Mr. E. Holmurrel, 110 Selsden Road, for mutual interest.

BELFAST.

Readers of *Things to Come* in Belfast are informed that a meeting is held in the Boyne Square Gospel Mission Hall, off Sandy Row, on Sundays, from 11.30 to 1 o'clock.

"THE WITNESS OF THE STARS."

Many of our readers are aware that this work is out of print. Scarcely a copy can be obtained second hand. We ourselves recently had to pay the full price for such a copy.

The editor of a Danish Magazine is waiting for a copy to translate for his magazine; and a German friend is waiting for the same purpose.

But we cannot afford to print a third edition unless at least a sale of 250 copies (at 5/- each) are guaranteed. We must wait to see what orders are received.

A reader in the N. of England believes 100 copies could be sold in his district.

WORTHING.

The friends in Worthing have arranged for four meetings on September 28 and 29, at the Literary Institute. Address will be given by Dr. Bullinger, and Rev. Jas. Ch. Smith, as follows:—

Wednesday afternoon, at 3 o'clock.

DISPENSATIONAL TEACHING,

Its meaning and its necesssity in the right understanding of the Word of Truth.

Wednesday Evening, at 7 o'clock.

KINGDOM TEACHING,

Its present mystery, and its future manifestation.

Thursday afternoon, at 3 o'clock.

SPIRITUAL TEACHING,

Its meaning, scope, covering the whole Bible.

Thursday evening, at 7 o'clock,

PRACTICAL TEACHING.

In view of the above,

For particulars as to lodgings and other arrangements, apply to—

THE SECRETARY,
Bellhaven, Brighton Road,
Worthing.

ACKNOWLEDGMENTS.

("*Things to Come*" *Publishing Fund*).

	£	s.	d.
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D. M. (Glasgow)	0	10	0
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A. E. & L. C. (Richmond) monthly	0	3	0
Anonymous (Brighton)	0	2	6
Anonymous	0	2	6

(*Editor's Publishing Fund*).

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F. G. T. (Camberwell)	0	5	0
Anonymous	0	3	0
E. H. (Crouch Hill)	0	2	6
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THINGS TO COME.

No. 195 SEPTEMBER, 1910. Vol. XVI. No. 9.

Editorials.

HEBREWS XI.

XIII.—THE FIRST GROUP.

FAITH CONQUERING THROUGH GOD.

(*Continued from page 88.*)

(5) THE PROPHETS.

(vi.) ESCAPED THE EDGE OF THE SWORD.

TIME would indeed fail to tell, in full, how many of those who believed God, proved the truth of His word in this particular manner, and thus overcame through God.

We have already seen how Rahab, through believing the promise made to her by the spies, thus conquered, and thus escaped, when Joshua and his army "utterly destroyed all that was in the city . . . with the edge of the sword" (Josh. vi. 21).

Before the sword fell Rahab and all her house were brought out, and "left without the camp of Israel" (*v.* 23).

Of the many others we may single out

DAVID,

whom Jehovah delivered "from the hurtful sword" (Ps. cxlv. 10).

Here, as in the other examples of faith, we must look beyond their personal escape, as individuals, and see *God's purpose in the escape*; we must rise above the historical event as ruled by "the will of man" and as seen by the human eye; and behold, by faith, the unseen design of Jehovah which was over-ruling all for the accomplishment of "His own will."

Hence, in the case of David, we are to see not merely the "escape" of David from the sword of Goliath, but the confirmation of David's faith in the Word of Jehovah.

David had *heard* that word which came to Samuel, as David stood before him: "Arise, anoint him, for this is he" (1 Sam. xvi. 12).

If this was he, who was to become the king over Jehovah's People, and through whom God's purpose in Messiah must be fulfilled, how could he fall beneath Goliath's sword?

David's belief in that word assured him of that "escape;" and it was emphasised by the fact that, not David, but Goliath himself was slain by the edge of that sword (1 Sam. xvii. 50 51).*

The aim of Satan was at once to get rid of Jehovah's Anointed; and he hoped to accomplish his end by means of Goliath's sword.

When that failed, then he would use Saul's javelin (1 Sam xviii. 10, 11), and would use it again (1 Sam. xix. 10), when David "escaped that night."

It is not merely David's "escape" that we are to see, but David's faith in Jehovah's Word (1 Sam. xvi.); by which word he escaped both Goliath's sword and Saul's javelin.

Another example is furnished in the case of

ELIJAH.

Jezebel's sword was doing its deadly work, engaged in slaying Jehovah's prophets "with the sword" (1 Kings xix. 10, 14); and, the word of Jehovah came to Elijah, saying: "Get thee hence and turn eastward and hide thyself by the brook Cherith, that is before Jordan . . . I have commanded the ravens to feed thee there" (1 Kings xvii. 3, 4).

The only purpose manifest to the natural eye in this command was the preservation of Elijah's life in the approaching dearth. The same purpose is seen in *v.* 9, "Get thee to Zaraphath . . . and dwell there. Behold, I have commanded a widow woman there to sustain thee."

Not a word is said about any further and deeper Divine purpose in this hiding and nourishing of Elijah. But, there was another, of which Elijah was not informed at the time. It was that he might "escape the edge of the sword."

Elijah heard the command of Jehovah; and, through faith he obeyed. Thus, he was not only sustained in life, but preserved from death, and "escaped the edge of the sword."

The word of Jehovah is like Himself—infinite; it embraces all His will. It contains more than we can see; and the same word accomplishes many different things, includes different designs, and reaches various ends.

It is for us to believe that word, confident that in obeying it we shall accomplish and prosper in many ways, which we may never understand, or be aware of at the time, or ever even hear of.

Elijah learnt later on that he had not only been kept in life during the famine, but that at the same time "escaped the edge of the sword"; for he afterwards reminded Jehovah how Jezebel and the children of Israel had "slain Thy prophets with the sword" (1 Kings xix. 14).

More than one thing will be accomplished if faith acts on the word which it hears from Jehovah.

* By the Fig. *Hysteresis*, and the consequent structure, 1 Sam. xvi. 14-23 is placed here, *Canonically*, in order to bring together in contrast the Spirit of Jehovah departing from Saul and coming upon David. *Chronologically* and Historically that event comes between verses 9 and 10 of chap. xviii. This is indicated for us in the words "as at other times" (1 Sam. xvii. 30 as referring to xvi. 14-33). There is no corruption or "misplacement" of the Sacred Text, except to the eye of the "natural" man; but not to the discernments of the spiritual mind.

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If we believe God, and know anything of His infinite wisdom, we shall thankfully depend on Him to direct our way, and we may be sure that it is better than our own way.

We may not see the reason of it at the time ; and we may not even live to discover in what way it was better. But, if we believe Him, we shall be sure of it, and praise Him for it. We shall never be disappointed.

Our trouble and infirmity is this : we think we know better than God does. But oh, what folly, what weakness, what ignorance. Oh, to know more of His infinite wisdom ! and learn more of the blessedness of His will.

If we knew this we should go on our way, and be at perfect rest.

The simplest events in life, will become sources of joy.

The visit that we made to a friend and did not find him at home, instead of being a disappointment, will be turned by faith into a ground of thanksgiving. We shall not be occupied with our ignorance, but with God's infinite wisdom ; not with the failure of our will and purpose, but with the sweetness of His will.

We shall think of how we have "escaped the edge of the sword" in being kept from some accident, preserved from some snare, saved from the germs of some dire disease if we had been or gone elsewhere.

The whole point of Elijah's lesson for us lies in that one word "there."

"I have commanded the ravens to feed the THERE" (1 Kings xvii. 4) ; and "I have commanded a widow woman THERE, to sustain thee" (*v.* 9).

Had Elijah gone to any other place and not "there," he would neither have been Divinely fed, nor Miraculously sustained ; no, nor would he have "escaped the edge of the sword."

Oh ! to be "THERE" ; in the place where God would have us to be : for we know not what we "escape" when "there." It may not be a beautiful place, or the easiest place, or the most comfortable. But it will be the *right* place : the place of blessing, the place of rest, because it is the place which He wills. It is "there."

Our trouble comes because we do not know Him ; because we do not realise how infinite is His wisdom ; how infinite is His power ; and how infinite is His love.

If we knew anything of our own impotence, and anything of His omnipotence, we should thankfully cast ourselves upon it, and say, Lord, not my ignorance, but Thy wisdom ; not my weakness, but Thy strength ; not my way, but Thy will ; not here, but "THERE."

We should not be led astray (it may be unwittingly and undesignedly) by those who seek our good ; by those who tell us to "try to be willing for His will ;" or to "be willing to be made willing." Unconsciously, it may be, they are occupying us with ourselves, and thus leading or rather misleading us into further misery and deeper trouble.

There would be no need to be "made" anything, if we knew enough of His wisdom as would make us sick of our own ; and cause us to trust Him and to distrust ourselves.

Elijah *heard* the word of Jehovah, and he believed it.

Hence we have the two terse statements :—"So he went" (1 Kings xvii. 5) and "So he arose" (*v.* 10).

It reminds us of John Wesley, when some one expressed his surprise at his being able to rise so early in the morning : his enquirer wondered how he was able to do it, and asked whether he ever prayed about it ? No, said John Wesley, "*I get up.*"

Even so with us, if we commit our way to God, and desire His way, preferring it, whatever it may be to our own way, we shall understand Elijah's action ; "So he went . . . " "So he arose."

We shall be "there," where we shall not only be *fed* and *sustained*, but where, at the very same time we shall *escape* evils of which we are wholly unaware.

JEREMIAH

affords another example of those who thus escaped.

But here again, it is not the personal or individual escape which is uppermost ; but *the purpose of God in the escape.*

Jehoiakim had just "cut up the Word of God with his penknife," and "commanded . . . . to take Baruch the scribe, and Jeremiah the prophet ; but Jehovah hid them" (Jer. xxxvi. 26).

That was their escape. It was done by Jehovah Himself. We are not told how it was done, but it was effectually done, for Jehovah had His own purpose to serve.

When we are assailed ; or when the same Word of God is cut up with the pens of those whom the same enemy of that Word is employing to-day, we may not be thus "hid ;" for the LORD may not have an immediate purpose or use for us in this conflict.

Nevertheless, the example holds good, for Baruch and Jeremiah escaped the edge of Jehoiakim's sword.

Jehovah's purpose in all this was accomplished, for Jeremiah was preserved to re-write the words of the scroll which had been burnt by the king, "and there were added unto them many like words." (Jer. xxxvi. 32).

But later on, when this work was done, Jeremiah was no longer hidden ; but "taken" and put in prison and kept there till the reign of Zedekiah (Jer. xxxvii. 11-15).

Zedekiah made Jeremiah's life more endurable until faithfulness to God brought the prophet to the lowest dungeon and like to be "put to death" by the princes of Zedekiah (Jer. xxxviii. 1-6). Again he "escaped the edge of the sword." This time by an Ethiopian Eunuch named Ebed-Melech.

With the king's consent, which he had obtained, he drew up Jeremiah out of the filth of the dungeon (xxxviii. 7-13).

For this act of mercy the word of the Lord came to Jeremiah after he had been quite delivered by Nebuzar-adan, and dwelt among the people.

It came with a message for Ebed-Melech (Jer. xxxix. 15-18). It was as follows : "Go and speak to Ebed-Melech the Ethiopian, saying, 'Thus saith the LORD of hosts, the God of Israel ; behold, I will bring My words upon this city for evil, and not for good ; and

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they shall be accomplished in that day before thee. But *I will deliver thee* in that day saith Jehovah: and thou shalt not be given into the hand of the men of whom thou art afraid. For I will surely deliver thee, and thou shalt *not fall by the sword*, but thy life shall be a prey unto thee: *because thou hast put thy trust in Me*, saith Jehovah.'"

Here was an "escape from the edge of the sword," and it was "through faith."

We are not all Jeremiah's or Ebed-Melech's. We are not all called to fill their positions, to have their experiences, or to need their deliverances; and this, because we are not needed in the carrying out of God's purposes, in His rulings and over-rulings.

But He is the same LORD whom we serve; and it is the same WORD which we believe, and in which we trust.

Even worldly wisdom has learnt that it is better to "bear the ills we have, than fly to others that we know not of."

How much more shall not we learn that it is better to be "there" according to the will of God, than anywhere else according to our own will.

SOME PARABLES IN THE GOSPEL BY LUKE.

"THE Gospel by Luke contains three parables spoken by the Lord Jesus, intimately related one to the other, in that they indicate the result of the Gospel of the kingdom, as proclaimed to the Nation of Israel, in the city of Jerusalem and among the Gentiles.

"First, the parable of the Seed sown, in chapter 8. 5-8; explained by the Lord Jesus in v. 11-15, shows the four successive ministries whereby the people of Israel were called to repentance by the preaching of the kingdom. This has been treated of in *Things to Come*, August, 1896, and therefore it will suffice here to say that John the Baptist preached, saying 'Repent ye; for the Kingdom of Heaven is at hand.' Afterward Jesus began to preach and to say 'Repent ye, for the Kingdom of Heaven is at hand.' Peter on the day of Pentecost said 'Repent ye therefore and be converted that your sins may be blotted out,' and Paul also testified both to the Jews and also to the Greeks, 'repentance toward God and faith toward our Lord Jesus Christ' (Acts 20. 21).

"Thus, in view of the fulfilment to the nation of Israel of the prophecies and the promises given by God to David and to Abraham concerning their seed in the Kingdom of God, the people were called to repentance. John the Baptist proclaimed Messiah as coming after him. The Lord Jesus proved Himself to be the Messiah, the King present among the people, by the miracles which He wrought. Peter on the day of Pentecost proclaimed Him to be the Messiah who had been slain and was raised again, as the Scriptures had foretold. Paul preached the Kingdom of God in the synagogues among the Gentiles, and "testified to the Jews that Jesus is the Messiah" (Acts 18. 5).

"But nothing was established in the earth through the preaching of John the Baptist, or of the Lord Jesus, or of Peter. The Church of God among the Gentiles to-day is the result of the fourth ministry, that of Paul in the synagogues among the Gentiles, represented in the parable by the 'good ground'; for the truths of Christianity are presented to the world to-day in the epistles of Paul to those who were the fruits of his ministry at Corinth, Ephesus, &c., or to those whom he had not seen in the flesh as at Rome and Colosse.

"The parable of the Fig-tree in Luke 13, under the figure of four years, points to the same four successive ministries as are indicated in the parable of the seed sown. As regards the first three the result is the same, for no fruit is found on the Fig-tree during three successive years. Verses 4 and 5 show that the parable refers to Jerusalem, and to the call to repentance. It is a recorded fact that the rulers of the city 'rejected the counsel of God' by John the Baptist, chapter 7. 30. They slew the Lord Jesus. They resisted the Holy Spirit through the Apostles; and, by the putting to death of Stephen, they proved that the city bore no fruit of repentance during those three successive ministries represented by the three years of the parable. The guilt of the city was consummated and the decree went forth to Cut down the fig-tree; why cumbereth it the ground? But the Lord Jesus had prayed 'Father, forgive them for they know not what they do'; and Stephen had prayed 'Lord, lay not this sin to their charge.' So it was spared one year more. The sentence was not executed until a fourth ministry had been fulfilled, that of Paul in the synagogues among the Gentiles. The city might possibly repent when it saw that the Gospel of Christ was accepted by those 'round about' among the Gentiles. When this ministry was fulfilled, and when Christ had been fully preached 'from Jerusalem round about unto Illyricum' Paul visited Jerusalem in an act of grace to bring alms to his people from the Gentiles (Acts 24. 17). Paul's visit proved that the city remained impenitent, the Fig-tree remained without fruit; for the people would have killed Paul but for the intervention of the Roman soldiers. The long-suffering patience of God was at last exhausted, Paul became the prisoner of the Lord for the Gentiles, and Jerusalem was left to the destruction which soon afterwards fell upon it.

"Paul's ministry among the Gentiles is explained in his epistle to the Romans 10. 19. 'First Moses saith, I will provoke you to jealousy by them that are no people' (Rom. 11. 14). 'If by any means I may provoke to emulation them which are my flesh, and might save some of them.'

"The relation of the three parables, one to each other is shown in the diagram on the next page.

"The parable of the Great Supper in Luke 14. 16-24 begins with the call to those who had already been bidden, that is, with Peter's preaching on the day of Pentecost to those who had known the ministry of the Lord Jesus. It was addressed to the Nation, and,

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although received by a remnant, the rulers, those responsible for the nation, rejected the call. Nothing was established through the message of 'that servant.'

A COMPARISON OF

THE LORD'S PARABLES IN

Luke 8. 5-15.	*Luke* 13. 6-9.	*Luke* 14. 16-24.
The Sowing.	The Fig-tree.	The Great Supper.
The Ministry of John the Baptist by the wayside.	First call to repentance—no fruit.	
The Lord Jesus in stoney places.	Second call to repentance—no fruit	
Peter (Acts 2. 12) among thorns.	Third call to repentance—no fruit. Sentence: 'Cut it down.'	Call to those bidden, all make excuse.
Paul (Acts 13. 19-20) on good ground.	Spared for one year more: yet no fruit.	Call to the outcasts of the city, accepted by some.
The Nation cast off.	The Fig-tree cut down.	Those bidden rejected.
The Church of God established among the Gentiles.	Salvation come to the Gentiles, the nation being cast off.	Those in the highways and hedges, the strangers compelled to come in.

"Another message was sent out to the poor, the maimed, the halt, and the blind in the streets and lanes of the city. This was Paul's preaching in the synagogues among the Gentiles, to the outcasts who belonged to the city but who had not heard the ministry of the Lord Jesus in the land of Israel since they dwelt among the Gentiles. This had some result, for by this ministry those Jews and Gentiles were brought together who were afterwards established as the Church of God by Paul's epistles. This ministry fulfilled the commission given by the Lord Jesus to His apostles concerning the Kingdom of God; so that it could be said 'Lord, it is done as Thou hast commanded, and yet there is room.'

"The third ministry of this parable lies outside of and beyond all that was committed to the twelve apostles concerning the kingdom. It is the ministry of the Grace of God to the Gentiles, apart from Jerusalem, during the desolation of that city, for it is said 'That none of those men which were bidden shall taste of my supper;' the Jews as a nation being cast aside for a season that salvation may come unto the Gentiles.

"These parables combine to show that nothing was established in the world as the fruit of the preaching of John the Baptist, or of the Lord Jesus, or of the twelve Apostles; the Church of God among the Gentiles is the result of the preaching of Paul in the synagogues among the Gentiles; those thus gathered were afterward established as the Church of God by Paul's epistles, but wholly separated from Jerusalem.

"They show that Paul's ministry as a Jew in the synagogues was not the result of his natural affection for his own people, but of the patience of God through the intercession of the Lord Jesus and of the martyr Stephen, if possibly Jerusalem might repent when Christ was believed among the Gentiles. The last visit of Paul to Jerusalem proved that Jerusalem (the Fig-tree) did not then bear fruit of repentance. The sentence went forth; Cut it down."

Contributed Articles.

"I WOULD NOT HAVE YOU IGNORANT."

No. 7.

COLOSSIANS 2. 1.

BY JAMES CHRISTOPHER SMITH.

IN pursuing, still further, the application of the above fruitful expression, we come now to the seventh instance of its use, by the Apostle Paul, as found in

Colossians 2. 1.

In this case the language is in the positive form, and may be freely translated as follows: "*For I wish that you should know* what peculiar conflict I have concerning you and concerning those in Laodicea, and as many as have not seen my face in the flesh, in order that their hearts may be comforted, being knit together in love, and unto all riches of the full measure of the understanding, unto a full knowledge of the Secret of God—Christ, in whom all the treasures of the [true] wisdom and knowledge are hid" (2. 1-3).

In this statement of lofty truth there are two words—one at the beginning the other at the close—which arrest attention, and on which the teaching is built.

The one word is "Conflict" and the other word is "Secret."

The Conflict has reference to the Secret, and the Secret of God is the matter of revelation and knowledge to which the Apostle would bring his readers. Everything he says and experiences is with a view to a "full knowledge of the Secret of God—Christ."

It were a pleasant service to show how the whole Epistle to the Colossians—which is one of the captivity letters—casts light on the thesis laid down in these verses; but this pleasure must be reserved, the better to emphasise the points of deep interest found in the passage itself.

Accordingly let us seek to open and grasp what the Apostle so earnestly wishes us to know.

1st. *The Conflict.*

The figure is not martial, but it is athletic. He has in mind the struggle for mastery in the arena of the games. Our word "*agony*" is simply a transliteration of the Greek word used.

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But the conflict here is not physical, such as we saw in our last article, when we found how Paul was stoned to death and how he got branded on his body the marks (*stigmata*) of the Lord Jesus; just as Christ's body had the *stigmata* of the nails.

No; the conflict here is mental strain, spiritual interest on the stretch, the care of the Churches that had not seen his face.

Hence the "for," with which the statement opens, pointing to what he says at the close of chap. 1, "Unto which (viz., 'to present every man perfect in Christ') I toil, contending, agonising, according to His energy which energises in me powerfully."

It is with him, here, as in the 3rd chap. of Philippians: he is bending every faculty he possesses; he is absorbed in mind; he has great mental and spiritual tension, has "great (peculiarly acute) conflict" that the saints and faithful brethren should see and know all he had to tell and unfold, and that they should "stand perfect in all the will of God" (compare the prayer of Epaphras in chap. 4. 12).

Behind all the *prayers* of Epaphras and the *conflict* of Paul we see the resurrection *energy of Christ* operating towards the same end, and operating through these human channels.

This same conflict is present with us to-day, in the recovery of the same truth; and Christ is energising mightily in vessels chosen by Himself. We may, or we may not, be captives "in a chain," but we know something of the strain and tension of this spiritual agony, and something of the ceaseless antagonism of men and of Satan to this teaching!

May we have grace to stand; to stand fast; and stand complete; and stand approved!

2nd. *The Saints Concerned.*

Of course the Apostle was concerned about the whole Flock of God; but he specially mentions here the Colossian and Laodicean believers and all those who, like them, had not seen his face in the flesh. He wished them all to know his conflict for them; the things he had to unfold; the new situation that had arisen on account of his captivity. The time had come for the teaching and telling out of the great truths which, up till then, had been only hinted at; and the presence of Epaphras gave him the opportunity of sending, through him, a statement of the revelations he had received. Thus we see, in Paul's day, just as we see in our own time, how God's providence opens the door for fulfilling His purpose.

3rd. *The Secret.*

It is called in this passage "the Secret (or mystery) of God [even] Christ, in Whom all the treasures of wisdom and knowledge are hid (*vv.* 2, 3). It is the full knowledge of this Secret that the Apostle is desirous of conveying. This is the great subject of these Prison Epistles, specially Ephesians and Colossians. There is proof enough that Paul knew it before, and taught truth in accordance with it; but the time had now come when it devolved on him to communicate in writing what had been given to him by revelation, and thus to fill up the Word of God (1. 24 25, 26).

This Secret of God, centering in Christ's glorified Person and Position was the doctrine henceforth to dominate and characterise all true christian and church teaching.

It had been hid from ages, but NOW IS MANIFEST, and stamps the character of this current church age.

All nations ought now to know it: it belongs to them. It came to Paul as "the Apostle of the Nations," and it is that special aspect of the Gospel which should now be preached to the nations (and to Israel simply as one of them).

It is not merely a teaching among other teachings: it is this much; but it is specifically

THE DOCTRINE FOR THIS DAY OF GRACE.

The saints, of course, ought to know it, and so know it as to make it the Evangel they preach; but the present writer, at least, believes that it is the privilege of *the nations* to hear this Evangel of the Secret, this gospel of the glory of Christ, this favour of God, and to enter into its special blessing (*see* Rom. 15. 16).

This is Paul's gospel. This is "the preaching of Jesus Christ according to the revelations of the Secret." This teaching is now made manifest, and, according to the commandment of the Everlasting God, is now made known to *all the nations* unto obedience of faith (*see* Rom. 16. 25, 26).

In connection with this special unfolding of God's manifold wisdom we see Satan devising new delusions and casting veils on men's eyes to prevent "the illumination of the Gospel of the Glory of Christ from dawning upon them" (2 Cor. 5. 4).

Deplorable it is to mark how preachers, in our time, are preaching a Jesus of their own making, as a Social Reformer; and a Christ of their own making, as a Religious Model; instead of preaching Him as the risen, ascended, and seated Son of God, Lord over all, the Head of the Body the Church, "according to the revelation of the Secret."

No marvel that, with such an unfolding of truth on his mind, and such a "Stewardship of God" committed to him, the Apostle should feel the burden, and experience a new kind of conflict, in his intense desire that the Church should know, and that the nations, by means of the Church, should know the full value of the latest Evangel,

The Secret of God,
The Glory of Christ.

"And this I say, lest any one should beguile you with enticing speech."

May we have ears to hear!

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Dispensational Expositions:

Being a Series of Studies having Special Reference to the Epistles of Paul and the Present Dispensation.

No. 15.

"THE ANCIENT LANDMARK."

A RECAPITULATION.

"To write the same things to you, to me is indeed not irksome, and for you it is safe." So wrote the Apostle Paul (Phil. 3. 1); and, considering the number of letters and questions which we are from time to time receiving from readers of *Things to Come*, we feel that we, too, would do well to pause in our pressing forward and take a retrospective glance over the path which we have traversed; or, to put it differently, to re-examine the basis of the articles entitled "Dispensational Expositions."

We have at times felt most humbled by the warmth of appreciation exhibited by some readers; and also, on the other hand, by the frowns and criticisms of others. We pray for grace that, "amid good report and evil report," we may be "approved unto God."

The first two or three articles of this series (*Things to Come*, April to August, 1909), practically laid the foundation of the whole of the expositions that followed: and, we gather from the questions that are continually being asked us, that the position laid down therein has not been fully grasped. Therefore, for clearness sake, these articles which contain the premises of our argument seem to need a re-statement.

While we were re-writing the above paragraphs, a letter was forwarded to us by the Editor, which seemed to confirm the need for this reconsideration, and as it contains many of the objections, difficulties and fears expressed by others, we preface our remarks by printing the portion of the letter bearing upon the subject before us. The writer says:—

"Seeing that, to-day, the general cry of this unbelieving and God dishonouring world is 'Forward;' and that 'Advanced Thought,' 'New Thought,' and other similar movements are having their, leavening effect in nearly every circle—directly or indirectly—it is with great caution and some hesitation that I approach any 'new truth,' especially with the warning of Proverbs 22. 28, in mind.

"At the same time I wish to let weigh the force of your second Editorial which appeared in November, 1908, entitled 'The things before and the things behind,' and I am deeply anxious to be lead by the Spirit into all truth.

"I have during the past ten months carefully read the Expositional Papers in *Things to Come*, and have endeavoured to test them by the Word of Truth.

"At the moment, though, there are several difficulties which stand in my way in respect to the subject, and I shall be very glad if you will kindly examine them and write me personally upon the matter.* First I will endeavour to give a very brief summary of the 'Articles,' and then tabulate my objections.

"1. The first premise assumes that Jesus Christ came to offer on certain conditions to the Jews 'the Kingdom.'

"2. That this Kingdom was the earthly one, foretold by the prophets of Israel.

"3. That after the Nation had rejected the offer and had crucified their Messiah, the offer was then repeated to the Dispersion throughout the 'Pentecostal Dispensation.'

"4. That this offer was not closed until Acts 28, and consequently the Epistles written before then were indissoluably connected with the Kingdom.

"5. Hence the Church of Christ did not begin until after that period (when Israel become Lo-Ammi), and that only the Epistles written after Acts 28 are addressed to the 'One Body.'

"OBJECTIONS OR DIFFICULTIES.

"(1 and 2)

"*A*. How could Jesus Christ offer the earthly Kingdom to the Jews before His death in view of Dan. 9. 26-27?

"*B*. How could the earthly Kingdom be set up in A.D. 30-33 in view of Dan. 2. 44? (see context).

"*C*. Why is there no mention of the fact in Matt. 1. 21?

"*D*. How can the term 'the Kingdom of the Heavens' be made to mean 'the earthly Kingdom'?

"*E*. Did not Jesus state the object of His Mission in Matt. 15. 24?

"(3 and 4).

"*A*. How can it be understood that the offer was repeated in the light of Matt. 23. 38, '*your* house' (compare Matt. 21. 13). '*My* house?' (Does not this indicate He had *then* abandoned the *Nation?*) Also in the Light of Matt. 8. 12?

"*B*. Were the Jews in Greece and Macedonia part of the Dispersion (The Ten Tribes)?

"*C*. Why is there no reference to the 'Gospel of the Kingdom' in the Acts?

"*D*. Acts 3. 20 does not promise an *immediate* return. It does not say '*then* He shall send,' etc., and v. 21 rather seems to indicate the reverse.

"(5).

"Did not the Church 'the Body' of Christ begin at Acts 2 (see verse 47), and was not Matt. 16. 18 fulfilled then? And how do you explain the expression 'the body of Christ' being found in 1 Cor. 12, verses 13 and 27, if the Body had not then begun to be formed, and how could it have begun then if the Kingdom was not then in abeyance?

"AS REGARDS THE TWO ORDINANCES.

"1 Cor. 11. 26 seems final; The Lord has not come yet and until He does is not this a duty for those who are waiting for Him. Eph. 4. 4 plainly states 'One Baptism.'

"But is this not referred to in Col. 2. 12, which is typified by the believers immersion?

"And could not verses 4 and 5 be read thus:—

"One Body (into which all believers have been baptized by the Spirit, see 1 Cor. 12. 13), and because there is One Body there must be one Spirit, hence One Hope. One Lord, One Faith, One Baptism (that is of water), the one baptism now in contradistinction to the two obtaining in the Lord's earlier Ministry,—John's and His own?

"In conclusion I may say I am writing not as a critic but an earnest seeker after truth."

The reference to Prov. 22. 28, in the opening paragraph of the above letter is interesting; but, it is evident that there is a difference of opinion as to what is the "ancient landmark," and who are the "fathers," so far as an application of this verse to ourselves is concerned. The verse reads "**Remove not the ancient landmark which thy fathers have set.**" Solomon, inspired by God, and graced with heavenly wisdom, urges upon us the need for retaining the boundary line *fixed by God in His Word*; for none of us we trust pay much heed to the so-called "Fathers" of any of the churches; for

* As the Editor's hands are far too full to allow him to enter on a private Correspondence of such length, he forwarded the letter to Mr. Welch.

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from them, as from those of Israel, emanate many traditions.

Referring for a moment to the summary at the end of the introductory article in *Things to Come*, April, 1909, page 46, we quote :—

"(1.) Israel has always had, and will have yet, the chief place in the dispensational dealings of God; and the prophetic parts of the Old Testament are entirely connected with their national existence.

"(2.) The great dividing line must be looked for, not at Matt. 1. or Acts 2., but where Israel as a nation ceases.

"(3.) That dividing line is clearly drawn at Acts 28. (In the language of Prov. 22. 28, we might have said, *the dispensational landmark, set by God*, is found in the closing verses of Acts 28.)

"(4.) I, as a saved Gentile have nothing to do with Mosaic law, as such. To this, most Christians will agree: *neither may I step over the boundary line drawn by the Holy Ghost in Acts 28.*, without causing hopeless confusion, and a failure to appreciate the particular blessings and responsibilities that are mine in this present dispensation. To this, at present, we do not all agree."

Eighteen months have gone by since these words were penned, the Lord has graciously opened up His Word and given more light; and we have not the slightest misgivings, nay, the more we have pursued the enquiry the more confirmation has been yielded, showing that the true "Landmark" of the dispensation, so far as we are concerned, is found in Acts 28, and that our own peculiar portion of the scriptures are those Epistles of Paul written since that eventful crisis.

We do not under-estimate the foe against whom we wrestle.

Tradition dies very hard. Thousands will cling to the belief that "the church began at Pentecost;" that Matt. 16. 18 speaks of the One Body; that, to be "blessed with faithful Abraham" is exactly the same as being "blessed with all spiritual blessings in the heavenlies in Christ": but, through grace, we have thrown down the gauge; the battle is the Lord's; it is nothing with Him to overcome with few or with many; and so, once more, for the sake of His peerless truth, for His People's best interests, and for the breaking down of the power of tradition we approach this subject afresh.

One observation more. It is of no use to hurry over these things: we must not consider them in rapid review: that would suit us better; but, we fear that those for whom we are writing would be still left in a state of uncertainty; and so we settle down in this article to endeavour to show further Scripture reasons why the latter verses of Acts 28 must be considered as the "ancient landmark" set by the inspiration of the Holy Ghost Himself, and not those set by the "fathers" by their traditions.

As the nature of the enquiry suggests, the objections and questions of the above letter will be dealt with in due order.

Turning our attention then to the statement that Acts 28 is the boundary line of the dispensation, we would point out one peculiar feature connected therewith, and that is the quotation of Isa. 6. 9, 10. That solemn passage is quoted in other parts of the New Testament, and occur in equally significant settings. To one thing we would call careful attention, and that is, that Paul does not quote directly from the Hebrew or the Septuagint Version of Isa. 6., but gives a *word for word* repetition of the passage as it occurs in Matt. 13, where it is quoted by the Lord Himself.

Whether Matt. 13., was *written* before Acts 28, is a question that is not so important as the fact that it was *spoken* long before; and the parallelism of the two passages will help us to see more clearly the dispensational boundary line that Jehovah Himself marks for us in Isa. 6. 9, 10.

Turning to the passage under consideration (Isa. 6. 9, 10), we find that it is a commission given to Isaiah by the opening words "Go and tell this People." Who is "this People?" The same people as those among whom Isaiah dwelt; the people of unclean lips (verse 5). The same people as are referred to in Isa. 1. 3. "The ox knoweth his owner, and the ass his master's crib, but ISRAEL does not know; MY PEOPLE doth not consider."

The word translated "consider" is exactly the same as that translated "understand" in Isa. 6. 9, 10.

Further in Isa. 1. 7, we read "your country is *desolate*." In Isa. 6. 11, we read "The land shall be utterly desolate."

Isa. 1. 4. "They have *forsaken* the Lord." In Isa. 6. 12. "A great *forsaking* in the midst of the land."

There can be no doubt that THE PEOPLE and THE LAND are ISRAEL, and PALESTINE.

In Isa. 6. 11, Isaiah asks a question "how long?" The answer, while telling him of desolation and a remnant according to election, did not reveal that which the Apostle Paul was inspired to write in his last written epistle before Acts 28, namely, Rom. 11. 25, 26. ". . . . Blindness in part hath happened to Israel until the fulness of the Gentiles be come in, and so all Israel shall be saved."

In Matt. 15. 24, the Lord Jesus said "I am not sent but unto the lost sheep of the *house of Israel*—a "not" and a "but" that demands our every attention when we are told to read in (into?) Matthew "The Church which is His Body" and the "Dispensation of the Grace of God to youward" (Gentiles).

Matt. 10. 5, 6, "Go not into the way of the Gentiles . . . . but go rather to the lost sheep *of the house of Israel*." Matt. 13, coming as it does, midway between these two passages tells us plainly that "this People" of 13. 15, is unquestionably and exclusively the People of Israel; and yet we are asked to believe that in Matt. 13, we have "The Church."

Matthew's Gospel opens with the genealogy of the Messiah through David and Abraham. Why does the genealogy start from Abraham? why not from Noah, or Shem, or Adam? And again, why link the centuries

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by bringing together in the first verse David and Abraham? and yet again, why David before Abraham? and still again, why, in verse 17, do we get the threefold division—Abraham to David, David to the Captivity, the Captivity to the birth of the Messiah, the Seed of Abraham and Son of David. The Keys to the books of scripture usually hang at the entrance, if we will but take them, and use them; and verily, in the very first verse, we have the Kingdom and Covenant pertaining to the people of Israel. This is the Key to this "Gospel." Gentile blessing in this kingdom and Covenant, waited for Israel; here, the Jew is first.

We will not go over the intervening chapters, the reader may refer to *Things to Come*, April, 1909, for further information on this point: but we come to Matthew 10. The Lord gathers to Himself His twelve disciples; twelve constantly referring to Israel. "These twelve Jesus sent forth and commanded them saying, go not into the way of the Gentiles; and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying the Kingdom of the Heavens is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out demons." Reading on to verse 23, ". . . . Ye shall not have finished the cities of Israel, till the Son of Man be come." This shows how this "Gospel of the Kingdom," broken off as it is now, is to be resumed, as indeed is stated in Matt. 24. 14: "And this Gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations: and then shall the end come." So also Matt. 28. 18-20. In chapter 11. 14, we read "If ye will receive (*i.e.*, it, the Kingdom; and Him, the King), this is Elias which was for to come. He that hath ears to hear, let him hear."

They were not willing to receive, however, and soon proved that they had not the "hearing ear." The testimony to them, then ceased; not to be given again until "This same Jesus"—no longer in weakness and rejection—but as the Risen One, the Lord Omnipotent, speaks to them again in Rev. 2 and 3. The parables of Matt. 13, are unveiled in the Revelation, the book of the Unveiling of Jesus Christ. Thanks be to the God of grace, we have already seen in considering 2 Cor. 3. 4, that to us He is already unveiled; and, when Israel turns to the Lord, their day of unveiling also will have dawned. In Matt. 12. Christ is rejected in His capacity as "Greater than the Temple" (verse 6); "Greater than Jonah" (verse 4), and "Greater than Solomon" (verse 42).

"In that same day Jesus went out of the house." With these significant words chapter 13 opens, and then come the parables of this chapter. We dare not attempt to go into their meaning; it would lead us away from our subject; just now we must concentrate our attention upon the quotation of Isa. 6. in verses 13-15: for this is the reason why the parables were spoken. This is where we first read of the "Mysteries of the Kingdom of the Heavens." Repent, repent, is the cry of the King's forerunner, and of the King Himself; but, the last occurrence of this accompaniment of the gospel of the Kingdom is in Matt. 12. 41; it is not again found in Matthew; but greets the reader again in Acts 2, and continues through the book to the end; and, just as the word "repent" is not again spoken in Matthew (after the quotation from Isaiah 6), so again, Paul never uses the word "repent" or "repentance" in the Epistles of the Mystery (Eph., Phil., Col.), written after Acts 28, where he too quotes Isa. 6. It is not necessary to consider occurrences of Isa. 6. before Acts 28, (as they are only parallels of Matt. 13 in the other Gospels).

John 12. 39, 40 is the *second* independent quotation; and it is very similar to Matt. 13, in that it marks an important division in the book. In John 1. 11 we read "He came unto His own [possessions], and His own [people] received Him not." In John 13, we have another "own," "Jesus, ... having loved His own, ... loved them to the end."

John, chapters 1 to 12 give a record of the public ministry of Christ.

John, chapters 13 to 20 give a record of His private ministry to His disciples, His Crucifixion, and His continued private witness in resurrection.

Thus we see that, both in Matthew and in John, we find Isa. 6. quoted at the end of the *public* witness or ministry of Christ: in Matthew particularly, in relation to His rejection as King. This ended the testimony "in the Land."

Before the Lord Jesus died He uttered a prayer, "Father forgive them for they know not what they do." None can be surprised then, to find that the Lord, in resurrection, sends once more to Jerusalem and its inhabitants the good news of the Kingdom; confirming the witness with the same miracles as accompanied its proclamation in Matthew 10.

There is, however, a notable difference. The Gentiles and the Samaritans were rigidly excluded in Matt. 10; but in Acts 1. the Samaritans and the uttermost parts of the earth are included. The word translated "earth" is sometimes translated "land" (Matt. 27, 45; Luke 4. 25, 21. 23; Acts 7. 3, 4; Heb. 11, 9, etc.), and we cannot but feel that it is a mistake to unduly emphasize the wider term "earth," and then to blame the Apostles for their lack of missionary zeal. "Repentance" ceases as a proclamation in Matt. 12., it recommences in Acts 2. 38. It was limited to Israel in Matthew; and, in Acts 2. it is addressed to "Men of Judea," (verse 14), and "Men of Israel," (verse 22), "The House of Israel" (verse 36), and includes "those that are afar off" (verse 39), as well as those in the Land, to whom the proclamation had hitherto been restricted.

We are told that Pentecost is the commencement of the Church; but Peter said "This is that which was spoken by the Prophet Joel," and it would take a skilful "spiritualizer," to find many parallels between Ephesians and Joel. Not only does Peter say "repent," but he consistently adds "be baptised" and still more "be baptised . . . . for the remission of sins" "save yourselves from this crooked generation." The theme of his preaching is summed up in verses 30-36, where

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the throne of David is emphasized, and the fact that the Lord Jesus was raised to the right hand of God, there to wait the time when His Father should make His foes His footstool.

In Acts 3. 19, Peter again says "Repent ye therefore and be converted." This word "converted" is the same as that used by the Lord in His quotation of Isa. 6, in Matt. 13, and by Paul in Acts 28. The question then was: Would they "hear?" Would they "see?" Would they be "converted?" Would the Lord "heal them?"

The lame man which was "healed," Acts 3. 11, is no haphazard incident, but a living picture of Israel's condition, before and after their restoration through the name of the Lord Jesus Christ.

This miracle is the subject of further discussion in chap. 4. 9-12; and Peter again emphasizes the fact that, this healing was through the name of the Lord Jesus Whom they had crucified, but Whom God had raised from the dead. In verse 9, the word "whole" is *sesōstai*, from *sōzō*, in verse 12 the word "salvation" is *sōtēria*, from the same root. Moreover, the word "salvation" has the article. Peter says in fact; not only is this man "saved," so far as his body is concerned, through the name of Jesus Christ, but I tell you that "neither is there *the Salvation* in any other, for there is none other *Name* under heaven given among men whereby we (*i.e.*, "we," as a People), must be saved."

Paul's first miracle is also of great importance, and when compared with Peter's first miracle in Acts 3 only emphasizes the difference in their ministries all the more.

In Acts 13, Barnabas and Saul, after having been "separated" by the Holy Ghost, are sent forth on a mission from Antioch, without the slightest conference with, or approval of the Apostles at Jerusalem. Arriving at Paphos, a Jew who was a false prophet and a sorcerer; and a Gentile, a Deputy whose name was Sergius Paulus are brought into prominence. The Gentile "desired to HEAR the Word of God," and "when he SAW," he believed (verses 7 and 12). The Jew withstood the messengers of the Lord, and sought to turn away the Deputy from the faith. At this point we are told that Saul is also called Paul—linking him with the Gentile "Paulus." Paul then pronounces the doom of the Jew, "Thou shalt be blind, not seeing the sun for a season."

The whole of this incident is tragic in its portrayal of the two Peoples, Israel and the Gentiles. Israel not only refuse to believe themselves, but they seek to prevent the Gentiles from believing also. Blindness settles on them for an appointed season (*kairos*) and the Gentile is saved.

Peter's first miracle had to do with the "healing" and "saving" of Israel. Paul's first miracle had to do with the veiling of the eyes of Israel, and the saving of the Gentiles.

Lest any should object—"But it is foretold in the Old Testament that the Gentiles should be saved"—we would say, yes, as Cornelius was, but linked with the Jew; but here, the Gentile is blessed, while the Jew is under the hand of the Lord in judicial blindness.

We have already referred to the way in which the word "repent" is used. We would also call attention to the use of the word "converted." The word "converted" in Acts 3. 19 is the same as used by the Lord in Matt. 13, and by Paul in Acts 28. The other references in Acts may be of interest to our readers. Acts 9. 35, 11. 21, 14. 15, 15. 19, 26. 18-20, 28. 27.

Acts 28 contains the *last use* of the word "convert" by the Apostle Paul. It is absolutely excluded from the Epistles of the present dispensation. Yet, the commands "repent," "be converted" . . . "be baptized" form a large item in the preaching of many to-day who desire to keep to the Word, but fail through wrongly dividing it.

In Acts 26. 18 we find that a part of Paul's commission was "to turn (convert) from darkness to light." In Acts 20. 21, it was "repentance towards God and faith toward our Lord Jesus Christ."

In Acts 26. 16 there is a suggestion of "a future ministry" . . . A witness both of *these things* which thou hast seen and of *those things* in the which I will appear unto thee."

In Acts 20. 18-27 the same is suggested. Paul had not kept back anything profitable to them; he had not shunned to declare all the counsel of God; and yet he looks forward to the fulfilling of a ministry which he had received of the Lord Jesus to testify the Gospel of the Grace of God: which was to be connected with "finishing his course." This desire is fulfilled in 2 Tim. 4. 7, and consequently comprehends the then future dispensation of the mystery, the dispensation of the Grace of God to youward (Gentiles) Eph. 3. 2.

Paul refers several times to the fact that he was sent to the Gentiles: but not till after Acts 28 do we find him fully entering into this part of his commission. In the Epistle to the Romans, the last written epistle before Acts 28, he says "to the Jew first;" and, by referring to the following passages one can see how this was true of his ministry from start to finish. (Acts 9. 20; 13. 5, 14, 42, 44, 46; 14. 1; 17. 1, 2; 18. 4, 6; 19. 8, 9; and lastly, 28. 17-31).

This last reference leads us to the *third*, and final quotation of Isa. 6. in the Scriptures. Calling for "the chief of the Jews" (verse 17) he states his object: "For this cause, therefore, have I called you, to see you, and to speak with you, because that for the HOPE OF ISRAEL I am bound with this chain" (verse 20). "The hope of Israel" reaches the limits of the Book of Acts, right up to the "ancient landmark." They appoint him a day and "there came MANY unto his lodging, to whom he expounded and testified THE KINGDOM OF GOD persuading them concerning JESUS, both out of the LAW OF MOSES, and out of the PROPHETS from morning to evening." The result of this witness is given in verse 24. "Some believed" and "some believed not." Then follows the quotation of Isa. 6.

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A question here may be of service. "Some believed;" yet the Apostle quotes Isa. 6. If but one believes our testimomy to-day, we feel encouraged. How was it then, that even when "*some* believed," that it did not satisfy the Apostle or His Lord? The reason lies on the surface. "Some" signified that the *People, as a whole*, were still in unbelief. "Some" only proved that the Jews at Rome were just the same as the Jews at Jerusalem. This passage, however, must not be isolated from the rest of the "Acts." This is a climax, anticipated in Acts 13 and Romans 11, and here made open and plain. Israel as a nation had proved that they were not ready; they had eyes that could not see, ears that could not hear, hearts that could not understand—they repented not, were not converted, were not healed.

That which had already taken place *in the Land* (Matt. 13 and Acts 7) had been repeated in the capital of the Dispersion. What the Lord did in Matt. 13 for the people in the Land, Paul does for the Dispersion; this time the interval is to be greater—until the fulness of the Gentiles be come in."

The cases of Matt. 13 and Acts 28 are exactly paralliel.

After quoting Isa. 6, Paul adds the words "Be it known therefore unto you, that the salvation of God is SENT UNTO THE GENTILES and that they will HEAR it."

After this, Paul preaches the Kingdom of God; not JESUS out of the LAW and PROPHETS; but, instead, he taught "those things which concern the LORD JESUS CHRIST."

When Peter visited Cornelius (Acts 10) he told him of "the Word which God SENT unto the *Children of Israel*."

When Paul stood up in the synagogues of Antioch, in Pisidia, he said "Men and brethren, *children of the stock of Abraham, and whosoever among you feareth God*, to you is the word of this salvation sent" (Acts 13. 26). This was a step further: but it is not until we pass the boundry of Isa. 6, in Acts 28, that we find the salvation actually "*sent* to the Gentiles" independently of Israel.

Here is inaugurated that which was without precedent. Here was the beginning of other modes of dealing with men. No longer blessed through Israel, but independently of Israel; no longer "blessed with faithful Abraham," but blessed with Christ in Heavenly places.

The tremendous importance of Isa. 6. 9, 10 cannot be too fully realized. The Jewish line stretches unbroken down the ages from prophet to prophet, across the gap between Malachi and Matthew on through each "Gospel," on through the entire book of the Acts, until we reach the closing verses.

With this "ancient landmark" so palpable, so real, how can we dare any more to say that "the Church began at Pentecost?" Who were the "fathers" who dared to remove this "ancient landmark" set by the Holy Ghost Himself?

How is it that everything that was distinctly connected with the Kingdom witness, goes on right to the end of Acts without a break, and *then abruptly ceases?*

How is that Paul in Acts 28 still speaks of "the Hope of Israel"? Is it merely coincidence that "Repent," "Baptize," "Convert," "Abraham," "Moses," "Miracles" are freely quoted on one side of Acts 28, and are conspicuous by their absence afterward?

We believe that the true Scriptural answer lies in the statement, laid down in our first article and repeated here, that Acts 28. 25, 26 marks the boundary line of the dispensations; and is the "ancient landmark," set by the Holy Ghost, and not the modern traditional boundary set by any mere human "fathers."

We have dealt somewhat at length with this initial problem; and, on account of its importance, space has been given up to its consideration.

We must resume our studies and enquiries next month; meanwhile we once again commend to the prayerful consideration of our correspondent, and our readers the important connection that is to be found between the three passages containing the quotation of Isaiah 6. 9, 10, and the statement we have made regarding Acts 28, as the Divine Landmark of the dispensations.

CHARLES H. WELCH.

Signs of the Times.

SIGNS OF THE APOSTASY.

MISSIONARY CANDIDATES AND BIBLE KNOWLEDGE.

A SERIOUS INDICTMENT.

The Candidates Committee of the Church Missionary Society (of London) have issued a memorandum on this subject which calls for great searching of heart. We quote the crucial passage:—

"While the missionary spirit and the study of Missions have been growing in recent years in a way which calls for much thanksgiving, the same cannot apparently be said as regards the study and knowledge of the Bible; for the ignorance of the Bible still displayed by not a few missionary candidates may without exaggeration be described as appalling. It is no uncommon thing to find that there are large parts of the Bible which a candidate has never even read, and that he has little or no idea where to find several books of the Bible. It is not, of course, to be expected or required that candidates should have an exact knowledge of, for example, all the Kings of Israel and Judah, but it is not too much to expect that they should know the main outlines of Old Testament history, and that their knowledge of it should not stop short with the death of Solomon, leaving all the rest, as is frequently the case, a more or less complete blank.

"It should be remembered that practically every missionary candidate is a Christian worker of some sort, either a Sunday-school teacher, or a district visitor, open-air worker, &c. This would, in itself, seem to be a guarantee that they would at least know the main teachings of the New Testament, and therefore would have a fair acquaintance with the Acts of the Apostles and the Epistles, as well as with the outlines of our Lord's life and the Gospels. But as a matter of fact any orderly knowledge of the Epistles is considerably above the average knowledge of missionary candidates, and still more so would be any apprehension of their relation to the Acts of the Apostles. For a large number of candidates are quite unable to distinguish one Epistle from another, and only know them in a vague way as being the part of the Bible in which a few favourite texts may be found; and even the finding of these would often be a very difficult task if the candidate had to use any other copy of the Bible than his own, in which they have been marked.

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"The causes of this ignorance are no doubt many and various, including lack of Bible teaching in school days and the decadence of the custom of family prayers, the theological unsettlement of the age, and the general rush of life, which means that very little time is given to thoughtful Bible reading. And yet the revival of activity in the Christian Church which the last century witnessed means that in many parishes a large number of sermons and addresses are preached every week. But to listen to an address on a Bible subject is not the same thing as to study the Bible; nor is it, necessarily, to learn how to do so, and the Candidates Committee of the Church Missionary Society cannot but think that if the Clergy realised how often, even among their best workers, there is much deplorable ignorance of the Bible they would seek by all means in their power to dispel it. The Committee would therefore venture to ask whether there might not be *more expository preaching, more systematic courses of Bible instruction, and more demonstration from the pulpit of how to study the Bible.*"

The causes of this evil are not far to seek. The Higher Criticism is bearing its deadly fruit. The designs of the enemy are now laid bare, in their efforts to get it into Sunday School teaching, and in their deliberations as to how this can best be accomplished.

The evils referred to by the Church Missionary Candidates Committee are produced at the fountain head. The poison is introduced to these Candidates for Missionary work at the Universities.

Satan's sphere of activity is not to be looked for in the Police Courts or Newspapers, but in Pulpits and in Professors' Chairs.

There lies the source of the evils; and now the enemy is going deeper still by inoculating Sunday School teachers and children with the *serum* of unbelief.

Why should Teachers or Missionaries trouble themselves to gain a knowledge of a book which they are taught not to believe as the Word of God?

The Record newspaper truly says in an Editorial on the above "Memorandum" (Jan. 21, 1910):—

"It is painful reading, and points to a lack of adequate instruction in the home, the school, and the church. Now that the matter has been brought so prominently forward, it is necessary that some remedy should be found as speedily as possible. It is unfortunately only too true that religious people generally have not that intimate knowledge of the Bible which was the strength and stay of their forefathers: and it may be that it is due to the change which has come over much of our modern preaching. The average sermon to-day *is not expository*; too often a single text is taken, and the Bible is then laid aside while the preacher delivers a brief homily or essay which may or may not have some intimate connection with the text. There is an absence of that "digging deep" into the Scriptures which was characteristic of the preachers a generation ago, and the loss is tremendous. Many people are ready to read about the Bible while they neglect the Bible itself. Parochial clergy can do few greater services to their people than to press upon them the happiness which comes from the regular and systematic reading of the daily lessons appointed by the Church. If this practice were more widely followed, clergy would soon find that they had good ground to work upon for their expository teaching. We confess, too, that we should like to see a change made in the conduct of the ordinary *Bible-class. It is not exhortation that is wanted there so much as exposition.* The Bible has not lost its power, and if clergy will lay themselves out to help their people—and particularly their young people—in the study of it, the Book may become to thousands a living reality."

The whole subject forms a sad comment on "the World's Missionary Congress" which has been held this summer in Edinburgh.

"THE NEW CHRISTIANITY."

The Apostasy is growing apace. The darkness that shall cover the earth and the gross darkness that shall come on the people is increasing very rapidly. This, we know, is to be the case, before the command will go forth for Zion:—

"Arise, shine: for thy light is come,
And the glory of Jehovah is risen upon thee"
(Isa. 60. 1, 2.)

Another evidence of this approaching spiritual darkness is seen in the news announcing from Chicago on July 6th. It is headed:—

"THIRTEEN PROFESSORS OF THE UNIVERSITY OF CHICAGO DEFINE THE "NEW CHRISTIANITY."

The following is the news extract:—

"Chicago, July 6.—Members of the University of Chicago divinity school faculty have defined and formulated the characteristics of a 'New Christianity.'

"The professors note the arrival of a new type of religion in an official editorial in the current number of *The Biblical World*.

"In the anonymous editorial article responsibility for which is accepted by the 13 editors, the university authorities point to the 'New Christianity' as a type of faith which shall 'release men's minds from the bonds of tradition and creed, accept the results of the scientific study of the world and deal in every-day works more than in theological subtleties. The religion is described as 'scientific, ethical, practical and altruistic.'"

After stating the necessity of scientific study the article proceeds:—

"'If there be a controversy between Genesis and geology the new Christianity will stand with geology. The records left in strata of the earth cannot be impugned by a poet of the prescientific age, even though that poet be also a prophet of a higher conception of God than had before his day prevailed. In conformity to the same principle the new Christianity will accept the assured result of historical investigation into the records of ancient times. Religion has its rights, but so also has history and one of these is that it be studied by historical methods.'"

Thus man's reasoning is to be bodily substituted for the Word of the living God. For, Science is man's reasoning about God's works; and Theology is man's reasoning about God's words.

What man calls *science* is not *scientia* (or knowledge), but a mixture of facts and hypotheses; and, what man calls *Theology* is not fixed, but (as the above extract shows) is changing from year to year. Men may come and men may go, but the Word of the LORD endureth for ever; and His works stand fast for evermore.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

H. C. B. (Middlesex). We thank you for sending the copy of the *Open Letter*. We quite understand the object of certain publishers in exploiting it for their own ends, but we do not propose to gratify their desires by continuing the series.

We have read Gen. 13. 7, 8; and, by grace have learnt its solemn lesson:—

"Now there was a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle: *and the Canaanite and the Pirizzite dwelled then in the land.* And Abram said to Lot, "Let there be no strife, I pray thee between my herdmen and thy herdmen: *for we be brethren.*'"

In New Testament language this is more strongly worded: "The servant of the Lord must not strive" (2 Tim. 2. 24).

It is a fact which should give rise to serious thought, that the *Open Letter* is written to "*antagonise*" *Things to Come*; the other whom the same writer *antagonises* is "the god of this world." This shows that there must be something wrong somewhere. The writer, so far as it appears, is not the *publisher*. A former '*Open Letter*' was published without his authority, and he expressed his personal regret that it was thus published by others.

We should not be surprised if the same is the case

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with regard to this second letter. We can well understand the motives of the three publishers, of course; and should not be surprised to see more names on a subsequent edition.

Again we say, it is significant that we are antagonised in company with "the god of this world." Satan's object is well known, and has been so well exposed by the writer of the *Open Letter*, that it may yet occur to him, we hope, that the *Open Letter* may possibly come within the sphere of the activities of "the god of this world;" especially when the injunction of 2 Tim. 2. 24 is read in the light of the following two verses.

Fifteen works by the same writer are advertised on the cover of the *Open Letter*, but there is one that is not mentioned there. It is "Salvation and the mortal body." We advertise it here; and if the readers of the *Open Letter* will read that pamphlet, and remember that the foundations of the Publishers' belief is the tradition that "the Church began at Pentecost," there will be no need to add anything further, except to say that the dates of the private letter and the subsequently printed letter are not given by its publishers.

Mr. Welch's article in the current issue (*p.* 102), will be sufficient for any whose minds may have been disturbed by the *Open Letter*.

F. R. (Surrey). You may rest quietly in your belief of the truth of Rev. 20. 5, as given in the A.V. The R.V. omits the word "again." But this does not affect the statement of the verse. The rest of the dead had lived before, and if they live after, it must be "again," whether we read *ezēsan*, or *anezēsan*.

The fact that the verse is not in the Syriac Version or the Sinaitic MS. does not count. The evidence for its retention is so overwhelming that the R.V. passes the fact over, without even mentioning it.

NOTICES.

SOUTH CROYDON.

Readers of *Things to Come* are requested to communicate with Mr. Holmwood, 110 Selsdon Road, for mutual interest.

"THE WITNESS OF THE STARS."

We have received a good many orders for the *third edition* of this work but not yet sufficient to warrant the order to print being given. The price will be 5/-, but, to those who order at once, and thus enable us to put the work in hand, the first 200 copies will be supplied at 4/-. Orders should be sent to the Editor without delay.

"THE AGES."

PAST, PRESENT, AND FUTURE.

Having received several enquiries for the separate publication of Rev. James Christopher Smith's paper in *Things to Come* on this subject, we shall be glad to re-print them in a separate form if we receive a sufficient number of orders. There are 164 pages, and it will make a handsome volume in cloth, gilt, 2/6.

To those who order the first 200 copies the work will be supplied at 2/-. See advertisement.

ACKNOWLEDGMENTS.

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THINGS TO COME.

No. 196 OCTOBER, 1910. Vol. XVI. No. 10

Editorial.

HEBREWS XI.

XIII.—THE FIRST GROUP.

FAITH CONQUERING THROUGH GOD.

(5) DAVID AND THE PROPHETS.

(*Continued from page 99.*)

vii. "OUT OF WEAKNESS WERE MADE STRONG" (*v.* 34).

WE have already referred to the suggestion which has been made by certain of the higher critics that these weak ones were women, and to the argument based upon it in favour of the conjectured feminine authorship of the Epistle to the Hebrews.

But in answer to this, it is necessary only to point out that the Greek adjective here rendered "strong" is in the *masculine* gender, and this confines its reference to men.*

Here, again, we have to rise above the common thought of physical weakness and strength which comes first to the mind of the natural man; and to express our belief that we must rise higher in our thoughts, and go deeper into the Word, and remember that we are here in the spiritual sphere, and have to do not with fleshly weakness, but with spiritual strength.

We are led to this conclusion by the fact that the word rendered "made strong" is always used in a spiritual sense in the New Testament.

It occurs first in Acts ix. 22, "But Saul *increased the more in his strength*, and confounded the Jews which dwelt in Damascus, proving this [one] is the Messiah." Here it is spiritual power manifested in the Apostle's words and testimony.

Rom. iv. 20, "He [Abraham] staggered not at the promise of God, through unbelief, but was *strong* (*i.e.*, made strong) in faith, giving glory to God."

Here is a case which serves as our first example (Heb. xi. 33, 34) by asserting that it was "through faith . . . they were made strong out of weakness." Abraham was weak in himself, so weak that "he considered not his own body," because it was "now as good as dead, when he was an hundred years old." It was out of this spiritual weakness that he was "made strong" through faith. He had "no confidence in the flesh," but was "made strong" even in spiritual strength, through faith.

The next occurrence is in Eph. vi. 10. "Finally, my brethren, *be strong* (*i.e.*, be made strong) in the Lord, and in the power of His might."

We cannot be made strong in ourselves; nor can our natural fleshly strength be converted into spiritual strength. This strength comes from the Lord. Nothing short of this will empower us to stand against "the wiles of the devil" (*v.* 11).

In Phil. iv. 13 the Apostle exclaims "I can do all things through Christ, Who *strengtheneth me*" (*i.e.*, makes me strong).

The next occurrence refers to the Apostle being specially "made strong" for his special ministry connected with the gospel of the glory of the blessed God" (1 Tim. i. 11). In *v.* 12 he says: "I thank Him Who *made me strong*—Christ Jesus our Lord—that He counted me faithful, appointing me to [His] service."

In 2 Tim. ii. 1 he exhorts Timothy to "be made strong in (or by) the grace which is in Christ Jesus." This strength was needed for the same special service. Thou must be "made strong," he says, so that "the things which thou didst hear from me by many witnesses, the same commit thou to faithful men, such as shall be competent to teach others also." It was this special ministry committed to Paul which required special strength, so that he and Timothy and others also had to be *made strong* for it.

The last occurrence is in 2 Tim. iv. 17. And here, this Divine strengthening was specially needed; for he says in *v.* 16, "At my first defence no one stood with me, but all forsook me." The Figure (*Pleonasm*) is used to greatly emphasise his weakness as to all human aid. It is put two ways, positively and negatively. While only one was necessary for the sense, the other was necessary for the emphasis, to impress us with the terrible loneliness of his position. "Notwithstanding, (he adds), the Lord stood with me, and *made me strong* in order that the proclamation might be fully made, and all the nations should hear." Here again the object of this special strengthening is clearly stated, and is seen to be specially needed in view of the weak support given by others to the proclamation of the mystery (or secret) specially committed to Paul.

But this is not our subject here. We are now merely showing that every one of the occurrences of the word rendered "made strong" in Heb. xi. 34 is used of the spiritual sphere; and has to do with spiritual strengthening.

The Apostle is not referring, here, to these New Testament occurrences of this word; but to the examples of Divine strengthening in the Old Testament. But the New Testament use of the word shows us that these Old Testament examples must refer, in the same way, to spiritual strengthening.

Moses affords a good example, and shows how to be weak in faith means to be weak in strength.

Jehovah had said to him, "they shall hearken to thy voice" (Ex. iii. 18), but Moses answered and said,

* The suggestion that the "me" (*v.* 32) refers to woman is shown to be fatal, from the fact that it is masculine also.

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"But, behold, they will not believe me, nor hearken to my voice, for they will say 'Jehovah hath not appeared unto thee'" (Ex. iv. 1). Here was spiritual "weakness" indeed, and the result was great depression.

But this is hardly the "weakness" referred to in Heb. xi. 34. He was not "made strong" out of that "weakness." He had to be made weaker still, and sink into still lower depths of natural weakness before he could be "made strong" in spiritual strength.

It was very different in *v.* 10, when he realised his own insufficiency.

To doubt Jehovah's sufficiency was one thing; but to believe in his own insufficiency was quite another. This, and only this, could become the true source of strength, "O, my Lord, I am not eloquent, neither heretofore nor since Thou hast spoken unto Thy servant; for I am slow of speech, and of a slow tongue" (Ex. iv. 10). That was having "no confidence in the flesh." That was the weakness which could be turned into strength by the Divine alchemy.

Jehovah said unto him, "Who hath made man's mouth? . . . now therefore go, and I will be with thy mouth, and teach thee what thou shalt say . . . Aaron . . . thy brother cometh to meet thee . . . and thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God" (Ex. iv. 11-16).

Here was a case of being made strong indeed. Moses could surely say, as Paul did in a later day, "when I am weak, then am I strong" (2 Cor. xii. 10).

But this process of Divine strengthening must needs be continuous; for our weakness is continuous.

Moses himself was soon depressed again. At the end of the fifth chapter he is in despair at his want of success. But this was from want of faith, not from want of strength. It was not weakness but wickedness to tell Jehovah that He had not kept His word by delivering the People.

To have "no confidence in the flesh" (Phil. iii. 3) this is true weakness; this is the weakness that can be converted into spiritual strength; for the very man who used these words could say, in the next chapter, "I can do (or, am strong for) all things through Christ, Which strengtheneth me" (iv. 13).

We have an illustration of an opposite experience in the case of king Uzziah. Of him we read: "he was marvellously helped till he was strong. But when he was strong, his heart was lifted up to his destruction" (2 Chron. xxvi. 15, 16).

Weighty words! Solemn lesson! Oh! that they may be written on our hearts! They are the counterpart of the Apostle's words, "When I am weak, then am I strong."

Many examples are given by other writers, but they are all cases of physical weakness occasioned by fear of man. The weakness which our subject speaks of is that which comes from believing what God has told us about ourselves.

It is *to know that we are weak*, not because we *feel* weak, but because God tells us *we are weak* when we act or work in our own strength.

If we judge by feeling, we may feel strong in ourselves, as King Uzziah did. But that is the very weakness, which is our danger. True weakness is (when we *feel strong*), to *believe that we are weak because God tells us so;* because God tells us that the flesh is absolutely powerless to do service for Him. In other words, spiritual work can be done only by spiritual strength. Fleshly strength is entirely out of place in the spiritual sphere. It is weakness itself. To realise this *because God tells us it is so*, and we *believe* what He says, *that* is the secret source of the Divine strengthening which is produced "by faith" *i.e.*, by believing God.

There is an experience of weakness which comes from "the fear of man." There is a strength which comes from the incitement of "the praise of men."

But true weakness and true strength come from believing God. He tells us that *without Him we can do nothing* (John xv. 5); it does not say we can do only a *little* with a little of our own strength, but "nothing" without His strength.

It was when we were "without strength" we were saved (Rom. v. 6). And it is when we are without the same strength that we can do all things.

Hence we cannot cite Elijah's weakness in 1 Kings xix., for that was occasioned by the fear of Jezebel; neither can we cite Hezekiah's weakness, for that was caused by the fear of the King of Assyria (2 Kings xix.) and the King of Terrors (Isa. xxxviii).

But rather, we can turn to Isaiah. He realized true weakness when he saw the majesty of Jehovah's glory. He realized his own uncleanness when he heard the Heavenly beings cry "Holy, Holy, Holy is the LORD of hosts." Then it was that he exclaimed "Woe is me! for I am undone; because I am a man of unclean lips." There was no strength left in him. But it was exactly then that "out of weakness he was made strong." For, when he heard the question "whom shall I send and who will go for us? Then said I, send me" (Isa. vi. 8).

Then it was that Jehovah could say "Go!" as He had said to Gideon when he realised his poverty and helplessness: "Go in this thy might" (Judges vi. 14). In that weakness lay his strength. "Out of that weakness he was made strong."

It was the same with Jeremiah at his call: "Ah Adonai Jehovah! behold, I cannot speak, for I am a child" (Jer. i. 6). This was Jeremiah's source of strength; and it has been ever thus from that day to this.

"How ready is the man to go,
Whom God hath never sent!
How timid, diffident, and slow,
God's chosen instrument."

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We see the same in Ezekiel. His own strength was turned to weakness by the vision of Jehovah's glory, as was Isaiah's. (*See* Ezek. i. 28; ii. 1, 2; iii. 14, 23, 24). We see the same in Daniel (*See* Dan. x. 8), and in John (Rev. i. 17).

Nehemiah was specially conscious of his own weakness and realised his need of entire dependence on Divine strength. (*See* Neh. iv. 4, 5, 9, 14).

All who have taken this low place before God, believing His word, that all work for Him must be done in His strength and not their own, have ever found this to be the place of true strength.

When we are thus weak, then are we indeed strong, and only then; for then it is Divine strength. In such weakness we take hold of His strength (Isa. xxvii. 5).

Our strength is to have "no confidence in the flesh" (Phil. iii. 3), and to put no confidence in man (Ps. cxviii. 8).

This is the very thing that Israel was warned against; and the passage is worth quoting because it is usually taken in the very opposite sense; and used as a false and baseless exhortation; "Their strength is to sit still." It shows the mischief of garbling Scripture when this is put on a picture-card or hung up as an illuminated wall-text.

For, who are they of whom this is said in Isa. xxx. 7? If the context be read, it will at once be seen that these words are a very solemn warning against putting our confidence in man.

Israel is being rebuked for trusting in man instead of Jehovah. "Woe to the rebellious children, saith Jehovah, that take counsel but not of Me .... that walk to go down into Egypt, and have not asked at My mouth; to strengthen themselves in the strength of Pharaoh, and to trust (or put confidence) in the shadow of Egypt. Therefore shall the strength of Pharaoh be your shame, and the trust (or confidence) in the shadow of Egypt your confusion .... For the Egyptians shall help in vain, and to no purpose; therefore have I cried concerning this *their strength is to sit still*" (Is. xxx. 1-3, 7).

The pronoun "their" refers to the Egyptians; and the meaning is that, so far from helping you, they will "sit still," and you will be put to shame.

This warning is needed to-day by us, as well as it was by Israel in a by-gone day. For we are told that this was the fact in the case of Israel. "They (Israel) were all ashamed of a people (the Egyptians) that could not profit them, nor be a help, nor profit, but a shame, and also a reproach" (Isa. xxx. 5).

Christians to day are tempted to go down to Egypt for help!

We see it being done on all hands: the turning to man, instead of to Jehovah; asking counsel of man, instead of God; adopting the world's maxims and methods in raising money for the Lord's work; in seeking help of Egypt, instead of God; in having confidence in the flesh, instead of in Jehovah.

Listen to His words of counsel in the face of Israel's conduct and ours. They are written in *v.* 15.

"For thus saith Adonai Jehovah, the Holy One of Israel:

"In returning [to Me] and rest, shall ye be saved;
In quietness and confidence [in Me] shall be your strength,
And ye would not."

How solemn is the warning! How needed is the lesson!

Oh! may we learn it, for our souls' good.

Our strength is Jehovah, and not Egypt; not in man, not in the flesh. When we are weak as to all these, then alone are we in a position to find that "the joy of the LORD is our strength," and to learn the lesson of the words we are considering; words written of God's witnesses of old:—"Out of weakness were made strong."

Contributed Articles.

"I WOULD NOT HAVE YOU IGNORANT."

No. 8.

BY JAMES CHRISTOPHER SMITH.

WE have found the above expression in five of Paul's Epistles, and the teaching is addressed to four local Assemblies, namely, to the Assemblies at Rome, at Corinth, at Colossæ, and at Thessalonica.

We come now to the last in this series of articles, the reference being found in 1st Thessalonians. In the canonical order of Paul's Church Epistles, the Thessalonian Letters come last; and it is in them that we get the subject of the Second Advent specially mentioned.

It is referred to by such conceptions and expressions as the *Coming* of the Lord; the *Epiphany* of the Lord; the *Day* of the Lord; the *Descent* of the Lord.

It is no marvel, therefore, to find that our last reference occurs in connection with one aspect of the great subject of the Advent.

It is found in the well-known passage 1 Thess. 4. 14-18, and may be rendered as follows:—

"*But we do not wish that you should be ignorant*, brethren, concerning those that are falling asleep, in order that you may not sorrow, even as the rest who are not possessed of a hope: for if we believe that Jesus died and rose again, so also [we believe that] God, through Jesus, will bring, along with Him, those that have fallen asleep."

Such is the first part of the statement. The other part gives a precise explanation as to how this first part is to be fulfilled. It may be well, therefore, to pause a little and endeavour to grasp the terms of the above remarkable sentence.

The statement concerns "those that have fallen asleep," in other words, "those that have died." We must bear in mind that these Thessalonian believers had only recently "turned to God from idols," and

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were not familiar with Christian teaching as we are from our youth.

When Paul preached the Gospel there, he told them of the Lord's return as a part of the Teaching: and more than that, he told them of the coming Apostasy (see 2 Thess. 2. 5); but a situation had arisen which called for further instruction. In the meantime, since the Apostle's visit, some of the believers had "fallen asleep," and evidently the mind of the Assembly was disturbed about this.

Naturally they would ask: How will the return of the Lord affect those whom they sorrowed over? Will they be left where they are? Will the living ones have an advantage over them? Will the living ones enter into the coming glory while their dead friends are deprived of it until a later period?

The answer to such heart-enquiries can come from God only; but the needed revelation came through the Apostle. So he desires that *they should not be ignorant* about this matter, which was touching their hearts and their homes. With new instruction the stinging sorrow would be assuaged.

Their loved ones had died: yes, but Christ had died. More than that, Christ had risen again. These two facts *they believed*. To carry through the analogy, the Apostle then asserts that those mourned over are not lost any more than Christ was lost while His body was in the grave.

Resurrection is God's answer to all these questions. And resurrection means the Lord's return. But here we must carefully note the *exact wording* of this great unfolding of Truth.

The Apostle declares that

God will bring Jesus.

Not only so, but he also declares that He will bring, "along with Him,"

those that have fallen asleep.

It is a remarkable conception, that God will bring Jesus and those that have fallen asleep back together! The language has been used before: it is only new in its application.

God brought Christ into the world before (see Acts 13. 23), and He will bring Him again (see Heb. 1. 6). One of the differences is that the first time He was brought *He came alone*; but the next time He is brought He will have *along with Him those that have fallen asleep*. This will be the blessed satisfying fruit of His Passion and His Blood.

So the Apostle teaches: and so would the believers at Thessalonica be assured: and so are we assured and comforted.

But now we must give attention to the *explanation* as to how precisely this GREAT CONSUMMATION is to be accomplished. Here it is:—

"For this we tell you, by a word of the Lord, that we, the living ones, the left ones, unto the Coming of the Lord, shall in no wise forestall those that had fallen asleep, because the Lord Himself shall descend from heaven with a shout, with a voice of an archangel, with a trumpet of God, and the dead in Christ shall rise first: then we, the living ones, the left ones, will, together with them, be caught away with clouds, to meet the Lord in the air; and thus, always, we shall be with the Lord."

"By a word of the Lord we tell you," just as the Apostle, writing of the same thing to the Corinthians, says: "Behold I tell you a secret" (1 Cor. 15. 51).

To worldlings and even to some professing Christians these apostolic statements are ludicrous folly. "No sensible person now believes them" we are told. So these blind leaders say, but God says the opposite. When Paul and Silas and Timothy declare, "This we tell you by word of the Lord," they mean just what they say; and if *the Lord hath spoken* who are we that we should question and withstand God? Besides, this is the very revelation we needed, the very thing that the Apostle would not have us ignorant of, because it is for the assuaging of our sorrow and the comfort of our hearts in view of the exodus of our loved ones until the Descent of the Lord.

It is too vivid, too literal, too real, too startling for our rationalising professors! To be looking out for such a consummation as this would interfere with their cherished schemes of world betterment.

But there it stands: "The *Lord Himself* shall *Come Down*": and the Descending One is quite equal to all that follows. Long before He had said: "I am the resurrection and the life." He is "the resurrection" and as such He will *raise* the sleeping saints: He is "the life" and as such He will *change* the living saints (Comp. 1 Cor. 15. 51-57. Comp. also Phil. 3. 20, 21).

He will cloth the corruptible with incorruption: that is *resurrection*. He will clothe the mortal with immortality; that is *life* swallowing up the mortal part (Comp. 2 Cor. 5. 4).

The norm or pattern according to which He will work is "His own body of glory": to this image, to this pattern shall the dead in Christ and the living in Christ be finally *conformed*.

Blessed hope indeed! Glorious consummation truly! Sorrow cannot live or linger in the heart where this Hope is warmly cherished.

It is the final form of the Sonship, for which we wait,

"The Redemption of the Body."

The "meeting" with the Lord referred to (*v.* 17), is said to take place not here on earth, but "in the air." The conception is, that, in this particular part of the Second Advent, the Lord does not "come down" (or descend) all the way to the earth; but He catches away "those that are Christ's" to meet Him in the air, evidently implying that they will then be ready to "appear with Him" when He accomplishes the second stage of the Advent and manifests Himself in power and great glory, to deal with the Apostasy and all its Agents and Armies and so bring in the righteous rule of the Millennium when He shall

"Sit upon the Throne of His Glory."

Perhaps a word should be said with regard to the assertion of unbelief that Paul was mistaken when he said "*we*, the living ones, the left ones," including

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himself among them, inasmuch as he died before the Lord's return. It is no marvel that unrenewed rationalists should so speak; but how believing men and bible students can listen to this evil suggestion is amazing!

It has been said over and over and it is testified here once more that Paul was not telling out this secret merely as an ordinary believer; but he was writing as an Apostle, as a *writer of Scripture*, and he expressed *the organic continuity* of God's saints until the Lord should come.

God buries His workers but He carries on His work; His saints die, but the Church of God does not die; and if the saints are to cherish such a hope, century after century, how else could the Apostle state it?

We ourselves say the same thing to-day. We, at this moment, are "the living ones, the left ones," having organic continuity with those that have preceded us and with those that will come after us. It can only be to those living and left at the moment of the Descent that the words will be literally fulfilled; but it was and is a cherished hope to all the generations (the present living group of believers included). Are we, to-day, wrong in looking out for the fulfilment of this Scripture or for any similar statement of the Blessed Hope? If we are not wrong, then if our "exodus" should happen before the Lord's descent, unbelief may say that we too were mistaken.

But we would not be mistaken, for the simple reason that no moment of time, or day or year is given. Hence it is a matter of hope, and the hope abides; it is a fact of revelation and the deepest desire of our hearts, and we go on singing

"Hope of our hearts, O Lord, appear,
Thou glorious Star of day."

The Apostle uses the same "we" and "our" in the corresponding passage in Philip 3. 20, 21.

But let this suffice: he that hath ears will hear.

In conclusion, we are *not ignorant now* as to how the Lord is to accomplish this mighty event, this wonder of the ages: and in view of the groaning creation and the sorrows of the saints, we "wait for a Saviour," and earnestly heed the Apostle's admonition, "Wherefore comfort one another with these words."

He says all the days,
"I come quickly."
We say all the days,
"Amen: come, Lord Jesus."

THE APOSTLES OF THE LAMB: AND THE APOSTLES OF CHRIST.

IN a recent publication over a respected name, a question was raised and stated thus:—"What Church is it that is built upon the foundation of the Apostles and prophets (Ep. 2. 20, a *prison* epistle)? Please observe the passage does not say built on the Apostle Paul, but on the Apostles—that is, Peter, John, James, Matthew, and the rest."

Thus the question was raised whether any Church was built upon the Apostles here named, and whether they are the Apostles upon whom the Church of Eph. 2. 20 is built. The former half of the query will only be inferentially answered herein, but the latter half invites direct attention. For, if it has escaped the notice of the author, whose name is referred to above, that there are other Apostles than the first college of twelve plainly named in the New Testament, it may also have been overlooked by other readers; and this, although the subject is discussed on pp. 128-9 of *The Church Epistles* by the Editor.

Regarding the first College, it is well to be quite clear about their number, name, title and destiny. Their number is twelve, and is so stated 14 times. Their names, given alphabetically, are Andrew, Bartholomew, James Boanerges, James the Less, John Boanerges, Judas Iscariot, Judas Lebbaeus Thaddeus, Matthew, Philip, Simon Peter, Simon Zelotes and Thomas: as arrived at by collating Matt. 10. 2-4. Mark 3. 16-19; 15. 40. Luke 6. 14-16. John 14. 20. Their title is given in Rev. 21. 14, "The Apostles of The Lamb."

Their destiny is that, "in the regeneration, when the Son of man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19. 28): and this, in Luke 22. 30, is said to be "in My Kingdom." We have learned to distinguish clearly between the Kingdom and the Church.

Upon the apostasy of Judas Iscariot, his place had to be filled, and it was filled as recorded in Acts 1. 21-26. Former teaching was that the omission to put a blank in with the two names precluded the Lord's-showing that He chose neither of them, as He had Paul in mind for the vacancy. But Paul says that Christ, after resurrection, "was seen of the twelve" (1 Cor. 15. 5), and in *v.* 8 "last of all was seen of me also." Those twelve must have included Matthias, in harmony with the last clause of Acts 1. 26.*

The way is now clear for other apostles that may be found mentioned. If there were no others, what purpose was there for the "deceitful workers" of 2 Cor. 11. 13 to fashion "themselves into Apostles of Christ"? They had only to "fashion" their names. And why ape to be "Apostles of Christ"? "The twelve" were never so called. The same argument fits Rev. 2. 2.

But when God had made "that same Jesus" whom John had proclaimed to be "The Lamb of God" "both Lord and Christ," "When He ascended on high, He . . . gave gifts unto men . . . some APOSTLES," &c. (Eph. 4. 11), and these with the New Testament prophets constitute "the foundation" of Eph. 2. 20. Can they be identified by name? Have they titles distinct from the first twelve? Let the Word of God answer, using the R.V., the list begins with Barnabas and Paul (Acts 14. 14), then Apollos (1 Cor. 4. 6-9), the "us" including Paul, (the marginal reading in Bagster "the last Apostles" is very noticeable); "Epaphroditus, your Apostle" (margin, though put in text Phil. 2. 25 "messenger.") Titus is to be found in 2 Cor. 8. 23, and "our brethren" "they are

* See however another explanation of 1 Cor. 15. 5., in Vol. XV. page 84.

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all the (margin, Greek) apostles of the churches, the glory of Christ." Silvanus and Timothy are "apostles of Christ" as in 1 Thes. 1. 1; 2. 6, supported by Acts 17. Andronicus and Junius in Romans 16. 7 are "of note among the apostles." Their definition may be said to be weak, but anyway there are seven without them; and they bear the titles of "holy apostles" (Eph. 3. 5), "last Apostles," "Apostles of the Churches," "apostles of Christ." Paul being "Apostle of Christ Jesus" and "Apostle of Jesus Christ."

Reading 1 Cor. 3. 11 into Eph. 2. 20, and looking at these seven, constrains us to emphasize the exclamation "other foundation need no man lay."

H. L. M.

Dispensational Expositions:

Being a Series of Studies having Special Reference to the Epistles of Paul and the Present Dispensation.

No. 16.

SOME QUESTIONS ARISING OUT OF THE DISPENSATIONAL EXPOSITIONS, CONSIDERED.

IN our last article we reconsidered the initial argument of this series: namely, the "ancient landmark" fixed by the Holy Spirit as the boundary line of the dispensation; and centred our attention more particularly upon the great Dispensational Landmark, Isa. 6. 9, 10. We found that it gave us an UNBROKEN line, running through the history of Israel, and terminating not at Acts 2, but at Acts 28.

We resume our retrospective study; this time, however, giving the questions set out in our last an immediate consideration.

The question is asked "*How could the Lord Jesus Christ offer the Kingdom to the Jews before His death in view of Daniel* 9. 26, 27?"

In the first place, we would correct a mis-statement. If at any time we have used the words "offer the Kingdom to the Jews"—we have by so doing failed to express scriptural teaching. We would rather express what the above words are intended to teach, by saying that the Kingdom was proclaimed to the Jews, as "having drawn nigh," as "about to be set up," and that the Lord Jesus was the long promised King.

The question comes then to this: "How could the Lord Jesus proclaim that the Kingdom had drawn nigh, before His death, in view of Daniel 9. 26, 27?" We are not seeking to evade the true difficulty, but are endeavouring to rid the question of misconceptions.

We can sometimes answer our own questions by asking ourselves another. We might ask, "What was the use of preaching anything at all in view of the Rejection and Death foretold in Isa. 53."

Such words as the following should be carefully pondered in connection with this question. "For of a truth in this city against thy Holy Servant Jesus, Whom Thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together, *to do whatsoever Thy hand and Thy counsel foreordained to come to pass*" Acts 4. 27, 28. "And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But these things, *which God before had shewed by the mouth of all his Prophets*, that Christ should suffer, He hath so fulfilled" Acts 3. 17, 18.

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by *wicked hands have crucified and slain*" Acts 2. 23. The fact that all the prophets united in their testimony to the sufferings of Christ, as well as the glories that should follow, did not dispel the ignorance of the Rulers of Israel; and the fact that all was according to the determinate counsel and foreknowledge of God did not alter the fact that by WICKED hands they crucified the Lord of Life and Glory.

Daniel had understanding given to him; but, the mass of the people cared as little for Daniel as for Joshua or Moses. Daniel 9. 24 tells us that "Seventy Sevens" have been marked off from the rest of time, in the which God has determined that He will accomplish all His purposes regarding His people and His city.

Without going into the question as to whether we are to understand years or days, we merely point out that Daniel had been praying about the "Seventy YEARS in which the Lord would accomplish the desolations of Jerusalem" Dan. 9. 1-3; and that the Lord reveals to him a further fact—that not only would He bring back the captivity at the close of the seventy years—but that, in seventy sevens (of years presumably), He would accomplish *all* that He had promised for Israel and Jerusalem. To show that we must read here seventy sevens of years—we find within a few verses (Daniel 10. 2) that Daniel mourned "three sevens of DAYS." If it had been left as in Dan. 9. some might have wondered whether Daniel mourned for twenty-one years, or that the seventy sevens were 490 days. As it is, all is clear.

The prophecy continues to state that at the 483rd year Messiah would be cut off and would have nothing, and that the final seven years, in which the reminder of the purposes of God would be fulfilled, would be preceded by desolations and the desolator. This final seven years is the theme of the book of the Revelation, in which Daniel's secret is unveiled, the "mysteries" or secrets of the Kingdom of Heaven solved. Its seven assemblies, seven vials, seven trumpets, seven woes, etc., all deal with this wondrous period of seven years.

In all these things we must remember that there are two aspects to be considered: the Godward, and the manward.

From the Godward aspect, Christ was the pre-ordained Lamb, the Appointed Sacrifice for sin. Type after type prefigured His great offering. The Body in which He suffered was prepared for Him, and, as He left the Glory, He said "Sacrifice and offering Thou

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wouldest not, but a body hast Thou prepared Me . . . . Lo, I come, (in the volume of the book it is written of Me), to do Thy Will, O God" (Heb. 10. 5-8). The Lord Jesus also said "Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power (authority) to lay it down, and I have power (authority) to take it again. This commandment have I received of MY Father" (John 10. 17, 18).

At the centre of this great problem lies the great fact that God is Sovereign; and, however impossible it may seem to us, His purposes would have been carried out whatever man might have done. The Kingdom could be proclaimed by the Lord, notwithstanding Isa. 53 and Dan. 9; and it could be proclaimed again in Acts 3, notwithstanding Ephesians 3.

We can most unhesitatingly say that, quite apart from the ignorance, blindness, and violence of man, the Lord Jesus would have offered Himself as a Lamb without blemish and without spot when the time arrived. There could be no Reign of Righteousness while sin was unforgiven, no Kingdom without the offering, no glory without the sufferings.

But man in all his precipitate folly, and Satan with all his knowledge power and craft, are facts that must not be forgotten. Hence it was that the wickedness of man, and the craft of the Devil, were all foreknown, and all overruled to the accomplishment of the gracious purposes of God. Hence there is no difficulty in the fact that the Lord Jesus proclaimed the nearness of the Kingdom before His death, for, the next prophetic period enumerated is but seven years to the Millenium. Indeed, as we have seen, His Death was a necessity alike for Salvation from Sin, and for the introduction of the Kingdom.

Closely linked with this question is the one dealing with Dan. 2. 44. Again, it is of the utmost importance to observe just what is actually stated. The verse does not say, "In the days of those Kings shall the Kingdom be 'offered' or 'proclaimed,'" but definitely and unconditionally "The God of Heaven shall SET UP a Kingdom."

These kings were not reigning in A.D. 30. They are future from that date. The Lord knew that the Kingdom, though *proclaimed*, would not be *set up* when the Messiah and His Fore-runner, or even His Apostles after His Resurrection, heralded it. He knew that an interval of centuries would run its course while Israel was scattered, and wandering homeless and in unbelief (*see* Hos. 3). The Kingdom was proclaimed, but unbelief and unrepentance were allowed to effectually delay its manifestation. A reference to Acts 3. 20, will be timely here, and we will at the same time seek to deal with the difficulty connected with this passage as stated in the letter quoted above. Will our readers turn to this passage? It will be seen that, consequent upon* the repentance and conversion of this people, was the coming of the "times of refreshing *from the Presence* of the Lord."

But there is one thing more supplied by this passage which is important in helping us to understand Acts 3. This destruction, which comes from the Presence of the Lord, takes place "When He shall have come" (2 Thess. 1. 10, Greek), and not before. So in Acts 3. 19, 20, we get the same connection. "When the times of refreshing shall come from the Presence of the Lord and He shall (or as the R.V., that He may) send Jesus the Messiah." Here two related events are made consequent upon the Repentance and conversion of Israel.

1. The times of refreshing from the Presence of the Lord.
2. The sending of Jesus the Messiah.

The real difficulty, however, seems to be in verse 21 "Whom the Heavens must receive until the times of the restitution of all things."

The times of RE-freshing, and the times of RE-storation, are both parallel with the RE-generation spoken of in Matthew 19. 28, "When the Son of Man shall sit on the throne of His Glory."

Neither can take place apart from the personal Presence of the Messiah Himself. The Heavens must receive Him till that time; and, that blessed time, Peter says, hinges upon Israel's obedience to His words in Acts 3. 19. Peter himself had doubtless been among the number who asked the Lord "Wilt thou at this time restore (same word as "Restitution," Acts 3. 21) the Kingdom to Israel?" No one acquainted with Old Testament Prophecy will need us to give proof from the Word that the Restoration of Israel, and the Restoration of all things spoken by the Prophets, are inseparable; and that, moreover, both are impossible without the Presence of the King.

Instead of verse 21 teaching us that we must not expect the Lord to come for centuries—it rather teaches us to expect nothing in the way of fulfilment of the glorious promises of the Old Testament until He does come; and, consequently, it urges upon the hearers of Acts 3 the vital importance of Israel's repentance; for the passage continues the argument, namely, that the wider blessings to "All nations" await Israel's conversion. This is clearly shown in the concluding verses (25, 26). "Ye are the children of the prophets, and of the Covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the Kingdoms of the earth be blessed. Unto you FIRST, God having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities."

The "turning away every one from his iniquities" is an absolutely necessary prelude to a reign of Righteousness and a Kingdom of Priests (see Rev. 1, 5, 6 for example). This will help us in considering the next question relating to the omission of the subject of the Kingdom from Matt. 1. 21. If, (we are asked); "a King shall reign in Righteousness," and if His people shall all be righteous, then there must needs have taken

*Our readers should note the important rendering of R.V. in this verse, which is; "so that" instead of "when." (Ed.)

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place the Atonement for sin. "For there is none righteous, no not one," and such can only be justified through the redemption that is in Christ Jesus. When the time for the setting up of the Kingdom arrives, after the fulness of the Gentiles has come in, the Scripture lays emphasis on the "turning away from iniquity" (Rom. 11. 26), "and so all Israel shall be saved, as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Some have sought to make a distinction between the preaching of Salvation to Israel in the Gospels and the Acts, and the proclamation of the Kingdom. For our own part we cannot help seeing that they are two related parts of a complete whole. If in the Gospel of Matthew, which is so replete with the witness to the King and the Kingdom, we find, in the verse relating to the birth of Christ, something to do with His initial and important work as Redeemer and Deliverer—surely we need find no difficulty therein. Luke gives a more lengthy account of the period of the conception and birth of the Lord Jesus; and there, we not only find the mention of the forgiveness of sins, the saving of His people, but a most emphatic witness regarding the Kingdom, which must be kept in mind when reading Matthew's Gospel. The Angel Gabriel who told Daniel the wonders of the seventy sevens, is sent to Nazareth, to a virgin espoused unto Joseph of the house of David. To this virgin the angel speaks. "Fear not Mary, for thou hast found favour with God, and behold thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the THRONE OF HIS FATHER DAVID, and He shall reign over the HOUSE OF JACOB for ever, and of His Kingdom there shall be no end." This wondrous statement was made to Mary, remember, *before* the birth of Christ. It is not repeated in Matt. 1. 21, but an additional lesson is given by Matthew which Luke does not give, as to what the Angel said to *Joseph* concerning the child about to be born. "Joseph thou son of David, fear not to take unto thee Mary thy wife, for that which is begotten in her is of the Holy Ghost, and she shall bring forth a son, and thou shalt call His name Jesus, for He shall save His people from their sins." Thus by linking together the Angelic messages to both Mary and Joseph, we get additional teaching concerning the glorious mission that Christ came to fulfil. Luke 1. 68-79 should also be read.

In John 18. 37, the Lord Jesus said to Pilate "Thou sayest that I am a King—to this end was I born." Pilate then asks if he shall release "The King of the Jews." The soldiers mock Him with the same title, and finally it is written above the cross as an accusation. Do we need further testimony?

The next question for our consideration is that which asks "How can the term 'Kingdom of Heaven' be made to mean the 'earthly Kingdom?'"

We believe the difficulty here is in the conception formed of the meaning of the term "Kingdom of Heaven." The word Kingdom means sovereignty and Kingly rule rather than territory—just as Wis-dom, Earl-dom, Christen-dom. The term literally is "The Kingdom of the Heavens."

We have already referred to Daniel, and we would ask our readers to turn again to that Prophet, and read Dan. 4. We cannot quote at any length, but note verse 3, "His Kingdom is an everlasting Kingdom." Verse 17, "The Most High RULETH in the Kingdom of Men," so also verses 25, 26, "The Heavens do RULE."

"The Heavens" are to be read as meaning "The Most High"—just as we read "I have sinned against Heaven," Luke 15. 18, or as in John 3. 27, and Matt. 21. 25.

Nebuchadnezzar in many ways is a type of Antichrist. The Image he set up bears the number of man—the mark of the beast—see Dan. 3. 1. Daniel in vision sees a yet future Nebuchadnezzar, Dan. 7. 7, 8. In verse 9 of chapter 7, the Ancient of Days sits, and before Him comes the Son of Man, and to Him was given dominion and glory, and a Kingdom, that all People, nations and languages should serve Him, verses 13, 14, and this Kingdom is said to be "Under the whole Heaven," verse 27. This Kingdom is the same as that of Rev. 11. 15, "The Kingdoms of this world are become the Kingdoms of our Lord, and of His Christ, and He shall reign for ever and ever."

The Lord Jesus is to "reign over the house of Jacob." Yet He says "My Kingdom is not of this world" John 18. 36. It will be IN it, though not OF it. When He taught His disciples to pray, He said "Thy Kingdom come, Thy will be done ON EARTH as it is in Heaven"—"in Heaven" is singular—and differs from the term "The Kingdom of the Heavens" which is plural. But note, the prayer for the coming Kingdom expands into the prayer that there may be established the RULE of Heaven on Earth; in other words—"The Kingdom of the Heavens." Then will be fulfilled the passage of Deut. 11. 21, "The Days of Heaven upon Earth." These Heavenly Days are further described in Ps. 72. and 89. (see verse 29), "His throne as the days of Heaven," "As the Days of Heaven" in character and duration. The Kingdoms of this world, are at present under the sway of Satan—God is still Sovereign—but, for the time, Satan is "the God of this age."

Since the days of Nebuchadnezzar, the Supremacy of Earthly Government has been in the hands of the Gentiles. The day is approaching when the Kingdom and Throne of David shall once more be established, when Israel shall be head and not tail, when the Satanic usurpation shall come to an end, and "on earth as in Heaven" the will of the Lord will be done. This will be the Kingdom of the Heavens. He Who is King will be the Son of Man, yet "THE LORD FROM HEAVEN." The dream of Jacob at Bethel will be fulfilled, Heaven and earth will be united—so the Lord seems to have told Nathaniel. Nathaniel had said "Thou art the Son of God, Thou art the King of

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Israel." Jesus said unto him "Hereafter ye shall see Heaven open and the angels of God ascending and decending upon the Son of Man." As King of Israel he looked forward to the uniting of Heaven and Earth, then "on the earth" will have come "The Kingdom of the Heavens."

The reader will find further remarks on the terms "Heavenly," etc., in a subsequent number.

Another related question is asked "Did not Jesus state the object of His mission in Matt. 15. 24?"

He did. I must confess that I am at a loss to understand why this question is put. If Christ came to found a Kingdom; and that Kingdom the Kingdom of Israel; and if it was necessary in the founding of that Kingdom to "save His people from their sins," and further, if that Kingdom is connected with the *Restoration*—all of which we have before stated, then Matt. 15. 24 is quite in harmony. He did come to ISRAEL: He did come to them FIRST, He came to save that which was LOST. We can also understand how it was that a Gentile woman had no claim on the Lord Jesus as the "*Son of David*" for that is the Kingly Title. Her only acceptable address to Him is "Lord" and a recognition that Israelites are her "Lords" (masters) also.

We remember hearing a preacher take this passage for his text, and he certainly did preach the Gospel of the Grace of God. He *thought* he was preaching from Matt. 15. 21-27, but in reality he was contradicting the position laid down there, by reading into Matt. 15. his knowledge of the Gospel as set forth by the Apostle Paul, wherein it is neither the Jew nor the Gentile that has a precedence, but all is of pure unalloyed grace.

No! Christ "was not sent but to the lost sheep of the House of Israel." In Matt. 10. 5-7, we find this limited sphere of witness connected with the Gospel of the Kingdom. "These twelve Jesus sent forth, and commanded them saying *Go not* into the way of the Gentiles, and into any city of the Samaritans enter ye *not: But go rather to the lost sheep of the house of Israel.* And as ye go preach, saying, The Kingdom of the Heavens is at hand." Hence we see that Matt. 15. 4 only confirms that for which we have contended, namely, that the Lord Jesus came preaching the Gospel of the Kingdom; and that, while the Jew retained his place of pre-eminence, the Gospel of the Kingdom with its miraculous accompaniments (Matt. 10. 8) still obtained.

If we assume that the Kingdom of Heaven embraces the blessings and privileges that are proclaimed in Ephesians, we shall, with Matt. 10. 5 before us, have to exclude Gentiles and Samaritans from these blessings.

After the Resurrection of Christ the Samaritans and the Gentiles were included in the witness, with Jerusalem as the centre (see Acts 1).

Romans 15. 8-12, gives us a clear scriptural statement as to the ministry of Christ. We referred to this in our first article, but it may be helpful to refer to it again.

"Now I say that Jesus Christ was a minister of the CIRCUMCISION for the truth of God, to confirm the promises made unto the FATHERS: and that the Gentiles might glorify God for His mercy, as it is written, 'For this cause I will confess to Thee among the Gentiles and sing unto Thy Name.' Again he saith, 'Rejoice ye Gentiles, with HIS PEOPLE.' And again, 'Praise the Lord all ye Gentiles; and laud Him all ye people.' And again, Esaias saith, 'there shall be a ROOT OF JESSE and he that shall rise to reign over the Gentiles, in Him shall the Gentiles trust.'" These passages quoted from Psa. 18, Deut. 32, Psa. 117, Is. 11, and 60. 21, are all millennial in their setting, and in the contexts of the passages quoted "His people" are differentiated from; and placed higher than, "the Gentiles."

This is the great characteristic of "the Gospel of the Kingdom." In this preaching the *Jew is first.* Israel is yet to form a "Kingdom of Priests." They are to be the leading nation. But, this emphatic distinction is entirely obliterated in the present Dispensation of the Mystery. Of these twain, the Lord is now making "one new man." The middle wall has been broken down. The sphere of blessing has been transferred from earth to Heaven, and all distinctions of *race* fade before the wonderful display of *grace* that shines forth in the "Gospel of the Grace of God" of which "Paul, an Apostle of Jesus Christ" was made the steward and custodian. This question concerning Matt. 15 being included under the first head of the summary seems to yield now conclusive evidence that our first premise was Scriptural and true, and that, to believe and teach that the Church, which is His Body is anywhere contemplated in the Gospels is to overthrow the plainest statements of the Word of Truth.

We cannot understand how any one can read Matt. 15. 24, and at the same moment teach that Christ came to "found the Church," instead of coming to the Circumcision to "confirm the promises made unto the Fathers," promises which referred to the Kingdom and all its blessedness.

Space again forbids us going much further. We would most earnestly ask our readers to search and see for themselves what "The Church which is His Body" really is, and, to do this independently of the writings of men.

We will conclude this present article with a consideration of another of these questions which concerns Matthew 23. 38, 39.

"Behold YOUR HOUSE is left unto you desolate. For I say unto you Ye shall not see Me henceforth, till ye shall say Blessed is He that cometh in the Name of the Lord." Contrasted with this is Matt. 21. 13, "MY HOUSE." While admitting the weight of the two expressions "MY House" and "YOUR House," we would also point out that in Matt. 21. the words occur in a quotation from the Old Testament, whereas in Matt. 23. they are the words spoken by the Lord.

If we press the point in Matt. 21., we shall have to admit that even there the words used "MY House" do not apply to the time in which Matt. 21. was spoken, for

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even then at that time that which was called "MY House" had been made into a "Den of thieves." It was as much "Your house" in Matt. 21 as in Matt. 23. The desolation of this house is connected with the rejection of the King, which had been already prefigured as far back as Matt 13. 1. "The same day (the day of the culmination of rejection in Matt. 12.) went Jesus *out of the house*," to speak the mysteries of the Kingdom of Heaven.

Matt. 23. 38, 39 certainly indicates that the people, among whom the Lord Jesus had ministered, among whom He had wrought His mighty miracles, had failed to recognise the day of their visitation, and the things concerning their peace. But does this preclude a further respite, a further opportunity of repentance? Did not the Father hear the prayer of the Son, "Father forgive them for they know not what they do?"

If we see a difficulty in granting a second opportunity in the Acts 3., we shall, if consistent, have to deny that at any period, however remote, the Spirit of grace and supplication will be poured out upon Israel.

Further, a reading of the Acts, and a comparison of Matt. 13. and Acts 28. all show that the Jews of the Dispersion were given the opportunity to manifest their condition of heart, even as their brethren in the Land before them had done. Both proved to be alike; and both fulfilled Isa. 6. 9, 10. The "House," which continued throughout the Acts was soon desolated after the close of the Acts, by the armies of Titus. The desolation continues from that moment until Matt. 24. 15, Is. 6. 11, and Daniel 9. 26, 27, are all fulfilled.

A further question is asked, whether the Jews in Greece and Macedonia were a part of the Dispersion?

Peter addressed the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bythinia. Paul addresses the Jews in Galatia, Corinth and Rome.

James speaks of the Dispersion as including members of the *twelve* tribes—and gives no locality or region.

The question as to whether they were the so-called "lost ten tribes" is beside the mark, and wholly beside and beyond the matter under consideration. All that we can say is that the people to whom the Lord Jesus confined his ministry are placed by Scripture in one section, and the Jews resident in countries outside the sphere of Christ's Personal ministry are placed in the other section. The first reach their climax in Matt. 13. the second in Acts 28.

We must, the Lord willing, take up the subject again in our next article. Meanwhile, let us all remember "those of Berea" Acts 17. 10, 11, and seek grace to emulate their nobility.

CHARLES H. WELCH.

Things New and Old.

THE ROUTE OF THE EXODUS.

TRAVERSED AND DESCRIBED BY A MODERN WRITER.

AN actual journey over the path by which Moses led the Children of Israel out of Egypt is described by Franklin E. Hoskins, of Beirut, in the *National Geographic Magazine*. All the most prominent towns and places mentioned in the books of Exodus and Numbers retain their ancient names to this present hour. Maon, Dibon, Madeba, Heshbon, Amman, Edrei, Kenath, and Jericho are all found on our present maps.

"Critics seated thousands of miles away in distance," says Mr. Hoskins, "and three thousand years later in time have formulated doubts and queries, have raised imaginary difficulties, which vanish into thin air when the observant traveller enters the almost changeless Peninsula of Sinai with the Bible in his hand. Some have gone so far as to deny that the inspired writers had the Sinai region in mind at all. Nothing could be more gratuitous and farther from the truth. The Bible writers plainly knew that country, and the writer, after 26 years in Bible lands, and many journeys in these more remote portions, would record his convictions that the geography of the Bible fits the land as the key fits the lock.

"We camped literally within the Old Testament, pitching our tents thirty-two times between the Nile and Jordan. There was a strange thrill in dating letters from 'The Jabbok' (Gen. 32. 24), where Jacob wrestled with the angel; from the Nile, where Joseph first came in contact with Pharaoh; from Sinai (Exodus 33. 11), where Jehovah spoke with Moses face to face, and from Nebo (Deut. 34. 6), in the land of Moab, where Moses had his only view of the Promised Land, and where 'the angels of God upturned the sod from that lonely and unknown grave.'

"Crossing the Suez arm of the Red Sea and journeying 'three days in the wilderness,' we spent a quiet Sabbath among 'the palms of Elim,' and drank from its springs of water.' Another six days' journey carried us along 'by the Red Sea,' through the 'wilderness of Sin,' past Rephidim to Mount Sinai, on whose sublime summits we spent a part of our second Sabbath. Another five camps carried us down from Sinai past Hazeroth, through the 'wilderness of Paran,' and well up along the coast of the Gulf of Akaba to Elath and Ezion-Geber.

"Crossing the great cleft of the Araba south of the Dead Sea, we climbed into the mountains of Edom and from the summit of the traditional Mount Hor, had, like Aaron, our first glimpse of the Promised Land. Then followed a series of camps by the Arnon, along the breezy plateaus of Moab, culminating in a never-to-be-forgotten Sabbath on Nebo itself, with its matchless view embracing so much of all succeeding Bible history, not forgetting Greece and Rome, and the empires lasting till the present day.

"For over against the sky line, neglecting every other feature in the wide expanse as seen from Nebo, rises the Mount of Olives, where Russia, Austria, Germany, and the other Christian nations of the west are still striving for possession of the Promised Land, while the real owners, the Jews, are scattered over the face of the earth. It is a small and unimportant looking land upon a map of the world, and yet so great in human history. After Nebo came some lovely camps by the quiet waters of the Jabbok, among the woody glades of Gilead, on the stormy banks of the Jordan, which marks the close of the Exodus and the beginning of the conquest of Canaan.

"Just south of the centre of the Peninsula, like a great lighthouse between the continents, rises the huge granite range of Sinai to a height of over 8,500 ft. The triple peaks of Serbal (6,730 ft.), Musa (7,363 ft.), and Catharine (8,536 ft.) all lie within a circle whose diameter is not more than 25 miles. Geologically this mass of primeval gneiss and granite, or, in more precise terminology, of colourless quartz, flesh-coloured felspar, green horn-blende, and black slate, is one of the most impressive sights of our earth. Since the days of creation these crystalline masses have undergone no geological changes, but have reared their summits above the ocean from the beginnings of time, unaffected by the transitions that have so completely changed the face of our world elsewhere.

"Only at their bases do these venerable mountains show any traces of alteration where the waves and the winds of the ages have crushed and ground their fadeless elements into the coloured sands which filled the geological gulfs and bays of the Jordan rift and made possible the beauties of Petra and all that region. Rising majestically from the encircling setting of desert and sea, the whole mass is cleft and rifted and shattered into a fascinating tangle of sublime valleys, towering cliffs, awful precipices, and magnificent peaks, which roll like billows far up into the crystalline blue of the heavens.

"Long before the days of the Exodus, this range was known as Horeb, or the Mountain of God, and into this maze of divine handiwork the Children of Israel were led only forty days or more after they had quitted the bondage of Egypt on the banks of the Nile. Here among these sublime valleys and majestic granite peaks they remained eleven months, while Moses, under God's guidance, transformed the mass of Hebrew slaves into Israel the Chosen People the miracle of human history."

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Signs of the Times.

JEWISH SIGNS.

SYRIA THE SEAT OF FUTURE POWER, FROM THE ORIENTAL POINT OF VIEW.

Much of the deepest importance is taking place in Palestine; notably in connection with railways.

The following is from a Jewish contemporary:—

"We turn our eyes to the commercial outlook and see that an English company has built a railway from Haifa to Damascus, a city which has now 250,000 inhabitants. A German railway is running from Constantinople to Biredjik, on the upper Euphrates. The French hold a concession for a line to run from Biredjik to Damascus via Aleppo and Homs.

"Thus Palestine is becoming the key to Africa and Southern Asia. Within a few years a man will be able to get a train at Ostend and travel straight to Port Arthur. In a few years a person will be able to travel by rail from the Cape to Cairo. There is yet a third great world line from Constantinople via Palestine, Persia, India and Burmah to Hong-Kong. The importance of these three great lines of communication cannot be sufficiently dwelt upon, and certainly cannot be exaggerated. With the Siberian Railway we have nothing to do now. With regard to the other two, this is to be noted: they both of them meet in Palestine.

"Palestine is the great centre, the meeting of the roads; who holds Palestine commands the great lines of communication, not only by land, but also by sea. The power in Syria would not only control the railways, but would be master of the Suez Canal, and in addition would dominate Egypt. With a modern power like France or Germany firmly established in Syria, the British could only remain in Egypt on sufferance, because Syria with its mountain ranges is easy to defend and hard to conquer, and in the case of Egypt, the reverse is true.

"Nedshif-Asuri Bey, the leader of the Arabic National Party in the Ottoman Empire, has written an instructive book concerning the awakening of the Arabian element in Asiatic Turkey. The book makes frequent references to the aspirations of Russia to establish its influence in Asiatic Turkey, and to the settlement of Jews in the Holy Land. The author points out that it is Russia's constant endeavour to obtain ascendancy over the country containing the Sepulchre, and thus to acquire predominance over the whole Christian world. This is proved by the constant building of Russian schools and monasteries in Syria and Palestine, where young Christian Arabs are educated at the expense of the Muscovite Government. Greek priests have been gradually forced out of Palestine, and their places taken by Russian "popes." The whole Stamboul patriarchate is rapidly coming under Russian control, and representing as it does the 700,000 Christians of Turkey, it would be a powerful weapon in Russian hands. With regard to the ownership of Palestine, Asuri Bey tries to prove that, even according to Biblical data, the Arabs have an equal right with the Jews."

Meanwhile, Germany is taking a growing interest in Turkey, and in the railways in Syria and Palestine. These are among the things which are working together to raise one phase of the Jewish problem into greater importance.

SIGNS OF THE APOSTASY.

MAN AND HIS "SCIENCE" SO-CALLED.

Mr. William Watson has the following lines in *The Daily Chronicle* (London, Eng.), aptly setting forth man's true relation to Science.

"You babble of your 'conquest of the air,'
Of Nature's secrets one by one laid bare.
Her secrets! They are evermore withheld:
'Tis only in her porches you have dwelled.
Could you once lift her veil as you desire,
You were burnt up as chaff before her fire.
When will you learn your rank and place in Mind?
Art may create: Science can only find.
You do but nibble at truth: your vaunted lore
Is the half-scornful alms flung from her door.
Your lips her weak and watered wine have known;
The unthinned vintage is for gods alone."

To this Mr. Chiozza Money (a well-known politician) replied in the following lines. They so well exhibit the trend of events in the present day, which are seen to be fast leading up to "THE MAN" in whom "man's day" will culminate.

"You ask 'When will we learn our rank and place?'
We who dare rend the veil on Nature's face.
Take this for answer. We shall know not rest
Till Nature is our plaything. Man's behest
Reaches undaunted to your sacred fields,
And makes an Empire where the poet yields.
You vaunt your gods! But these were made by men.
Man, who made words is greater than his pen.
Tune, then, your muse to nobler harmony
And sing of Man enthroned, as Man shall be.
Emerged from Nature, Nature's rebel son
Mounts to his Kingdom. It is well begun."

THE COMING RE-UNION.

At the meeting of the Wesleyan Reform Union recently held in Sheffield, a most significant utterance was given by the newly elected President, Mr. J. H. Freeborough.

It marks another advance, which *The Manchester Guardian* heads as

"THE GREAT AGENCY FOR UNITING CHRISTENDOM,"

Our readers will be astonished at Mr. Freeborough's proposal. He said, the recent World Missionary Conference at Edinburgh was significant of present-day movements towards unity of Christian churches. He had a feeling that the movement would begin, perhaps, somewhere that they did not think of. His reading of history and his experience taught him that all great movements commenced at the top. Mr. Freeborough added, "Let us pray for the Pope." It seemed to him that the great agency for the unification of Christendom was

THE ROMAN CATHOLIC CHURCH.

No other Church had the outlook, the machinery, the tradition, the wealth, and the ability to bring together all the forces of Christendom. He knew that was a strange thing to say in a Protestant Union, but he felt that the secret of unity lay there, and if they could move that great power to realise the needs of humanity the day of Christ's coming would be in their time. They must look forward hopefully. *They were moving towards the Millennium!* To enable the Church to meet its future obligations there must be larger-minded, tolerant changes, and the old distinctions and conditions must give way.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

D. L. (Queensferry). You have a difficulty in understanding the reference to "Bishops and Deacons," in 1 Tim., written, as you say, "five years after the Revelation of the Mystery." You ask "Had the truths of the Mystery fallen into abeyance because of the carnal mindedness of believers?" We might ask, "Who said that the existence of Bishops and Deacons indicated carnal mindedness?" It is quite true that ordinances and ceremonies have no place in this Dispensation, but there is nothing in the nature of the Mystery which precludes order and organized fellowship. To attempt such "corporate witness" now would be indeed folly, in face of the 2nd Epistle to Timothy, but that is not the point in question. The Epistles to the Ephesians, Colossians and Philippians, were all written in the first year of this Present Dispen-

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sation, A.D. 62. Philippians opens with the words, "Paul and Timotheus . . . . to all the saints . . . . with the BISHOPS and DEACONS." The teaching of the Mystery had not "fallen into abeyance" when Philippians was written, for that Epistle contains in the third chapter teaching of a superlative character. Eph. 4. details "some Apostles and some Prophets, and some Evangelists, and some Pastors and Teachers." These were not inconsistent with the Mystery, for they were given expressly "with a view to the fitting together of the saints (or Holiest of all), unto a work of *ministry* (*diakonia*, which gives us "deacon)," unto the building up of the Body of Christ." Bishops and Deacons had a work to do which was connected with the "Church of God," "the House of God," the *corporate witness* and fellowship on Earth of the Spirit's Unity in the Heavenlies.

The Church on Earth soon began to mind "earthly things," and finally deserted the Apostle Paul and the Truth committed to him. The Apostle does not exhort Timothy to start a fresh meeting, or to attempt to gain authority in the lapsed organisation, but, commissions him to entrust the Mystery "to faithful men, who shall be able to TEACH" (2 Tim. 2. 2); while Timothy himself is exhorted to "do the work of an EVANGELIST fulfilling the *ministry* (*diakonia*) that was his" (2 Tim. 4. 5). The period between Phil. 1. and 1 Timothy marks the brightest period of the Dispensation —a period covered by the "Bishops and Deacons." To day we are isolated; surrounded with every evidence of failure, chaos and ruin. The *Heavenly Reality* remains untouched, but the earthly witness, that part entrusted to man, has gone the way of all creature work and witness. Let us not think that the lack of manifest unity is more in harmony with the Mystery, than the enjoyment of it as once witnessed under the supervision of Bishops and Deacons. You will be glad to hear that the subject of "Ministry" will D.V. be considered later, in Mr. Welch's "Dispensational Expositions." We wish you every blessing in your Bible studies.

E. C. (Croydon). You ask for a word of explanation on (1) Eph. 2. 20 and (2) John 10. 16.

(1.) The Pre-eminence of Christ is unaltered by changes of dispensation, hence in Eph. 2. 20, concerning the Church of the Mystery, and in 1 Pet. 2. 6, concerning the "Royal Priesthood, the Holy Nation," Christ is the "Chief Corner" stone, whether "in the heavenlies" (Eph.) or "laid in Sion" (1 Pet.)

No true Apostle or Prophet ever laid any "other Foundation." The "Apostles and Prophets" of Eph. 2. 20 are the same as those of Eph. 4. 11, the gifts of Christ "when He ascended up on high" (7-10), and must be distinguished from the "Twelve" (1 Cor. 15. 5-8).

The sphere of blessing of the Church of the Mystery is the "Holiest of all" (see *Things to Come*, April 1910). Hence during this dispensation the middle wall of partition, the enmity made by ordinances, which perpetuated the difference between Jew and Gentile, has been abolished.

In the Dispensation of the fulness of times, when all things, whether in heaven or on earth, shall be headed up in Christ (Eph. 1. 10), it will be seen that "the whole building," or "every building," has been "builded together" for an habitation of God; the Church of the Mystery finding its inheritance in the "Holiest of all," the Church of Israel forming the Royal Priesthood "ministering in the Holy Place and whatever their position "in glory," resting upon Christ the Chief Corner Stone.

(2.) Whether John wrote his "Gospel" after Paul had proclaimed the Mystery, or not, one thing is certain—it is a record of the words and deeds of Christ, Who was a minister of the circumcision (Rom. 15. 8), Who declared that He was not sent but unto the lost sheep of the house of Israel (Matt. 15. 24). On either side of verse 16 is the statement that the "Good Shepherd was to lay down His life for the sheep." See also John 11. 49, 50. After His death, which from the human standpoint seemed to indicate failure, Samaritans and Gentiles were included. See Acts 1, and Isa. 49. 4-6, 56. 1-8; Rom. 15. 8-12. You should refer to a "Bible Word Study" on the word "*aulē*," *Things to Come*, August, 1910, and remember that the second word rendered "fold" in John 10. 16 A.V. should read "flock"—many "folds" gathered together as "one flock." Christ is never spoken of as Shepherd in the Prison Epistles, although this is a prominent title in other scriptures and dispensations. John 10. 16 does not refer to the "Church." We wish you "good success" regarding the propcsed Bible Readings in Croydon.

PIMLICO.

The friends who meet at 55 Moreton Street, Pimlico, for Bible Study are requested to note that the next meeting will be held (God willing) on Wednesday Evening, October 5th, at 7 o'clock. Subject for Consideration: "Till He Come" (1 Cor. 11. 26), "That blessed hope" (Titus 2. 13). To whom do these Scriptures refer?

DUNDEE.

Readers of *Things to Come* in Dundee, are invited to communicate with Mr. Chas. Reid, 15 Baxter Park Terrace for fellowship in the Word.

ACKNOWLEDGMENTS.

("*Things to Come*" *Publishing Fund*).

	£	s.	d.
G. M. M. (Brighton)	4	0	0
Readers in Swansea	1	11	6
C. A. A. (Toronto)	0	18	6
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THINGS TO COME.

No. 197 NOVEMBER, 1910. Vol. XVI. No. 11.

Editorial.

HEBREWS XI.

XIII.—THE FIRST GROUP.

FAITH CONQUERING THROUGH GOD.

(5) DAVID AND THE PROPHETS.

(*Continued from page 111.*)

viii. "WAXED VALIANT IN FIGHT; PUT TO FLIGHT THE ARMIES OF THE ALIENS" (*v.* 35).

THIS special example of what faith can do through God is most significant, and full of instruction.

It tells us that the path of faith is, of itself, a path of conflict. This conflict is with fighters. The word rendered "armies," here, means "camps"; and it is put by the Figure, *Metonymy* (of the Adjunct) for *those who live in camps*. It occurs *ten* times in the New Testament. In Acts xxi. 34, 37; xxii. 24; xxiii. 10, 16, 32 it is rendered "castle." In Heb. xi. 35; xiii. 11, 13. Rev. xx. 9, it is rendered "camp" in both A.V. and R.V.

This word is the first key to the instruction we are to get from this example of faith.

It does not refer to a mere warlike operation engaged in by two parties for their own purposes or conquests; or their mere personal aggrandisement.

"Waxed valiant in fight" is followed by another expression telling us the nature of the fighting.

It was not a mere exercise of strategic skill, or victory gained over a mere human foe, but the condition of conflict which rages within the special domain of faith. It is just the word which indicates that conflict which Israel entered upon with the nations of Canaan who were in possession of the Land; warriors living in camps, occupying the ground in advance, and contesting it at every step.

It points therefore to a conflict foretold, *which faith had heard of*, and believed, and entered on in the obedience which comes of faith.

We see this, first, in Abraham, "the father of the faithful." Abraham was not a mere soldier, but a simple believer; he was not a world-conqueror, but one who believed what he had heard from God, and acted upon it.

The moment he took the first step in faith's pathway, he found it was to be contested step by step by the great enemy.

The sphere of faith thus became the sphere of conflict. And that conflict, not personal as between man and man, but Dispensational as between Satan and the purpose of God.

We have already seen something of this in "the great conflict of the ages;" but, having the veil of Tradition over our eyes, we have regarded it too exclusively as a conflict between the *person* of Satan and the *person* of Christ. Instead of which the conflict was really with

THE PURPOSE OF GOD IN CHRIST.

It is this which gives us the key to the whole matter.

Satan's aim was not merely, or only, to prevent the promised "Seed" coming into the world as the personal Christ of God; but to make the word of Jehovah, who promised it, of none effect and to thwart His *purpose*, as contained in the promise which revealed it.

All he could know of God's purpose could be only as it was revealed. At first it was that Man (Adam) was the one in whom all dominion in the "heavens and earth which are now" (Gen. i. 28-30; Ps. viii. 4-9) was vested. Whether this means that Satan, before his fall, was supreme in the "world that then was" (2 Pet. iii. 6), and whether that fall led to the disruption of that world of Gen. i. 1, 2, we are not plainly told; though we may confidently infer it; for, already, in Gen. iii. 1, Satan is introduced to us as having fallen; and, if his fall did not take place between the 1st and 2nd verses of Gen. i., there is no other place for it between Gen. i. 2 and iii. 1.

Man, therefore, having been set, in the purpose of God, as the head of "the heavens and earth which are now, by the same word" (2 Peter iii. 7), was the object of Satan's first assault.

It was not personal or individual to Adam, but it was against the *purpose* of God in committing dominion in the earth to him.

Man therefore must be attacked so that God's purpose in him might fail.

This is the reason for what is revealed in Gen. iii. "The fall of man" was not a mere historical incident. We are not to look on it in connection with its subsequent effects, whether individual, moral, physical or spiritual; but in connection with its object, purpose and design, viz., to defeat the expressed *purpose* of Jehovah concerning man.

That was the one prime reason of the great event which lies at the root of human history. We are so taken up with its results, as they affect ourselves personally, that we are tempted to leave out of our account the result as it affected *the purpose of God* in Adam.

We must not dwell further on the course of that conflict here; but only notice the next and consequent purpose of Jehovah revealed for faith, in Gen. iii. 15.

Man had fallen. Man must die. But, was Jehovah's purpose in man to fall? That was the one great question which was now raised.

We, as we have said, naturally think of the Fall only as it affects ourselves. Self comes in, and comes first, and all the time, as usual.

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But in the Word of God, God is first, yea, all in all.

He had given to man universal dominion in the earth; and now, man is to die. He has forfeited his trust. He has lost his dominion.

Now, it is time for God to work, His first word of prophecy is heard in the midst of the failure, and out of the depth of the ruin.

His purpose is declared, He will not improve man. He has been "marred in the hands of the potter." Jehovah declares His purpose to make a new man, ("the second man") a new Adam ("the last Adam"), "as it pleased the potter to make it" (Jer. xviii. 4).

This is why the coming "seed" of the first man is called "the Son of Man." It is He, "the second man," Who now has all dominion committed unto Him, and not "the first man, Adam." Hence, while it is man alone who received the promise in Gen. i. 28-30, it is "the Son of Man" Who takes up the promise in Psalm viii. 4, and Heb. ii. 6.

The purpose of Jehovah is now declared; and the one object of Satan's strategy is now clear.

It is not merely the *Person* of the coming One, but *the purpose of Jehovah in Him*, against which Satan's "enmity" is thus manifested.

There was nothing yet to show Satan by what line the Son of Man was to come. Hence his enmity was first directed against the whole race of mankind; and as early as Gen. vi. his whole plot is revealed.

We need not go through the details of that terrible assault which accomplished the destruction of all earth's inhabitants with the exception of "eight souls." These were saved; and these alone.

But the next thing we hear of is the call of Abraham, in Gen. xii. 31, and the promise to give him and his seed the Land of Canaan for his inheritance. All blessing for all mankind is henceforth vested in Abraham and his seed for ever.

From the moment that Satan knew of the declared *purpose* of Jehovah concerning Abraham, he evidently realised that there was not a moment to be lost in his attempt to meet it, by occupying the land in advance, in order to contest each step which should be made by Abraham's seed to take it into their possession.

The time must have been very short, but it was long enough. It must have been this moment which is referred to in Gen. vi. 4, and Gen. xii. 6. Not only was there the attempt on the whole human race "in those days" (*i.e.*, "the days of Noah"), but there was another attempt also "after that" affecting the Land. This latter was evidently more limited both in character and extent, and was confined to the Land of Canaan.

A few years later, Abram and Lot take their journey thither. "They went forth to go into the Land of Canaan and (it is added) into the Land of Canaan they came" (Gen. xii. 4). Why, this emphasis on "the Land of Canaan?" Because when Terah and his family first set forth from Ur to go thither, they did not come into the Land of Canaan, but stopped short and abode some years in Haran (or Mesopotamia). This delay, for aught we know, may have been the work of the enemy, for it gave him the time he was needing to forestall the coming of Abram, and thus delay its approach.

Hence, when we read verse 6, and learn how "Abram passed through the Land unto the place of Sichem unto the place of Moreh," we have the significant parenthetical remark "and the Canaanite was then in the Land." These brief parentheses are often full of teaching calling our attention to them by their position and their brevity.

Modern critics love to read this word "then" in the sense of *still*, and make it refer to the late date of the authorship of Genesis, by meaning that the Canaanites remained still in the land after the exile in Babylon! Whereas the word means that the Canaanites were already in possession of the land, and had already occupied it in advance.*

We must pass over the assault of Satan in attempting to forestall and destroy the purpose of Jehovah as to Abram's "seed" by the denial of Sarah; also the separation of Lot and his choice of Sodom, as his dwelling-place. Sodom was already marked out as being associated with the sin of the fallen angels (Jude 6), and the dread results of their irruption.

Gen. xiv. reveals the presence of several branches of the Rephaim, who evidently rebelled against the four kings (Amraphel, Arioch, Chedarlaomer and Tidal). Four branches of them are named, or at any rate four of the names by which they were known by others: for the *Rephaim* we are told were known as *Zamzuzumim* (Deut. ii. 20), and *Emim* (Deut. ii. 10), and *Horim* (Deut. ii. 12).

It looks as though the five kings were closely connected with these, for after the four kings had smitten them, they went out against them and were defeated.

But, alas! Lot was living in Sodom, and was taken prisoner "with all his goods."

Here we reach the point which furnishes us with our first illustration; another example of Abraham's faith—its power to conquer through God.

Abram was no warrior. He was no world-conqueror; or invader of other countries. He was a man avoiding all "strife." But, through faith, he "waxed valiant in fight, and put to flight the armies of the aliens."

But while his faith could do this to rescue his nephew Lot, the same faith restrained him from using this valour to acquire the land by his sword. If he could do the one, he could surely have done the other; but he had *heard* of the land; he had received the promise, and faith would wait God's time for his possession of it.

Not only would he not "take it in possession," but he would not take from the king of Sodom "from a thread even to a shoe-lachet" or anything that was his—lest he should say "I have made Abraham rich" (Gen. xiv. 23).

Abraham was already "rich:" he possessed the Word

* For a similar significant parenthesis see chap. xiii. 7. The emphasis of this parenthesis is to show the evil of the disputes of brethren in the presence of the enemy.

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and promise of God; and, having this, faith possessed all. He had need of nothing that Sodom could offer. Lot, on the other hand, "walked by sight." He lifted up his own eyes (Gen. xiii. 10). Abram "walked by faith," and lifted up his eyes, only at the command of Jehovah (Gen. xiii. 14).

Abraham by faith could "wax valiant in fight and put to flight the armies of the aliens," in rescuing Lot from the war on Sodom; but it required the Angels of God to rescue Lot from the destruction of Sodom.

What Abraham had heard from God we are not told. But his action in rescuing Lot stands out as being so unlike every act of his life, and takes on such a special character from the blessing of the King of Salem and the colloquy with the King of Sodom and the intervention of Melchisedek, that faith must have played a large place in the whole event.

The God Who had delivered Abram (*v.* 19) was the God Who had called him, and the God Who must have spoken to him.

He was *Elyōn El*, "the MOST HIGH GOD, the possessor of heaven and earth," the One Who had the right, therefore, to give the Land to whom He would.

Abram admitted this claim, and by faith he upheld and vindiated this right.

He had said to the King of Sodom "I will not take even to a shoe-lachet, and I will not take anything that is thine, lest thou shouldest say 'I have made Abram rich'"; and immediately "after these things the Word of Jehovah came unto Abram in a Vision, saying 'Fear not Abram I am thy Shield, and thy exceeding great reward'" (Gen. xv. 1). Here was blessing indeed: here was possession in truth; for as yet it was only through faith, faith in what he had heard from "the Most High God, the possessor of heaven and earth."

(*This section* (viii.) *to be concluded in our next.*)

"TRUSTING GOD IN SICKNESS."

BEING

A REVIEW

OF TWO PAMPHLETS BY PHILIP MAURO.

1. *Sickness among Saints: to Whom shall we go?* By Philip Mauro. Price 4d.

2. *Trusting God in Sickness: Objections considered and Questions answered.* By the same. Price 4d. Both published by Samuel E. Roberts, 5a Paternoster Row, E.C.

THE above books have been sent to us with a request from the Publisher that he may be "favoured with a review."

Lest our silence might be mistaken for a want of courtesy to the Author, or for a want of ability on our part to meet his arguments, we feel it due to both parties, as well as to our readers, to give our thoughts upon the important subject which is here raised.

We gather out the three principal points which it is the author's object to substantiate.

(1) It is asserted throughout the two booklets that, in all cases of sickness, a child of God should trust wholly in the Lord; and that it is a sin of the utmost gravity to consult a Medical Practitioner, or even to depend on the use of any "means" he may prescribe.

(2) It is asserted that these latter gentlemen are all working in the special sphere of Satan's activities and works; and that it is not possible for any one of them to diagnose a physical disorder in a child of God; and, further, that no medicinal remedy can reach it (p. 33 of No. 1 and p. 24 of No. 2).

(3) It is asserted that sickness among saints is one of the principal works of Satan (pp. 26, 29 No. 2), and that "sickness is the assault of Satan upon the physical body" (p. 25 No. 2).

And, further, that diseases in the people of God are "really caused by some departure either individually or corporately, from the ways of God; or, they are permitted for the purpose of chastening, or instruction" (p. 31 No. 1). In proof of this latter proposition we are urged to "see Deut. 28. 21, 22, 27, 28, 35, 59, 60, 61."

But we are sure that no one can read those verses without seeing that they must refer exclusively to the People of Israel, and to the Land of Israel; for the promises and threatenings include one just as much as the other, and can have no possible general reference to Gentiles as such, or to the Church of God.

As to the *second* statement, it is contrary to the experience of the vast majority of our readers. For we all know of many godly Physicians who must feel slandered by being spoken of as they are in these pamphlets (for we find no exception made in their favour).

Moreover, it is contrary both to fact and experience that they are "unable to diagnose a disease in a child of God." Of course in some cases they may find it just as difficult to do this in "a child of God" as it sometimes is in the case of a child of the devil. We are thankful that this is only the author's statement, and not the statement of God's Word, for it is contrary to our every day experience. Moreover, it is equally contrary to our experience as to *the cause* of disease among the children of God. We all of us know many of blameless life and sure and certain trust in God, of whom the statements made are wholly untrue. It is easy for one in robust health to write these hard things, but there are thousands of believers who will be saddened, and perhaps maddened by them. Diseases are more often than not hereditary. How can all these be said to be either from Satan or from God? The writer puts himself back among the Pharisees who opposed our Lord in John 9, when they foolishly asked "Who did sin, this man, or his parents, that he was born blind?" We know of believers whose holiness of life and happiness of heart we greatly covet, but who can scarcely move from their bed on account of a sickness which they brought with them into the world.

But it is the first of the above three statements that contains the fundamental fallacy which underlies the whole of both booklets, and vitiates all the conclusions drawn from it and built upon it.

We see here the importance of agreement as to the definition of the terms we use. This is observable at the very outset.

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The writer fails to define the sense in which he uses the term "*Trusting God*," but we are easily able to detect the only sense in which the expression is used; viz., that we are not to use any means whatever; any such use being wholly incompatible with any real trust in God (pp. 18-20 No. 2).

In other words we are to sit still and do absolutely nothing except to eat food (which, after all, is a means); or to obey James 5. 14-16 which again involves the use of means, though these are alleged to be Divine, and binding on us to-day. This will be referred to below.

Our own definition of "trusting God" in this sphere is no different from that trust which we should have in Him "at all times." (Ps. 62. 8).

When we have need of any supply and we trust in the Lord, He supplies *our need* by *His own means*: means which He employs, and which become ours when used by us.

If He supplies our own financial need, He does not give us the money miraculously, so that we put our hand in our pocket and find it there; but He employs means of *showing* us, in His own perfect way, and of guiding us (Ps. 32. 8), what we are to do; or *showing* to a friend or even a stranger how he or she is to be His means in supplying that need.

On one occasion, we were "trusting God" in such a time of need, and He actually used and "shewed" us our dear brother, the author of these two booklets, as His means of supplying it. He actually sacrificed a return ticket from Naples to New York in order to come through London and see us and supply our need. We had not told him of it, and he will not know, until he reads these words, that he was being used as God's "means" to supply the very need for which we were "trusting God."

Had he been a physician, and our need had been healing, he might have been sent and "shewed" to us in exactly the same way.

Our reason for using the expression God "shewing" us His means will appear below. It will be better for us first to note the Scripture declarations that it is God Himself Who is the Creator of all things, and not Satan. Satan did not create any one of them, nor did he give wisdom and understanding in the use of God's creatures (though he may deceive men in the abuse and perversion of them). The Scripture declares that "every creature of God (*i.e.*, every thing created by God) is *good*, and nothing is to be rejected, being received with thanksgiving, for it is sanctified by the word of God and prayer" (1 Tim. 4. 4). The Figure used here is called *Pleonasm* (by which a statement is put in two ways, negatively as well as positively), in order to greatly emphasise it. So here, we are told *not* to reject it, but, on the contrary, we *are* to receive it, and that "with thanksgiving." We believe that we are acting in accordance with God's will and commandment when the wisdom and experience of a godly Physician tell us of some "creature (or creation) of God" which He has prepared and provided for our special need in any sickness.

His Word has told us that "He causeth the grass to grow for the cattle, *and herb for the service of man*" (Ps. 104. 14). This does not refer to food, for that is the subject of the next line—"to bring forth* food out of the earth."

The word rendered "service" here shows that it does not refer to *food*, but to the profiting of the one to whom the "service" is rendered. It is the same word that is translated "labour" in *v.* 23, while, in Num. 3. 36, it means "all that serveth thereto."

God has created many things "for the service of man," and He has told us to "receive" them and "not to reject them." Among them He has created the "herbs" of the field, which are not for food merely, but for medicinal use and service.

It is in Coverdale's Translation (preserved in the English Prayer Book) that Ps. 147. 3 is rendered "He giveth medicine to heal their sickness." Without pressing this into our service, we merely note it, and pass on to consider the Scriptures adduced in these booklets. These are *three* in number, and on these is built up the whole of the arguments.

(1) The *first* is Ex. 15. 26. Here, note that it is a negative promise. It is a promise that He will *not do* a certain thing, not that He *will* do it. No, He will not do it, provided certain conditions, which He lays down are fulfilled. "*I will put none of these diseases upon thee which I have brought upon the Egyptians.*" Those diseases refer to the plagues of Egypt from whence He had just brought them out. What they were, we are told further on: "the botch of Egypt . . . the emerods (or hæmorrhoids) . . . the scab . . . and the itch" (De. 28. 27). In *v.* 60 they are further described as being the diseases which they were "afraid of." Moreover, there was not only the promise "I will take away from thee (*i.e.*, Israel) all sickness, but *I will lay them upon all them that hate thee*" (Deut. 7. 15).

If the former scripture refers to us, then this latter must also equally refer to us, in which case we are truly sorry for those who hate and oppose us, for there would soon be a great number of our brethren under treatment for the "itch" and the "botch" and the "scab," with no physician able to diagnose their terrible diseases.

The fact that they are not all thus *hors de combat*, but are as active as they are hostile, is the very best proof that these scriptures in Exodus and Deuteronomy, do not, and cannot, refer to us, now, in this Dispensation, but to Israel and to Israel's land only.

It is remarkable, that the context of Ex. 15. 26 supplies us with a notable proof of our true position as to the Lord's use of means, or rather *our use of His means*, which He shews to us when we are "trusting God."

In verse 25, immediately before the verse relied upon by the author we read that, when Israel came to Marah, where the waters were bitter and undrinkable, Moses, trusting God, "cried unto the LORD." What did the LORD do? Did He work a Miracle with the water?

*There is nothing about "that He may bring forth." It is the Infinitive mood with the Preposition, "to bring forth food."

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He could, of course most easily have done so, had it been His usual way of working. But it was not His usual way. Hence we read that "*the* LORD *shewed him a tree*, which, when he had cast into the waters, the waters were made sweet" (Ex. 15. 25).

Before we leave this passage we must notice the *condition*. It is "If thou (*i.e.*, as a nation, not as individuals) hearken . . . . DO . . . . give ear . . . . keep" God's Laws. This negative promise is conditional on *obeying* God, and not on "*trusting* God."

In the Dispensation of Grace in which we happily find ourselves to day, the word which characterises it is "DONE," not "DO."

We are not going to put ourselves back under law, to which, having "died with Christ," we are "dead" and from which therefore we are "free" (Rom. 7. 1-5 and 6 margin).

We sincerely hope none of our readers will be misled by these booklets, and put themselves "under law" from which they have been once for all delivered.

When we "trust God," we are in the region of faith and of grace, not in the sphere of "works" where we are punished and chastised by God for any neglect of duty in obeying His laws.

(2) The *second* of the three texts on which the superstructure is built is Ps. 41. 3. "The LORD will strengthen him *upon the bed of languishing:* Thou wilt make *all his bed in his sickness.*" The italics are the author's.

This is a Psalm of David, and refers of course to David's Son, and David's Lord. (See *v.* 9.)

If it is to be taken as a direct promise to ourselves, let it be so taken in all its fulness. There will be then no need for any nurses. But this application is absurd. If the LORD is to make our bed it will be *by the same use of means*. It is the Figure of Speech called *Anthropopatheia*, by which God is spoken of as a man, in condescension to our weakness. But *the truth is all the truer*, and means very much more than bed-making. It means that he will be Jehovah Jireh (as well as Jehovah Ropheka) and that He will provide all that will be needed on a bed of sickness. He will *show* us some one who will nurse us, and better still, all that this involves. He will have before "shewed" the nurse others who will have *trained* her so that her nursing may be more efficiently performed.

If the Lord sees to all this He will do it perfectly, and we shall not have trusted Him in vain. He will *show us* the nurse, as well as the Physician and the medicine, as he showed Moses the "tree" in Ex. 15. 25.

We gain rather than lose anything by this second scripture.

(3) This brings us to the *third*, viz., James 5. 14.

Here we have an Epistle written by James, not by Paul; and written not unto us, but unto "the twelve tribes of Israel" (*v.* 1).

The author sees this difficulty and we observe the pen of the "Counsellor" rather than that of the Expositor.

In the first place we have never said that it is "not for Gentile members of the body of Christ." It *is* written *for* them, for their learning; but it is *not addressed to* them. The Law is there but not the Gospel. Religion is there but not Christ. The Synagogue is there (2. 2.) but not the spiritual body of Christ. The coming of the Judge is there (5. 8, 9) not the coming of the Saviour. Justification by works is there (2. 20-26) but not Justification by faith.

The errors of Judaism are dealt with but not the sins of Gentile believers. The place of worship was the Synagogue, not the upper room or place of assembly. Who are the "ye" of ch. 4? Who are the "rich men" of ch. 5. 1? The Spiritual and vital Christianity of Ephesians, Philippians and Colossians is nowhere seen.

Only twice is Christ named at all (1. 1, and 2. 1). The word "Gospel" is not used, the Mystery is not mentioned; and the fundamental doctrines of Incarnation, Atonement, Redemption, Resurrection, or Ascension are not even referred to.

We may add that, in the great majority of Greek Manuscripts, the Epistle of James follows immediately after the Acts. It does so also in several of the printed Greek Texts (as in that of Dr. Tregelles).

All this shows that it is to the Acts period, the Pentecostal Dispensation, that the Epistle of James belongs, and not to this the subsequent, and now present, Dispensation of the Mystery.

The Author says (p. 38, No. 1). "I should not dare to say that the gift of healing, or any other gift had ceased."

But we *do dare to say they have ceased;* and we say it on the sure and certain warrant the Word of God.

"In 1 Cor., 13, we are distinctly told that the spiritual gifts seen in full exercise in that Church in Corinth were to "cease." Four times is the word "done away" used, (though it is translated differently each time*).

Of course the Spirit may, as the author truly says, "impart His gifts wherever or whenever it is His sovereign pleasure to do so." No one disputes that. He may bestow a special gift to-day, and He may give the gift of wisdom to many a godly Physician or Barrister, but it will be exceptional, and not general: it will not be in accordance with the principles of His administration in the present Dispensation in which He has Himself told us these "gifts" were to "cease." They will not be His special activities which are seen at work throughout the Dispensation of the Acts (Heb. 2. 4).

Indeed, this "laying on of hands" of James 5. 14, is one of the very things which these same Hebrew believers were in a later day commanded to "leave," by the Holy Spirit through Paul, and to *go on* to perfection. But the author of these booklets would bid us disobey this later command, and not "leave" them, but, *go back* to an earlier command which had been abrogated, and continue to obey it, *i.e.*, of course if we can: for he adds "I am free to admit that I have

*Verse 8. Where it is rendered "fail" and "vanish away" *v.* 10, where it is rendered "done away;" and *v.* 11, where it is "put away."

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never met anyone possessed of the gift of healing as exercised by the Apostles" (p. 38, No. 1).

We were wrong in saying in our letter addressed to him on October 27th, 1909 (which we thought was private) that the Apostle "could not" use his gifts of healing. It would have been better, and equally conclusive to have said that he *did not* use them. But this argument from silence is not allowed to us. We still however restate the fact that there is *no mention of their use after Acts* 28.

When the author of these booklets asserts that these sign gifts were *never used for the Lord's people, but only for unbelievers*, he forgets the raising of Dorcas from the dead by Peter (Acts 9. 36-43), and the raising of Eutychus by Paul (Acts 20. 7-12), which were indeed the greatest gifts that could possibly have been given and used. Surely these Scriptures hardly agree with the sweeping statement that "every exercise of the gift of healing from Acts 3 to Acts 28 was upon those *who were not* members of the assembly of God. On the other hand there is no suggestion in the Acts or in any Epistle that the gift of healing is to be used in case of sickness among the saints."

We must leave these opposing statements to the judgment of our readers.

There is surely no need to say much more, because what we have said covers so much ground that we may pass over minor arguments and statements.

That we must not place too much reliance on the writer's arguments which depend on the expositions of Scripture, may be seen from three examples. (1.) One is Jer. 8. 22, which certainly will not bear the interpretation the author seeks to put upon it. If "balm" were not used as a medicine, and if there were no "physicians" in Israel the whole point of the question is lost; and it is used in vain. By "balm," he says, we are to understand "God's salvation," and by the "Physician there" we are to understand "Christ." If our readers will only substitute these meanings they will see what the sense then becomes. The author's conclusion is right, but it cannot be right *unless the words mean exactly what they say.* The whole statement is void of sense, and could not be understood unless "balm" were used, and "physicians" were in practice.

The same applies to Isa. 1. 6 (which the author of these booklets fails to quote). The condition of the nation of Israel is compared to a body with "wounds and bruises and putrifying sores." And Jehovah, to heighten the terrible condition, adds "they (the wounds) have not been closed, neither bound up, neither mollified with ointment." This statement of the illustration could not have been understood unless the practice of such medical treatment was quite common and well known. So well known indeed as to make it quite unnecessary for any command to be given one way or the other.

(2.) The second is that of King Asa in 2 Ch. 16. 7-12.

Quite a wrong turn is given to this history. The assertion is made that the case of Asa is "strictly parallel" with the case of Saul in 1 Ch. 10. 13, 14 (p. 21, No. 2).

All that our readers have to do is to "open the book" and see for themselves whether the passages are "similar." In the case of Asa, king of Judah, he sought to Benhadad, king of Syria, for help against Baasha, king of Israel. In doing this he disobeyed many direct commands of God; and, when a prophet was sent to reprove him, Asa put him in prison, and oppressed the people.

In return for this treatment the LORD "smote him with a disease in his feet," not because he sought to physicians, but to show Asa's further obduracy, when it is added "yet, in his disease he sought not to the LORD, but to the physicians."

Of course, he did wrong; but the wrong as stated in *v.* 7 was his relying upon the king of Syria instead of on Jehovah and His promised help against all enemies. Asa should have trusted the LORD, as we have explained in our definition of such trust, and the LORD would have assuredly kept His promise and sent deliverance by *shewing* him some wonderful "means" from both enemies and disease, as He showed Moses the "tree" in Ex. 15. 25.

But how can this be "strictly parallel" with the case of Saul? Saul's sin was positive, Asa's was negative. Saul disobeyed a direct command not to seek to a familiar spirit, which was a capital offence; "therefore the LORD slew him." But where is the direct command not to seek to a Physician, which Asa had disobeyed? Had there been one, and Asa had been slain for it, then the cases would have been "strictly parallel," but not otherwise.

(3). The third passage is the well worn one of Timothy and the wine. We are indeed pained to find our dear brother, whose prowess in logic is so keen and brilliant, reduced to such a miserable exposition of 1 Tim. 5. 23. True, it is only what the author says "*is to be inferred*," but the reference to the bad water supply of Ephesus came upon us quite as a surprise. We had heard of the wine being used for "external application," but we must confess that we had never thought about the water-works of Ephesus.

But, even so, the argument is of no avail. The author says the wine was recommended "on account of his stomach. We have here not a prescription for the treatment of disease, but advice as to the most suitable thing to use for drinking purposes. Wine is not medicine," &c.

But why leave out the last words of the sentence, "and thy often infirmities." It distinctly says "for thine frequent sicknesses," and the word here used denotes diseases; and yet in the face of this it is stated that "we have here not a prescription for the treatment of disease." * We have only to read John 9 to see that it is used of the "sickness" of Lazarus, which was so severe that he died of it, although he was such a saint.

*See also Acts 28. 9 where it was used of the "diseases" which Paul healed at Melita.

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The author makes a great distinction between "food" and "medicine," holding that food is the only medicine which the child of God ought to take. As for "poisons," it is a fact that even foods taken in excess may become poison; while in our own personal case certain foods, if persisted in, would in a short time prove as deadly as any poison. But how are we to know all this? Of our own instinct? It requires a Physician with wisdom and experience to tell us what food is a suitable medicine for our disease. And if our disease is a "chastisement from God," why should we seek to get rid of it all, either by food or medicine?

And, after all, where does "food" end, and "medicine" begin? We have heard of one who argued that "cod-liver oil" was medicine, and that "malt extract" was food; but, when pressed as to what they would be when mixed, the answer was "medicine."

Surely this is the *reductio ad absurdum* of the whole matter.

It is most significant that, in his quotation of 1 Tim. 5. 23, the author of these booklets should have failed to complete the quotation "and for thine often infirmities." Not only do we not get the explanation that these "often infirmities" means "frequent sicknesses," but the clause is wholly omitted. Whether this was by design or infirmity we will not judge, but in any case it is most unfortunate.

The author of these booklets, though he mentions the case of "Luke," fails to notice that when Paul had "finished his course, and the time of his departure was at hand" he was "trusting God in his sickness," and the Lord answered his trust and "shewed" him Luke, "the beloved Physician" (2 Tim. 4. 11), as He had "shewed" Moses a tree (Ex. 15. 25); and so ordered events that Paul, though all had forsaken him, should not be without such medical aid which Luke could give him; and that, out of all the other saints who might have remained with the Apostle, he could say "only Luke is with me."

Moreover, while the author asserts that "wine is not medicine;" the omitted sentence proves that it was to be used expressly for Timothy's "frequent sicknesses"; and not for his beverage simply because the water was inferred to be impure.

The author forgets that wine is one of God's creatures, and that it is "good." He overlooks the fact that in the Parable of the good Samaritan the Lord "shewed" to the half dead man, not a tree as He had showed Moses, but a "good Samaritan" who had with him "oil and wine" with which he treated the wounds of the man (Luke 10. 34); and this is mentioned in proof of his goodness.

He forgets also that while God has provided *water* "for the beasts of the field and the wild asses" (Ps. 104. 10, 11), He has caused the earth to bring forth "*wine* that maketh glad the heart of man" (*v.* 15).

The cause for which the author of these booklets "pleads," and the brief that he holds must be in a sad plight if it needs such a use, and such a forgetfulness of Scripture, and ignores all Dispensational teaching.

We trust that the minds of our readers will be relieved, and will return to a sane trust in God, not merely in sickness, but "at all times." If we look around we shall not fail to observe the ominous fact that there is scarcely a form of new and false system of Theology, Philosophy or Religion but what has *healing in sickness* as one of the planks in its platform, from Mrs. Eddy down to Mrs. Sears, who now offers "immortality for four guineas!"

In saying this we are using sound logic, for we are reasoning from the general to the particular.

We are pained to note that in these two pamphlets the opposite system of false logic is pressed into service, by reasoning "from the particular to the general."

Or, why, in an appendix, give a loathsome example of diabolical cruelty in a "Research Laboratory" in Philadelphia, U.S.A.?

Is it because we may take this as a typical case, and believe that is applicable to all medical schools? When this example of an extreme case is cited without any limiting words, or saving clause, it looks as though we are to do so.

As to "Satan's interest in this subject," which is one of the sections (p. 33 No. 2): whichever of the two alternatives offered in solution of this question (which is not of our raising); we can see a third, which we deeply deplore. *We already have evidence that one effect will be* (whatever may be the cause) *to destroy the good and great influences of the author's other wonderful books.*

Another evidence of "Satan's interest" is his evident aim at this present juncture is to separate ourselves and our beloved brother Philip Mauro. Only by this way can he damage and destroy the testimony of us both.

But, Satan can succeed only by our own consent.

Sad to say, the "Brethren" are doing their best to help our great enemy; for we find that wherever we go for public ministry the so-called "open letters" are there before us, diligently circulated before our arrival.

But even these tools of the enemy cannot succeed except by our mutual consent.

So far as we ourselves are concerned, nothing shall be wanting on our part to ensure his defeat. We are ready to sacrifice everything that is personal, and write only in the interest of God's truth, God's cause and God's people.

"We are not ignorant of his devices."

Therefore we ask our beloved brother to aid us in defeating them, for no one should be able to detect them more readily than the author of *The World and its God*.

It is only to this end that we have kept silence so long, and have not made as yet, any reply to the "open letters," and not because we have none to make. We are holding back because we wish to heal the breach rather than to widen it. Our brother will, we are sure, readily pardon us for any infirmity of the flesh in what we have now written on the invitation of his publisher.

In spite of his inference, we steadfastly *refuse to take offence*, and we can assure him that we are not rejecting

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his teaching in order to seek "a pretext for resorting to man's remedies" (p. 15, No. 1).

On the contrary we believe that the LORD will show us, as He showed the "tree" to Moses, some of His wonderful "means" which He (and not Satan) has provided for those who trust in Him "at all times."

Dispensational Expositions:

Being a Series of Studies having Special Reference to the Epistles of Paul and the Present Dispensation.

No. 17.

"THE GOSPEL OF THE KINGDOM,"
AND
"THE GOSPEL OF THE GRACE OF GOD."

THE first question we are to consider in this article is "*Why is there no reference to 'the gospel of the kingdom' in the Acts.*"

There are many theological terms and expressions (such as "Substitution," the "Millennium," &c.), which are not found in the pages of scripture, yet the truths implied by them are found repeatedly from Genesis to Revelation.

Just so with regard to "the Gospel of the Kingdom" in the Acts.

At first thought, one would imagine that the term "The Gospel of the Kingdom" was of frequent occurence in Scripture; but, as a matter of fact, it occurs some four times in all. We admit that the term "The Gospel of the Kingdom" does not occur in the "Acts," but we most strongly repudiate that which is implied in that statement, namely that the Gospel of the Kingdom was not the Gospel proclaimed in the Acts.

If we keep strictly to the logic (or rather the lack of it) of the above question, we shall have to argue that no one preaches the "Gospel of the Grace of God" unless somewhere in his remarks he actually uses this expression. According to this theory it is not sufficient that he preaches Christ Crucified, Buried, Risen, Glorified: it is not sufficient that he includes in his preaching every important scriptural characteristic of the Gospel of Grace; he has not preached it—nay we will say to him afterwards "Why was there *no reference* to 'the Gospel of the Grace of God' in your sermon?" In vain would he go over the points of his address, the Shibboleth is missing. Even so is it in the present case. Every characteristic of "the Gospel of the Kingdom" is found in the preaching of the "Acts."

Repentance, Baptism unto the forgiveness of sins, Conversion, Miracles, and Gifts, all these are connected with "the Gospel of the Kingdom," and all are found in the Acts. The very first verse in the book shows us that the book of the Acts is a continuation of that which "Jesus *began* to do and to teach." This is confirmed in Heb. 2. 3, 4.

Of those who affirm that the Gospel preached in the Acts is not "the Gospel of the Kingdom," we would ask, What Gospel is it? A careful comparison of the terms of the Gospel as preached by Paul, and recorded in Eph., Phil., Col., Tim., and Tit.—the "My Gospel," and the "My Doctrine" of these Epistles, with the preaching in the Acts will reveal much that is widely distinct and different.

Why do those who believe that the Church began at Pentecost shirk the plain meaning of Peter's climactic words "Be baptised . . . . for the remission of sins" (Acts 2. 38), or such words as "Be baptised and wash away thy sins" (Acts 22. 16). Why do they not preach plainly and consistently, as some do, that Baptism is essential to the forgiveness of sins?

"The Baptism of John," the forerunner of the King, was a "baptism unto Repentance." The Baptism of the Acts, after the King had gone, was a baptism unto the remission of sins, accompanied by the call to repentance; but, neither John's preaching nor Peter's preaching can be made to harmonise with the Gospel of the Grace of God as set forth by Paul in the Epistles concerning "the Church which is His Body." The actual word "Gospel" occurs but twice in the whole book of the Acts, once spoken by Peter, once by Paul.

In Acts 15. 7 we read, "The Gentiles by my mouth should hear the words of the GOSPEL and believe." This refers to Peter's message to Cornelius. If therefore we read *that* message, we shall find the "Gospel" as understood by Peter, and as approved by the Lord in that period.

Peter's Gospel is recorded in Acts 10. 34-43: "Of a truth I perceive that God is no respecter of persons, but, in every nation he that feareth Him and WORKETH RIGHTEOUSNESS is accepted with Him."

We find in verse 22 that Cornelius was a "just man, and one that feareth God." In verse 2 we are told that he was a "devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." In verse 4 he was told "Thy prayers and thine ALMS are come up for a memorial before God." "Prayers and Alms" are included in the laws of the Kingdom in Matt. 6, and it is noteworthy that the word rendered "alms" in Matt. 6. 1 is given by the Critical Greek Texts of Lachmann, Tischendorf, Tregelles and R.V. as being "Righteousness" (see margin).

Cornelius gave alms, he was a just man, a devout man, one who feared God—yet, according to the same chapter, he had neither believed the Gospel, nor knew the Lord Jesus Christ.

Can we imagine the Apostle who wrote Eph. 2. 8, 9; 2 Tim. 1. 9; or Titus 3. 5 prefacing "his" gospel with the opening words of Peter's address, Acts 10. 35?

However, we go a little further. Do we find Peter preaching the Gospel that is linked with the Church—although he had given to him the keys of the *Kingdom of Heaven?*

We believe that Peter did use the keys given to him to open it with a fresh offer to the Jews, and a new offer to the Gentile; and that he consistently preached

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the "Gospel of the Kingdom" accordingly. But those who teach that Peter admitted Cornelius *into the Church* (meaning thereby the "One Body") fail to distinguish many things that differ.

In verse 38 he goes on to speak of "How God anointed JESUS OF NAZARETH (a title never used after Acts 28., and never occurring in *any* of Paul's Epistles) with the Holy Ghost and with power: Who went about doing good and healing all that were oppressed of the devil: for God was with Him, "and we are witnesses of all things which He did both in the *Land of the Jews* and in JERUSALEM."

Peter speaks of the earthly *life*. Paul omits this and starts his Gospel with the *Death* and and Resurrection of the Lord Jesus. Peter continues "Whom they slew and hanged on a tree, Him God raised up the third day." "It is He Which is ordained to be the Judge of quick and dead. . . . Whosoever believeth shall receive the remission of sins." The *evidence* that Cornelius and his house believed the words of Peter was that holy spirit *(pneuma hagion)* fell upon them (as upon Israelites in 2, 4). And they "spake with tongues." If Peter's preaching was the preaching for this dispensation, by what warrant do we deny that the standing of Cornelius as that of a Christian should not be still advocated?

Returning now to Acts 15, let us notice verses 28, 29, "For it seemed good to the HOLY GHOST, and to us, to lay upon you no greater burden than these necessary things, that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication."

Here it is definitely claimed that the Holy Ghost sanctioned the imposing of four restrictions. One of them presents no difficulty, but the first three, and particularly the two dealing with "things strangled" and "blood" do present difficulties, if Peter preached "the Gospel of the Grace of God," as we know it from Paul. The whole case is restated again in chapter 21. 25, when each item is carefully repeated.

If Acts 15 is one and the same as the ministry of Paul, how do we reconcile the abstaining from that which "seemed good to the Holy Ghost," with the inspired injunction "that eat" of 1 Cor. 10. 25. "Whatsoever is sold in the shambles, that eat, asking no question for conscience sake." Read the following verses, which give no such commands as given in Acts 15, but simply tell the believer to be ready to yield point of liberty—not for his own sake, for to him idols and meats are nothing—but for the weaker faith and conscience of another. "Whatsoever" is as extensive as the word "whosoever" in John 3. 16, and includes the three kinds of meat that were *forbidden in Acts* 15.

If we see that the ministry of Paul is to be differentiated from that of Peter, and also that the ministry as recorded in the Prison Epistles must be kept distinct from the ministry of Paul so far as it is found in the "Acts," we shall not only have no difficulties, but we shall be relieved from the necessity of continually attributing to the Apostles a series of mistakes compromises and confusion.

One thing more; we have endeavoured to point out, in our article on Satan's opposition to the purposes of God, that our wily foe constantly uses the elements of a past dispensation as an effectual means of stumbling in another. That which "seemed good to the Holy Ghost" in the Pentecostal Dispensation does not "seem good" now, for the self same "Spirit speaketh expressly" in 1 Tim. 4. 3, and shows that this very thing, used in an undispensational way, will form part of the propaganda of Satan in the "latter times" "commanding to abstain from meats."

This we have already seen to be referred to in Col. 2. 21, where it is distinctly placed in opposition to Christ as Head of the Body.

In Acts 10., Peter used the keys of the kingdom to admit the Gentile; but the keys of the *Kingdom* turn the lock of the *Kingdom*, not the lock of the Mystery.

Cornelius and the other Gentile believers were not on an equality with those of the circumcision, any more than they will be in Millennial days. In the dispensation of the Mystery however, not only are all "ordinances" completely banished, but all distinctions between circumcision and uncircumcision also are entirely abolished.

Turning for one moment from Peter's one use of the word "Gospel," let us consider Paul's *only* use of the same word, Acts 20. 24. Paul had testified "both to the Jews and also to the Greeks (note even this is not the fuller wider word "Gentile") repentance toward God, and faith toward our Lord Jesus Christ." He had "gone preaching the Kingdom of God" among them (verses 21 and 25), but a change was coming, for he says in verse 22 "and NOW," etc., and he looks forward to the fulfilment of another ministry which he had received of the Lord Jesus "To testify the Gospel of the Grace of God."

Paul desired to "finish his course" at the threshold of his imprisonment, and at the conclusion of his ministry in the last prison Epistle he had the "joy" he coveted for he could say "I have finished my course, I have kept the faith." And it is in this last Epistle, with death drawing near, that the Apostle urges Timothy to "Keep that good deposit" (1. 14); to "commit the things heard of him (Paul) to faithful men" (2. 2); to "rightly divide the word of Truth."

While it is true that the word "Gospel" (*Euangelion*) occurs but twice in Acts, the word "Preach" (*Euangelizo*) occurs 15 times. A glance at the original will show that both words are from the same root, and if we preserve this relationship we could say, for instance, instead of "to preach" "to Gospel," and render Acts 8. 12, "When they believed Philip gospelling (or preaching the Gospel) the things concerning the Kingdom of God, they were baptized." The verse following adds the inevitable Kingdom accompaniments (miracles and signs), and helps us to see that Philip preached "the Gospel of the Kingdom" as did Peter and the rest of the Apostles.

If any still doubt this, will they please point to the passage or the passages, wherein the twelve Apostles

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had any other Gospel or commission given to them? will they tabulate the differences between the Gospel of Peter and that of Paul?

One remarkable feature in Paul's preaching is found in his first recorded sermon, and runs throughout his epistles—that is the subject of "Justification by Faith," "By them all that believe are JUSTIFIED from all things, from which ye could not be JUSTIFIED by the Law of Moses" (Acts 13. 39). Twenty-seven times does this word (*dikaio*) occur as used by Paul; and so important is it, that the apostle declares that the "Gospel is the power of God unto salvation to every one that believeth, FOR therein is revealed a Righteousness of God from faith to faith, as it is written The just by faith shall live."

Justification by faith made Paul's Gospel what it was. What are we to conclude then when we find that neither in the Acts nor in either of his Epistles does Peter once use this important word "to justify"? True, we may be able to find something parallel—but we maintain that Peter's complete omission of this important word, and the introduction of it in Paul's first recorded address, call upon us to see the difference that there is between the Gospel committed to Paul and that to Peter.

We have spent rather a long time upon this question, but we believe that the importance of the point raised warrants the amount of space devoted to its consideration.

The next question awaiting us is closely related to the above: it asks, "Did not the church the One Body begin at Acts 2?"

We are directed to Acts 2. 47, "The Lord added to the *church*." The R.V. omits the word "church" from this verse, following the result of the labours of Lachmann, Tischendorf and Tregelles. The majority of the revisers were of opinion, we should suppose, that the church did begin at Pentecost; yet, they were obliged to leave this important word out as there was no manuscript warrant for retaining it. The question before us, however, does not end here. Not merely does it say "the church," but it defines what church is meant—"the church which is His Body." Many are misled by their idea of the church into unscriptural beliefs, and we will first devote a few words to the consideration of the word "church," and then more particularly "the church which is His Body."

The word church or "*ekklesia*" means "a called out company." Such is the inspired description of the people of Israel by Stephen in Acts 7. 38, "the church in the wilderness." Does this mean that they were members of the One Body? Were the Gentiles fellow heirs and fellow members of that church?

In Acts 19. 32-41 this word church or *ekklesia* is the name used by the Spirit of God for the trade society of metal workers, and is translated "assembly." (Compare the "chapel" in the trade society of compositors to-day.) In verse 39 the town clerk reminds the people that if they have any grievance, there is a "regular assembly" or *ekklesia* "church," this time indicating the "courts" with the "pro consuls" of verse 38.

Another important example is found in James 2. 1, 2, were we read of the "synagogue;" while in 5. 14 he speaks of "the elders of the church"—referring to the same thing. It should be remembered, in this connection, that in the message to the seven churches in the Book of Revelation we have several mentions of the "synagogue." In James "the Judge standeth at the door," even as in the Revelation.

In support of the belief that the church began at Pentecost, we are continually having quoted to us, with all the added solemnity which the traditional interpretation gives, the words of Acts 2. 42: "And they continued stedfastly in the Apostles Doctrine, and Fellowship and in Breaking of Bread and in Prayers."

We have sometimes suggested that the dear brother who thus quoted these words cannot be numbered among such, for in verse 46 we find that those who continued *stedfastly* in the Apostles' Doctrine could also continue daily with *one accord* in the temple, a position that seems hardly reconcilable with the teaching of Ephesians or Hebrews.

If "the church that is his Body" began at Pentecost, then we are not merely mistaken in one or two points, but we must stand convicted of absolute inability to understand the New Testament at all, for the inspired scriptures written by Paul after Acts 28, constituting the Epistles dealing with the dispensation of the Mystery, certainly teach something radically different from that contained in the Gospels or the Acts.

We are perfectly certain that the one who wrote about the tabernacle "Not made with hands" could not continue with "one accord" with those of Acts 2. 46. What has the One Body to do with "This is that which was spoken by the prophet Joel"?

We are further asked "Was not Matt. 16. 18 fulfilled then?" We believe that it *began* to be fulfilled, and that, had the nation of Israel been, like Peter, enabled to behold in the Lord Jesus "The Christ, the son of the living God," the church (or assembly) of Matt. 16 would have gone on to completion.

Peter speaks of some "living stones" in 1 Peter 2. 5, 9, but the day of the fulfilment of Matt. 16. 18 awaits the days that are depicted in the book of the Revelation.

It is significant that Rome has chosed Peter and "the keys of the Kingdom of Heaven," while she has ignored Paul, with his ministry of "things unseen." It suits the purposes of Rome to help forward the traditional belief that "The church began at Pentecost," but all Rome's pretensions lose all appearance of Scripture warrant when we abide by "the ancient landmark" of Acts 28. *There* we find our all "in heavenly places" in Christ; *there* we are done with the things "made by hands;" *there* we have no need of any priest—we are united to the great High Priest Himself.

(To be continued.)

CHARLES H. WELCH.

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Signs of the Times.

SIGNS OF THE APOSTASY.

"PROFANE AND VAIN BABBLINGS."

THE BLASPHEMIES OF THE "NEW THEOLOGY."

The newspapers of Oct. 17, 1910, will shock the mind of every believer in the Word of God. Its

"Statement of belief"

which forms the latest manifesto of Mr. R. J. Campbell, consists of his own "affirmations."

There is no appeal, or reference to Scripture, from beginning to end. Indeed, how could there be.

The "affirmations" are founded on the words of the old serpent the devil, in Gen. 3.

"Ye shall be as gods" (*v.* 5),

"Ye shall not surely die" (*v.* 4).

It is therefore not the "New" Theology, but the very *Oldest* Theology in the world.

We regret that we have time and space only to give the very words of the parts that depend on these two lies of Satan. Mr. Campbell's "affirmation" is, that

> "We believe that humanity as a whole, and every human being in particular, is essentially divine, 'of one substance with the Father.' That which is fundamental to our being is eternally one with God. This is the truth which has to be brought into perfect expression in our total life, so that all mankind may say with full Christ-consciousness, 'I and my Father are one.'
>
> "We therefore believe in the Atonement, that is, the making-one of man and God, or rather the perfect realisation of our essential oneness with God. The means whereby this is being effected is the continuous offering of the Christ on the altar of the human heart. This is the process whereby mankind is being saved and lifted up to its eternal home. Wherever self-sacrificing love is at work there the Atonement is going on. Every individual is saved as he becomes possessed by this spirit. Salvation is the uprising of Christ in the soul, so that we can say with the apostle, 'Not I, but Christ.' 'Christ liveth in me.'
>
> "We believe, too, in individual immortality, but we do not think of it as only a going on, but rather a going up. We believe that the 'one far-off divine event to which the whole creation moves' will be a glorious consummation in which every individual being will consciously and fully realise himself in every other, and behold all as one."

In the face of such antagonism as this, how sad it is to see "Brethren" "rending" and "devouring" one another. Instead of this, all who still hold fast by the Bible should be standing shoulder to shoulder in its defence; for what with the modern critics and the New Theology, the fight now is *whether we have any Bible at all!*

ANOTHER "NEW RELIGION."

"IMMORTALITY" FOR £4 4S.

with (of course) the plank of "healing" in its platform is announced as "a Religion for the Re-construction of Civilisation."

Truly, civilisation *needs* re-construction badly enough; but all these nostrums are the devices of Satan to keep the mind from the coming of the One Who alone can accomplish such a gigantic work. It is

"THE NEW THOUGHT CULT"

and the members of it are to be Immortal until they desire death. It comes from the brain of Mrs. Dr. Julia Seton Sears, who hopes it will "spread like wild-fire" through England when once it has taken a grip of the imagination of the English People.

Mrs. Sears claims 17,000,000 adherents in America, where it was started 15 years ago.

It differs from the Christian Scientists in that it acknowledges the existence of disease, and freely admits that physicians can deal with it up to a certain point, but she claims that, by the influence of mental power alone, the person who has mastered her teaching can resist and conquer disease far better than if he resorts to the use of drugs and medicine.

"The hour has struck," says Mrs. Sears, "for a new civilisation to begin in the world. Two thousand years ago there was a reconstruction of civilisation by the new interpretation which the Gospel gave to life and conduct; and now a revolution not less momentous is about to begin, which will express itself through the medium of our teaching. The man or woman who can combat disease through his or her own powers alone becomes more independent and self-reliant, and a happier age will be introduced."

"Our teaching," Mrs. Sears continues "certainly claims for the new thought religion that it can overcome the obstacle of death itself, but its interpretation is not the ordinary vulgar one of a belief that our disciples will never die. Those who become impregnated with our faith recognise, like the Pythagoreans of old, that life here is only a stage on a great journey, and, when we reach a certain distance, we feel that we no longer wish for life here below, but crave the higher and nobler existence which lies beyond. Until that moment arrives every one of us is indeed immortal, and we can render ourselves impervious against accident or disease, so long as we believe that our work in the stage of our existence which lies on earth is not yet accomplished."

IMMORTALITY FOR FOUR GUINEAS.

Mrs. Sears told a member of the *Daily Chronicle* staff that "a four guinea fee formed a condition of being admitted to the great secret."

"If you want Health," she said "have it. If you are tired of disease, stop it. We point the sick to the truth of the great creative energy of the universe. We teach the dying world how to build a new body by building a health consciousness. There are three basic principles on which we hang all our predictions:—

> "1. Belief in the one life. In it there is no disease, sin, sickness, or death. Satan's lie again (Gen. 3. 4).
>
> "2. Man may become conscious of an infinite union with the great God. Satan's other lie (Gen. 3. 5).
>
> "3. Thoughts are creators, and man can create an environment of vitality and immortality by the exercise of that thought. And how is it done?"

It only remains to be said that the first Church was to be opened in London, on Oct. 2nd.

Our readers will see in this another sign of the times when people, forsaking the fountain of truth which God has provided, will readily hew out any cisterns of their own devising.

They will note also how Satan is deceiving the people by setting them work in ameliorating the effects of sin which he himself introduced.

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Editor's Table.

ANSWERS TO CORRESPONDENTS.

P. M. Being loth to keep open, or widen the breach, by sending you a formal reply to your two "open letters," we answer the two questions with which you close your second "open letter" in this column, as we could not well include it in the review of your two pamphlets (sent to us for that purpose).

You ask us (1) "What 'Church of God' was it that Paul persecuted in his unconverted days (Gal. 1. 13; Phil. 3. 6); and was it a different 'Church of God' from that mentioned in 1 Tim. 3. 5 and 15."

We reply that our belief in the inspiration of the Word of God is whole-hearted; and, our desire to obey its every exhortation being supreme in our heart, we exhort you to be of "the same mind" in obeying one of its precepts written in Phil. 1. 10, where the prayer for us both is that we may "try the things that differ." You will agree of course that this is the best rendering of the words in that verse, as preserved in the margin of the A.V. and R.V. (except that the R.V. puts "prove the things that differ.") Now, we must do this in connection with your question, because, in the next paragraph you use the same expression of "the members of Christ's body."

Now, dear brother, it is just such ambiguity as this, which misleads the believer, and does not give him the "instruction" of which he stands in such great need (2 Tim. 2. 24).

We suggest to you that the words of the Holy Ghost are perfect in their *usage*, as in all else. He never uses one word or expression and then leaves it to us to substitute another for it.

You will readily admit that the word "Church" is one of those words which is used in different senses; and one, therefore, which requires us to obey the injunction to "prove the things that differ." The rendering "assembly" [of called out ones] is generally recognised as covering most of the different usages, unless we retain and use the Greek word "*ecclēsia*." If we do this we should see that "*ecclēsia*" is used (1) *of all Israel*, as being called out from other nations (Gen. 28. 3); (2) of the *Tribal Council* called out from each Tribe (Gen. 49. 6); (3) of a "congregation" called out from the nation for worship (Deut. 18. 16, and Acts 7. 38), unless this be used here of the whole nation; (4) of *any such* "*assembly*" (Ps. 22. 22, 25, this is the "*ecclēsia*" of Matt. 16. 18; 18. 17; 1 Cor. 14. 19, 35; Gal. 1. 13; Heb. 2. 12); (5) of *separate* "*assemblies*" in different localities (Acts 5. 11; 8. 3; 1 Cor. 4. 17, etc.); (6) of *the Guild or Company* of Ephesian Craftsmen (Acts 19. 32); and (7) of a *Town Council* "assembly" (Acts 19. 39).

Now we might as well ask what "Church" was it that was called together in Ephesus (Acts 19)? But the answer will show that anything can have the sanction of Scriptural words, if we do not "prove the things that differ."

Our answer therefore to your first question is, Yes. It is the same "*ecclēsia* of God" which Saul persecuted that is spoken of in the passages you refer to, (as well as 1 Cor. 15. 4, which you do not quote), inasmuch as all of them were written *during* the Dispensation of the Acts, and *before* the secret of "Christ and His Church" had been revealed in the Prison Epistles. In these we read not of "the Church of GOD" but of "the Church of CHRIST" which is thus proved to be one of "the things that differ," and this makes all the difference to your first question.

You, yourself, prove the difference in the very same verse, in the case of the expression "the day of Christ." You would not, we believe, confuse this with "the day of the Lord" (1 Thess. 5. 2), or with "the day of God" (2 Pet. 3. 12). And we do the same in differentiating between "the *ecclēsia* of GOD," which Paul persecuted when he was yet in total ignorance of "the *ecclēsia* which is His (CHRIST'S) body" (Eph. 1. 22, 23).

(2) Your *second* question is "What Church is it that is 'built upon the foundation of the *Apostles* and prophets' (Eph. 2. 20, a *prison* Epistle)? Please observe the passage does not say built on the Apostle Paul, but on the Apostles—that is Peter, John, James, Matthew and the rest. I do not see how the meaning of this can possibly be missed."

You will, we hope and believe, clearly "see" that you have again "missed" the point by failing to obey Phil. 1. 10.

You put "Apostles" in italics, and say they are Peter, John, etc. In other words you use the word of "the Twelve Apostles" and do not prove the difference between them and other Apostles which were *subsequently* called and sent forth for the special purpose defined in Eph. 4. 11-13. Many of these are named; and they are not PETER (who was an apostle of the circumcision) as were others of the "twelve." But PAUL who was "the apostle of the *un*circumcision," with BARNABAS (Acts 14. 4, 14), ANDRONICUS and JUNIAS (Rom. 16. 7), APOLLOS (1 Cor. 4, 9, Margin); while SILVANUS and TIMOTHY were included among these Apostles, who numbered, it would seem, many more than "twelve" (1 Cor. 9. 5, 2 Cor. 11. 5; 12. 11, 12) and were given after Christ had "ascended up on high . . . and gave gifts unto men . . . some *apostles* and some *prophets*," &c.

Of this new order of "prophets" (for surely you would not say that Eph. 2. 20 refers to the Old Testament prophets), many are named, and are *proved to differ* from those of the Old Testament, in 1 Cor. 12. 28, and Eph. 4. 11. They are BARNABAS (Acts 13. 1), AGABUS (Acts 11. 28; 21. 10); SILVANUS, SILAS and JUDAS (Acts 15. 32); MANAEN and LUCIUS (Acts 13. 1); TIMOTHY "A man of God" (i.e. a prophet, 1 Tim. 6. 11; 2 Tim. 3. 17); the DAUGHTERS OF PHILIP (Acts 21. 8), and others not named (Acts 8. 17, 44-46; 19. 6)*.

You will surely not miss seeing that you have confused the prophets of the Old Testament with the Twelve Apostles; and both, with those whom the Lord when on earth said He would, and afterward *did* send, after His ascension (Matt. 23. 34, and Luke 11. 49).

Had you proved these "things that differ" you would never have asked "what church is built on the *apostles* and prophets (Eph. 2. 20—a *prison* Epistle)?" For from the very fact of its being a "prison Epistle" you would have seen that, in those three Epistles, the word "church" is used in a sense in which it had never been used before.

Our answer to your second question, on the above ground, is No! It is not the same *ecclēsia* which Paul persecuted, which was afterwards built on the foundation of the twelve apostles.

*The noun "prophet" does not occur in Rom. 12. 26 which is an Adjective and means "prophetic writings," while "the word of prophecy" in 2 Pet. 1. 12 means, "the prophetic word."

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THINGS TO COME.

No. 198 DECEMBER, 1910. Vol. XVI. No. 12.

Editorial.

HEBREWS XI.

XIII.—THE FIRST GROUP.

FAITH CONQUERING THROUGH GOD.

(5) DAVID AND THE PROPHETS.

viii. "WAXED VALIANT IN FIGHT; PUT TO FLIGHT THE ARMIES OF THE ALIENS" (*v.* 35).

(*Concluded from page* 123.)

OTHER examples of the faith that "put to flight the armies of the aliens," and of those who were made valiant in fight, must be looked for, not in Israel's wars with neighbouring nations such as Syria, Babylon, Assyria, or Egypt, but in the casting out of the "aliens" who had taken the land in possession. These are the aliens which are specially referred to here. These are the foes which were to be extirpated. Against these they had the promised presence and blessing of God. His word had been given to Moses, and repeated to Joshua "There shall not any man be able to stand before thee all the days of thy life; as I was with Moses, so I will be with thee. I will not fail thee nor forsake thee" (Josh. i. 5).

The latter part of this promise had been first given to Jacob (Gen. xxviii. 15). It had been passed on to Moses, and by him to all Israel (Deut. xxxi. 6), then to Joshua (Josh. i. 5). Samuel had claimed it (1 Sam. xii. 22), and Solomon had made it his plea in his prayer at the dedication of the Temple (1 Kings viii. 57); while in Heb. xiii. 5 it is passed down to us to-day.

Through faith in that word, Moses had put to flight the armies of Sihon, king of the Amorites, and Og the king of the giant cities of Bashan, for these had been put in their possession by Satan—"the Prince of this world." Hence, we read that "Jehovah said to Moses: "Behold I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land (Deut. ii. 31).

It was no act of cruelty in thus casting out and cutting off these nations of Canaan. They were usurpers of most evil kind. They were the Nephilim (Num. xiii. 33) and the Anakim, and the Rephaim (Deut. ii. 11, 20). They had gone by other names given by the still earlier inhabitants of the land. They were known as "Emim," "Zamzummim," "Avim," and "Horim" (Deut. ii. 10, 20, 23).

It was because of their nature, and because of their Satanic origin and character, that it was absolutely necessary they should be destroyed and exterminated.

It was necessary that the sword of Israel should do for these what the Flood had done for those "in the days of Noah."

Not long since, a friend declared that she could not believe in Inspiration, because she thought it so cruel of God to destroy those nations. "Ah, dear lady," we replied, "you know nothing whatever about it. Have you not read of Him

> "Who smote great kings,
> For His mercy endureth for ever:
> And slew famous kings:
> For His mercy endureth for ever:
> Sihon, king of the Amorites,
> For His mercy endureth for ever:
> And Og the king of Bashan,
> For His mercy endureth for ever:
> And gave their land for an heritage,
> For His mercy endureth for ever."
>
> (Ps. cxxxvi. 17-21).

Yes, it was "mercy" for His People; mercy for us. But there was to be no "mercy for them."

It was disobedience to this command of extermination that was the direct cause of Israel's apostasy; Israel's dispersion is traced back entirely to this failure.

Israel, instead of obeying God and exterminating those aliens, "learned their works" and worshipped their gods, sacrificing their very children unto devils. "They shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan, and the land was defiled with blood" (Ps. cvi. 37, 38).

They refused to shed the blood of those guilty creatures, and were snared by "him who has the power of death" into shedding the blood of their own innocent sons and daughters.

And all this, in spite of the promise of their God to make them valiant in war, and to put to flight the armies of these aliens.

Not so was David. His first act on becoming king over all Israel was to advance against one branch of them, the Jebusites, which occupied Jebus. There he slew them, and Jebus became "Zion, the city of the great king." This is why Zion acquired such a glorious name, and will yet became the joy of the whole earth. God had "chosen Zion," and it was He Who had made David valiant in war.

It is in these exploits we are to see the illustration of our subject.

It was not in the resistance of Egypt, Assyria or Babylon. These enemies were raised up by God for judgment on Israel, for the very reason that Israel had mingled with the heathen instead of cutting them off.

Israel could not stand against the invading armies which came from without; for they had no promise to rest on. Indeed there was a direct command to submit to Babylon. Hezekiah's successful resistance to

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Assyria showed what could be done by one who destroyed the idols of Canaan and put away the gods of the Canaanites.

Israel, instead of putting to flight the armies of the Canaanites, was put to flght and carried away out of the land by the Assyrian armies, and after a time Judah was carried away to Babylon.

These are not the "aliens" referred to in Heb. xi. 34. Still less are we to look for our illustrations among the Maccabœans. Modern critics would fain see in those later times the examples of this faith. By so doing, they not only bring the sacred records down to a late date B.C., but they miss the whole point of the sacred history; and lose the thread which runs through it from beginning to end. They do not see the purpose of God; hence they fail to see the objective of Satan.

And now, we may ask, this being the *interpretation* of the history, what is the *application* for us? What is the lesson we are to learn for our own instruction and edification.

There are two. One is individual and the other is Dispensational.

The individual application is, that we are to look for our enemy within, rather than without. Our war is to be waged with our old nature. Our enemy is firmly intrenched in his citadel. Like the Canaanites of old, he occupies the ground in advance. We find him already in possession, and the command has gone forth that we are to hold no parly with our old nature; we are to give it no quarter. In God's sight it was crucified when Christ was crucified, and we are to "reckon it as dead." We are not to have any communication with what is dead. We cannot improve it, and we may not confer with it.

Our course is clear.

But there is something very important in connection with the other application, which we said is Dispensational.

The command in the history was accompanied by the promise "I will never leave thee nor forsake thee."

We have seen how this was first made to Jacob (Gen. xxviii. 15); and was handed down through Moses for journeying (Deut. xxxi. 6); passed on to Joshua for conflict (Josh. i. 5); claimed by Samuel (1 Sam. xii. 22); pleaded by Solomon for service (1 Kings viii. 57); and now, once again, for the last time, it comes to us. It is introduced by the words "He hath said." Yes, He hath said; and He will make good His own word.

"He hath said, I will never leave thee nor forsake thee."

Where do we find it? Here, in this very Epistle to the Hebrews; and at the close of an Epistle in which the Apostle had been pleading with them to leave the beginning of the account of Christ's teaching; to leave the things which were behind; to leave the practices, and beliefs, and ordinances, of a Dispensation which had passed away, and to go on unto perfection; for, "that which is perfect had come."

In Heb. xiii. 5, we find the promise: and it stands in connection with the New Dispensation on which their, and our lot is now cast. They were to remember their leaders (not "rulers") who spoke to them the Word of God (*v.* 9); and, because God hath said "I will never leave thee nor forsake thee" (*v.* 5), they might boldly say "the Lord is my helper," and, "I will not fear what shall man do to me?"

The promise now comes to us, and it is coupled with a command not to fear man, but to remember the word which as it comes to us, tells us that Jesus Christ remains the same. Though Dispensations may change. He remains the same, "yesterday," in the past, in the Old Dispensation of the Old Testament; and the same "to-day," in which the gospel of the grace of God, and the gospel of the glory of Christ are proclaimed; and "for ever," when those glories will be consummated.

And then, following on this, we have the exhortation based upon it; "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein," and then, after referring the one sin-offering, so suited to the special needs of those whom the Apostle was addressing, his exhortation becomes general, and includes ourselves to-day; "Let us go forth therefore unto Him without the camp, bearing His reproach."

Our enemies are within. Not only the old nature within us each, as individuals; but, *within the camp*. We may not fight or "strive" with these, for they are our brethren, and the Canaanites are in our land (Gen. xiii. 7, 8).

The only course open to us is to separate (*v.* 9); and to go "outside the camp" altogether. Not to form another camp of our own among their camps, but to go forth "unto Him." He has gone into the holiest of all, even Heaven itself. That is now our "place of worship," and He Himself is our one object of worship.

Yes, "without the camp," outside the place of fighting and strife; for, as we have seen, the word "camp" is the same word that is translated "armies" in xi. 35.

"The servant of the Lord must not strive" (2 Tim. ii. 24). The Dispensation has changed. It is now the Dispensation of the gospel of the glory of Christ, and we are to go forth from those strive, whether "aliens," or "brethren," outside all camps—"unto Him."

Contributed Articles.

IS THE CHURCH "THE BRIDE, THE LAMB'S WIFE"?

IT is ever a difficult matter to persuade Christians to re-examine their doctrinal position in the light of fresh unfoldings of truth. So many believers have long since settled their articles of faith, and, should they in their study of the Scriptures meet with passages which conflict with what they have received, the

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temptation is to pass them by, hoping that "some day" the divergencies may coalesce. The earnest student of the Word of God, however, will not be content with such methods. He has the oracles of God before him and the Spirit of Truth within him, and will remember with humble gratitude the encouraging aspiration of one of old, who, under the inspiration of God Himself, wrote "Then shall we know if we follow on to know the Lord." We must never make "faith" an excuse for spiritual sloth.

Thank God, not a few have stepped out in faith to listen to what God the Lord shall say unto them, and whose one desire, by grace, is to "leave the things that are behind and press towards the mark for the prize of the high calling of God in Christ Jesus." It is to such that we would seek to minister as the Lord shall help us.

One of the initial difficulties in the path has reference to the "Bride." Who and what is she? Commentators, whether Romanist, Anglican, Puritan, or Brethren, invariably reply "The Bride is an expression used of the Church." But is this the answer of revelation? We think not.

In the first place two important points should be noticed. (1) The word "Bride" occurs only in the Old Testament, the Gospel of John, and in the Revelation. They are never used by the Apostle Paul in any of the epistles addressed to the Churches.

(2) The expression "Body of Christ" is never used by any writer in the New Testament save the Apostle Paul.

It was by the same Spirit that these holy men of old wrote, and the distinction here pointed out is surely of the greatest significance.

In endeavouring to "try the things that differ," it will be well for us to state our thesis, and then seek to show that it is according to the Scriptures.

We believe that the Church of this dispensation is a company differing from those designated "the Bride, the Lamb's Wife."

We hold that the Church is the "Body of Christ," a heavenly company consisting of believers gathered out from the world in this dispensation.

The Bride on the other hand we believe has reference to Israel, and Israel alone.

In the Old Testament Israel is spoken of as being (1) married to Jehovah, (2) divorced from Jehovah through sin, and (3) in the prophetic Scriptures as being purged from her sins and married once more to Him Who in wrath had put her away. This is most clearly brought out in Isaiah 54. 5-7 "For thy Maker is thy Husband . . . . . For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee but with great mercies will I gather thee."

With these striking verses agree such passages as Hos. 2. 16, "It shall be at that day saith the Lord that thou shalt call Me ISHI (my husband). See also Isaiah 62. 4; Jer. 3. 14; Jer. 31. 32.

Where in the Scripture do we find mention of the fulfilment of this marriage, if we do not find it in Rev. 19? And it is to be noted that the Word says: "His wife," not "His bride," hath made herself ready. This points us, we think, to the fact that the one who is about to be married was a wife in time past, *i.e.*, the divorced wife.

The new Jerusalem in Rev. 21. is no doubt a literal City. But as a city is not a city without inhabitants, so the new Jerusalem would not be a City without its inhabitants, therefore, with its inhabitants it can be called the "Bride," just as Babylon in Rev. 17. is called "mother."

"The Bride the Lamb's wife" is no doubt a symbolic expression, but, in Rev. 21. 10, the angel gives the interpretation of the symbol as "that great city, the holy Jerusalem," and it would not be correct on our part to say that the *interpretation* of a symbol is a symbol also. The interpretation of "Babylon, mother of harlots" is "That great City," &c. (Rev. 17. 18). This is literal, therefore the new Jerusalem is literal also.

This holy City is that for which all the Old Testament saints looked. "They looked for a city which hath foundations, whose builder and maker is God." It must of necessity come down to the earth, and like Jacob's ladder reach from earth to heaven, before Abraham and Isaac and Jacob and his seed can inherit the land promised to them.

The advent of the Bridegroom was heralded to Israel by John the Baptist, who cried saying, "Repent." We read that John "rejoiced greatly because of the Bridegroom's voice." The Bridegroom Himself came crying "Repent," but he had to lament the hardness of the nation's heart, in the words "Oh Jerusalem, Jerusalem, how oft would I have gathered thy children together, but *ye would not.*" They murdered the Prince of life, they cast the Bridegroom out of His inheritance.

Again the message still addressed to Israel was heralded by the twelve apostles; "Repent that your sins may be blotted out." The answer was given in the stoning of Stephen, who, in his defence, summed up the situation in the words "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost, as your fathers did, so do ye' (Acts 7. 51).

Peter and the rest of the twelve were then withdrawn from view, and signs of a change in God's dealings are seen in the calling of Paul, and in the commission given to him; but still the "longsuffering of God waited"? and for many years the good news was to "the Jew first." Israel however still refused and rebelled, and at the end of the Acts became the unrepentant divorced wife; and in consequence "Lo-ammi" (not my people). With the cutting off of Israel, history ceases; and time, in God's reckoning, ceases also. Time will begin again when Israel shall look upon Him Whom they pierced (Rev. i.). Israel will be purged from her wickedness and idolatry during the great tribulation days, the last seven years of Daniel's Prophecy. At the end of "the great and terrible day of the Lord," the marriage

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of the Lamb will be celebrated, and His wife—Israel—will make herself ready.

Of course, in the regular order of things, the Bride looks after her own adornments, and prepares herself for the marriage, but mark the different language used when the Spirit speaks of the "Church"—the Body of Christ. There is no word of that "Body" *preparing* itself for presentation. Its adornment is all from above. "Blessed with all spiritual blessings, in the heavenlies IN CHRIST." "COMPLETE in HIM." "ACCEPTED in the BELOVED," "Made meet to be partakers." "He gave Himself for it that He might present it to Himself a glorious church, not having spot or wrinkle or any such thing. "He shall change these bodies of our humiliation that they may be fashioned like unto the body of His glory."

The expressions used in connection with the Bride are thus seen to be quite different from those used in connection with the Body; and are a sure indication that we should not join together what God hath put asunder.

We think we may say that most christians who love and study the Word of God are agreed that the coming of the Lord for His saints will take place *before* the tribulation begins, and that we shall be with the Lord before the judgments are poured out on the earth.

Why, we ask, if the Bride and the Body are the same, is it necessary for the Bride "to make herself ready" for the marriage, *after we shall have been with the Lord* (for some years at least), and *after* we have been made like Him, and been glorified with Him?

Another reason why we believe that the Body and the Bride are distinct companies is based on Matt. 22., the marriage of the King's son. The Lord, we read, came unto "the lost sheep of the HOUSE of ISRAEL," and therefore was speaking this parable to Israel, who, if the Bride had been Jewish, would have had a legitimate excuse for staying away from the marriage.

If the Bride were Gentile as well as Jewish, or more Gentile than Jewish, why did the Lord confine His ministry to Israel? and why was Divine intervention necessary before Peter would go to the Gentile?

Again the Bride, the new Jerusalem, has the name of the twelve Apostles of the Lamb on the foundations of the City, and on the gates the names of the *twelve tribes of Israel.*

Now, note the contrast when the Holy Spirit speaks of the "Body of Christ" "where there is neither Greek, nor Jew, circumcision, nor uncircumcision, Barbarian, Sythian, bond nor free, but Christ is ALL and in All" (Col. 3. 11).

Again, "We are built upon the foundation of the Apostles and prophets Jesus Christ Himself being the chief corner stone" (Eph. 2. 20). Note the order: it is not prophets and apostles, but "apostles and prophets." Apostles first, then prophets. These apostles are usually understood to be the twelve apostles, Peter, James, John, &c., and Paul; and the prophets, the prophets of the Old Testament. It is well, however, to notice that there was an order of apostles irrespective of the twelve. Barnabas was called an apostle (Acts 14. 14). Andronicus and Junia were of note among the apostles (Rom. 16. 7). Epaphroditus was an apostle (Phil. 2. 25) (Greek *apostolos* see R.V.) In 2 Cor. 8. 23 the word messengers is the Greek *apostoloi*—apostless.

There was an order of prophets also, and the "mystery" or "secret" of the Church was made known by their writings, see Romans 16. 26. But Paul laid the foundation (1 Cor. 3. 10), and it was *Paul's* gospel as he so often states. Rom. 16. 25:—"Now to Him Who is able to stablish you according *to my Gospel*, and the preaching of Jesus Christ according to the revelation of the Mystery, which has been KEPT SECRET since the world began, but is NOW revealed by prophetical writings."

We ask again, Why all this formality, and all these emphatic statements, if the company of believers called the "Bride" is the same as the company of believers called the "Body?"

The difficulties created in looking upon both as one and the same are so great that it is impossible to explain them away; while, if we rightly divide the word, there is perfect harmony.

"But" says one, "we should feel inclined to believe what you say were it not for Ephesians 5. which so clearly identifies the Bride and the Body, for there the Body and the Bride appear to be so much interwoven."

Now against this statement, we would make the bold assertion that there is no thought of the Bride in the whole passage, and the Holy Spirit has carefully guarded the wording lest we should confuse the two.

This Scripture Eph. 5. 22-33 is the last stronghold of those who still retain the idea of the Church being the Bride; and if we can show our contention to be correct, that this passage speaks only of the Body of Christ, there will be no excuse for refusing to "Go on unto perfection."

The passage before us is really *practical* and hortatory. It deals with the relation of the wife to her husband, and the husband to his wife, but, interwoven with these *practical exhortations*, is some very precious teaching with regard to the relationship of Christ to His Body the Church.

We would note first that the word "Body" is used twice in the passage *vv.* 23, 30. The word "Bride" does not occur at all.

Secondly, if we examine the passage prayerfully and carefully, we shall see that the figure of speech called "*Similē*" runs throughout, and occurs (to be exact) seven times.

"*Similē*" is a Figure of Speech, emphasising *resemblance* (not *representation* as in the Figure *Metaphor*). Hence, it is generally introduced by the word "As," "According as," "Like as," etc. Now to *compare* one thing with another does not mean that one thing *is* another. It is only a comparison drawn to enforce the truth or teaching conveyed. "*Similē*" abounds in Scripture; but, let us take two examples at random, Is. 55. 10, 11: "As the rain cometh down, and the snow from heaven

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. . . *so* shall My Word be that goeth forth out of My Mouth" (Isa. 55. 10). Because this *Similē* (or comparison) is drawn between the snow and the Word, we should never think of saying that the WORD was Snow. The very use of this Figure, *separates* the two things which are compared. It does not identify them as being one and the same thing.

Again: "All we like sheep." This does not say that we *are* Sheep.

So, in the 5th chap. of Ephesians.

Let us put these *Similēs* down in the order we find them so that they may be clearly before us:

(1) "Wives submit yourselves to your own husbands AS unto the Lord."

(2) "The husband is head of the wife even AS Christ is the Head of the Church; and He is saviour of the BODY."

(3) "AS the Church is subject unto Christ, SO let the wives," etc.

(4) "Husbands love your wives EVEN AS Christ also loved the Church."

(5) "SO ought men to love their wives AS their *own bodies*."

(6) "Man nourisheth and cherisheth his own flesh even AS the Lord the Church."

(7) The Husband is to love his wife EVEN AS himself.

Now, if we carefully note the comparison made in each case, we shall not be guilty of stating, as so many do, that the wife here is *equivalent* to the Bride, and thus equivalent to the BODY. The Holy Spirit has most carefully guarded the distinction.

In (1) the exhortation is merely to wives to submit themselves to their own husbands *as* they would submit themselves to the Lord, and according to (3) in the same manner as the Church is subject to Christ. The reason is stated in (2) because the husband is head.

Notice in verse 23, the Holy Spirit does not say that Christ *is* the saviour of the Bride, as we should have expected had it not been merely a comparison, but He is saviour of the BODY.

(4) Is simply an exhortation to husbands to love their wives, and, instruction as to how they are to do so.

(5) Again emphasises and guards the truth we are seeking to unfold by stating that the husband's body is not his wife, but that they are to love their own wives even AS *their own bodies*, for Christ loves His body the Church.

(6) Still further corroborates this truth by stating that man nourisheth and cherisheth *his own flesh*, according as Christ the Church; and, the reason is given: "FOR WE ARE MEMBERS OF HIS BODY."

The interpolation "of his flesh and of his bones" goes out with the R.V. and critical texts.

It needs no words of ours to emphasise what the Spirit reiterates in such a forcible way. "For we are members of His Body"; and we do well to take heed to His voice, lest we join together things which differ.

These words ought to be conclusive to every lover of the truth; and we trust that every one who reads these lines will, for the sake of truth, prove these things for himself.

(7) Is just as much in accordance with this interpretation as the other clauses, for it says that "a man ought to love his wife even *as himself*." But his wife is *not himself*, therefore the Bride is *not the Body*.

A few objections have been raised to some of these thoughts which, lest others are led away by the same reasoning, we would seek to answer.

Arguing from the standpoint that the predominant thought in Eph. 5. is the Bride, it is said "Why put one part of truth against another?" That is just what we are trying to avoid. We are endeavouring to give every scripture its legitimate weight. We are not doing as some accuse us of doing "robbing the saints of the Word of God," but we are seeking by His grace to make the scriptures speak in all their power, and this can be done only by "rightly dividing the Word."

One writer, who is so anxious about putting one scripture against another because he thinks the bride is the predominant thought in Eph. 5, does not know what to make of the "New Man" in Eph. 2, and the "perfect man" of Eph. 4; and, of course, every one who holds the Bride to be the Church is in the same predicament. It is said that the "new Man" is only the uniting of both Jew and Gentile, but it is much more than that. The Scripture says "to make in HIMSELF one new man," *i.e.*, He and His Body (composed of both Jew and Gentile) form this "New Man." This man is growing, and will eventually be completed and become the "Perfect Man" of Eph. 4.

It is further objected that Eph. 5. 27 says that "Christ presents the Church to Himself, that a man never presents his body to himself, therefore the Church is the Bride, and the presentation takes place in Rev. 19." But we would ask, Does a man present his bride to himself? We all know that he does not, neither is there any allusion to such a custom, so that the objection breaks down and falls to the ground. But the verb translated "present" in Eph. 5. 27 is "*paristēmi*" (to cause to stand beside), and is often translated "stand by"; so that we might render the passage:—"that He might cause it to stand beside Himself, a glorious Church, not having spot or wrinkle or any such thing." There is therefore nothing in the word used to offend our sense of propriety.

If the Church is the Bride, we would ask, Whom do those represent of whom it is said "Blessed are they who are called unto the marriage supper of the Lamb"? They are evidently not the Bride, but are separate companies, just as the Bride and the virgins of Matthew 25 are separate companies!

Many other similar objections are raised, but they are based on faulty reasoning, and are set against definite statements of Scripture, in order to uphold the theory of the Bride.

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The following is another specimen of this reasoning:

"If you say that the Church cannot be the bride, because the latter is revealed in the Old Testament, then plainly the Church cannot be the House of God either. 1 Tim. 3. 15 shows such a conclusion to be false."

This scarcely requires refutation. God may have had a "House of God" in the Old Testament, and a different "House of God" in the New. In the Old Testament it was in fact a material house, in the New Testament a spiritual house, and therefore there is nothing in the argument at all.

Again, it is urged Scripture does not speak of the Church but of the mystery being "kept secret" (Rom. 16. 25), or "hid in God" (Eph. 3. 7). Here again the reasoning is false, for God may have had, and did have, a church (assembly or congregation) in the Old Testament, *e.g.*, "the Church in the wilderness," but that does not interfere with the further revelation concerning "the Church which is His Body."

Immediately the same writer, after stating that it was the mystery not the Church which was revealed, adds: "the Mystery is distinctly the Church as the Body." This is just what we have been contending for. The Church as the Body was never revealed in all its fulness, until revealed through the "in-prison epistles."

Before we close, there is one scripture we should like to refer to, viz., Eph. 2: 21 "in Whom all the building, fitly framed together, groweth into a Holy Temple in the Lord." Here we have growth just as in Eph. 4. 13 and 16, and the time is coming when the temple will be complete, when the Body together with Christ the Head will become "a perfect man."

Where, in the future, do we find this tempie? In Rev. 21. 22, we read "I saw no temple therein, for the Lord God Almighty and the Lamb are the temple thereof." Does not this point to the conclusion that the Lamb Himself includes the Head and the Body the Church? and that here we have the temple of Eph. 2? For, where the Lord is, His Church is, and shall ever be.

We shall be glorified with His glory; and, shall shine out in the heavenly city with the splendour of the Lamb Himself.

We would lovingly appeal to all Christians who love the Lord, and love His Word, to prayerfully consider these things, and we are sure they will be led to the same conclusions as we have been; and will thankfully praise the Lord, for having graced us,—the Church His Body,—with such heavenly grace, and for having blessed us with such spiritual blessings in "the holiest of all."

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Dispensational Expositions:

Being a Series of Studies having Special Reference to the Epistles of Paul and the Present Dispensation.

No. 18.

THE BODY OF CHRIST IN 1 CORINTHIANS.

[This article was divided into two parts owing to the demands on our space in our November number.

The heading, above, was part of a question which embraced two subjects, the latter part is given below.—EDITOR.]

THE next part of the question reads "How do you explain the expresson the Body of Christ being found in 1 Cor. 12." In our article in *Things to Come*, June, 1909, we sought to give an explanation of this difficulty, yet we are still asked "how do we explain it." So for the sake of clearness we give the subject a re-consideration.

The passage is important; and, as we have found that others are in similar difficulties, we will not refer back to past articles, but endeavour, as grace is given to us, to go into the subject once again.

No one can read 1 Cor. 12., from the first verse onward, without seeing that the whole of the passage deals with "Spiritual Gifts:" not only so, but chapters 13 and 14 deal with them also.

This gives us the theme that was before the apostle and in his mind. Once (verse 2) these Corinthians were Gentiles, and, "howsoever" they might have been led, they were "led away unto those dumb idols" which were connected with "demons" (10. 19, 21). There were spirit influences at work, other than that which is the work of the Spirit of God; "wherefore," seeing this is so, I would have you on your guard, I would warn you to "try the spirits whether they are of God." "No man, speaking by the spirit of God, saith Jesus is anathema," and no man, when he is under the influence of an evil spirit, has the power to say "Lord Jesus" (*cf.* 1 John 4. 1-3). This was the first thing to be settled, then. After that, they could realize the difference between the true and the counterfeit, and be in a position to distinguish between the diversities of gifts given by the Lord.

"There are diversities of GIFTS, but the same SPIRIT; and there are diversities of ADMINISTRATIONS, and the same LORD; and there are diversities of WORKINGS, but the same GOD Who worketh all things in all."

Here, the thing to be noticed is that, however great the diversities, the Spirit, Lord, and God are the SAME. This is more fully illustrated presently by the figure of the human body.

Verse 8-11 gives a list of the "gifts of the Spirit," and we particularly call attention to the fact that no other name occurs in this list of things given but that of "The SPIRIT." Further down (in verse 18) we read that "GOD hath set the members each one of them in the body as it hath pleased Him," and as a parallel to this we read in verse 28 "GOD hath set

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(exactly the same words as verse 18) some in the church, First Apostles, Secondly Prophets, Thirdly teachers, then miracles," etc. Keeping this Divine Order in mind, we ask the careful consideration of the following. In verses 4, 5 and 6, we have

Gifts of the *Spirit*,
Administrations of the *Lord*,
Workings of *God*.

In the verses following we have the Gifts of the *Spirit* set forth clearly and unmistakably. We also read some of the workings of *God*.

Will our readers point out the verses where we have the "Administrations of the LORD" set out? While they are endeavouring to find an answer, we will put forward that which we have gathered from the Word. The term "administrations" is, in the original, *diakonia*, from which we get the word "deacon," and the words "minister," and "to minister." If we now turn to Eph. 4. 7-13, we read of "the gift of Christ:" "He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers."

We pause here for a moment to point out the obvious difference between the list here, and that already quoted from 1 Cor. 12. For clearness sake we will put them together.

And God hath set some in the church
First, APOSTLES.
Secondly, PROPHETS.
Thirdly, TEACHERS (1st Cor. 12. 28).

And He (Christ the "One Lord" of verse 5) gave
SOME APOSTLES.
SOME PROPHETS.
SOME EVANGELISTS.
SOME PASTORS AND TEACHERS
(Eph. 4. 11).

Here we have a different numerical order—but let us proceed: "For the perfecting or re-adjusting of the Holiest of All, unto a work of ministry."

This word "ministry" is *Diakonia*—the same word that is translated "administrations" in 1 Cor. 12.

Here, we have the "Diversities of Administration, and the one Lord." It will be noticed that this clause is differentiated from the other two by the fact that whereas they read "*but* the same Spirit," "*but* the same God," verse 5 reads "*and* the same Lord." These things are not trifles, they are written for our faith and profit.

Further. When we open the Epistle to the Philippians, we meet with the same word there in verse 1. "The overseers and *deacons*." These are referred to in 1 Tim. 3. Tychicus is twice spoken of as a "faithful *minister* in the Lord" (Eph. 6. 21. Col. 4. 7. See also Col. 1. 7).

Paul, referring to the peculiar and special "Dispensation" given to him, namely "The Dispensation of the Grace of God" to the Gentiles, "The Dispensation of the Mystery" (R.V.) (Eph. 3. 2 and 9), refers to the Gospel connected therewith, adding "whereof I was made a *minister*"; see also Col. 1. 23 and 25. "His Body's sake which is the Church whereof I was made a *minister*, according to the dispensation of God, which was given to me to you ward, to fill up the word of God, the mystery which hath been hid away from the ages." This is again referred to in 1 Tim. 1. 12.

In 2 Tim. 4. 5, in view of the fact that the time of Paul's departure had come, he turns to Timothy and says: "Do the work of an EVANGELIST, the *ministry* that is thine fulfil." Here for the *first* and *only* time in the Prison Epistles (with the exception of Eph. 4), do we read of the "Evangelist," and here it is connected with the word "ministry" (*diakonia*).

Gathering up the argument, we submit to our readers that the "Diversities of administration of the Lord" were not put into operation until *after* Acts 28, when the One Body in its *Perfect* form, and no longer in its *Partial* manifestation, had come, and that it was directly connected with the Mystery. Whereas in 1 Cor. 12 the Dispensation of the Mystery was not then made a subject of written revelation, and there we find emphasized, more than in the Prison Epistles, the Gifts and Agency of the Spirit. This subject demands closer attention than we can give it just here, so we pass on to consider the remainder of 1 Cor. 12.

Verse 12 follows immediately upon the list of the gifts of the Spirit, . . . dividing to each one severally according to His will. FOR, AS, TRULY, the body is *one*, and hath *many* members, and *all* the members of the body being *many* are *one* body, so also is the Christ. For by one Spirit were we all baptized into one body, whether Jews or Greeks (note—not yet the wider term "Gentiles" as is used in Eph. 3. 6) whether bond or free; and were all made to drink of one spirit, for the body is not one member but many."

Many members yet one body, many members yet all equally a part of one body, many divers gifts yet all to be treated as part of "The Christ"—such is the teach- of these verses.

Verses 15-26 give a detailed and graphic analogy between the parts of the human body and the unity that subsists between the saints. We say advisedly "parts of the human body"—for if our readers will see any thing more in these verses than an illustration of a unity of diversities, which is the point in question (see verses 8-11), then he will have to teach that in the "One Body" there are believers who have gifts which belong to the *Head alone*, for there is the Ear, the Eye, the Smelling; and furthermore he will have to speak of some members of the Body of Christ as being "uncomely," whereas, if we see here a powerful illustration of the subject that is placed before us in the opening words: "Now concerning SPIRITUAL GIFTS, brethren, I would not have you ignorant"—we shall learn the lesson intended for us. Was Paul, nay, is the Holy Spirit Who inspired him, so inconsistent as to use an illustration that does not illustrate? If verses 12-26 are to teach us concerning the Mystery of the One Body, it hardly fits this context of three chapters devoted to "Spiritual Gifts," but, if it illustrates the needed lesson that, whatever differences there may have been between the various gifts possessed by these believers, these gifts all came from the SAME spirit,

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were given to each severally as He willed, and all were nevertheless perfectly equal and one "in Christ," in this case the illustration of the human body is most apt and convincing.

As we approach verse 27, it may be well to ask what the Corinthians knew of the "church which is His Body." *We* have the later revelation given (in Eph., Phil., Col.) after Israel had been set aside. The Corinthians had never seen these epistles. In Corinthians the "One Body" is ecclesiastical and local: in the prison epistles it is Dispensational and universal, "The Fulness of Him That Filleth All in All."

In Corinthians it is *Partial*; in Eph. it is *Perfect*. In this 1st Epistle to the Corinthians there is written for the FIRST TIME in the history of revelation all that was then known of this wonderful subject. No less than 43 times does the Apostle use the word "Body" in this One Epistle, some of the passages in a strictly literal sense, others in a spiritual or illustrative sense.

The very same spirit that threatened to spoil the unity of the believers at Corinth, regarding Spiritual Gifts, was also at work with regard to the Lord's Supper. In chapter 10. 16, 17 ". . . . . the loaf which we break, is it not a communion of the body of Christ?

Because there is one loaf—we, *the many*, are one body, *(koti eis artos en sōmahoi polloi esmen,)* for we all partake of the one loaf. Here the same argument, the oneness of the many because all are partakers of Christ, is exactly parallel to the argument in 1 Cor. 12. This passage constitutes all that had been revealed at the time of writing 1 Cor. 12. How then can we teach the wondrous after revelation given with such solemnity in Eph. 3, as being already here in 1 Cor. 12? What would our readers know of the heavenly Places in Christ, and the threefold equality of Eph. 3. 6, if they were limited to 1 Cor.?

This brings us to verse 27. "But ye are body of Christ and members partially." First we point out the absence of the article—it is not THE Body, but simply 'Body." We need not translate it "A Body"—for in the Greek language the presence of the article demonstrates, *The* Body, while its absence describes. *The* Body is exclusive, shutting out every other body, which would be fatal to the argument of 1 Cor. 10. 17, regarding neighbouring churches.

"Body," without the article, indicates the character, essence, nature, likeness, etc., of the Body. In John 1. we do not translate the last clause "the Word was a God"—but "the Word was God." Had the original read "The Word was the God," it would have excluded the Father and the Spirit from the title; but as it is, "*The* Word" (with the article) points out Christ to the exclusion of all else, and the word "God" without the article describes His essential Deity. So to the Corinthians, the Apostle wrote "Ye are of the essence, nature, character, of the Body of Christ, and are members PARTIALLY."

The next word to engage our attention is this word "Partially." It is a translation of two Greek words *ek merous*, and occurs in no other passage, except in 1 Cor. 13. Other combinations of this word occur: *meros ti* (1 Cor. 11. 18) "partly;" *Ana meros* (1 Cor. 14. 27) "in turn;" *Apo merous* (2 Cor. 1. 14) "in part:" but the particular expression "*ek merous*" is confined to 1 Cor. 12 and 13, and we submit that, seeing that 1 Cor, 12 and 13 are parts of one connected argument, we may reasonably expect, if a peculiar word is used in these passages, that it will carry with it the same meaning, and that each passage will reflect some light upon the other.

Turning then to 1 Cor. 13. 9-12, we read, "For we know *in part*, and we prophesy *in part*, but when that which is perfect has come, then that which is *in part* shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child, now that I am become a man, I have done away with childish things. For now we see in a mirror, enigmatically, darkly, obscurely, but then, face to face: now I know *in part*: but then shall I know fully even as also I have been fully known." The reference to the "enigma" makes us look back to Num. 12. 8, where the Septuaguint uses the same word as in 1 Cor. 13. The word "enigma" is derived from a word meaning "to hint obscurely."

If we will turn back for a moment to 1 Cor. 2. 6, 7, we find that the Apostle had given *hints* of the impending change, but only to certain who had attained to the necessary quality of being *perfect* or *full grown*, which, in 1 Cor. 3. 1 and in 1 Cor. 13, is put in contrast with the word "babes" or "child." Until "that which is perfect" had come—the language of the Apostle to these Corinthians must necessarily be enigmatic, merely hints, obscure—and hence he says "we know PARTIALLY, we prophesy PARTIALLY, but when that which is perfect has come, then that which is PARTIAL is done away."

This word "done away," "put away," is also used in 1 Cor. 13. 8—prophesies shall be "done away," knowledge shall be "done away." These refer to the gifts of prophecy, and the gift of knowledge referred to already in 1 Cor. 12. 8-11. Gifts, then, were connected with the *imperfect state*, and were to pass away. Looking back now to 1 Cor. 12. 27, we read, right in the midst of a passage dealing with Gifts, "Ye are body of Christ and members PARTIALLY: and further on we read that that which is PARTIAL is to pass away when that which is PERFECT has come. The condition of things at Corinth was PARTIAL, not PERFECT. It was but babyhood compared with manhood. Now there has been revealed for OUR faith *that which is perfect*. The administrations of the Lord have at last been given "Unto the building up of *the* Body of *the* Christ (articles are used here) till we all attain unto the unity of the faith, and to the *full knowledge* (as contrasted to "knowing PARTIALLY") of the Son of God, unto a PERFECT man (no longer a child), unto the measure of the stature of the fulness of the Christ (the Church which is His Body is the Fulness of Him) that we may

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be no longer children." Eph. 4. 12, 13, 14. Here we have Perfection: here we reach full knowledge: here "that which is Perfect is come"—IS COME! Then Partial things have been done away.

The Church at Corinth was essentially linked with Spiritual Gifts, and it is idle to talk of verse 27 while we ignore the tremendous issues that are all around that verse.

In that Church were set by God 1st Apostles, 2ndly Prophets, 3rdly Teachers.

In the Church of the Present Dispensation Christ has given Apostles, Prophets, Evangelists, Pastors and Teachers.

Here is a difference which Scripture emphasises. Further, after the three mentioned above in the Corinthian Church were "miracles, gifts of healing, helps, governments, kinds of Tongues." The Apostle Paul worked miracles and exercised the gifts of healing *right up to the last chapter of the Acts of the Apostles*, and then, all suddenly cease. He does not heal Epaphroditus: he does not heal Timothy: it would have been vain to have sent a handkerchief from Paul's body to Throphimus; for, that which was characteristic of the Partial, tentative, Pentecostal Dispensation—*a Dispensation wherein God stretched out His hands to a gainsaying people*—passed away with it. That which was Perfect had no room for "signs and wonders." Faith apart from sight, Hope without a sign, Love without a visible token, took its place, and there, and there only, the "Church which is His Body, the Fulness of Him That filleth all in all," was inaugurated.

If any of our readers still think that they are included in 1 Cor. 12. 27, I must leave them to it. If they can perform the miracles, and exercise the gifts of 1 Cor. 12, we may have reason to consider the validity of their claim. If they could so far establish their claim we should be perforce obliged to acknowledge that they were in the position laid down in 1 Cor. 13. 13, 14, and should not expect them to have much influence or power, for they would only "know in part," they would still be "children," they would be quite incapable of appreciating the position of the Perfect Man the full knowledge of the Son of God.

No! I would not exchange with them for all the gifts tongues and miracles that any one man could possibly possess. I have been "blessed with ALL spiritual blessings in the heavenlies in Christ," and, like Nehemiah, I seek grace to refuse to come down to the plains of Ono!

We must again draw to a conclusion.

Readers may refer to *Things to Come* June and July, 1909, for further suggestions on these subjects. Meanwhile we feel that, like Paul, we are "contesting in a good contest." May the Lord enable us to "keep the faith."

CHARLES H. WELCH.

Signs of the Times.

POLITICAL SIGNS.

THE REVOLUTION IN PORTUGAL.

This may be regarded from many points of view. The event stirs many tragic memories. It causes us to remember and connect Manuel the Great with Manuel (the late), for it was under the former that "the dispersed of Israel" suffered the expulsions, massacres, and apostasies enforced by the sword, the rack and the stake, over which Time has long drawn a veil. So thoroughly was the work done that at the present time, very few Jews are to be found in Portugal; probably less than 1,000 would cover the whole number.

In the reign of Affonso IV., who ascended the throne in 1325, the power of the Church began to make itself felt. Jews were compelled to wear a badge, were forbidden to wear gold chains, were not allowed to emigrate without permission under penalty of forfeiting their property, and, further, were held responsible for the plague of 1350 The reign of Affonso V. (1438-81) was the last period of tranquillity. According to the historians, Jewish luxury and love of display were in a measure responsible for the hatred which followed. In 1449 there was an anti-Jewish riot in Lisbon. John II., son of Affonso V., professed friendship for the Jews, and promised protection to the refugees who were at this time fleeing from Spain. His promise, however, was not kept, and horrible outrages were inflicted upon the unhappy travellers. John made slaves of many, and sent children to the island of St. Thomas, where they fell a prey to wild beasts.

John was succeeded by Manuel the Great, who, after a period of kind treatment, soon changed his benevolent attitude. For political purposes he sought the hand of Isabella, the daughter of Ferdinand and Isabella of Spain, under whose rule the Inquisition had had full play. The Spanish royal couple refused their consent to the match unless all the Jews in Portugal were driven into exile, and Manuel was forced to issue a decree in December, 1496, directing that all Jews and Jewesses, irrespective of age, should leave Portugal by October, 1497, under penalty of death and confiscation of their property. It seems that Manuel, in spite of this decree of banishment, recognised the value to the country of the Jews, and he sought to retain them in the land as converts. With this object in view he enjoined, in March, 1497, that all Jewish children, irrespective of sex, who should have reached their fourth year and should not have passed their twentieth should be taken from their parents and brought up as "Christians." The enforcement of this Pharaonic decree led to many tragedies. Large numbers of Jews rather than see their children baptised killed their little ones and then committed suicide.

The refugees were driven into a building in Lisbon and were told they were slaves. Many were dragged by the hair or beard to forcible baptism. Large numbers remained Jews in secret, but they took the first opportunity to leave the country. This emigration, however, was stopped; there were horrible massacres, and 4,000 Crypto-Jews were burned on pyres. Finally, under John III., the Inquisition was introduced in 1531. Its powers did not wane for more than 200 years, and it was not abolished until 1821.

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Another device resorted to by the king was to order the exiled Jews to Lisbon ostensibly for the purpose of embarkation. There he imprisoned several thousands of them and attempted to force them to baptism. The intervention of the Pope led to the promulgation of a decree granting protection for twenty years to the Neo-Christians, but the attempt of the latter in large numbers to leave the country resulted in a further rescript in which King Manuel prohibited the transaction of business with Neo-Christians, and forbade the latter to leave Portugal without the royal permission.

But now, all this has gone, never, we hope, to return. Retribution has fallen on the nation, under Manuel, the late, who, by his flight, has greatly simplified affairs.

As mere on-lookers we cannot but remember that which confirms our belief in the truth of God's word that those who oppress His People Israel shall in due time be visited by His judgments.

A perusal of the following Scriptures will prove an interesting study on this point: Gen. 15. 14; Ps. 129. 5. Isa. 10. 1, 5-7, 12; 54. 15-17. Jer. 2. 3; 25, 14, 15; 50. 7, 15, 29; 51, 11, 24, 56; Obad. *vv.* 10, 15; Zech. 1. 14-16; 2, 8.

SIGNS OF THE APOSTASY.

THE ALLIANCE BETWEEN "SCIENCE AND RELIGION."

The recent meeting of The British Association in Sheffield was marked by two notable addresses on Sunday, September 4.

One was by Sir Oliver Lodge, the spiritualistic scientist, the Principal of Birmingham University, in addressing a meeting held under the auspices of the Wesleyan Mission; the other by the High Church Archbishop of York, preaching in the Parish Church.

The statements were heralded as "a truce of God" (to use the Archbishop's words); an alliance that ends former combats between "Religion and Science."

Not between Science and the Word of God it must be observed. There is no truce in that combat: for the truce made in Sheffield consisted in the fact that both parties agreed that the Bible does not count, in these days.

The "higher" critics have done their worst; and both sides are at one in giving the Bible up, as the inspired Word of God.

(1) In the words of SIR OLIVER LODGE "human feelings and instinct for worship are more ancient than any human knowledge. It is in this spirit that the Old Testament is to be interpreted and understood . . . . . *to my mind*, the whole *parable* of creation is quite consistent with evolutionary science."

(2) In the words of the ARCHBISHOP: "a sound theology, no longer claims for that noble foreword of the Bible [the book of Genesis] that it is a scientific treatise."

The former founds his dictum on "human feelings and instinct," while the latter bases his on "sound theology."

When the LIVING WORD was given over to the will of man it was written by the Holy Ghost: "*The same day Pilate and Herod were made friends*, for before, they were at enmity between themselves" (Lu. 23. 12). The same is true now: for, when the WRITTEN WORD is abandoned to the will of man, it is spoken of by the Archbishop as "the *friendship* of Religion and Science."

It is a remarkable coincidence, and will be full of significance to those who observe "the Signs of the Times," that this *peace with dishonour* has been dearly purchased by both parties sacrificing the Word of God.

"THEY SHALL TURN AWAY THEIR EARS FROM THE TRUTH" (2 Tim. 4. 4).

The Newspapers have recently published some statistics which exhibit a great falling off in membership in the three principal Nonconformist bodies.

"Baptists, 1907-8-9 12,286
Congregationalists, 1909-10 ... 3,783
Wesleyan Methodists, 1907-10 ... 9,869"

This fact, which cannot be brushed on one side, reveals the great outstanding fact, that the efforts to "get the people in" by music and novelties have utterly failed.

The blame is laid on Theology or pulpit teaching, and the general conclusion seems to be that all "the machinery of organised Christianity requires a thorough overhauling."

Another remedy comes from Professor K. C. Anderson (of Manchester University), and appears in *The Dundee Advertiser* (Scotland), of September 14, 1910, under the title of

"WHAT SHOULD THE CHURCHES DO?"

"PRESENT-DAY DANGERS."

"1. ABOUT THE BIBLE."

His advice is one of the most solemn signs of the times we have yet heard of. It frankly and strongly urges that the Bible as it has been hitherto received should be thrown overboard. These are his words:

"It should go without saying that the Churches should tell the truth about the Bible in the light of the latest knowledge. Any suspicion on the part of people that the Churches are not quite frank in their dealing with the Bible, that they are clinging to theories of it discredited by the best and highest culture of our time, will be fatal to the Churches' influence. Whatever temporary gain may be secured by such a policy will be more than counteracted in the long run by a permanent loss of power. The Churches in their pulpits and Sunday Schools must not teach or imply a doctrine of the Bible which will contradict what its young people are learning in school and college, and what consequently they will have to unlearn in after years. For reasons which are entirely natural and right, the Churches are tempted to such a course.

"As a matter of fact, the Bible is not read to-day by the people as it used to be and as it certainly deserves to be. And the reason is not merely the distractions of our modern life and the claims of other reading, though both of these, of course, have their influence. It is rather that the people cannot regard the Bible as their fathers did, nor draw from it the same doctrinal conclusions. It is not merely a matter of scholarship. The people are not scholars, but scholarship has created a new mental world in which the people live, and to the influence of which they are sensitive, though they cannot tell why.

"The Churches should first of all try to understand the situation, and in the second place should bravely face the facts and adjust themselves to them. They are on their trial now, and it depends on how they act whether or not the world will flow past them and leave them stranded.

"It has been the doctrine of the Churches that the Scriptures are not to be classed among the literary productions of the human mind, that they had an exceptional origin, and that they express not the human but the divine mind, and contain thoughts that could not occur to the intelligence of men, and are therefore not amenable to the judgments of men. This strange theory has surrounded the Bible with a false sanctity which has prevented its study according to any true method. . . .

"But the whole was to be received because it was the word of God. It was infallible and inerrant, of equal value throughout, finished and accurate in every sentence and part. Other books are men's book's; this is God's book, unique, separate from all other books—God its author, the writers amanuenses who wrote under the direction and dictation of the Almighty. This theory has destroyed the perspective of the Bible, which is not a book, but a library of books, making it a dead level, teaching people to value equally the thirty-first chapter of Numbers with the Sermon on the Mount, or an imprecatory Psalm with Paul's Hymn of Love.

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"It is this ecclesiastical doctrine of the Bible that is the cause of the modern neglect of it.

"There is only one way in which the Bible can be saved to the people, and that is by a frank acceptance of the theory that the Bible is literature to be studied as all other literature is studied, and not as a collection of proof tests for any theology. The Bible does not need any irrational theory of infallibility to commend it to the people. Its own intrinsic worth is sufficient. The theory of the Churches that the Bible contains dogmatically authoritive revelations of the supreme wisdom and will has well-nigh destroyed the Bible. What the Churches should do about the Bible is *frankly to admit* the fundamental presuppositions of the modern study of the Bible that it is *literature and not dogma*. It is sometimes said that there is danger of shaking men's faith. But there is greater danger in leaving men's faith unshaken when it is resting on an unstable foundation. No duty is more pressing upon the Churches than this —to face the facts about the Bible."

The speed on the down grade is being greatly accelerated. Travelling on these lines is in keeping with modern railway travelling. The goal is rapidly being reached. The above is well headed "Present Day Dangers," but the "dangers" in the suggested remedy are greater than in the disease.

Editor's Table.

OUR PROGRAMME FOR 1911

will (D.V.) include a series of articles on a subject entirely new to most of our readers.

It will be a privilege and honour to be the first Magazine to make known these precious things on this side of the Atlantic.

We have had personal correspondence with the author Mr. Ivan Panin, and his writings are endorsed by such well known ministers as the Rev. W. T. Swinnerton (Conn.), in *The Daily Advocate*; Dr. J. J. Summerbell, in *The Herald of Gospel Liberty*; Rev. E. H. Moore, before the Ministers' Meeting of St. Paul, Minn.; Dr. Daniel B. Turney (in *The Herald of Gospel Liberty*); and others; all of whom are old-fashioned believers in the inspiration of "God's Word written."

The purport of Ivan Panin's papers will be to show that our Bible, *like all the other Works of God* is perfect, and is constructed on the same marvellous *numeric design* running through its every conceivable detail. Mr Panin shows that this design could not have originated with man, nor have been carried out by man; that the numeric system on which it is built is similar to the mathematical laws observed in nature in the heavens above, or on the earth beneath. And further, that this numeric design insures its original text against errors and interpolations in much the same way in which the designs on the bank note are a guard against forgeries and counterfeits. And, as the modern "cash register" automatically counts and checks the coins, so this numeric system automatically checks its own accounts.

In a word, it does for the sacred words what our Structures do for the Word.

We propose to say more of Ivan Panin personally, introductory to his first paper, which we hope will appear in our January number.

The Rev. J. Christopher Smith will commence a series of the Bible Word Studies, and will specially include such words as are vital to a clear understanding of the Word.

Mr. H. C. Bowker, M.A., will contribute some papers on "The Gospel of the Glory of Christ."

The Dispensational Expositions will be continued by Mr. Charles H. Welch.

ANSWERS TO CORRESPONDENTS.

J. S. (London). Thanks for sending the pamphlet, which so wickedly misrepresents our words. It is published as usual by Holness, and Pickering and Inglis! Our so-called "amazing assertion" is represented as being "that Paul (in Phil. 1. 21) is not here speaking of his death at all, but of *his return with Christ* when He comes with His saints."

This is indeed an "amazing assertion" for we are totally unable to recognize it.

If the writer will look at our *Lexicon and Concordance* under the word "depart," or in *The Church Epistles* (*p.* 157-159), he will see that we have said no such thing. What we have said is that Paul was speaking of "*having an earnest desire for the return (of Christ) and to be with Christ.*"

In saying this, we gave every possible evidence in favour of our rendering. But instead of dealing with that evidence, the writer entirely ignores it. He prefers to misquote, and then to deal with his own misrepresentation of our words.

E. M. (Scotland). You enquire as to an exposition in *The Witness* (p. 125), of 1 Cor. 15. 18. It reads as follows:—

"18. Then they which are fallen asleep in Christ are perished. They have died with all the load of unforgiven sin upon them, and without the hope of resurrection."

These last words are quite true, for it is the point of the Apostle's argument. But how can any one be "in Christ," dead or alive, with "all the load of unforgiven sin"? The statement of this scripture is so clear that any exposition only weakens it. This could have been made only by a confirmed *Rut*ualist, whose creed on this subject is the same as that of the *Rit*ualist.

SEVERAL ENQUIRERS. The Publisher of *Salvation and the Mortal Body* is A. B. Simpson, Christian Alliance, 692 Eighth Avenue, New York, U.S.A. But there are new pamphlets on the same subject, by the same author published by Samuel Roberts, Paternoster Row, London, E.C. See our review of them in our Nov. number.

W. K. (S. Devon). *Things to Come* must be doing good service when it is antagonised from the pulpit. It shows that "the god of this world" cannot afford to treat it as a negligible quantity; and this greatly encourages us; for, when the name of Micaiah, a true prophet of Jehovah, was mentioned, Ahab said at once "I hate him." (2 Chron. 18. 7). It is ever thus.

Like most other objectors to our teaching, you will note that they object to *what we have never said.* When the preacher you mention based his obj-ction on the words "it is not for you to know" (Acts 1. 7), inferring that this is our teaching, he cannot have read what we have written. We constantly affirm the very same truth "it is not for you to know." We have again and again enforced this as the teaching of 1 Thess. 5. 1, as showing that we have nothing to do with "times and seasons."

It is the same with other matters. Pages have been written against us for teaching so-called "soul sleep," an expression which we again say *we have never used.*

It is easier to do this than to answer what *we have said*; and it is more effective, of course, because it makes people believe *we have said it.*

Brethren who persist in doing this must have cut the ninth commandment out of their law. We advise those who are troubled by such troublers always to ask for the *evidence* where such views are expressed, or the words in which it is taught; and, when this evidence is not produced, to brand their words as a direct breach of the Ninth Commandment.

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THE NEW TESTAMENT "APOSTLES."

To our note, the 4th paragraph, col. 2 of p. 132 of our November number, we may add that the spelling "Junias" was taken from the R.V. as being of the masculine gender; though it is impossible to say, from the inflection, which gender it really is. The word "kinsmen," however, seems to decide the question.

The Greek reads "Salute ANDRONICUS and JUNIAS my kins*men* and *fellow* prisoners, who are of note among the apostles" (Rom. 16. 7).

Further, after SILVANUS and Timothy add the reference "compare 1 Thess. 2. 6 with 1. 1" and, two lines below, add the reference 2 Cor. 8. 23.

"THE WITNESS OF THE STARS."

We have received one hundred orders for the second edition of this work, but we do not feel justified in giving the order to print till we receive at least fifty more promises.

It may be that several intend to purchase it when published, but it would materially help to secure that end if they would kindly make it known.

To those who thus give the order now the price will be 4s. After its publication it will be 5s. The money need not be sent with the order.

THE EDITOR'S SPEAKING ENGAGEMENTS.

In response to several enquiries, it has been decided to insert a notice of these each month (as far as they are known) at the time of going to press. These will be for

DECEMBER, 1910.

6th. CROUCH HILL. At Holly Lodge, Holly Park, 7.30 p.m.

7th. LEWES. At Pelham Rooms at 3 and 8 p.m.

14th. FOLKESTONE. At Y.W.C.A. Hall, Alexandra Road.

22nd. ILFORD. At Grange Road Hall, opp. Dalkeith Road, 8 p.m.

And Rev. F. Cecil Lovely, B.A., will be speaking in the same Hall on Thursday, Nov. 24th, and Rev. Jas. Christopher Smith on Dec. 1st.

BIBLE READINGS

Are held on alternate Saturdays at 7 p.m.

SNARESBROOK (London, E.), at 42 Addison Road, by Mr. F. P. Binninger,

FELTHAM (London, W.) Communications to Mr. W. Soper, 83 Earlshall Road, Eltham, S.E. (Willhall Station).

"HYMNS FOR CHRISTIAN CONFERENCES."

We have the plates of these hymns, and would gladly reprint an edition if there is any likelihood of there being any call for them. There are 34 hymns on the Inspired Word, prophetic subjects, and "that blessed hope."

The price would be 9d. per dozen, post free.

NOTICES.

We are asked to announce that meetings for the study of God's Word are held at 130 Whitechapel Road, London, E., on Thursday evenings at 7.30 by Mr. Soper; Sunday evenings at 7 by Mr. Chas. H. Welch.

THE WORK OF GOD IN BRITTANY.

We have received the following letter from Pasteur Lecoat since our last issue:—

"DEAR DR. BULLINGER,—

"I have been requested by many Roman Catholics, who love the Gospel, to buy for the preaching of the good tidings two old Catholic chapels. I bought them yesterday from the Mayor and the Authorities at Guerlesquin. Our Deed has the approbation of the Prefect of Finistère. Like as it was in Conval, the peasants came to me to offer the help of their arms, their horses and carts, but they have no money, and to put one of these chapels in respectable order for the preaching of the gospel I need two hundred pounds. I have already, this morning, written to some friends, but before sending a public and general appeal I want your kind advice.

"Yours very gratefully,

"P.S.—The priests are furious." "G. LECOAT.

THE STORY OF THE BRETON MISSION.

We call attention to this, which we have printed at some expense, and are responsible for. It is very interesting, has 60 illustrations, and is only 1s. 6d.

It would help us and the work in Brittany if our friends would purchase it and use it to make that work more widely known.

"TRUSTING GOD IN SICKNESS."

The Review of two works on this subject, with additional matter, is now ready. Price 2d., or 1s. 6d. per dozen, post free.

BACK VOLUMES.

A reader, Mr. Herbert Gillet, of 4 Quentin Road, Blackheath, London, S.E., wishes to dispose of a set of the first 13 volumes of *Things to Come*.

ACKNOWLEDGMENTS.

("*Things to Come*" *Publishing Fund*).

	£	s.	d.
T. H. C. (Bexley) ...	1	1	0
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THINGS TO COME

A Journal of Biblical Literature,

WITH

Special Reference to Prophetic Truth

AND

"That Blessed Hope."

VOL. XVII.

JANUARY TO DECEMBER, 1911.

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Dublin: R. STEWART, 2 Nassau Street.

U.S.A.: HABBERLEY'S Evangelical Bookroom, 167 Tremont Street, Boston.

Canada: F. E. GRAFTON & SONS, 240 St. James's Street, Montreal.

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PREFACE.

DEAR FRIENDS,

ANOTHER year has added its abundance of testimonies to blessing received through the pages of *Things to Come*. For this we thank the Giver of all spiritual gifts.

Our readers have continued their kind help which has enabled us to pay our way, and has kept us without any anxiety, besides enabling us to send out a larger number of free copies.

Our publishers report that, taking an average of fifteen months, they can report a substantial increase ; and the last quarter shows a slight upward tendency.

The number of subscribers, compared with the preceding year is well maintained.

For this we thank God, and enter on another year, blessed with bodily health, and with an increased desire to show ourselves "approved unto God."

With the continued support and prayers of our readers, we shall be preserved without care.

Yours in the Lord's service,

E. W. BULLINGER.

"BREMGARTEN,"
GOLDER'S HILL, HAMPSTEAD,
LONDON (ENGLAND), N.W.
November 15th, 1911.

INDEX OF SUBJECTS.

	PAGE
Aliens and the Jews ...	35
Alnwick and Glanton	86, 110
Apocalypticism, The Passing of ...	47
Archbishop's Prayer, The	119
Babylonian Research	141
Baghdad Railway, The	58
Belshazzar's Feast	141
Bible Numerics 7, 22, 31, 57, 67, 81, 94, 105, 116, 129, 140	
Bible Word Studies :—	
1. Dispensation ...	15
2. Church	26
3. Foundation	39, 64
4. Conversation	75
5. Head	88
"Body" of, 1 Cor. 12, The... ...	107
"Breaking of Bread," The... ...	123
Ceremonial v. Moral Law	72
Christ's Sufferings and the after Glory	136
Christian Socialism	143
"Cloud of Witnesses," The Great	144
Dispensational Expositions :—	
Difference between Doctrine and Dispensation, The	18, 28
Fear of Man and Snare of the Devil, The	43, 53
"Till He come"	65, 79
Heir of the World, The ...	91
"That Blessed Hope"	103, 113
Hope laid up in Heaven, The	126, 138
Dispensational Teaching, Difficulties in	111
Editorials on Hebrews XI. :—	
No. XIII. The First Group. Faith Conquering through God :—	
(5) David and the Prophets.	
viii. Women received their dead raised to life again	1
No. XIV. Faith's Suffering for God. "And Others" :—	
i. "Were Tortured not Accepting Deliverance"	13

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PAGE

Editorials on Hebrews XI. (*continued*) :—
No. XIV. Faith's Suffering for God. "And Others" (*continued*) :—
ii. "Had Trial of Cruel Mockings and Scourgings" 25
iii. "Bonds and Imprisonment" 37
iv. "They were Stoned" ... 49
v. "Were Sawn Asunder" ... 61
vi. "Were Tempted" ... 61
vii. "Were Slain with the Sword" ... 73
viii. "They Wandered about in Sheepskins and Goatskins" 85
No. XV. General Reflections 97
Conclusion ... 109

Editorials :—
"The Lord hath spoken"
By the Prophets 121
"At sundry times, and divers manners" 133
Gospel of the Glory of Christ, The :—
i. The Visible God 3
ii. The Creator 16
iii. & iv. My Delights were with the Sons of Men 41, 51
v. & vi. The Glory of His Life on Earth 77, 100
vii. & viii. The Glory of His Exaltation 112, 124
ix. The Glory of His Return ... 135
Free Churches and the Rev. R. J. Campbell 143

Incarnation v. Resurrection 119

Holy Water 144

King Ahab's Archives 34

Lord from Heaven," "The ... 63

Mesopotamia, Development of 71

Messianic Jew," "The 33

PAGE

Millennial Dawnism 144

Modern Revival of Necromancy 144

Mission Field, Modern Criticism in the 71

Necromancy, Modern Revival of 144

Occultist Rites, Revival of... 71

Ominous Rumour, An 142

Palestine :—
Jewish Colonisation in Palestine 131
Mesopotamia, Development of ... 71
Portugal and the Jews... 131
Tenth Zionist Congress 118
Parables, The ... 48, 72
"Peace, Peace" 59
Pharaoh of the Exodus, The 70
Political Signs, 1915 71

Quickening of the Mortal Body, The 5

Records Unrolled, The ... 144
Restoration of Chaldea 35
Rightly Dividing the Word of Truth 84

Things New and Old :—
Babylonian Research ... 141
Scene of Belshazzar's Feast 141
Spirits in Prison," "The 137
"Spiritism" 144
Tenth Zionist Congress 118

Theopneustia ... 48

Universal Races Congress ... 119

"Works" of 1 Cor. 3, The... 117

INDEX OF TEXTS EXPLAINED.

	PAGE		PAGE
Gen. 2. 7...	84	Rom. 8. 19-21	60
Ex. 7. 11...	119	„ 8. 20	59
2 Sam. 21. 19	120	1 Cor. 3.	117
1 Chron. 20. 5	120	„ 9.	108
Jer. 4. 10...	84	„ 12....	107
Matt. 13....	72	Phil. 3. 21	60
„ 18. 20	130	2 Tim. 2. 2	108
Mark 3. 32	59	Heb. 1. and 2.	134
Luke 8.	72	„ 11. 35-40	1, 13, 25, 37, 49, 61, 73, 85, 97, 109
John 15.	60	1 Peter	118
Acts 14. 23	36	2 Pet. 3. 5	96
„ 28. 31	83	„ 3. 10	60

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THINGS TO COME.

No. 199. JANUARY, 1911. Vol. XVII. No. 1.

Editorials.

HEBREWS XI.

XIII.—THE FIRST GROUP.

FAITH CONQUERING THROUGH GOD.

(5) DAVID AND THE PROPHETS.

(*Continued from page 134.*)

ix. WOMEN RECEIVED THEIR DEAD RAISED TO LIFE AGAIN (*v.* 35).

THIS sentence brings us to the last example belonging to the first of the final two groups, which has for its subject "Faith's power to overcome THROUGH God." The second of these last two groups has for its subject the contrast: "Faith's power to suffer FOR God:" the two together forming one group which stands in correspondence with the first group (Abel, Enoch and Noah) which is connected with "God" in a way that speak of the examples of faith's stand.*

The division of these 34th and 35th verses, in the A.V. and R.V., completely destroys the great and important distinction between these two groups, by thus merging them together. This affords another instance in which failure to rightly divide the word of truth hides the truth instead of revealing it.

Moreover, the rendering of the A.V. is more or less expansive. The Greek reads "Women received by resurrection their dead [sons]."

Two women are referred to, though they are not named. We (as the Apostle's readers were) are supposed to be familiar with the Old Testament histories, as they are written in 1 Kings xvii. 17-24 and 2 Kings iv. 14-37.

Neither, of this widow, nor of the Shunammite, woman, is anything said about *their* faith; but only about the *prayer* of Elijah and of Elisha.

Those prayers were the evidence of their faith, and being "by faith" they must either have "heard" from God of His purpose, or have *judged* "by faith" as Manoah's wife had done (Judges xiii. 23) that God would not in the midst of His miraculous dealings make any mistakes, or have said and done so many wondrous things, and then fail His servants who were being guided and ordered by Him.

Elijah had *heard* enough of his God to believe that He would not bring calamity on a poor widow, whose cruse of oil He was at that same time miraculously supplying.

Elisha had *heard* enough from God to believe that the son which he had promised to the Shunammite woman would not be taken away by death, except to subserve some greater purpose. Moreover, it is it is hardly likely that Elisha would have dared to make so direct and positive promise, unless he had *heard* from God that he was to do so.

After what standeth written—"faith cometh by hearing," we are left to conclude that the word of God (by which the "hearing" comes) had come to both Elijah and Elisha.

As to the resurrection itself, all the parties concerned must have *heard* and *believed*.

Now, the word "resurrection" by itself does not denote the additional "secret" (not "the great secret") concerning Christ and His Church (Eph. v. 32) of 1 Cor. xv. 51. This was *a secret*, never before revealed to the sons of men, that there was to be a resurrection which involves a "change."

Resurrections which had before taken place on earth, whether the son of the widow of Sarepta, or of the Shunammite woman, or of the widow of Nain, or the Ruler's daughter, or Lazarus, or the "many saints" at the resurrection of Christ; or Dorcas, or Eutychus, all these were merely a *standing up again* (as the word *anastasis* means) on earth, and in this life. But the "change" involves something more, and beyond this.

This "secret" was revealed in 1 Cor. xv. 51, but no explanation is given. The resurrection of those who "are Christ's at His parousia" had been revealed in *v.* 23, and now a further secret is made known concerning the "we" who shall "put on immortality" in that glorious coming day.

In the prison epistles, after "the great secret" had been fully made known by being committed to writing, we have a still further and clearer revelation in Phil. iii. 20, 21. Here there is no mention of resurrection at all (except in *v.* 11, "the out-resurrection out from among the dead"), but we have "the calling on high" in *v.* 14. Either or both of these include the glorious assertion in *vv.* 17, 20, 21:—

> "Brethren be followers together of me and walk as ye have us for an example. . . . For our *politeuma* (or seat of government) EXISTS in heaven from whence, as Saviour also, we are waiting, the Lord Jesus Christ, Who will transform the body of our humiliation for it to become conformed to His GLORIOUS body according to the working of His mighty power, even to subdue all things to Himself" (Phil. iii. 17-20).

This is the resurrection of which *we* have *heard*; which we have believed, and for which we wait.

Oh, blessed faith, which thus enables us to overcome the world and conquer through God. "A great cloud of witnesses" witness to us of their faith, may we be

* See *Things to Come*, Oct., 1908, Vol. XIV., p. 109.

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in their ranks and believe God in each successive revelation which He made to them, and has since made known to us.

THE AUTHOR OF BIBLICAL NUMERICS.

As being introductory to Ivan Panin's first paper (on p. 7) it may be well to give a fore-word of our own as to the personality of the writer which we have gathered from scattered remarks of his own in his published works and from letters of appreciation which have appeared in print.

Not at random does Jehovah choose his Prophets, Apostles, and servants of every kind, to be instruments in His hands in unfolding the purposes of His grace. The Divine Builder prepares different instruments, with different characteristics, to perform different parts of the entire work in the erection of His spiritual temple.

Ivan Panin's career is a further and modern illustration of this divine principle controlling the selection of God's "chosen vessels."

A Russian by birth he threw himself in his youth with enthusiasm into Nihilism, a composition of equal parts of Socialism and Anarchy. Compelled to leave his country, he went to Germany, and thence to America, graduating at Harvard University. At this time he was an Agnostic, whose learning, original thought, and unique style made him welcome as a lecturer before fastidious audiences.

We should expect that to happen which actually did happen in the conversion of Mr. Panin, the seizure, control, and use by the Holy Spirit, of His own wonderful gifts, producing an unique experience.

While analyzing the religion of Tolstoy, the fact that Tolstoy had discovered something in the teachings of Christ, awakened the hope that he too, the lecturer, might find, in the "teachings of Jesus," food for his hungry soul. Thence came searching of the Scriptures, the discovery of evangelical truth; and then the Agnostic became a believer in Him whom true Christians glory in crowning as their Saviour and their Lord.

After his conversion, seeking to extend his knowledge of God in Christ, there was revealed to him most unexpectedly a fact concealed from the church throughout the ages, but which now demands universal recognition, as most important, by all whose creeds are founded on the Bible.

Indeed those who have been distressed by many treacherous attacks from so-called "scholars" upon the authority of the sacred Scriptures might in view of this wonderful discovery join in singing praises to God.

The enemy has come in like a flood that all the foundations might be swept away; but the Lord has placed a standard in the hands of our brother, Ivan Panin, and round it all the children of God should rally.

What that secret is which was concealed from all other men, including, it may be, the very writers of the Old and New Testament books, will be seen as we proceed.

Those of our readers and their friends who may be harassed and even bewildered by the attack of Modern Criticism upon the inspiration of the Bible, may now chase the clouds from their faces and let the light of Heaven shine upon them with holy joy and triumph. And those especially, who mourn over sceptical preachers of a mutilated Bible, may take heart at the truth here brought to them.

The establishment of the inerrancy and infallibility of the Scriptures, which the Fathers lived upon, and in the hope of which they died (and which their sons are trying to live and die without) is freighted with the most momentous and appalling consequences to a vast body of literature enshrined in Bible Dictionaries, Encyclopedias, and Commentaries; and to whole libraries of the output of the modern religious press. "The grass withereth, the flower fadeth: Surely the people is grass, but the Word of our God shall stand for ever."

Old, old words receiving comforting corroboration in these latter days! The common people no longer wait upon dictatorial scholarship for its last guess; and, as they wait, shiver in the chill of a half faith. The extraordinary numerical structure of the Scriptures is now demonstrated.

Mr. Panin shows the utter impossibility of such a mathematical design being the work of chance, or of mere man. An incidental result of the application of this universal law of mathematical design is the possibility of producing at last the autograph text as it came to the prophets and apostles from the inspiration of God. Such a result is surely stupendous. Critics have been telling us a great deal about the original autographs. They tell us that they are lost; undiscoverable; that no crypt has surrendered this priceless treasure; and should it be brought to light, it would be met by the onslaught of the whole school of destructive criticism.

In our youthful days, how the enemy flayed us with his unanswerable taunt that our best and oldest manuscripts were both corrupt and modern! The stamp of modernity upon the precious documents from which our English Bible came lay like a blight upon our only heirloom and heritage. Now, however, a perfect text can be obtained. The Key of "Bible Numerics" detects at once the true: and at the same time reveals how wonderfully perfect are the priceless words which are the God-given boon of the church.

The section of Scripture strangely lost from some manuscripts—John 7. 53—8. 11, the last twelve verses of the Gospel of Mark, &c., are shown by the science of Numerics to belong to the inspired Word of God. Every one felt that these Scriptures were entitled to their place even if the Revisers signified their doubt, and enclosed them in brackets. Now, however, we know that these priceless gems belong in reality to the original Text of Scripture, and are not to be erased or even disfigured by brackets.

Numerous other examples, like the agony in the garden, the first prayer from the Cross, all now conclusively shown by Mr. Panin to be true Scripture, may be adduced to show that at last we may yet come to have an indestructible and inerrant text.

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Contributed Articles.

"THE GOSPEL OF THE GLORY OF CHRIST."

I. The Visible God.

There are many gospels, and, if such a statement be objected to, it must be remembered that "gospel" simply means "good news," and that good news may relate to a variety of subjects.

There is the "gospel of the kingdom," the kingdom which is the subject of Old Testament prophecy, and which John the Baptist, the Lord and His apostles proclaimed as at hand (Matt. 3. 2; 4. 17; 10. 7).

There is "the gospel of God," "the gospel of Christ," the "gospel of the grace of God," "the everlasting gospel" to be announced by the angel flying in mid-heaven (Rev. 14. 6, 7).

The word rendered gospel is εὐαγγέλιον (*euangelion*), whence the Scottish "evangel," in common use in the days of Knox. It occurs 77 times in the New Testament and is always translated "gospel." The corresponding verb εὐαγγελίζω (*euangelizō*), whence we have *evangelize* and *evangelist*, occurs 50 times. But the rendering is by no means uniform. Sometimes it is "preach the gospel," sometimes only "preach," and occasionally the word "glad" or "good tidings" are added, as in Luke 1. 19; 2. 10; 8. 1; Acts 13. 32; 1 Thess. 3. 6. In this last passage the evangel brought to Paul concerned the faith and love of his converts at Thessalonica.

The Revisers have amended the translation in some instances, but, with that strange inconsistency which has made their work a monument of lost opportunities, have often left the A.V. rendering untouched, to the great loss of the English reader. Had they uniformly translated the verb by "proclaim good tidings," or some such phrase, much light would have been thrown upon many passages.

All the different gospels, or messages of good news, have a common origin and a common end. They originate with God, and their end is the glory of His Son, in whom He is glorified (John 17. 1).

He is the King who will occupy the throne of His father David, and, until He comes, that throne is vacant. The grace of God found its expression in Him Who, though He was rich, yet for our sakes became poor, that we through His poverty might be made rich; and, when we hear the glad message of the angel that the hour of God's judgment is come, and that man shall no longer, energized by Satan, work his evil will in the world, we remember that "the Father judgeth no man, but hath committed all judgment unto the Son."

The passage from which the title of these papers is taken runs thus:—"But, and, if our gospel is veiled, it is veiled in them that are perishing, in (or, by) whom the god of this world (age) hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, Who is the image of God, should not dawn upon them" (2 Cor. 4. 3, 4. R.V.).

From this we learn that it is Satan's object to prevent men from seeing the glory of Christ. Hence the efforts of the destructive critics to drag Him down to their own level, prating of His having no knowledge beyond the current notions of His time; whereas, at twelve years old, He was found in the midst of the Rabbis, both hearing them and asking them questions, so that all that heard Him were amazed at His understanding and His answers. Hence, too, the teaching of the New Theology that so far from God becoming man, it is man who is becoming God.

Doubtless Paul is here referring to a special glor of the Lord Jesus Christ which the adversary hate and seeks to obscure; but all that concerns His glor is a source of delight to those who love Him, and so, in these papers, it is proposed to go back to the beginning, and contemplate His glory all down the ages.

In the passage above quoted He is called "the image of God." Now John tells us that "no man hath seen God at any time;" and Paul speaks of His "dwelling in the light that no man can approach unto; whom no man hath seen nor can see." For "God is spirit," and the idea of spirit cannot be grasped by finite minds. We cannot conceive abstract ideas. We must reduce them to concrete forms, and localize them. In order to understand what love, justice, truth are, we must associate them with a person exhibiting these qualities, and think of acts which manifest them.

"Do not I fill heaven and earth, saith the Lord?" These are words we assent to, but they are beyond our grasp. Now, though man cannot apprehend the idea of God, who is spirit, yet he cannot rest satisfied without knowing his Creator.

It is not enough to know His character, to admire the wonders of His wisdom and His power, we crave to *see* Him, to look upon His face.

This desire exists between man and man. We know some by correspondence, or by their public writings or utterances, but we want to look in their faces, to learn what no letter or book can tell us about them. Paul had this desire in regard to his converts (1 Thess. 2. 17; 3. 10; *cp.* Col. 2. 1). Peter, writing to the Dispersion, speaks of the "appearing of Jesus Christ, whom, not having seen, ye love, in whom, though now ye see Him not, yet believing, ye rejoice." Does there not breathe in these words a yearning desire to see Him, a sight which will intensify the love we have for Him though now we see Him not?

David looked forward to that meeting in the day of resurrection when he should behold His face in righteousness, and be satisfied, when he awoke, with His likeness (Ps. 17. 15). It is instructive to note that the word for likeness here (*t'mūnāh*) is the same word that is used by the Lord when, rebuking Aaron and Miriam, He said of Moses, "The *similitude* of the Lord shall he behold" (Numb. 12. 8).

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Long before Philip gave expression to this longing in the words, "shew us the Father, and it sufficeth us," Job had cried, "Oh that I knew where I might find Him," and had his desire satisfied when he said, "I have heard of Thee by the hearing of the ear, but now mine eye *seeth* Thee."

When Adam opened his eyes upon the world, he must have thought, "What am I? Where am I? Who will solve my questionings?" and there was One at hand to answer him, One who walked with him in the garden and held converse with him day by day, One who said of Himself that He rejoiced in the habitable parts of God's earth, and that His delights were with the sons of men (Prov. 8. 31).

It was to bridge the gulf between spirit and matter, to provide a mediator between the Creator and the creature, that the Word, who was in the bosom of the Father, took a form, a visible form, of necessity a form of glory and beauty. To this Paul refers when he says that He "is the image of the invisible God, the first-born of all creation" (Col. 1. 15).

The word image (εἰκών, *eikōn*) which Paul thus twice uses of Christ, is found in 21 other places in the New Testament; 10 times in the book of the Revelation, of the image of the beast; thrice of Cæsar's head upon the coinage; once of man's idols, "they changed the glory of the uncorruptible God into an image made like to corruptible man" (Rom. 1. 23); once of the ceremonial law in that it was a shadow only (Heb. 10. 1). The remaining six passages are 1 Cor. 15. 49 (2) where "the image of the heavenly" must have some analogy with "the image of the earthly" (1 Cor. 11. 7), where man is said to be the image and glory of God, and Rom. 8. 29; 2 Cor. 3. 18, Col. 3. 10, which undoubtedly describe moral transformation, though the first includes material change as well. The general meaning of εἰκών, therefore, is a visible resemblance, and to this we believe the words of the Apostle in 2 Cor. 4. 4 and Col. 1. 15 refer.

It is satisfactory to find a statement in the Editor's *Lexicon and Concordance* which supports this. Under the title "WORD," he says, "God is spirit, and, as spirit has no likeness to matter, God Himself took some creature form, in order that creation might have a mediator or means of communicating with Deity."

More light is thrown upon this subject in that great passage in Phil. 2. 5-11. There Paul uses the word μορφή (*morphē*) form, first of Christ Jesus being in the *form* of God, then of His taking the *form* of a servant. There can be no question of the latter's describing a visible appearance under bodily conditions. Then the former must also describe a visible appearance. In that form He made the invisible God visible to the eyes of men.

That form, too, was the archetype or pattern after which Adam was created. When Elohim said, "Let us make man in our image, after our likeness," He meant a visible form, not a moral resemblance. Here again words are used of which there is no difficulty in ascertaining the meaning. *Tzelem*, image, is found 17 times in the Old Testament, four times of man's creation (Gen. 1. 26, 27 (2); 9. 6); once of Adam's son being in his father's likeness; 10 times of representations of things, idolatrous and otherwise; and twice (Pss. 39. 6; 73. 20) of man's evanescence in view of the eternity of God. *D'mūth*, likeness, is quite as remarkable, 15 out of 25 occurrences being found in the description of the Lord with the attendant Cherubim in Ezekiel, chapters 1, 8 and 10.

Further, the Lord, having taken this form, the *form* of God, did not lay it aside till He exchanged it for the form of a servant. In other words the appearances in the Old Testament history were not *temporary* assumptions of a body, as the writer once thought, but revelations of Himself as He was from the time when He became the firstborn of all creation in order to create, though of course the glory was veiled from the eyes of men.

There is a word in Phil. 2. 6 which has a bearing on this. The word rendered "being" is not the participle of the personal verb, but of ὑπάρχων (*huparchōn*). It means, according to Liddell and Scott, "beginning to be" (or, to exist), and carries our thoughts back to that period of which John speaks, "In the beginning was the Word." Bishop Lightfoot, in his commentary on the Philippians (p. 108) says, "the word denotes 'prior existence,' but not necessarily 'eternal existence.'" It was, therefore, a condition assumed in time.

One more thought about this "form of God" which "the Word" originally assumed. It must have been superexcellently glorious. In Heb. 1. 3 we read of His "being the effulgence of God's glory and the very image (*impress*) of his substance."

There is a description of a created being in Ezek. 28 which will give some idea of what personal glory and beauty are. That awful being, God's enemy and man's, is there addressed, under the title of the King of Tyre, in these terms:—"Thou sealest up the sum, full of wisdom and perfect in beauty . . . . every precious stone was thy covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold" (*v.* 13). It was this beauty and this brightness that caused his heart to be lifted up and brought about his rebellion and his fall (*v.* 17). If the creature was so glorious, what must the manifested and visible glory of the Creator be?

Ezekiel gives us some description of His glory. The throne he saw was as the appearance of a sapphire stone, and upon it "a likeness as the appearance of a man upon it above. And I saw as the colour of amber, as the appearance of fire within it round about, from the appearance of his loins and upward, and from the appearance of his loins and downward, I saw as it were the appearance of fire, and there was brightness round about Him. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about" (chap. 1. 26-28). Isaiah saw His glory, but has given no description of His appearance.

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After the Lord had laid aside the form of a servant, and resumed His original form, the form of God, Stephen saw Him and so did Saul of Tarsus. Neither has given us any description of His appearance, but Saul was blinded by the light of His glory, for it was above the brightness of the noonday sun in a Syrian sky.

Many years later a vision was vouchsafed to John in the isle of Patmos. At the beginning of the Revelation He describes Him in the midst of the golden candlesticks and later (chap. 19) as He came forth to tread the winepress of the wrath of God. Both these descriptions are so familiar that it is unnecessary to quote them. It must suffice to say that they set forth realities, not to be spiritualized away as emblems of moral qualities or Divine attributes, but written for the plain wayfaring man, who reads God's words as meaning exactly what they say.—(*To be continued*).

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THE QUICKENING OF THE MORTAL BODY.

(BY JAMES CHRISTOPHER SMITH).

(Rom. 8. 11; 1 Cor. 15. 53, 54; 2 Cor. 5. 4).

IT is specially imperative in dealing with the Epistles of Paul to define the terms used. He uses words in new connections and in new senses, and so frequently uses them rapidly, in the flow of his argument, that we need great care and spiritual discrimination if we are to reach the truth he conveys.

Hence arises a feeling of diffidence and of insufficiency in treating any particular subject in these Epistles: but, remembering that, in these things our sufficiency must always be of God, we do not hesitate to go forward, looking to Him for the understanding needed.

Not only for the sake of the precious truths themselves, conveyed in the verses to be dealt with, but, in view of the way they are being applied, in some circles, there seems to be a definite call for *a positive exposition*, believing that the unfolding of the truth is the best way both to secure edification and to repel error (2 Tim. 2. 24).

We must first look at *the words* and the *use made of them* in the New Testament. We must, then, *in view of the contexts*, build up the positive truth conveyed by the words.

By this double method, on our part, analysis and synthesis, we may hope, under the guidance of the Spirit of Truth to reach the mind and meaning of God.

In the Scriptures above cited, the two words, demanding special attention, are the words "quicken" and "mortal."

1st. "QUICKEN."

The Greek word thus translated (*zoopoieō*) is a compound, made up of two words, namely, *zaō*: to live, and *poieō*: to make.* This verb is used in the New Testament fourteen times as follows:—

*See Dr. Strong's *Exhaustive Concordance*; and Dr. Bullinger's *Critical Lexicon and Concordance*.

John 5. 21; 6. 6. 63; Rom. 4. 17; 8. 11; 1 Cor. 15. 22; 15. 36; 15. 45; 2 Cor. 3. 6; Gal. 3. 21; Ephes. 2. 5; Col. 2. 13; 1 Tim. 6. 13; 1 Peter 3. 18.

In two places (Eph. 2. 5 and Col. 2. 13), the word is still further compounded by the preposition (*sun: with*) being prefixed.

The corresponding *substantive*, translated "quick" four times in the New Testament (viz., in Acts 10. 42; 2 Tim. 4. 1; Heb. 4. 12; 1 Pet. 4. 5), three of these being in the dual phrase, "quick and dead," simply means *living*.

Since 1611, when the Authorised Version was issued, many English words have changed their meaning and this one among them. "Quick," now, has a *time value*, rapid, sudden, without delay: and "quicken," in like manner, means to accelerate. We have it in the much used expression, "quicken the pace," where we detect a *time value* again.

Now, after a careful comparison of all the passages given above, and having regard to contexts and connections of thought and subject, the present writer fearlessly asserts that this word never means anything else than *to give life, to make alive.*

In this judgment he is supported by the repeated assertions of the admittedly acute and accurate Expositor, Dr. H. A. W. Meyer, in his most valuable *Critical and Exegetical Commentary on the New Testament* (published by T. & T. Clark), as well as by Lexicons and other eminent authorities.

The importance of this conclusion will appear when we come to our synthetic statement.

2nd. "MORTAL."

This word is the translation of the Greek *thnētos*. It is the opposite of *athanatos*: deathless or immortal. Let the reader go along with this study and look up the following places where the word occurs,—

Rom. 6. 12; 8. 11; 1 Cor. 15. 53; 15. 54; 2 Cor. 4. 11; 5. 4.

It will thus be seen to occur in three of Paul's Epistles—twice in each, six times in all. It is not used by any other New Testament writer. It is derived from the Greek verb *thnēskō*: *to be dying, to die.*

The Septuagint (Greek) Version of the Old Testament does not help us here, for in the only place where the word "mortal" occurs in the A.V. (Job. 4. 17), a different Greek word is used.

In accordance, then, with the use of the word in the above passages (with their contexts and connections and subjects) it is confidently concluded that this word invariably bears the significance of *deathly, dying*, or, *in a process of dying* (according to the appointment pronounced in Gen. 3. 19; and re-asserted in Hebrews 9. 27).

We are so accustomed to the word "mortal" tha the average reader does not stop to enquire what it really means. It is to be feared that it is regarded as expressing nothing more than man's frailty, or, at the most, his liability to death; not realising that from our infancy we are under a decree of decay involving

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ultimate dissolution, (unless, of course, God's mighty power shall arrest the process).

With these facts before us, let us now give earnest attention to the positive teaching of the texts at the head of this article (with the cross light of their allied references).

SYNTHESIS.

The words in Rom. 8. 11 must, of course, be taken with the words of Rom. 6. 12. Not only so, but the words of Rom. 4. 16-21, must, also, be compared, for in this latter passage we see at work, along another line, the *life-giving power of God* which "calls those things that be not as though they were" and is the actual solution of the question before us.

Abraham and Sarah were in their mortal bodies; but, so far as the fulfilment of the promise of seed was concerned, these bodies were "considered dead." But Abraham's faith laid hold of Him who is able to *give life to the dead*, and who in this case actually did so. The point to be carried with us here is the fact that *people still living were "considered dead,"* so that the fulfilment of the promise absolutely depended on the *life-giving God*, in whom they believed.

This parallel is of great value in determining the Apostle's thought in Rom. 8. 11.

It may be well, here, to notice the expression used in 2 Cor. 4. 11, where the Apostle speaks of the life of Jesus—the risen life, of course—being "manifested in *our mortal flesh*." "Mortal *flesh*," has in view the frail material of which the body is made: while "mortal *body*," has in view the organism—the united, fitted framework and functions.

As to Rom. 6. 12, the teaching there is of fundamental importance. As Chap. 5. 12-21 presents the *two Heads*—Adam and Christ: and as Chap. 7. 1-6 presents the *two Husbands*—Law and the risen Christ; so Rom. 6. 1-14 describes the *two Masters*—Sin and God.

Each one of these informing statements is followed by the question, "What then?" or "What shall we say?" pointing to the practical results.

The two Masters in Chap. 6 are sin and God. The old master is not yet absolutely dispossessed; but his dominance is broken, while the new Master now controls the house. This contrast is clearly stated in *v.* 13 and *v.* 14, in the striking words, "Present not your members *to sin*, but present yourselves *to God*, for sin shall *not lord it over you*, for you are not under law, but under grace."

And so, the exhortation in *v.* 12 is, "Let not sin, then, *reign*, in your mortal body, to obey its lusts."

Sin is there, but it is not to be master. Lusts are there, but hey are no to rule.

Under the principle of Grace, God is master and the new nature dominates the life and controls the whole organism of the body: and the body, *as flesh*, becomes the vehicle or vessel for the exhibition, among men, of the risen life of Jesus.

Now all this leads us up to the further truth and future facts as to the "quickening of the mortal body."

The paragraph where this remarkable expression occurs is in Rom. 8. 1-11. It begins with "no condemnation, now, to those that are in Christ Jesus." This is our judicial, inalienable standing in grace. It goes on to express the new law that now dominates and reigns, namely, "the law of the spirit of the Life in Christ Jesus." This new life positively *liberates* us from the control of "the law of sin and death."

In the flesh of Christ, which "resembled the flesh of sin," God *condemned sin*, and thus he prepared the way for a fulfilment of the Law's righteous demand in us, "who walk, not according to flesh, but according to spirit."

Then, after the paranthetic verses 5-8, giving some helpful thoughts on this contrast of *flesh* and *spirit*, comes the crucial portion of the paragraph where the actual and abiding gains of the position are set forth, and for the first time, in Romans, *the ministry of the Holy Spirit* is brought in: and then the Apostle, linking up the thought of the resurrection of the Saviour, points on to *the life-giving act of God by which the body itself shall stand in final conformity to this whole conception of the spiritual life in Christ our Lord.*

This, in turn, suggests the glorious statement of final issues in the rest of the chapter, where not we only are seen liberated from every vestage of the old creation, but the creation itself also is seen emancipated from its groans and bondage and sharing in the freedom of "the glory of the children of God."

The unity of thought thus becomes very evident in this inspiring chapter: and thus, also, our interpretation of verse 11 is confirmed. Carefully and closely let us regard it.

Note the three expressions (*vv.* 9, 10:

God's Spirit dwelling in us.
Having Christ's spirit.
Christ in us.

God's Spirit—Christ's spirit—Christ.

To have Christ's spirit is to have Christ. "And if Christ is in you the body is dead on account of sin, but the spirit is life, on account of righteousness." The body is under sentence of death, is in a dying state, on account of sin; but the risen life of Christ is already present, in the new creation, and the Holy Spirit seals all this to us, and is the indwelling earnest of the final act of emancipation with regard to the body. Hence the Apostle adds, "If the Spirit of Him that raised Jesus from the dead is dwelling in you, He that raised Christ from the dead will also give life to your dying bodies, on account of His Spirit that dwells in you."

Observe that he does not state a contrast but he draws a parallel. *Raising Jesus* is parallel with *giving life*. Christ's resurrection was literal, physical: in like manner, "also," our dying bodies will be made alive. It is the same kind of act of God: the impartation of life where death is. To make the dying body, by God's power, immortal, is the same kind of act as raising bodies that have reached the stage of dissolution. Christ said "I am the RESURRECTION and the LIFE." He is the "resurrection" to those whose earthly tent

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has been dissolved: He is the "life" to those who are still in the dying body.

This is how the Apostle describes it in 1 Cor. 15. 51-57. The dead are to be *raised:* we are to be *changed*. And the changing is explained to mean the mortal, the dying, putting on immortality. As "the Life," He makes the dying bodies immortal: and as "the Resurrection," He makes the dead bodies incorruptible. And hence the Apostle adds, "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written *Death is swallowed up in victory.* Where, death, is thy sting? Where, death, is thy victory?"

In either case it is *death* that is dealt with: in both actions it is *death* that is "swallowed up in victory."

And these words "swallowed up" lead us to the final proof of our interpretation, in 2 Cor. 5. 4. What the Apostle states, as a *future hope*, in such terse language, in Rom. 8. 11, he had already stated more fully in 1 Cor. 15. 51-57 and in 2 Cor. 5. 1-5; for the Epistles to the Corinthians were written before the Epistle to the Romans.

Accordingly we must interpret Rom. 8. 11 by the corresponding places in the Corinthian Epistles. We have just seen how the "mortal" is referred to, and how it is to be dealt with, in 1 Cor. 15. 51-57. The same teaching appears in 2 Cor. 5. 1-6. The words are, "For we that are in the tent groan, being burdened, inasmuch as *we do not wish to be unclothed* (or, in the words of *v.* 1 to have the tent actually dissolved), but clothed upon *that the mortal may be swallowed up by the Life.* And he that wrought us for *this very thing* is God, who gave to us the earnest of the Spirit."

Here we have the same language as in 1 Cor. 15., and in Rom. 8., and thus we reach *the time when* it is to be done. It is at the Descent of the Lord, as 1 Thess. 4., still more particularly describes it. It is at the moment of resurrection. He is "the Life," and the *mortal part* (as Dean Alford translates it) shall be swallowed up *by the Life.*

Thus, the process of death will be arrested, and Rom. 8. 11 will be fulfilled, the future hope of immortality being thus gloriously realised.

The teaching is one. The truth is unified. All hangs together in a perfect unfolding of the "blessed hope."

The mortal swallowed up by the Life:
Death swallowed up in victory!
"Thanks be to God who giveth us the victory through our Lord Jesus Christ!"

Bible Numerics.

By Ivan Panin.

Chapter I.

THAT THE FIRST ELEVEN VERSES OF THE GOSPEL ACCORDING TO MATTHEW ARE CONSTRUCTED ON A HIGHLY ELABORATE MATHEMATICAL PLAN.

§1. The New Testament opens with a genealogy of Jesus Christ, which is contained in the first seventeen verses of the Gospel according to Matthew.

This genealogy falls into two great divisions: verses 1-11 give the genealogy from Abraham, the father of the Chosen Nation, to the Babylon Captivity, when they ceased to be an independent people. Verses 12-17 give the genealogy from the Captivity to the Christ Who was expected to restore the lost independence. The first division contains a brief introduction to the genealogy (verse 1): the second contains a brief conclusion (verse 17). The one is a sort of title, the other a kind of summary.

§ 2. The first great division of this genealogy, namely verses 1-11, presents the following phenomena.[1]

The vocabulary[2] to this passage has 49 words, or 7×7. This number is a multiple of *seven* (Feature 1); and the sum of its FACTORS is 14, or 2 sevens (Feature 2). And these 49 words, or seven sevens, are thus divided: 28, or 4 sevens, BEGIN with a VOWEL; and 21, or 3 sevens, begin with a CONSONANT (Feature 3). Seven END with a vowel; and 42, or 6 sevens, end with a CONSONANT (Feature 4).

That is to say: the words in the Vocabulary (being themselves a number of sevens) are divided between words beginning with a *vowel* and those beginning with a *consonant;* between words ending in a *vowel*, and those ending in a *consonant*—by *sevens.*

§ 3. These 49 words of the Vocabulary, or seven sevens, have 266 letters, or $7 \times 2 \times 19$. This number is not only itself a multiple of seven (Feature 5), but the sum of its factors, 28, is also a multiple of seven, it being 4 sevens (Feature 6. Compare Feature 2). And of these 266 letters, or 38 sevens, 140, or 20 sevens, are vowels; and 126, or 18 sevens, are consonants (Feature 7. Compare Feature 3).

That is to say: Just as the number of words in the Vocabulary is a multiple of sevens, so is the number of its letters is a multiple of seven. Just as the sum of the factors of the number of *words* is a multiple of seven, so is the sum of the factors of the number of *letters* a multiple of seven. And just as the *words* are divided between *vowel* words and *consonant* words by sevens, so are the *letters* divided between vowels and consonants by sevens.

§ 4. Some of the 49 words of the Vocabulary to this passage occur more than once; thus every ancestor of Jesus Christ but one occurs here twice, the name of David occurring even thrice. Others, however, occur here only once: Terah, Tamar, Rahab, Ruth, for example. Now these 49 words of the vocabulary are, with reference to this fact, thus divided: 35, or 5 sevens, occur more than once; and 14, or 2 sevens, occur only once (Feature 8); namely: Βαβυλων, *Babylon;* βασιλευς, *King;* βιβλος, *book;* γενεσις, *begetting*, or, *birth;* επι, *at-the-time-of;* Ζαρα, *Zerah;* Θαμαρ, *Tamar;* Ιεχονιας, *Jeconiah;* Ιησους, *Jesus;* μετοικεσια, *removal;* Ουριας, *Uriah;* Ραχαβ, *Rahab;* Ρουθ, *Ruth;* Χριστός, *Christ.* These 14 words begin with the following letters: $\beta, \iota, \rho, \gamma, \epsilon, \zeta, \theta, \mu, o, \chi$. The letters

[1] The NUMERIC PHENOMENA here enumerated are those of the Greek, in which the New Testament is written. The text used in these papers is the Revision by Westcott and Hort.

[2] A VOCABULARY to a sentence, passage, or book, is a list of the words used therein. Thus the vocabulary to the sentences "He struck me, and I struck back" is: I, strike, and, back, he. The passage, consisting of seven words, has only five in its vocabulary.

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β, ι, ρ, with a numeric value[3] of 112, or 16 sevens (Feature 8) have more than one word under each of them. The other letters have only one word under each. Accordingly these 14 words, or 2 sevens, are thus divided: seven belong to letters that have *more than one word* under them; and seven belong to letters that have *only one word* under them (Feature 9); while the 10 letters with which the 14 words begin, have a numeric and PLACE VALUE[4] of 945, or 135 sevens (Feature 10).

The seven words which are found under the letters which have only one word each, namely: $\gamma\epsilon\nu\epsilon\sigma\iota\varsigma$, $\epsilon\pi\iota$, $Ζαρα$, $Θαμαρ$, $\mu\epsilon\tau\sigma\iota\kappa\epsilon\sigma\iota\alpha$, $Ουριας$, $Χριστος$, have moreover, 42 letters, or 6 sevens (Feature 11); of which the *vowels* are 21, or 3 sevens; and the *consonants* are 21 (Feature 12. Compare Features 3, 4, 7).

These 42 letters moreover are distributed among the seven words thus: The FIRST word has seven letters; the LAST word has seven also, those between the first and the last have 28, or 4 sevens (Feature 13). And again: the first, third, fifth, and seventh, have 28 letters, or 4 sevens; the second, fourth, and sixth, have 14 letters, or 2 sevens (Feature 14). And yet again: of these seven words, some have *three* letters, $\epsilon\pi\iota$; some have *four*, $Ζαρα$; some have *five*, $Θαμαρ$; some have *six*, $Ουριας$; some have *seven*, $\gamma\epsilon\nu\epsilon\sigma\iota\varsigma$, $Χριστος$; some have *ten*, $\mu\epsilon\tau\sigma\iota\kappa\epsilon\sigma\iota\alpha$. These numbers 3, 4, 5, 6, 7, 10, have for their sum 35, or 5 sevens (Feature 15).

§ 5. The 14 words which occur but once in this passage (§ 4, above) are found of course in 14 *Forms*[5]. But these forms present this numeric feature: Seven of these are found again in the rest of the New Testament; namely: $Βαβυλωνος$, $βασιλεα$, $γενεαεως$, $επι$, $Ιησου$, $μετοικεσιας$, $Χριστου$. But seven are found nowhere else in the New Testament; namely: $βιβλος$, $Ζαρα$, $Θαμαρ$, $Ιεχονιαν$, $Ουριου$, $Ραχαβ$, $Ρουθ$ (Feature 16). And these seven forms found nowhere else in the New Testament have a NUMERIC VALUE of 3703, or 529 sevens (Feature 17). These seven numeric values are: 314, 109, 151, 796, 1050, 704, 579. Their sum, 3703, is thus divided: the number with four figures, 1050, is 150 sevens; the numbers with three figures have 2653, or 379 sevens (Feature 18).

§ 6. Among the letters of the Greek Alphabet with which the 49 words of this Vocabulary begin, the following are *not* found: η, δ, ξ, π, τ, ψ, ω. Their number is seven (Feature 19). The letters with which these 49 words do begin are: α, β, γ, δ, ϵ, ζ, θ, ι, κ, μ, ν, σ, ρ, σ, υ, ϕ, χ[6]. Some of these letters have only one word under them, others have more than one. Accordingly the 49 words of the vocabulary are thus divided: 42, or 6 sevens belong to the letters which have more than one word under them; and seven belong to the letters with only one word under them (Feature 20; compare Feature 9); namely: $Ζαρα$, $Θαμαρ$, $και$, $Ναασσων$, $υιος$. $Φαρες$, $Χριστος$: which are, in English—*Zerah*, *Tamar*, *and Nahshon*, *son*, *Phares*, *Christ*.

These seven words, moreover, have 14 SYLLABLES, or 2 sevens (Feature 21), and 35 letters or 5 sevens (Feature 22): of which 14, or 2 sevens, belong to the common words: $και$, $υιος$, $Χριστος$; and 21, or three sevens, belong to the Proper Names: $Ζαρα$, $Θαμαρ$ $Ναασσων$, $Φαρες$[7] (Feature 23).

§ 7. Some of the 49 Vocabulary words occur in only one form (see note 5 above). Thus $Αβρααμ$, *Abraham*, and $Δαυιδ$, *David*, being indeclinable words, are found in only one form, even though they occur more than once here. But $Εζεκιας$, *Hezekiah*, is found here in two forms: $Εζεκιαν$, $Εζεκιας$, the Accusative case and Nominative. So that the Vocabulary of FORMS to this passage has more words than the simple Vocabulary. Now, of the 49 words of the Vocabulary to this passage 42, or 6 sevens, occur in only one form; while seven occur in more than one form (Feature 24). And these seven words occur moreover in this passage 49 times, or seven (Feature 25) sevens (Feature 26); namely: $Εζεκιας$, *Hezekiah*, occurs twice; $Ιουδας$, *Judah*, twice; $Ιωσιας$ *Josiah*, twice; $Μανασσης$, *Manassch*, twice; $ὁ$, *the*, 37 times; $Οζιας$, *Uzziah*, twice; $Σολομων$, *Solomon*, twice. These seven words have 21 syllables, or 3 sevens (Feature 27; compare Feature 21).

[3] The Greeks had no separate symbols for designating their numerals, corresponding to our Arabic figures; but they used in their stead the letters of the alphabet. Each Greek word is thus the sum of the numerals for which each of its letters stands. The number for which a letter or a word stands is its NUMERIC VALUE. Thus the word $Ιησους$, *Jesus*, is composed of the letters I, η, σ, σ, υ, ς; their respective numeric values are: 10, 8, 200, 70, 400, 200. Their sum is 888, and this is the *Numeric Value* of this word. The Numeric Value of the letters of the Greek Alphabet is as follows:—

α	—	1	ι	—	10	ρ	—	100
β	—	2	κ	—	20	σ	—	200
γ	—	3	λ	—	30	τ	—	300
δ	—	4	μ	—	40	υ	—	400
ϵ	—	5	ν	—	50	ϕ	—	500
ζ	—	7	ξ	—	60	χ	—	600
η	—	8	o	—	70	ψ	—	700
θ	—	9	π	—	80	ω	—	800

[4] The PLACE VALUE of a letter as distinguished from its Numeric Value is the number of its place in the alphabet. Thus α, being the first letter of the alphabet, its place value is 1; of β, 2; of γ, 3; of δ, 4; of ϵ, 5; of ζ, 7; of η, 8; of θ, 9; and so on to ω, the last letter, which is 24. The PLACE VALUE of a WORD is thus the sum of the values of its letters. Thus the *numeric* value of $Ιησους$, Jesus, is 888. But its PLACE VALUE is the sum of 9, 7, 18, 15, 20, 18, or 87.

[5] The FORM in which a word occurs is not necessarily the same as the vocabulary word. Thus *I struck him* has for its vocabulary *I*, *strike*, *he*; while the FORMS in which the words *strike* and *he* occur here are: *struck*, *him*. A Vocabulary of *Forms* is thus hardly ever the same as the simple Vocabulary. It is nearly always larger in the number of words. That is to say: Just as the 49 words of the vocabulary are divided by sevens between vowel words and consonant words, so they are also divided by sevens between words occurring more than once, and those occurring but once; while the latter in turn present several distinct features of sevens of their own.

[6] It is worth noticing that the division between the 17 letters used here, and the seven not used are marked by this numeric feature: The numeric value of the Greek Alphabet is 3999, or 93 *forty-threes*. Of this number the 17 letters used here have 2021, or 47 *forty-threes*: the seven letters not used have 1978, or 46 *forty-threes*: the unequal halves, with forty-three as their difference.

[7] In the New Testament the word $Χριστος$, *Christ*, is not, as with us, a Proper Name. Its meaning is *anointed*: so that $Ιησους$ $Χριστος$, our *Jesus Christ*, is *Jesus Anointed*. The word *Christ* belongs in the New Testament to a class of words which, while not proper names themselves, but Appellatives, designate a *class*: such as $Καισαρ$, *Caesar*; and $Φαραω$, *Pharaoh*. They are titles rather than names.

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That is to say: Just as the 49 words of the Vocabulary are divided by sevens between *vowel words* and *consonant* words; between words occurring *once* and *more than once*; so they are also divided by sevens between words of *one form* and those of *more than one form*.

§ 8. It has already been noticed, in § 1, that the first verse of this passage is a sort of title to this Genealogy. With reference to this fact the 49 words of this Vocabulary are divided thus: the Title has seven words; the Genealogy itself has 42, or 6 sevens (Feature 28).

That is to say: Just as the 49 words of the Vocabulary are divided by sevens between vowel words and consonant words, between words occurring once and more than once; between words of one form and more than one, so they are also divided by sevens between *the title* and *the body* of the Genealogy.

§ 9. Of the 49 words of the Vocabulary, seven are not Nouns; namely: αυτος, *he*; γενναω, *beget*; δε, *in-turn*; εκ, *from*; επι, *at-the-time-of*; και, *and*; ὁ, *the*,[8] with a value of 2331, or 333 sevens (Feature 29); and 42 are Nouns (Feature 30), with a numeric value of 29,358, or 4194 sevens (Feature 31).

Of the 42 nouns, seven are common nouns; namely: αδελφος, *brother*; βασιλευς, *King*; βιβλος, *book*: γενεσις, *begetting*, or, *birth*; μετοικεσια, *removal*; υἱος, *Son*; Χριστος, *Christ* (see note 7 above). These have 49 letters, or seven (Feature 32) sevens (Feature 33); of which again the first has seven, the last word has seven (Feature 34), and the middle one has seven (Feature 35); the longest noun is μετοικεσια; the shortest υιος; the two have thus together 14 letters, or 2 sevens (Feature 36).

Thirty-five of the nouns, or 5 sevens (Feature 37) are Proper Names. They have 98 syllables or twice seven (Feature 38) sevens (Feature 39); and they occur in this passage 63 times, or 9 sevens (Feature 40).

Of the 35 Proper Names, in turn, seven are not male ancestors of Jesus; namely Βαβυλων, *Babylon*, Ζαρα, *Zerah*; Θαμαρ, *Tamar*, Ιησους, *Jesus*; Ουριας, *Uriah*; Ραχαβ, *Rahab*; Ρουθ, *Ruth*; and 28, or 4 sevens, are male ancestors (Feature 41). And these occur in this passage 56 times, or 8 sevens (Feature 42) even though they are named here each twice: David being named thrice, and Jeconiah only once.

That is to say: the 49 Vocabulary words are divided by sevens, not only between *vowel* words and *consonant* words; between words occurring *once* and *more than once*; between words of *one form* and *more than one* form; between *title* and *body* of the Genealogy; but also between *nouns* and *non-nouns*; Proper Names and *common* nouns; *male* ancestors of Jesus, and *non-male* ancestors.

[8] It is to be noted here that these seven words have *eleven* syllables (Feature 1) 22 letters, or 2 elevens (Feature 2); of which the words beginning with a vowel have eleven; and those beginning with a consonant have eleven (Feature 3); while the value of these seven words, 2331, or 333 sevens is thus divided: the numeric value is 37×3×19, and one over; the Place Value is 221, or 37×3×2, and one under. That is to say: 2331 being 7×3×111, it is divided into two numbers, each of which is a multiple of 111, *within just one*. It will be seen later that this sort of division is frequent in Scripture.

§ 10. Of the seven Proper Names that are not male ancestors of Jesus three belong to women: Θαμαρ, Ραχαβ, Ρουθ. These three names have 14 letters, or 2 sevens (Feature 43). One name is that of a city: Βαβυλων. It has seven letters (Feature 44).

That is to say: the 49 words of the Vocabulary to this passage, or seven sevens, having 266 letters, or 38 sevens, they being divided by sevens between vowels and consonants (§ 3, above), the women and the city are specially marked off from the other proper names by being apportioned so many sevens of letters to the women, and to the city respectively.

§ 11. Of the 49 words of this Vocabulary 14, or 2 sevens, are not found again in Matthew, but are found again in the New Testament (Feature 75). These 14 words are: Αβια, Αμιναδαβ, Αμως, Αρραμ, βιβλος, Βοες, Εσρωμ, Ιεσσαι, Ιωβηδ, Μανασσης, Ναασσων, Ραχαβ, Εαδμων, Φαρες: in English being respectively *Abijah*, *Aminadab*, *Amos*, *Aram*, *book*, *Boes*, *Esrom*, *Jesse*, *Obed*, *Manasseh*, *Naasson*, *Rahab*, *Salmon*, *Phares*. Of these 14 words seven begin with a vowel, and seven with a consonant (Feature 46). They have 35 syllables, or 5 sevens (Feature 47), 77 letters, or 11 sevens (Feature 48). They have a numeric value of 5925, or 1275 sevens (Feature 49).

The study then of the mere Vocabulary to this passage brings out no fewer than forty-nine features of sevens in connection with the distribution of its 49 words: *i.e.*, between *vowel* words and *consonant* words; words occurring *once* and *more* than once; in *one* form and *more* than one; between *title* and *body* of the Genealogy; between *nouns* and *non*-nouns, Proper Names and common nouns; male ancestors and non-male ancestors; between words occurring *again* in Matthew, and words *not* occurring again. In all these and a number of other details there is a marked division by sevens to the extent of 49 distinct features: *one feature for every one of the 49 words*.

§ 12. It has already been seen above (see note 5) that the Vocabulary of FORMS is nearly always different from the *ordinary* Vocabulary. The 49 words of the Vocabulary to this passage occur accordingly in 58 forms. If now every *seventh* form of these 58 be taken out in their alphabetical order, we have Ασαφ, γενεσεως, επι, Ιησου, Ιωσαφατ, Ναασσων, Σαλμων, υἱου: in English *Asaph*, *of-birth*, *at-the-time-of*, *of Jesus*, *Jehoshaphat*, *Naasson*, *Salmon*, *of-a-son*. Their numeric values are: 702, 1268, 95, 688, 1812, 1302, 1121, 880. Their sum is 7868, or 1124 sevens (Feature 50); of which the FIRST and the LAST have 1582, or 226 sevens (Feature 51. Compare Feature 34).

The VOCABULARY WORD which occurs most frequently in this passage is ὁ, *the*. Its numeric value is 70, or 7×2×5—a multiple of seven (Feature 52); and the sum of its factors, 14, is 2 sevens (Feature 53). The FORM which occurs in this passage most frequently is τον, *the* in the accusative case. Its numeric value is 420, or 60 sevens (Feature 54), of which the vowel has 70, or 10 sevens; and the consonants have 350, or 50 sevens (Feature 55). The longest Form μετοικεσιας, *of-re-*

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moval, has a numeric value of 861, or 123 sevens (Feature 56). The FIRST alphabetical form, Αβια, *Abijah*, has a numeric value of 14, or 2 sevens (Feature 57); the LAST, Χριστου, *of-Christ*, has 1680, or 240 sevens (Feature 58).

§ 13. The number of WORDS in this passage is 172[9]. If every *seventh* word of these 172 words be taken out in the order of its occurrence in the passage, there are obtained 24 of them with their numeric values as follows: 680, 9, 420, 9, 25, 1145, 9, 420, 1121, 704, 508, 426, 419, 770, 283, 376, 1812, 9, 420, 802, 376, 1041, 9, 1171. Their sum is 12,964, or 1852 sevens (Feature 59. Compare Feature 50); of which again every *seventh* number is: 9, 770, 376. Their sum is 1155, or 165 sevens (Feature 60), of which again the middle number has 770, or 110 sevens[10], and the two outside numbers have 385, or 55 sevens (Feature 61).

The sum of these 24 numbers is, moreover, thus divided: Three of these values occur more than once; namely: 9, 420, 376. Their product is 805, or $7\times5\times23$. This number is not only itself a multiple of seven (Feature 62): but, the sum of its factors, 35, is also 5 sevens (Feature 63). And again: of this number 805, the middle one, 420, is 60 sevens, and the two outside numbers have 385, or 55 sevens (Feature 64. Compare Feature 61).

Of these 24 numbers, the three values 9, 420, 376, occurring more than once each, occur together ten times. The numbers that occur only once each are 14, or 2 sevens (Feature 65).

The number of words in this passage, 172, is, as stated before, 4 *forty-threes*. If now every *forty-third* word be taken out, we have: Εσρωμ, εγεννησεν, Οζιαν, Βαβυλωνος. These four words, *Hezrom*, *begat*, *Uzziah*, *of-Babylon* have in the Greek 28 letters, or 4 sevens (Feature 66), of which the first two have 14, or 2 sevens, and the last two have 14 (Feature 67). And again the FIRST and LAST have 14, and the two middle ones have 14 (Feature 68. Compare Features 34, 51, 58, 61, 64).

§ 14. Six words in this passage begin with the ROUGH BREATHING(ʽ);[11] namely: Ἑζεκιαν, Ἐζεκιας, Ἑσρωμ, Ἑσρωμ, υἱον υἱον: *Hezekiah*, *Hezekiah*, *Hezrom*, *Hezrom*, *of-a-son*, *of-a-son*. The sum of their numeric values 98, 248, 1145, 1145, 880, 880, is 4396, or 628 sevens (Feature 69). The sum of its factors $7+2+2+157$, is 168, or 24 sevens (Feature 70).

The two proper names beginning with the rough breathing, Ἐζεκιας, Ἑσρωμ, have as their numeric values 248 and 1145. Their sum is 1393, or 197 sevens (Feature 71); of which the vowels have 826, or 118 sevens; and the consonants have 567, or 81 sevens (Feature 72). While the three forms in which these two names occur have a numeric value of 1491, or 213 sevens (Feature 73), the additional form Ἐξεκιαν (Hezekiah, in the accusative case) having a numeric value of 98, or $7\times7\times2$, a multiple of seven sevens (Feature 74). And of this number again the vowels have 21, or 3 sevens; and the consonants have 77, or 11 sevens (Feature 75).

§ 15. The first two words of this passage, βιβλος γενεσεως *a book of begetting*, or *Genealogy*, are really its title. This phrase has 14 letters, or 2 sevens (Feature 76), and a numeric value of 314 and 1268, *i.e.*, 1582, which is 226 sevens (Feature 77); of which EVERY SEVENTH LETTER has 3 and 200, *i.e.*, 203, which is 29 sevens (Feature 78. Compare Features 50 and 59). The numeric value of this phrase, 1582, or 226 sevens, is, moreover, thus divided: the 1st, 3rd, 5th, 7th, 9th, 11th, and 13th letters have 1127, or 23 sevens of sevens (Feature 79); the 2nd, 4th, 6th, 8th, 10th, 12th and 14th, have 455, or 65 sevens (Feature 80).

The FIRST WORD of the whole passage is βιβλος, *Book*; the last is Βαβυλωνος, *of Babylon*. Their numeric values are 314 and 1555. The value of these two words is 1869, *i.e.*, 267 sevens (Feature 81); of which the vowels have 1351, or 193 sevens; and the consonants have 518, or 74 sevens. (Feature 82).

§ 16. Of the 28 (or 4 sevens) male ancestors of Jesus in this passage, Δαυιδ, *David*, and Ιεχονιας, *Jeconiah*, are the only ones whose names do not occur here twice: *David* occurring thrice, and *Jeconiah* only once (see § 9). The numeric values of these two names, 419 and 946, have for their product 1365, or $7\times3\times5\times13$, —a multiple of seven (Feature 83), and the sum of its factors is 28, or 4 sevens (Feature 84).

§ 17. There are thus in this passage of 172 words, with a Vocabulary of only 49 words, at least[12] 84 features of sevens, *nearly two features of sevens for every one of the 49 Vocabulary words; and nearly one feature of sevens for every two words of the 172 in this passage.*

§ 18. The presence here of these 84 features of sevens is either accidental, or designed. It either just happened, by chance, or it was deliberately put in here

[9] 172 is 4 *forty-threes*. For the presence of forty-threes in this passage see note 6 above.

[10] Observe that 770 is $7\times11\times5\times2$; and 385 is $7\times11\times5$; the division here is not only by sevens, but also by 11×5, or 55.

[11] The Greeks have no letter corresponding to our "*h*." In its place they have an inverted comma(ʽ) placed over the vowels. This gives them the additional sound of "*h*." Thus α is *a*; but ἁ is *ha*; ε is *e*, but ἑ is *he*; ω is *ō*, but ὡ is *hō*, &c. This inverted comma over a vowel is called the *rough breathing*.

[12] *At least.* When this investigation of the numeric structure of this passage was begun, the writer thought the finding of, say, a dozen "features" of sevens here, already startling. When after a fresh examination of this passage he found a dozen more, he was amazed. Since then, every fresh look at the passage brings out more features of sevens, so that the number has now reached not three dozen, nor even four dozen, but seven dozen of features of sevens. And there is no certainty whatever that further search will prove the present analysis to be exhaustive. A hint of what vast fields may yet be explored is given in Notes 8, 9 and 10, above, in connection with the *elevens* and *forty-threes*. But the following numeric feature may be pointed out here, even though the consideration of numeric features other than sevens must at present be left for a future occasion:—

The number of words in the VOCABULARY is, as repeatedly stated, 49, a multiple of *seven*. Their number of FORMS is 58, or 2 *twenty-nines*. If now we add the numeric values of every *seventh* word of the SIMPLE VOCABULARY (which consists of 49 words, or *seven sevens*) their sum is 5220, or 180 *twenty-nines*. While if we add the values of every *seventh* word of the VOCABULARY OF FORMS (which consists of 58 words, or 2 *twenty-nines*) their sum is 7868, or 1124 *sevens*. If the numeric values had been reversed the sevens going to the sevens, and the twenty-nines to the twenty-nines, this in itself would have already been remarkable; but the inversion: the sevens going to the twenty-nines, and the twenty-nines to the sevens, make the symmetry far more striking.

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by some MIND. There is no alternative. These numeric phenomena are here by sheer chance, or they are consciously, and deliberately designed by some Intelligence.

If not designed, the presence of these 84 features of sevens is due here wholly to chance. Now the chance for 84 features of sevens to happen *together*, as here, can be calculated, though rather laboriously. Seven times 84 is 588. With this number as the beginning of a series, we go back therewith 84 numbers, thus: $588\times587\times586\times585\times584\times\ldots\ldots\times\ldots507\times506\times505$. The product of these 84 numbers multiplied into each other is then to be divided by the product of $2\times3\times4\times5\times6\times\ldots\ldots\times\ldots\times\ldots\ldots81\times82\times83\times84$.

After cancelling the numbers up to twenty, and going back only to 576 (thirteen out of the 84 numbers) there are still left the following: $587\times577\times571\times293\times193\times191\times143\times115\times97\times73\times53\times29\times17$. The product of these numbers would already give a number *of some twenty-five figures*. The whole calculation would give a number the length of which would cover several lines of this page. And in this vast number (practically INFINITY) there would be only *one* chance that these 84 features of sevens just *happened* here rather than were *designed* by some Mind.

It would be theoretically improper to say that this one chance, in a practically infinite number, did not occur here. But the human mind is so constructed that it refuses to admit *practically* the possibility of this one chance taking place here;—and, accordingly, in all such cases, rational men agree to treat the occurrence of this one chance here as *impossible*; and therefore the presence of these 84 features of sevens here is treated as due not to chance, but to DESIGN. [13]

§ 19. A most elaborate numeric design of sevens thus runs through the first eleven verses of Matthew. The number of words in the Vocabulary is not chosen at random, but by—sevens. The vowel words and consonant words are chosen, not at random, but by—sevens. The number of letters in these 49 words, the vowels, the consonants are counted out by sevens. And so on through the entire list. Words occurring once, words occurring more than once; words occurring in one form, and these occurring in more than one;

[13] The following letter explains the method of arriving at the result given in the text, according to the doctrine of chances:—

"You ask me to 'write out the rule or formula for the law of Probabilities so that we can print, and enable those who care, to figure out the chances of a "Coincidence" for themselves. Make it as plain and simple as possible.'

"I can do no better than to send you the proof sheets from my forthcoming 'The Last Twelve Verses of Mark: Their Genuineness Established,' where, after enumerating 14 features of sevens (Number of words in Passage $175=7\times25$; Vocabulary $98=7\times7\times2$; Forms $133=7\times19$, etc., etc.) I say:—

"The presence of these fourteen features of sevens can be accounted for in only two ways: they are either *mere coincidences*, accidental, or they are *designed*. There is no alternative. If not designed by some intelligence, they have come into this passage by sheer chance. And if not here by sheer accident, they are here by design. Now the chances for anything just happening, being undesigned, are readily calculated. What are the chances for these fourteen features of sevens being here mere coincidence, purely accidental rather than designed?

"Only one number in seven is a multiple of seven, and the chance for any number being a multiple of seven is only one in seven: since the other six numbers that are not multiples of seven have as good a chance to merely happen here as the one that is a multiple of seven.

"Let a bag contain seven balls numbered respectively 1, 2, 3, 4, 5, 6, 7. If it were required that ball number 7 be drawn from the bag without looking at the balls, the required ball may be drawn at the first attempt, or it may not be drawn till the twentieth; but in the long run it will be found that ball number 7 will be drawn on an average not oftener than once in seven times; and this would also be the case with the other six balls. So that, if the choice for the the number of words in this passage be left to mere chance, the numbers 172, 173, 174, 176, 177, 178, which are not multiples of seven have as good a chance to merely happen here as the number 175, which is a multiple of seven; and its chance for merely happening here, being undesigned, is accordingly only one in seven.

"The chance for any two numbers being multiples of seven is only one in 91. Thus let there be fourteen balls in a bag marked respectively 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, and it be required to draw by chance, *together*, numbers 7 and 14, the only two multiples of seven. Left to chance the drawings might be 1, 2; 1, 3; 1, 4; 1, 5; 1, 6; and so on to 14. Then 2, 3; 2, 4; 2, 5; 2, 6; 2, 7; and so on to 14, till all possible combinations by twos are exhausted. The number of these combinations will be found to be 91, so that the combination required to be drawn, 7, 14, has only one chance in 91. So that if the chance for a number of words in this passage being 175, or 25 sevens, is only one in seven, the chance for, say, their occurring at the same time in 133 forms, or 19 sevens, is only one in 91.

"The chance for any three numbers being multiples of seven is only one in 1330. For if it be required to draw together the only three numbers that are multiples of seven, namely, 7, 14, 21, from a bag of 21 balls which are numbered respectively 1, 2, 3, etc., to 21, there will be found no fewer than 1330 possible combinations of three numbers each: 1, 2, 3; 1, 2, 4; and so on to 1, 2, 21. Then 2, 3, 4; 2, 3, 5; and so on to 2, 3, 21. Then 3, 4, 5; 3, 4, 6; and so on through the 1330 possible combinations. If, therefore, the chance for the number of words in this passage and of its forms, being both multiples of seven, is only one in 91 the chance for the Vocabulary to this passage having at the same time a number of words that is a multiple of seven is only one in 1330.

"In other words: the chance for any one feature of sevens merely happening here is only one in seven; for any two to happen together, only one in 91; for any three, only one in 1330.

"The chance for every additional feature of sevens merely happening here, rather than being designed, diminishes each time a large number of times in accordance with a definite though rather complicated formula of Permutations and Combinations. The chance for *four* features of sevens is thus only one in 20,475; for five, one in 324,632; for *six*, one in 5,245,786; for *seven*, one in 85,900,584; for *eight*, one in 1,420,494,075; for *nine*, one in 23,667,689,815; for *ten*, one in 396,704,524,216; for *eleven*, one in 6,681,687,099,710; for *fourteen*, one in 32,626,924,340,528,840; the chance for each additional feature diminishing some sixteenfold.

"The presence, then, of these *fourteen* features of sevens here has only one chance in nearly **thirty-two thousand millions of millions** for merely happening without design. Now when the chances against a thing merely happening run into hundreds of thousands, it is already deemed highly improbable for it to happen. And when it runs into hundreds of millions, it is accepted as practically impossible to happen. But here the chances against these fourteen features of sevens being accidental are not hundreds of millions, but **millions of millions.** These sevens are, therefore, here not by chance, but by **design.**

"Now the *Formula* for this result is obtained thus: For, say, 14 features of sevens Begin with 7×14, which is 98. Go back from here 14 times thus:

$98\times97\times96\times95\times94\times93\times92\times91\times90\times89\times88\times87\times86\times85$.

"Divide the product by $1\times2\times3\times4\times5\times6\times7\times8\times9\times10\times11\times12\times13\times14$ from 1 to 14. The result is the number of chances *against* 14 features of sevens being a coincidence.

"Therefore the rule is:

"(1) Multiply the *Feature* Number (7, 11, 13, or any other number under discussion) by the number of features obtained.

"(2) With this product as the beginning of an arithmetical progression, *reverse* the progression, making it to consist of as many members as there are features discussed.

"(3) The product of the numbers of this series obtained by multplying them into each other is then to be *divided* by the series $1\times2\times3$, etc., consisting of the same number of members.

"Thus what are the chances against 13 Features of thirteens being accidental?

"Answer $13\times13=169$. A series backwards of 13 numbers, with 169 as first is

$$\frac{169\times\ldots\ldots\ldots\times157}{2\times\ldots\ldots\ldots\times13}$$."

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nouns ; Proper Names, male ancestors, words occurring only once under a letter in the alphabet, words with the rough breathing, numeric values, and the rest—they are all dealt out here by the writer of this passage not at random, but in most measured proportions, by sevens [14].

[14] The immediate object of this our first chapter is to establish the fact that the first eleven verses of Matthew are constructed on a highy elaborate numeric design. This has accordingly been done in the text. With some of the important consequences of this fact the reader may prefer to become acquainted at once :

(*a*) The 49 words of the Vocabulary being *designed*, the number intended by the designer is thus 49 : neither less nor more. Now if this Genealogy be compared with the genealogies of the Old Testament, or with the narratives in Kings and Chronicles ; it is found that Matthew omits some names ; that is to say : According to the data of the Old Testament, the number of generations from David to Jeconiah is greater than according to Matthew. In some manuscripts the missing generations are accordingly supplied from the Old Testament. But whatever the reasons that moved the designer to omit these generations, *the omission was designed*, and any alteration of the text here, however apparently rational the grounds for it, is now, in view of this design, wholly inadmissible.

(*b*) Turn now to Features 16-18 and 45-49. We find that these eight features of sevens are in connection with words or forms found or not found *in the rest of the New Testament*. That is to say : certain features of sevens depend on the fact, for example, that the form Ραχαβ is not found again in the New Testament. The same person *is* named again in the New Testament ; in James. and in Hebrews. But there she is spoken of not as Ραχαβ, *Rahab*, but Ρααβ, *Raab*. The *form* Ραχαβ is peculiar to Matthew, and it is on this fact that some features of sevens are founded. But how did the designer know that when James and Paul come to speak of Rahab, they would not use the same form Ραχαβ, but only Ρααβ ? For unless he knew that Ραχαβ is not found again in the New Testament his design of sevens in this particular case would be destroyed.

The designer, therefore, must have in some way had before him the rest of the New Testament, assuring him that this particular form Ραχαβ is found nowhere else. In other words, if the designer was Matthew himself, or an editor, this passage with its design was designed with the rest of the New Testament already before him. In other words : if either of these was the designer, then *this Genealogy was written last of all the passages of the New Testament.*

The same fact is established by the form βιβλος, of which the designer knew that this particular form is found nowhere else in the New Testament ; and, by each of the 14 words under features 45-49, since of each of these the designer knew that they *are* found again in the New Testament, even though it was part of the design not to have them again in the Gospel of Matthew.

(*c*) The design thus assures us not only of the integrity of the text as we now have it, and of the time when it was written : but Features 50, 59 assure us also of the *true order of the words in the Vocabulary of Forms ;* since these two features depend on the fact that those words are every seventh, taken in alphabetical order. Now the name for *Obed* is in some manuscripts Ωβηδ, rather than Ιωβηδ. This change would at once derange the order of every seventh form, and to that extent would destroy these two particular features of sevens.

This conclusion is, moreover, corroborated by the fact that Ωβηδ is one letter less than Ιωβηδ, and features 5-13 would be destroyed by the change.

(*d*) The ancient manuscripts have hardly any notation facilitating the reading of the text, they have not even spaces between the words, much less the sign for the rough breathing. From the manuscripts, therefore, we should not know whether it is Ἑζεκιας or Εζεκιας : *Hezekiah, or Ezekiah.* Now Features 43-46 and 57-59 show that only these particular words were *designed* to have the rough breathing, even though the sign is absent from the oldest manuscripts. *The numeric design thus gives certainty which had hitherto been obtained from sources extraneous to even the manuscripts themselves.*

In four distinct matters we have thus, so far, got certainty where before it was the mere opinion of scholars ; and this certainty is obtained solely from the fact that an elaborate design of sevens runs through this passage.

Editor's Table.

It being found impossible to divide Mr. Panin's article, we are compelled to hold over other matters till our next issue.

NOTICES.

We are asked to give the following notices :—

LONDON. At 55 Moreton Street, Pimlico, S.W., on Wednesday, January 11th, at 7 p.m. Subject, Phil. 3. 14. (Address Mr. E. A. Sutton).

LONDON. At 130 Whitechapel Road, E., on Thursdays, at 7.30, by Mr. W. Soper ; and Sundays, at 7 p.m., by Mr. Charles H. Welch. (Address Mr. Cross).

Also by Mr. Charles H. Welch, on alternate Saturdays, at 7 p.m., at

SNARESBROOK, Essex (London, E.) At 42 Addison Road. (Address Mr. F. P. Brininger).

ELTHAM, Kent (London, S.E.) At 83 Earlshall Road (Well Hall Station). (Address Mr. W. Soper).

THE EDITOR'S SPEAKING ENGAGEMENTS.

LIVERPOOL. At the Good News Mission Hall, Oakfield, on January 30th and 31st, at 3 and 7 p.m., with Rev. Jas. Ch. Smith. (Address Mrs. Elam).

ACKNOWLEDGMENTS.

("*Things to Come*" *Publishing Fund*).

B. V. (Worthing)	£1	1	0
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THINGS TO COME.

No. 200. FEBRUARY, 1911. Vol. XVII. No. 2.

Editorial.

HEBREWS XI

XIV.—FAITH'S SUFFERING FOR GOD.

"AND OTHERS."

(i.) "WERE TORTURED NOT ACCEPTING DELIVERANCE." (*v.* 35).

WITH these two words we are introduced to the latter of the last two groups:—Faith's power to suffer for God:

"*But others were tortured not accepting proferred release in order that they might attain to a resurrection that was better* [than a release from the torture procured by apostasy]."

We must first notice the place that these "others" occupy in the great theme which is the subject of this chapter.

These last two groups correspond with the first group of three—Abel, Enoch and Noah, both being occupied with reference to God. A glance at the structure will be sufficient to show this.

We are now in a position to attend to the rendering we have given above of the remainder of the 35th verse, which, in our last chapter, we saw was wrongly divided so as not to sufficiently and properly distinguish the two groups.

We must therefore break up the verse, and commence this last group with the words

"But others."

It is not merely "and others." A great demarcation is made, by the word "but," between the conquering and the suffering group; between those who overcame through faith in God's power to strengthen, and these "others" who were overcome and remained faithful in spite of all, through their faith in God's power to sustain.

This brings us to the heart of our subject, and shows us the nature of the faith in question.

It is remarkable that no mention is made of the "faith" of those in this last group. There is in the former group; "Who, through faith, subdued kingdoms, &c."

Here, it is simply, "But others were tortured," &c., with no reference to their faith! At the end of all it is added in words, which include them with the whole of the "great cloud of witnesses" from Abel onward, "and these all, having obtained a good report through faith."

How can we account for this seeming omission in connection with those who suffered the loss of all things? What does the omission say to us?

Is it not to tell us this, and thus to emphasize the necessary difference between this last group and all the others who are mentioned in this chapter?

It was not "through faith" that these suffered, in the same sense that those overcame and wrought wondrous works by their faith which was given to them as the gift of God.

In this last case they suffered *on account of their faith*. The former overcame through believing what they had *heard* from God, these latter *were overcome* on account of their own faithfulness to God. Of course, they were able to endure only through God's sustaining grace. But the fact thus emphasized points us to the one feature which covers the case of this whole group.

Thousands of people have suffered in similar ways because of their sins and wickedness as men among men. Those who were not worthy of the world have been tortured, have had mockings and scourgings, bonds and imprisonments. They have been slain in war and executed by the sword for offences against the state and against their fellows. But these, "others" who are referred to here, are in a different class altogether; for, of these "the world was not worthy": (*v.* 38). While some suffered for their faithlessness to their fellow-men, these suffered for their faithfulness to God.

We are to distinguish this fact. It affects all that we have to say. It bids us look for the true reason, and for the practical lesson for our own selves. We bring God in, and all is clear. It was steadfastness in their belief of what they heard from God which brought all their sufferings from man.

Men had no other quarrel with them. Men had not been injured by them. The tortures and sufferings which they endured were all and wholly on account of man's rooted enmity against God and His Word. This it is which enables us to understand the words used.

Let us look at them:

"BUT OTHERS WERE TORTURED."

The word "tortured" means beaten or cudgelled to death. The Greek word is *tympanizō* which means *to beat on a tympanum* or drum. This was an instrument of torture, being a wooden frame resembling a drum on which criminals were stretched to be beaten to death.* See 2 Macc. vi. 19, 28, 30; vii. 9 (which we shall have to refer to later).

Not accepting the [proffered] liberation; *i.e.*, on the condition of apostatizing in order that they might attain (or obtain) a resurrection, better and far preferable to a release from torture procured by a denial of their faith.

The word "better" must be taken as referring either to the restoration to life mentioned in the earlier part

* Probably, the beating of drums was conjoined with this, in order to drown the cries of the sufferer.

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of the verse (see 1 Kings. xvii. and 2 Kings iv.); or, "better" than the redeeming of it for a while, from temporal death, on the conditions prescribed.

The Greek reads "not accepting THE redemption,* *i.e.*, the deliverance, procured on account of satisfaction given, which, in this case was recantation and apostasy.

Far "better" than ransom at this price was death itself in view of resurrection of which they had heard from God, and believed.

Certain as were their present sufferings, God's Word was no less certain, and their faith enabled them to prefer the certain future and glorious resurrection to a continued life on earth, especially in the times in which they were then living.

It was "better" than a resuscitation or regaining of their present life, to be again subject to death, and perhaps to torture.

They had *resurrection* as their hope, as all godly Jews had. Paul himself says before his judges: "I . . . have hope toward God *which they themselves also allow* that there shall be a resurrection of the dead both of the just and unjust." (Acts xxiv. 15). That "hope" was based on their "faith" (Heb. xi. 1), and their faith was based on the Word which they had "heard" from God.

Josephus tells us how "every good man . . . believes that God hath made this grant to those that observe these laws, even though they be obliged readily to die for them, that they shall come into being again, and, at a certain revolution of things, receive a better life than they enjoyed before" (Josephus *Against Apion* ii. 31. Whiston).

It is of course possible that the word "better" may refer to the resurrection "of the just," and "of life," as being better than that "of the unjust" or, "of condemnation." But the word may be "better," used of two good things, one of which is better than the other; rather than of one good—and the other evil.

This is why we have sought out a reference for the word, more in harmony with the context.

There can be little doubt that the Apostle referred to the case of "Eleazar one of the principal scribes" (in the days of Antiochus Epiphanes). "A man already stricken in years, and of a noble countenance, was compelled to open his mouth to eat swine's flesh which had been offered to a false god. But he, welcoming death with renown rather than life with pollution, advanced of his own accord to the instrument of torture [the *tympanum*] but first spat forth the flesh. When his friends had besought him to spare his life, he steadfastly refused and went straightway to the instrument of torture." (Read 2 Macc. vi. 19-31).

That *resurrection* was the hope that sustained those who thus suffered is shown by the account of the mother and her seven sons, as recorded in 2 Macc. vii. who were scourged* (*v.* 36) as well as tortured.

The second son in the midst of his tortures exclaimed to Antiochus "Thou, miscreant, dost release us out of this present life, but the King of the world shall *raise up* us, who have died for His laws unto an eternal renewal of life" (2 Macc. vii. 9).

"Likewise, the third son, who when he put forth his tongue to have it wrenched out as his brother's had been," stretched forth his hands courageously, and nobly said "From heaven I possess these; and for His laws' sake I contemn these; and from Him *I hope to receive* these back again" (*v.* 11).

The fourth son, in like manner, "being come near to death he said thus: 'It is good to die at the hands of men and look for the hopes which are given by God, that *we shall be* raised *up again by Him*; for, as for thee, thou shalt have no resurrection unto life'" (*v.* 14).

If these were the hopes of godly Jews who had returned from the home of Babylonian traditions which would do away with resurrection as a hope, we may be sure that those who suffered under Jeroboam, Ahab, Jezebel and Manasseh had the same blessed hope, and looked on resurrection as better than release from torture at the price of apostasy.

* The word is *apolutrōsis*, which occurs 19 times in the N.T., and is rendered "redemption" 9 times (Lu. xxi. 28. Rom. iii. 24; viii. 23. 1 Cor. i.30. Eph. i. 7, 14; iv. 30. Col. i. 14. Heb. ix. 15), and "deliverance" once, in this passage.

* Not the same word as in *v.* 35, but the ordinary word for scourging (*mastix*), so rendered only in Acts xxii. 24. Elsewhere rendered "plague" (Mark iii. v. 10, 29, 34. Luke vii. 21).

Bible Word Studies.

By James Christopher Smith.

No. 1. "Dispensation."

In the Scriptures of Truth, words are used with wonderful uniformity of meaning. The benefit of this is often lost in translations. Translators frequently use different words for the same Hebrew or Greek word for the mere sake of variety of expression. The Word of God ought not to be so treated. And if it is so treated, to a certainty we shall be losers by the process.

In the series of words we are about to study, we shall have ample illustration of the truth of the above statements. Increasingly it is our conviction that we must define our terms and keep strictly to what the Bible *really says*, in "words which the Holy Spirit teaches."

The Greek word translated by "dispensation" is of great importance, and will well repay careful study. We speak and write of Dispensational Truth: the word "dispensation," however, does not quite bear out what we mean by that form of teaching: but when we see the exact significance and application of this word we shall value Dispensational Truth all the more.

Let us first of all get the word and its cognates, with their linguistic value and use, in the New Testament.

There are three words, all from the same roots,

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which we must put side by side so as to reach exact and reliable teaching.

The first is the verb *oikonomeō*.

The second is the noun *oikonomos*.

The third is the noun *oikonomia*.

Any reader can see that in letters and sound these words are very much alike, only in the two letters at the ends do they differ. The analysis of one, therefore, will show the radical significance of them all.

They are compound words, made up of two much used Greek terms, namely, *oikos*, "a house," or household: and *nomos*, "a law," or "rule." The noun *oikonomia*, accordingly, bears the significance of *the law of a house*, or *the administration of the affairs of a household*. (Compare Gen. 15. 1). It is exactly given in our word "stewardship."

Correspondingly, the word *oikonomos* bears the sense of *administrator of a house* or *steward of a household*: and, in the same way the word *oikonomeō* expresses *the exercise of such a stewardship* or administration.

The verb *oikonomeō* occurs just once: (Luke 16, 2).

The noun *oikonomos* occurs ten times, as follows: Luke 12. 42; 16. 1, 3, 8. Rom. 16. 23. 1 Cor. 4. 1, 2. Gal. 4. 2. Titus 1. 7. 1 Peter 4. 10.

The noun *oikonomia* occurs eight times, namely: Luke 16. 2, 3, 4. 1 Cor. 9. 17. Ephes. 1. 10; 3. 2. Col. 1. 25. 1 Tim. 1. 4.

Here, then, is the *information* we need: here is the New Testament *use* of these words: here are the *data* from which alone we can reach the truth conveyed by these terms.

It will be seen that *oikonomos* is consistently rendered "steward," with two exceptions, viz., Rom. 16. 23, where it is *chamberlain*, and Gal. 4. 2, *governor*. The word "steward" would be equally appropriate and correct in these two passages. The one use of the verb, in Luke 16. 2, is in strict keeping with the above: "Thou mayest exercise the office of steward no longer."

Then coming to the word *oikonomia*, which will more fully occupy us, we note a peculiar variety of rendering. In Luke 16. 2, 3, 4, it is correctly rendered "stewardship." In 1 Tim. 1. 4, it is translated "edifying." There is no excuse for such a misuse of the word. Here, as elsewhere, it ought to be translated "stewardship": not "a godly edifying" but *a "stewardship (or administration) of God."* In the rest of the passages—(1 Cor. 9. 17; Ephes. 1. 10; 3. 2; Col. 1. 25)—the word appears as "dispensation."

One wonders what it was that made the translators of the Authorised Version use such a variety of terms to translate the same Greek word. Evidently they felt that, in Ephesians and Colossians, the truth therein taught, demanded some other word than 'stewardship.' And whether they meant the word 'dispensation' to express a *time value* is not easy to determine. The English word "dispensation" itself is a compound, made of two Latin words, meaning to *weigh out*, *divide out*, and cannot, therefore, according to its etymology, be said to convey a hint of Age-Time.

The Revised Version is no better. It retains the word "dispensation" in these passages but puts "stewardship" in the margin. There is perhaps a far-off affinity of thought between the two words, inasmuch as a steward in exercising his stewardship does *dispense* his master's goods, and, thus far, it would express a part, at least, of the content of stewardship.

But it is in modern Biblical exposition that the word has come to convey the idea of time, and to express what properly should be called *Age-Time teaching*.

Our English word "economy" almost exactly transliterates the Greek word and, if it had retained the Greek meaning, it would have been an excellent translation; but, in the present day the word "economy" has come to have largely a *domestic* as well as a *political* reference.

We fall back, therefore, on the word "stewardship" (or "administration") as the best translation in *all* the passages where the word occurs.

A steward, then, is a person to whom is committed or entrusted the management of a household or an estate, or whatever it is that is put under his care. This is the meaning in the first place in the Bible where the word occurs, namely Genesis 15. 2 (compare Luke 16. 1-4). And, when we remember how it is written that "it is required in stewards that a man be found faithful," we reach a thought which is at the very heart of the subject before us.

Here we are dealing with Truth, Scripture Truth, Truth revealed by God and committed to witnesses and stewards—and this revelation and this committment according to Age-Time conditions. The thing committed, therefore, is *Truth*: and the stewardship is the *stewardship of Truth*: and the faithfulness required is *faithfulness in regard to the special truth Revealed*.

In view of all this, we come to the estimate of the value of this word as a vehicle of (or expression of) the mind of God. We think it a fair conclusion to say that the "stewardship" mentioned in 1 Tim. 1. 4, refers to the same subject as in Ephesians and Colossians and must be interpreted according to the fuller statements of these two Prison Epistles. Instead of giving heed to, or being occupied with *strange teaching*, and *myths*, and *genealogies* (things which give rise to useless questionings) we are rather to be occupied with God's stewardship of truth calling upon the exercise of our faith. Revealed truth is not something to debate about, but something *to be believed*.

Taking 1 Tim. 1. 4 in this way, it will be seen that the references in 1 Cor. 9. 17; Ephes. 1. 10 and 3. 2; and in Col. 1. 25 have to do with two subjects, viz., *the Gospel*, and *the Secret* (or Mystery)

1st. THE GOSPEL.

This is the subject of the whole paragraph in 1 Cor. 9. 1-23. What is called, in verse 12, "the gospel of Christ," is named *eight times* in the verses that follow, finishing with the striking words, "And everything I do on account of the Gospel that I may become its partner." This is Paul's gospel whose solemn authority he regards as so sacred that, in Gal. 1. 8, 9,

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he pronounces a ban on those who would preach a different gospel.

And in this place, also, the dominant authority of it, as a revelation from God, commands the Apostle's mind and conscience in such a way that a woe rests on him if he does not preach it (*v.* 16). And why so? Because, as he adds, in *v.* 17, "If I am doing this of free choice, I have a reward; but if not of choice, I am entrusted with a stewardship." This Gospel was a "stewardship of God" to him, and hence to deal double in handling it, or to preach it from false motives, would convict him of guilt as being an unfaithful steward.

Now let us carry this with us to the next subject, namely,

2nd. THE SECRET.

We cannot here attempt to *expound* the passages in Ephes. 1. 10; 3. 2; and Col. 1. 25; it is enough to point out how all these verses refer to "The Secret," and the contexts sufficiently explain them. The point to specially mark is that Paul emphasises the fact that the revelation of this "secret" was a definite "stewardship of God," (like the "gospel" in 1 Cor. 9). It was *new* truth; it was never known before; and hence it was a new stewardship. In Ephes. 1. 9, 10, he speaks of the "secret of God's will," with a view to "a stewardship belonging to the fulness of the seasons" and explains this as a "heading up of all things in Christ."

The time for the administration of this secret was not yet come, but it is already a matter revealed and made known.

But when we come to Ephes. 3. 2, and Col. 1. 25, we are dealing with a secret and a stewardship concerning ourselves, as members of the body of Christ, and the administration of which is now present and which specially characterises God's testimony in this Age.

In Ephes. 3. 1-7, he declares that he is "the prisoner of Christ Jesus in behalf of the Nations" (Jews, as such, are no more mentioned); that the "stewardship of the Grace of God, bestowed on him, for them," concerned the Secret given by revelation, "the Secret of the Christ," (*v.* 5), thus unfolding further the manifold wisdom of God and our complete heirship and co-partnership with and in Christ, in one body. This is our present place and portion: this stewardship is to be administered now and committed "to faithful men" (2 Tim. 2. 2).

So, also, in Col. 1. 24-27, the Apostle says that all his *sufferings* were on behalf of Christ's body, the assembly: and he adds, "of which I became a servant, a minister, according to *the stewardship of God*, which was given to me for you, to set fully forth the Word of God—the Secret . . . hidden from the ages . . . but has now been manifested to His saints."

Thus we come into clear sight of some of the stewardships of Grace and Glory committed to this wonderful witness of Christ.

The subject is particularly helpful in showing how different stewardships of truth may be running in parallel lines during the same Age.

The twelve Apostles had a stewardship of testimony: and Paul had other and further bestowments of grace and stewardships of Truth; but we see them being administered, side by side, during the Pentecostal Epoch, until Israel ceased to be dealt with as a nation and the sign-gift testimony was superseded. After that the full blaze of the testimony that concerns us burst out, and found final expression in the Prison Letters.

We have a parallel to this in the long period during which Israel was under the Law of Moses. New truth came in and was stated, as the promises concerning David's throne and Kingdom: and the "oath" concerning the new priesthood after the order of Melchsiedec; but while these things were revealed and spoken, they did not, *at that time*, free Israel from obligation to obey the Sinaitic Covenant and the Mosaic ceremonial law. Thus we see, there, two stewardships of Truth running side by side, just as we see the same thing in the Acts of the Apostles.

There is no violent break in the passing and coming of Age-Times: but, in the working of God, and in His overruling of events, there does come a time when the testimony of one Age ceases, and the testimony of the one that succeeds it, holds the field and dominates the new Epoch.

Let us learn from all truth in all ages; but let us see that we know the mind of God in the stewardships of truth that specially concern ourselves, in the Age now present! As Paul says: "The Grace of God bestowed on me *for you*."

Contributed Articles.

"THE GOSPEL OF THE GLORY OF CHRIST."

II. THE CREATOR.

IT is only the fool who says there is no God, and Paul declares that men are without excuse for Atheism or Agnosticism, since the "invisible things of God since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and Divinity" (Rom. 1. 20, R.V.).

But though in the objects around us there is proof enough of a Creator, God has not left us without direct testimony in His Word. When theologians are unable to establish their traditions from Scripture, they resort to inference, and assert that they are *assumed* there. Not so Jehovah. Though a Creator can be inferred from the works of His hand, He repeatedly asserts Himself to be such, just as He proclaims His Divine attributes. We are not left to assume or argue them. The Word declares them.

Is it omnipresence? "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the

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Lord: Do not I fill heaven and earth? saith the Lord" (Jer. 23. 23, 24).

Is it omniscience? "The eyes of the Lord run to and fro through the whole earth" (2 Chron. 16. 9). "I know the things that come into your mind" (Ezek. 11. 5). "He revealeth the deep and secret things; He knoweth what is in the darkness, and the light dwelleth with Him" (Dan. 2. 22).

Is it omnipotence? "Is anything too hard for the Lord" (Gen. 18. 24; Jer. 32. 27)?

Is it immortality? "I lift up my hand to heaven, and say, I live for ever" (Deut. 32. 40). "Hast thou not heard that the everlasting God, the LORD, fainteth not?" (Isa. 40. 28). "Who only hath immortality" (1 Tim. 6. 16).

So too with creation. Jehovah challenges Job with the question, "Where wast thou when I laid the foundations of the earth?" (Job. 38. 4). All the four chapters (38—41) are filled with assertions by Jehovah of His creative power, and the result is seen in Job's confession, "I know that Thou canst do everything, and that no thought of Thine can be hindered" (ch. 42. 2, margin).

See, too, the repeated testimony in Isaiah. "To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold Who hath created these things, that bringeth out their hosts by number; He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth" (Isa. 40. 25, 26). "Thus saith God the LORD, He That created the heavens and stretched them out; He That spread forth the earth and that which cometh out of it; He That giveth breath to the people upon it, and spirit to them that walk therein" (ch. 42. 5). "Thus saith the LORD, thy Redeemer, and He That formed thee from the womb, I am the LORD That maketh all things, That stretched forth the heavens alone; That spreadeth abroad the earth by Myself" (ch. 44. 24). "Thus saith the Lord unto the house of Israel. . . . Seek Him That maketh the seven stars and Orion" (Amos 5. 4, 8). These are some of the direct assertions by the Lord Himself of His work in "creation."

The testimonies of His servants inspired by His Spirit are multitudinous. We can only give the references to a few of them. Pss. 94. 9; 95. 5, 6; 124. 8; 134. 3; 136. 5-9; 146. 6; Prov. 16. 4; Jer. 10. 11-13; Jonah 1. 9; Zech. 12. 1.

Before leaving this part of the subject, we must call attention to the recognition of God as the Creator in the prayers of His people. The scoffer says, If God knows everything, what is the use of telling Him what He knows already? In our praises and thanksgivings, our prayers and supplications, we know we are telling Him what He knows already. But it is His due to be enquired of, and to be acknowledged. It is the recognition of the proper relationship of dependence in which we stand to Him. It is His right to be not only praised for what He has done for us, but also to be adored for His glorious character and His mighty works.

Hence Asaph cries, "The day is Thine, the night also is Thine, Thou hast prepared the light and the Sun. Thou hast set all the borders of the earth; Thou hast made summer and winter" (Ps. 74. 16, 17). So, too, Ethan in Ps. 89. 11, 12 and Moses in Ps. 90. 2. The Afflicted One of Ps. 102, thinking of his brief life, breaks forth into adoration in the words, "Of old Thou hast laid the foundations of the earth, and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure; yea, all of them shall wax old as a garment; as a vesture shalt Thou change them, and they shall be changed; but Thou art the same, and Thy years shall have no end" (verses 25-27).

Listen to Nehemiah:—"There, even Thou, art Lord alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth, with all things that are therein, the seas, and all that is therein; and Thou preservest them all; and the host of heaven worshippeth Thee" (Neh. 9. 6); or to Hezekiah when he spread Rabshakeh's letter before the Lord (Isa. 37. 16); or to Jeremiah when he had completed the redemption-purchase of Hanameel's land in Anathoth, on which the King of Babylon's army was encamped (Jer. 32. 17). It were well if in our prayers to-day there were more of such adoration of God for *what He is*, quite apart from our needs and His provision for meeting them.

With reference to the glory of Christ in Creation, we are taught that "all things were made by Him; and without Him was not anything made that was made" (John 1. 3); that "by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him" (Col. 1. 16). See also Heb. 1. 2, 8, 10.

The relationship between the Father and the Son in creation, as in all His works, is indicated in the words "My Father worked hitherto, and I work," and when the Jews were angered at this, for they understood, and rightly, that it was a claim to equality with God, He added "The Son can do nothing of Himself but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise" (John 5. 17, 19). This was His usual method of dealing with objectors. Instead of softening the statement that gave offence, He repeated or emphasized it. See the conversation in John 6. 26-65, and note the hard sayings reiterated in *vv.* 37, 44, 62, 65.

The words in John 5. 17, 19 show that the plan of creation was the Father's, while the Son was the executive power. We read in Prov. 8. 30, "There I was by Him, as one brought up with Him," which the R.V. renders "as a Master-workman." Gesenius says the Hebrew word is connected with a verb which means, "to prop, stay, sustain," and hence "such as one may safely lean on." Hence it is translated "nurse" in Ruth 4. 16, and 2 Sam. 4. 4 (*cf.* Isa. 49. 23). It is undoubtedly akin to the word "Amen," which has the same letters as the verb to which Gesenius

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refers, only with different vowel points. How beautifully it describes Him Who could be relied on to carry out the Father's purposes, the Amen, the Faithful and True Witness, Whom He called "Mine Elect, in Whom My soul delighteth," Who will not fail nor be discouraged.

Just as He bore a true testimony, speaking the words the Father had given Him, sealing His witness to the truth by witnessing before Pontius Pilate a good confession, so He had, long before, faithfully carried out the Father's purpose in creation, and the perfectness, the order, the beauty, the grandeur of its vastness, the exquisite faultlessness of its minute detail are the result.

Wisdom is the name He adopts in connection with creation (Prov. 8. 12). There, as well as in redemption, He is the wisdom of God as well as the power of God (1 Cor. 1. 24).

Well may we cry with the Psalmist, "O LORD, how manifold are Thy works! In wisdom hast Thou made them all; the earth is full of Thy riches" (Ps. 104. 24); and ascribe praise to Him Who alone doeth great wonders, to Him That by wisdom made the heavens (Ps. 136. 4, 5).

The Almighty Himself challenges this acknowledgment. Elihu had asked Job, "Dost thou know the balancing of the clouds, the wondrous works of Him Which is perfect in knowledge" (ch. 37. 16); and the LORD repeated the question when He demanded, "Who can number the clouds in wisdom, or, who can stay the bottles of heaven?" (ch. 38. 37)

How marvellously is the wisdom of the Creator seen in the adaptation of the different parts of the frame of His creatures to the conditions of their existence. In one of the Bridgewater Treatises by Sir Chas. Bell, the human hand is described, and how the whole frame is conformed to it. He represents an objector saying "The bones and forms of joints you are thus admiring, so far from being peculiarly suited to the hand of man, may be found in any other vertebrated animal." But that, he says, "would only remind us that we erred in looking at a part only, instead of embracing a comprehensive system; where by slight, hardly perceptible, changes and gradations in the forms, the analogous bones were adjusted to every condition of animal existence." This variation within slight limits, of which the Evolutionist makes so much, only proves that so far from the Creator making experiments to improve His work, He, Who is perfect in knowledge, knew the end at which He aimed, and adapted the frame and organs of His creatures to the varied conditions in which He purposed they should live.

What shall be said of the manifestations of power in the works of His hands? We can but adduce two passages in illustration. "In His hand are the deep places of the earth; the strength of the hills is His also" (Ps. 95. 4). One has only to contemplate a hill sending out its roots into the valley to be impressed with the force of the Psalmist's words. The other verse is Jer. 5. 22. "Fear ye not Me, saith the LORD: will ye not tremble at My presence, which have placed the sand for the bound of the sea, by a perpetual decree that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail."

And what shall be said of the beauty of His works? He asks Job, "Gavest thou the goodly wings unto the peacock, or wings and feathers unto the ostrich?" And if the beauty with which He hath clothed the feathered tribes be such, what of those flowers of the field to which He said Solomon's array was not to be compared? His lavish hand has filled the earth with these lovely forms, of which

"Full many a one is born to blush unseen,
And waste its sweetness on the desert air."

Why were they made, but to delight the eye of those who were to tread this earth, and for whom His loving-kindness filled its depths with all its mineral wealth, and clothed its surface with all that was needed for their sustenance. "He hath made everything beautiful in its time" (Eccl. 3. 11).

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(To be continued).

Dispensational Expositions:

Being a Series of Studies having Special Reference to the Epistles of Paul & the Present Dispensation.

No. 19.

THE DIFFERENCE BETWEEN DOCTRINE AND DISPENSATION.

"O! the Depth of the Riches."

WE desire in this article to emphasize a somewhat unobserved distinction that seems fundamental to a right understanding of Truth, viz., the difference there is between *Doctrinal* Truth and *Dispensational* Truth. Hitherto we have emphasized the bearing of the Apostle Paul's commission upon this present Dispensation. We have insisted upon the sharp division of his Epistles according as they range themselves on either side of the "Ancient Landmark"—Acts 28.

We do not, however, deny by any means the perfect symmetry, or the unity of Paul's Epistles as a whole; neither do we say that, because the *chronological* order is so important we therefore discredit any attempt to show the wonderful teaching observable in the *canonical* order of his writings.

Among the important factors of Dispensational Truth, we cannot but see that the setting up of the kingdom necessitates at least the King and His subjects. But now, the King is rejected, the rightful subjects are "*Lo-Ammi*" ("not My people"), and the setting up of the kingdom has been postponed.

"It is not for us to know the times and seasons;" these things lie beyond our limits.

Let us turn to Peter's words in Acts 3, 17-26. Note

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the two things spoken by the mouth of the Holy Prophets. "The sufferings of Christ and the glory that should follow." From 1 Pet. 1. 11, we gather that Peter's commission did not include the Dispensational parenthesis. He very plainly tells us so in the second Epistle. He confesses that there was a long interval between the "sufferings" and the "glories," and that some had grown weary of the waiting and had said "Where is the promise of His coming?" Peter knew his Lord sufficiently to know that all would be well. He says that this long-suffering meant salvation, but refers his readers to the writings of Paul, saying that in all Paul's letters there will be found references to these things in which some are indeed, confessedly, hard to be understood.

So far as Peter's ministry was concerned, the Jews as a nation, and the kingdom with its base at Jerusalem, were its centre and circumference. The book of the Acts is practically divided up into two grand sections. In the first section (Chaps. 1-12), *Peter* is the central figure; in the second section (Chap. 13-28), *Paul* is the important figure. Peter's work revolves around Jerusalem: Paul's carries him step by step to Rome; Peter's work in the Acts commences at Jerusalem. Paul's, in its full sense, commences at Antioch, in entire independence of Jerusalem and "The Twelve." Even his conversion, and his first witness took place *outside the Land of Israel*.

Peter's first miracle was one of healing:—Paul's, one of judicial blinding. Peter's was symbolic of Israel's restoration ("then shall the lame man leap as a hart." Isa. 35. 6). Paul's was typical of the effect of Israel's rejection of the Gospel ("blindness in part hath happened unto Israel until the fulness of the Gentiles be come in" (Rom. 11. 25).

After Acts 14, Paul comes into touch with the Jews and "the Twelve." He visits the Jews of the Dispersion, going to their synagogues, witnessing to them as their apostate brethren in the land had been witnessed to.

At the same time the Apostle Paul began a work among the Gentiles, linked with the work among the Jews, yet in many respects distinct from the ministry of Peter and "the Twelve." He founded churches, addressed to them Epistles, and gradually prepared them for the mighty upheaval, when the Jew and the Kingdom would be placed on one side, and the special work unto which he had been chosen could be undertaken, unhampered by the affairs of the transitional Dispensation during which "all the day long the Lord had stretched out His hands unto a disobedient and gainsaying people."

All this we have said before, but we have repeated ourselves, hoping that those of our readers who were not in need of the reminder will bear with it for the sake of those who may not have seen, or remembered what has been already written in these pages.

The Dispensational position and teaching of Romans has been a difficulty with some. One question which we are asked is, How do we reconcile our statements as to the hopes of the believer being linked to the Jew, when in the Epistle to the Romans the opening chapters seek to dethrone the Jew from his former pre-eminence? There is no difference, all under sin. Salvation for either Jew or Gentile is obtained only through faith in Christ. Here we have an instance of the need for discriminating between DISPENSATION and DOCTRINE.

Let us take an illustration from Romans 3:—

"What then the SUPERIORITY of the Jew, or
"What PROFIT is there of circumcision?
"MUCH EVERY WAY."

At the close of the second Chapter the Apostle had said that circumcision profited if one kept the law; but, failing that, circumcision was nullified; that only "he is a Jew who is so inwardly, and circumcision of the heart, in spirit, not in letter, whose praise is not of men, but of God" (Rom. 2. 28, 29).

This has reference to individual standing before God—in other words this is DOCTRINAL truth. The Apostle immediately anticipates the objection of the Jew by stating and answering the question as quoted above (3. 1, 2). The Jew is represented as saying "If what you say is true, where then is the superiority, the advantage, the profit of being a Jew? where is the benefit of being numbered among the circumcision?"

The Apostle answers "MUCH every way!" In one breath he levels Jew and Gentile in the dust, in the next he emphasizes the pre-eminence of Israel. He does not in Rom. 3 enumerate their advantages: he reserves this for the opening chapter of the Dispensational section—(Chap. 9), where the context demands the full recognition of Israel's privileges. Here, in Rom. 3, the Doctrinal section, he does not give a list of Israel's advantages, but selects that one which most helps the teaching of the Doctrinal position, "First, indeed, that to them were entrusted the oracles of God."

This was a distinct advantage over all Nations. But the question was What had they done with the trust? They had betrayed it, as the very next verses show, and as the scope of the doctrine demands. The Apostle clinches the argument of Chap. 2. The Jew having greater *privileges* had thereby greater *responsibilities*." He says that they were "entrusted," but that they were "untrustworthy." The objector is not allowed to turn the Apostle away from his main argument. He does not fully answer the questioning of the faithfulness of God until he reaches Chaps. 9-11.

The next statement of the objector of Rom. 3, reveals the secret of the misunderstanding. We shall catch the force better if we read the two related questions with their answers together.

"What then the superiority of the Jew, or what profit is there of Circumcision?"
(Dispensationally) "Much every way."
"What then. Are we *better* than they?"
(Doctrinally) "NO, IN NO WISE!"

Thus within the space of nine verses the Apostle positively asserts that the Jew has a superiority, and as positively denies it. Either he contradicts himself (which we cannot admit), or else he is speaking of *two*

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distinct things—which is the very truth we desire to emphasize. Let this clear distinction once be seen, and we shall have many of our difficulties solved at once.

We fully admit that which must be patent to all, that "Romans" is intensely individual so far as the subjects of justification and salvation are concerned. The Jew is not justified because he is a descendant from Abraham; the Gentile is not passed by because he could not prove his genealogy. The Jew was not saved because he was a Jew, and the Gentile could not be saved by BECOMING a Jew. One need only to read Gal. 2 and 3 to clear up this point.

Yet, with all this, we believe that "Romans" was written to a people who were looking for the Kingdom, and whose hopes were dependent for their fulfilment (humanly speaking) upon the repentance of the Jewish nation. This is no more contradictory than Rom. 3. 1, 2 and 9. The one relates to *Doctrine*, the other to *Dispensation.*

Rom. 8 was written to the selfsame believers as was Rom. 11. The one passage gives their indefectible standing IN CHRIST; the other their relation to the root and fatness of the Abrahamic "Olive Tree." In the one case we read "I am persuaded that neither death, nor life . . . shall be able to separate us from the love of God, which is in Christ Jesus our Lord." In the other we read "Thou wilt say then, the branches have been broken out, in order that I might be grafted in. Right! They have been broken out through unbelief, and thou standest by faith. Be not high-minded, but fear, if God indeed has not spared the natural branches, lest it might be He spare not thee either." In Rom. 11 a "might be" is allowable. In Rom. 8 it would be intolerable. The one case is Dispensational, the other is Doctrinal. The "Olive Tree" may be cut down, but the believer can never be separated from his Lord. Abrahamic blessings may be temporarily withheld, but union with Christ is eternal.

It will be seen that much, if not all, the doctrinal teaching of the earlier Epistles of the Apostle Paul is as much truth for the present time as it was during the Transitional Period. The *Doctrine* of the Gospel has not been diminished, but has been enriched and amplified by succeeding revelations, "The Gospel of God concerning His Son" Rom. 1, 1 and 2, leading on to "The Gospel of the Glory of Christ." "The Gospel of the Grace of God" being a stepping stone from Grace to Glory—"The Gospel of the Glory of the Blessed God."

The Dispensational teaching is treated quite differently. The present Dispensation is quite distinct from all that went before. It is not the Pentecostal Dispensation developed; that will be the character of the "time of the end"; it is the unique, unprecedented "dispensation of the mystery" and of the unsearchable riches of Christ.

Another important consideration in the study of the Epistle to the Romans is the distinction observable between the *Nation* and the *Remnant.*

This we find very clearly in the 9th and 11th Chaps. Notice how the Apostle approaches "Dispensational Truth." There is no idle curiosity here; no hankering after something new, but in the opening words of Chap. 9, is evidenced the intense sorrow and anguish of heart with which the Apostle beheld the culminating apostasy of this people "beloved for the Father's sake." He could see the end fast approaching. He was dictating the last Epistle he would ever send to a church on Earth before the mighty dispensational upheaval came, setting aside for centuries his beloved nation. He had just brought the Doctrinal section to a glorious conclusion—"No separation" and "No condemnation" to those "in Christ." This was connected with no fleshly rites or ordinances, no legal works of any kind whatever.

This corresponds with the first part of the Covenant recorded in Gen. 17.

Verses 2-8 reiterate such words as "MY Covenant." "*I* will make," "*I* will establish," "*I* will give," "*I* will be." This corresponds with the *Doctrinal*, and unconditional section, viz., Rom. 1-8.

Verses 9-14, speak of "Thou shalt keep," "My covenant in your flesh," "He hath broken My covenant." This corresponds to the *Dispensational* and conditional section, viz., Rom. 9-11.

The Lord does not say that Abraham had to keep anything to become an "heir;" he believed in the Lord, and the Lord definitely prevented Abraham from entering into any obligation or compact, by sending him to sleep, while He alone made the Covenant. (See Gen. 15). When, however, the Lord speaks of "keeping" and "doing," He says "This is My covenant which ye shall keep," and then instructs them with regard to an *ordinance*—circumcision, but not with regard to His unconditional promise.

The ordinance of circumcision was suited to a special people on the earth; they bore a peculiar witness; they possessed the oracles of God; they enjoyed special privileges, and also incurred special responsibilities.

The popular fallacy, cherished by tradition, and nourished by pride, was that, because Israel descended from the Fathers, they must necessarily be safe. The advantages of the circumcision over the uncircumcision were great, but they were *Dispensational*, and not relative to salvation, justification, acceptance, or peace.

The initial step for Jew or Gentile was by faith into life and peace. Having once taken this step, the Jew could go forward into blessings which the Gentile believer was denied. In his pride he forgot that Abraham was the father of MANY NATIONS; that Abraham was a Gentile before he was a Jew; that Abraham's *justification* came before Abraham's *circumcision;* and, forgetting this, he "failed to distinguish the things that differed." His mistake has been perpetuated to this very day.

With the thought of the unconditional salvation by grace and its precious fruit of "No separation," the Apostle turns to contemplate his brethren according to the flesh,—drifting, drifting further from Him Who

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was their true hope, peace, and salvation:—"I say the truth in Christ, I lie not, my conscience also bearing me witness in holy spirit." There is a reason for this solemn oath-resembling introduction.

Paul's peculiar Dispensation depended, humanly speaking, upon the foreseen defection of Israel; and included a gospel whose terms did not commend it to the exclusiveness of the Jewish teaching. This laid him open to the malice of his enemies, who spared no pains to damage his name, brand his utterances as heresy, and generally act in much the same way as many of our own brethren do to this day, whose eyes are as keen as that of a lynx to see the slightest deviation from the accepted standards, but who have no eyes or ears for the honest endeavours to rightly divide the Word of Truth.

Thus it is that immediately the Apostle mentions the Gospel unto which he had been separated, he adds "which He had before promised by His prophets in the Holy Scriptures" (Rom. 1, 1 and 2).

In Rom. 3. 21, as soon as he declares the grand foundation of his gospel, viz., "A righteousness of God apart from law," he adds "being witnessed by the law and the prophets."

This fact may account for such a solemn introduction to this Dispensational passage. The next two verses have been variously interpreted. Some have thought that the Apostle is seeking to show his love for his brethren; that he emulates Moses as recorded in Ex. 32. 32, "yet now if thou wilt forgive their sin . . . and if not blot me I pray Thee out of Thy Book which Thou hast written."

There is another rendering of the passage, which is far more in harmony with the tenor of the Gospel, and is expressed in the following translation. "I have great heaviness and continual sorrow in my heart for my brethren, my kinsmen, according to the flesh (for I used to wish myself to be a cursed thing from Christ)." The Apostle who had so distinctly said that nothing could ever separate him from his Lord, would hardly be expected to utter such a wish as is suggested by the A.V. rendering in the very next verses.

If we translate the imperfect tense, *ēuchomēn*—"used to wish," we shall get nearer to the Apostle's meaning. He knew what it was to be like his brethren, far off from Christ, having no love towards Him. If we will note the introductory statements of Chaps. 10. and 11, we shall find the personal and typical character of Paul's experience mentioned again.

"Brethren, my heart's desire and prayer to God for Israel is that they might be saved; for I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. For Christ is an end of law unto righteousness for every one that believeth." One has only to read Phil. 3, to see how parallel Paul's case was with that of Israel. Paul's conversion also had a typical aspect.

"I say then, hath God cast away His people? Far be the thought; for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin."

Quite in keeping with the passage, therefore, is the allusion by the Apostle to his own past in Rom. 9. How this would emphasize grace and magnify mercy. It would show that his present attitude was indeed, not one of ill-will, but of real sorrow and heartfelt prayer for his brethren.

Before he goes further into the Dispensational problem, he bears witness to the truth which we have sought to bring prominently forward, viz., the undoubted pre-eminence of Israel (Dispensationally). He enumerates their peculiar privileges, which he purposely omitted in Chap. 3. The list that follows is no haphazard collection: all is in perfect order, every item in its right place, as the structure will serve to show.

If Paul was beside himself with grief, nevertheless the words he wrote were given by inspiration of God.

ISRAEL'S DISPENSATIONAL PRIVILEGES.
(Rom. 9. 3-5).

A | According to the flesh. (*kata sarka*). Brethren.
B | Who are Israelites.
C | To whom the Sonship.
D | Glory.
E | Covenants.
E | Legislation.
D | Service.
C | Promises.
B | Whose are the Fathers.
A | According to the flesh. (*kata sarka*). The Messiah.

These privileges and blessings which Israel enjoyed are bounded on either side (A and *A*) by the FLESH. The relationship with Christ was "according to the flesh." This must be kept in mind when we consider the blessings of the *present* Dispensation, which are all "spiritual." Every member of this structure is enhanced by comparison with the corresponding member.

Does he sorrow over his "brethren according to the flesh?"—he praises God when he thinks of Christ, Who is also of Israel "according to the flesh."

Does he speak in the second case (B) of their distinguishing title "Who are Israelites?"—he speaks in the corresponding member (*B*) of the "Fathers." We seemed to naturally expect that "Sonship" ("Adoption" A.V.) would be balanced by "Fathers" in the structure, but as usual "natural" thoughts are not "spiritual." All were "Israelites" who descended from the "Fathers," but all were not "Sons." The Adoption, or placing as Sons, was by Promise, not by natural descent. This is where the Jew stumbled.

The very next verse in Rom. 9 takes up this thought, emphasizing the teaching which is already observable to those who will "seek out" the wonderful works of the Lord in His wonderful Word. "They which are the sons of the flesh, these ARE NOT the sons of God, but the sons of PROMISE are counted as seed" (Rom. 9. 8).

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This leads us on to the next consideration, viz., that although the nation of Israel was addressed both by Peter and Paul, yet it was only "a remnant" that believed, and formed the nucleus of the assembly of God during Pentecostal Times.

"Isaiah also crieth concerning Israel. Though the number of Israel be as the sand of the sea THE REMNANT shall be saved" (Rom. 9. 27). "Except the Lord of Sabaoth had left us a SEED, we had been as Sodom, and been made like unto Gomorrha" (Rom. 9. 29).

(To be continued.)

Bible Numerics.

By Ivan Panin.

Chapter II.

THAT THE GENEALOGY OF MATTHEW I. (Verses 1-17) AS A WHOLE HAS THE SAME NUMERIC STRUCTURE AS VERSES 1-11.

§ 23. It has already been pointed out in Chapter I. that the number of generations from Abraham to the Christ, is, according to the Old Testament greater than in this Genealogy by Matthew, who, for some reason, has preferred to make out three fourteens. But 14 is 2 sevens (Feature 1).

§ 24. This Genealogy has a Title, consisting of verse 1; and a summary, consisting of verse 17. It has already been observed in Chapter I. that the title in verse 1 has a Vocabulary of seven words. Now the summary has, in turn, for its Vocabulary, 14 words, or 2 sevens (Feature 2), of which seven already occur in the preceding portion of the Genealogy, and seven occur only here (Feature 3). These latter seven words are: απο, γενεα, δεκα, ἑως, οὐν, πας, τεσσαρες: i.e., *from, generation, ten, until, therefore, all, four.* They have 14 syllables, or 2 sevens (Feature 4).

§ 25. The Vocabulary to this Genealogy has 56 nouns, or 8 sevens (Feature 5), of which verses 1-11 have 42, or 6 sevens; and verses 12-17, its second great division, have 14, or 2 sevens (Feature 6).

§ 26. The article ὁ, *the* (with its numeric value of 70, or 10 sevens) occurs here 56 times or 8 sevens (Feature 7), in seven forms (Feature 8); of which the form occurring the largest number of times, τον, occurs 42 times, or 6 sevens (Feature 9), and has a numeric value of 420, or 60 sevens (Feature 10); while the form της, which occurs the next largest number of times, occurs seven times (Feature 11).

§ 27. The Prepositions and Conjunctions of this Genealogy are seven in number (Feature 12), and they occur 56 times, or 8 sevens (Feature 13) as follows: ἀπο, from 3; δε, *in turn*, 38; εκ, *out of*, 5; επι, *at-the-time-of*, 1; ἑως, *until*, 3; και, *and*, 5; μετα, *after*, 1. They have, in all their occurrences, 126 letters, or 18 sevens (Feature 14); of which the prepositions have 35, or 5 sevens; and the conjunctions have 91, or 13 sevens (Feature 15). And again, those occurring more than once have 119 letters; or 17 sevens; and those occurring only once have seven letters (Feature 16), with a numeric value of 441, or 9 sevens (Feature 17) of sevens (Feature 18).

§ 28. The Vocabulary to this Passage has a numeric value of 42,364, or 6,052 sevens (Feature 19). The Vocabulary of *Forms* to this passage has in its turn a numeric value of 54,075, or 7725 sevens (Feature 20), which are distributed alphabetically into *seven* groups, thus: Words under α—δ have 11,900, or 1700 sevens; ε—θ, 4739, or 677 sevens; ι, 14,287, or 2041 sevens; κ—λ, 504, or 72 sevens; μ—ρ, 8806, or 1258 sevens; σ, 4956, or 708 sevens; τ—χ, 8883, or 1269 sevens (Feature 21). Two of these groups fall to single letters ι and σ. Their numeric value is 210, or 30 sevens (Feature 22).

§ 29. The numeric value of the Forms to this passage is thus divided: The Forms *not found again in Matthew, but found again in the rest of the New Testament*, have a numeric value of 18,438, or 2634 sevens; while 35,637, or 5091 sevens belong to the remaining Forms (Feature 23). The Forms not found again in Matthew, though occurring elsewhere in the New Testament, occur in the New Testament 72 times with a total numeric value for these 72 occurrences of 50,617, or $7\times7\times1033$, a multiple not only of seven (Feature 24), but of seven sevens (Feature 25).

§ 30. Of the 72 words of the Vocabulary to this passage 22 *are found nowhere else in the New Testament.* These 22 words occur 42 times, or 6 sevens (Feature 26); and have 126 letters, or 18 sevens (Feature 27); of which seven belong to Ἐζεκιας, *Hezekiah*, the one word with the rough breathing (Feature 28).

Of the 90 *Forms* to this passage 36 are found nowhere else in the New Testament; and these 36 Forms occur 56 times, or 8 sevens (Feature 29), of which those beginning with a Vowel have 35, or 5 sevens; and those beginning with a Consonant have 21, or 3 sevens (Feature 30). The numeric value of these 56 occurrences is 37,086, or 5298 sevens (Feature 31).

These 31 Features of sevens are of course designed.

§ 31. *A scheme of sevens thus runs through the Genealogy as a whole, as well as through its first half, verses 1-11.*

But while the scheme of sevens in verses 1-11 is most systematic, the sevens in the Genealogy as a whole, while clearly designed, do not form as orderly and systematic a scheme as in verses 1-11. The orderly and systematic scheme, however, is there; but in connection not with seven, but with—*eight.*

The number of words in the Vocabulary to this Genealogy, Matthew 1. 1-17, is 72, or 9 eights (Feature 1); of which 40, or 5 eights, begin with a Vowel, and 32, or 4 eights, begin with a Consonant (Feature 2), 56, or 7 eights, are Nouns; and 16, or 2 eights, are not Nouns (Feature 3). Of the 56 Nouns, 32, or 4 eights, begin with a Vowel, and 24, or 3 eights, begin with a Consonant (Feature 4). Of the 16 not-Nouns, eight begin with a Vowel, and eight with a Consonant. They occur moreover 56 times, or 7 eights (Feature 5).

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§ 32. Of the 72 words of the Vocabulary to this Passage, 40, or 5 eights, are used by Matthew only here, and 32, or 4 eights, are used again by him in the rest of his Gospel (Feature 6). And these 32 words occur 200 times, or 25 eights (Feature 7). The 72 words of the Vocabulary are moreover thus divided: Words found in the New Testament in only one Form are 32 in number, or 4 eights; those found in more than one form are 40 in number, or 5 eights (Feature 8).

§ 33. In Luke 3. 23-28 is given the only other Genealogy of the Christ. Now with reference to this fact, the 72 words of the Vocabulary to this Passage (in Matt.) are thus divided: 24, or 3 eghts, are common with the Vocabulary of Luke: and 48, or 6 eights, are not found in Luke (Feature 9).[1]

§ 34. The word occurring most frequently in this passage is ὁ, *the*. It occurs 56 times, or *seven eights* (Feature 10); while the principal verb of this passage, γενναω, *to beget*, occurs 40 times, or 5 eights (Feature 11). The nnmber of ancestors of the Christ here (though Matthew is careful to have *three fourteens* of links) is—40, or 5 eights (Feature 12).

§ 35. Even apart from the 31 Features of sevens enumerated above, which are clearly designed, the chance for these 12 Features of *eights* to be accidental here is only one in $89\times85\times47\times43\times31\times29\times23\times19\times13\times8$, a number of *some fifteen figures*. The presence of these 12 Features of eights is therefore designed. *In addition then to a scheme of sevens running through this Genealogy, there is also a scheme of eights.*

§ 36. But the number of words in the Vocabulary to this Passage, 72, is 8×9, a multiple of *nine* as well as of eight (Feature 1). Accordingly the 72 words are thus divided: 36, or four nines, are used in the Second half of this Genealogy, verses 12-17, and 36 are not used therein (Feature 2).[2] 18, or 2 nines, are not used again by Matthew, *but are found again in the New Testament* (Feature 3). And of these 18 words, nine occur in only one form, and nine occur in more than one form (Feature 4). And each set of these nine words occurs 18 times, or two nines (Feature 5). These 18 words occur *in the New Testament* 72 times, or 8 nines (Feature 6): of which Matthew has 36, or 4 nines, and the rest of the New Testament has also 36 (Feature 7).

§ 37. The 72 words of this Vocabulary, or 8 nines, occur in 90 forms, or 10 nines (Feature 8); of which 27, or 3 nines (Feature 9), with a numeric value of 17,532, or 1948 nines (Feature 10) belong to the words that are found nowhere else in the New Testament. Again, 36 of the 90 forms, or 4 nines, are found nowhere else in the New Testament; and 54, or 6 nines, are found elsewhere (Feature 11). And of these 54 forms, 36, or 4 nines, are found again in Matthew, and 18, or 2 nines, are not found again in Matthew (Feature 12).

§ 38. The number of letters in this passage is 1413 or 157 nines (Feature 13); of which the Title, or verse 1, has 45, or 5 nines; and the rest of the passage has 1368, or $9\times8\times19$, a multiple of eight as well as nine (Feature 14).. Prepositions and Conjunctions have 126 letters, or 14 nines, and the other Parts of Speech have 1287, or 143 nines (Feature 15).

§ 39. The Nouns of this passage have a numeric value of 35,802, or $9\times9\times13\times17\times2$, a multiple not only of nine (Feature 16), but of nine nines (Feature 17). And between the two great divisions of this Genealogy this number is thus divided: Verses 1-11 have 29,358, or 3262 nines; verses 12-17 have 6,444, or 716 nines (Feature 18).

In addition then to the Scheme of sevens and eights, a scheme of NINES *also runs through this Genealogy.*

§ 40. The numeric value of the 72 words of the Vocabulary to this passage, 42,364, or $7\times17\times4\times89$, is a multiple of *seventeen* as well as of seven (Feature 1). Of this number, the Nouns have 35,802, or 2106 seventeens; and the not-nouns have 6562, or 386 seventeens (Feature 2). The two divisions of this Genealogy have thirteen words in common. Accordingly the numeric value of the 72 words of the Vocabulary is thus divided: the 59 words not common to both divisions have 34,663, or 2039 seventeens; while the 13 words common to both divisions have 68 letters, or 4 seventeens (Feature 3), with a numeric value of 7,701, or 453 seventeens (Feature 4); of which 2907, or 171 seventeens, belong to words beginning with a Vowel; and 4794, or 282 seventeens, belong to words beginning with a Consonant (Feature 5).

§ 41. The following five names, Αβρααμ, Δαυιδ, Ιεσσαι, Ισαακ, Σολομων, *Abraham, David, Jesse, Isaac, Solomon*, have this peculiarity: Of the names of the Ancestors of the Christ, 32 are used *only* for these persons[3] (while *Judah* and *Joseph*, for example, are used for other persons also). Now while the other names are found only in the Genealogies, these five are found also in the rest of the New Testament. This fact, and this fact alone, makes them a class by themselves. Accordingly: of the whole numeric value of the Vocabulary, which is a multiple of *seventeen*, these five names have 2482, or 146 seventeens (Feature 6). And the total numeric value of all their 169 occurrences in the New Testament is 59,687, or 3511 seventeens (Feature 7). The 32 names themselves occur 68 times, or 4 seventeens (Feature 8), and have 187 letters, or 11 seventeens (Feature 9); of which 119, or *seven* seventeens, belong to Vowel words; and 68, or 4 seventeens, to Consonant words (Feature 10).

A scheme of seventeens, as well as of sevens, eights, and nines, thus runs through this Genealogy.

[1] Luke 3. 23-28 has in turn a Vocabulary of 80 words, or 10 eights, of which 56, or *seven eights* are not found in Matthew, and 24, or 3 eights, as just stated, are found in Matthew. In other words the Vocabulary to the two Genealogies as a unit has 128 words, or $8\times8\times2$, a multiple not only of eight, but of eight eights, as well as $2\times2\times2\times2\times2\times2\times2\times2$, a number of *seven* factors.

[2] The Vocabulary to verses 1-11 has 49 words or *seven sevens*. The Vocabulary to verses 12-17 has 36 words or *six sixes*. The Vocabulary to verses 1-17 as a whole has 72 words or *eight nines*. 8 is a cube, $2\times2\times2$; 9 is a square, 3×3. The scheme then is this: The first half of the Genealogy has for its number the *square of seven*; the second has for its number the *square of six*. The whole Genealogy has for its number the combination of a *square* and a *cube*.

[3] This is 4 eights.

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§ 42. In view of these *sixty-eight* numeric features displayed in this Genealogy in addition to those enumerated for verses 1-11 in chapter 1, it is needless to bring further proof as to the presence of most elaborate numeric design in the structure of this passage. And this enumeration does not even begin to be exhaustive. In whatever direction one may look, and from whatever point of view one may take, most elaborate numerics meet us everywhere. Thus, to take up the single fact of the *Women mentioned in this Genealogy* BY NAME: Tamar, Rahab, Ruth, and Mary: Θαμαρ, Ραχαβ, Ρουθ, Μαρια.

Of these four women the first three are *Old* Testament personages. Mary is a New Testament personage; her name, however, which in the Greek is *Miriam*, is found in the Old Testament also.

Now these four names—*the only thing that makes them a class by themselves being the fact that they are named in this Genealogy*—are found in the WHOLE BIBLE, both Hebrew and Greek, 119 times, or—*seven seventeens*; their numeric value in both tongues is 3332, or 7×7×17×2×2, again a multiple of *seven seventeens*, (with the sum of its factors 35, or 5 sevens, the number itself being a multiple not only of seven, but of seven sevens). And this number 3332, or 196 seventeens, is thus divided: Mary, the New Testament personage, has 442, or 26 seventeens; the other three, the Old Testament personages, have 2890, or 17×17×10, a multiple of *seventeen seventeens*.

But in addition to this scheme of sevens and seventeens, thus seen to run through these four names, they present the following features: These four words occur in 14 forms, or 2 sevens. The Hebrew forms have a numeric value of 1953, or 7×9×31, a multiple of both *nine* and *seven*. The numeric value of all the 119 occurrences of these four names in the Bible is 41,370, or 5910 sevens; of which Mary has 15,218, or 2174 sevens; and the other three have 26,152, or 3736 sevens. The number of letters in these 119 occurrences is 525 or 75 sevens.

Two schemes of sevens and seventeens thus run through the four names of women alone. And there are other schemes—of thirteens and nineteens—the enumeration of which is, however, no longer necessary.

§ 43. This Genealogy, then, contained in the first seventeen verses of Matthew, has an elaborate design of its own, of *eights* (beside sevens, seventeens, nines, &c.); while its larger subdivision, verses 1-11, has an elaborate design of sevens; and its smaller subdivision, verses 12-17, has an elaborate design of sixes: eight, seven, six, a descending series; and these designs are not only each complete in themselves, whether as parts of the Genealogy, or each as a distinct whole, but they form besides, each and all, parts of a still wider design running through the whole of Matthew, through the whole of the New Testament, and, as in the case of the four women, *through the whole Bible*.

Editor's Table.

We are sorry to have to hold over several interesting "Signs of the Times," Answers to Questions, and our own Editorial notes. We have only room to insert a few Notices, and the Acknowledgments.

NOTICES.

LIVERPOOL.

The meetings announced for January were postponed owing to the regretted illness of the Convener.

GLASGOW DISTRICT.

Meetings are held in the Christian Institute (Room No. 3) on Sundays, February 5th, and 19th, at 2.30 p.m.

LONDON (PIMLICO, S.W).

The next meeting at 55 Moreton Street, will (D.V.), be held on Wednesday, February 8th, at 7 o'clock. Subject: "The Gains of Paul mentioned in Philippians."

At ILFORD (London, E.) Grange Road Hall, on Thursday, 2nd February, at 3.15 and 8 p.m.

At HASTINGS, Lower Public Hall, on Tuesday, 7th February, at 7.30 p.m.

At SUTTON (Surrey), "The Homstead," Grove Road, on Tuesday, 21st February, at 3.30 and 8 p.m.

ACKNOWLEDGMENTS.

("*Things to Come*" *Publishing Fund*).

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M. M. (New Zealand)	0	3	0
A Thank-offering (I. O., Edinburgh)	0	2	6
N.	0	2	6
(Barbican Mission to the Jews).			
A. B. P. (Cheltenham)	1	0	0
Nenagh	0	2	6
(Breton Evangelical Mission).			
A. B. P. (Cheltenham)	1	0	0
C. G. (Canada)	0	11	5
P. L. (Eastbourne)	0	10	6
N.	0	5	0
A. M. (Gloucester)	0	2	6

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THINGS TO COME.

No. 201. MARCH, 1911. Vol. XVII. No. 3.

Editorial.

HEBREWS XI.

XIV.—FAITH'S SUFFERING FOR GOD.

"AND OTHERS."

(*Continued from page 14.*)

(ii.) "HAD TRIAL OF CRUEL MOCKINGS AND SCOURGINGS."

"*And others received trial of* [*cruel*] *mockings and scourgings, as well as of bonds and imprisonment*" (*v.* 36).

THE word rendered "others," here, is not the same as in verse 35. There, it means "others" of the *same* kind as those mentioned and referred to throughout the former part of the chapter; having the same precious faith, believing the same words of the same living God.

Here, it refers to *different* classes of sufferers among those same believers.

They had the same faith and the same faithfulness, but they suffered in different manners from those referred to in the immediately preceding clause.

The former suffered tortures with a view to apostasy.

The latter experienced trials in consequence of their faithfulness.

The words of the A.V. "had trial" are very expressive, and beautifully idiomatic for reading in a Version. But this is not sufficient for those who desire to get beneath the surface.

We have given the more literal rendering "received trial," which may otherwise be expressed by "put to the test," or "experienced." And, what this test was, or these trials were, is described in the long list which follows.

The trials and mockings referred to here were not on account of anything in the private life or in the public conduct of these sufferers.

Many who are "of the world" have been mocked in our modern sense of the word by those who are "of the world." Every day, in the spheres of the world's amusements and politics, such trials and mockings are stock in trade of a very large class of people. But, these sufferers endured scoffings and scornings on account of their believing what God had said and caused to be written in His Word. This was a very different thing. The former may be well deserved; and those who experience them may find many to sympathize with and encourage them.

But these scoffings were endured alone, and only through faith—"as seeing Him Who is invisible."

Nothing short of a living faith in the living God can enable any to endure the experience of such trials.

They had to be endured, often, in loneliness and isolation, and in the solitary prison, as is intimated in the words which follow; with no surrounding friends to support, encourage, and cheer the sufferers with their words and prayers.

If we look for examples, we note one as early as Judges xvi. 25, in the person of Samson; and though his trials were not of the same exalted character, being brought on by his own sin and folly, yet, in their source, they were the same, for they came from his having heard what God had spoken concerning him, and believing what he had heard. His prayer in the prison showed that he knew the true relation in which he stood to Israel's covenant God.

But it is in those that were more or less types of Him Who is "the Faithful Witness," that we see the true examples specially referred to in these words of Heb. xi. 36.

In 2 Sam. xvi. we see David, the type of David's Son, and David's Lord—David's root and David's offspring, rejected by his own household—experiencing "the cruel mockings" spoken of him.

His faith enabled him to endure. His submission in receiving it "from the Lord" is wonderful.

When suffering under the cursings of Shimei, and urged by Abishai to execute summary vengeance. David replied "Let him alone . . . the Lord hath bidden him" (*v.* 11). We see the echo of these words in Psalm cix., where we have this scene referred to, and made prophetic of the then yet-future mockings of Messiah. In *vv.* 20 and 27, it was received as from the Lord; and faith in Jehovah's word enabled David to say "Thou Lord hast done it." "This is Thy hand."

In other Psalms also these mockings are prophetically referred to. We must never forget that David was a prophet and, therefore, spake beforehand of the sufferings, death, and resurrection of Messiah. This is distinctly declared by the Holy Spirit through Peter in Acts ii. 30-33. Forgetting this, many modern critics, when they meet with references to the restoration of Zion, or return from the captivity, &c., immediately assume that such passages in the Psalms are by a much "later hand"; but, on such matters, as well as on others, modern critics are "willingly ignorant," and would not willingly part with any so-called "discrepancy," or what may appear a "difficulty" to them, lest they should lose an argument against the inspiration of God's Word.

The "mockings" endured by David were typical of those of Messiah; and there are evidences that in many instances Jeremiah's sufferings are also to be regarded as types. In chap. xx. 7 he says "I am in derision

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daily, every one mocketh me,"* for since I spake, I cried out . . . because the word of the LORD was made a reproach unto me and a derision daily."

In Lam. iii. 14 he adds: "I was a derision to all my people, and their song (or mocking song) all the day."

These words agree with similar passages in the Psalms which refer to Messiah.

Indeed, if we carefully compare many passages of Jeremiah with those in the Gospels we shall see this point very clearly.

All who believed God, and were faithful witnesses for Him, were typical in measure of Him Who alone could be called "THE faithful witness" (Rev. i. 5).

Micaiah (1 Kings xxii. 24) was hated and suffered in consequence of his faithfulness to what he had heard and believed and uttered from God.

Nehemiah suffered in the same way from the scoffings of Sanballat and Tobiah (Neh. iv. 1-4).

In fact Jehovah sums up the sad history of Israel in 2 Chron. xxxvi. 16, where it is written: "they mocked the messengers of God, and despised His words, and misused (or scorned) His prophets," &c.

It all came to a head when "the Faithful Witness" appeared, and spoke the words He had received from the Father. The Parable of "the Vineyard let out to husbandmen" reveals the sad condition of the nation: beating, stoning, killing the messengers who had been sent to them, and above all, slaying the beloved Son Himself (Matt. xxi. 33, &c. Mark xii. 1, &c. Luke xx. 9).

In the lament of the Saviour over Jerusalem (Matt. xxiii. 34-37), He foretold that it would be as it had ever been: "behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues and persecute them from city to city," &c.

What thoughts must have filled the Apostle himself as he penned the inspired words fulfilling this prophecy:—"and others were put to the test of scoffings and scourgings; as well as of bonds and imprisonment," when he remembered how he himself had helped to fulfil them when he "made havoc of (or, ravaged) the assembly, entering into every house (or house by house), dragging men and women, delivered them up to prison" (Acts viii. 3); and, "breathing out threatening and slaughter" (Acts ix. 1), "destroyed them that called on this name in Jerusalem" (*v.* 21); and persecuted this way unto the death, binding and delivering into prisons both men and women" (Acts xxii. 4). "I punished them (he says) in every synagogue and compelled them to blaspheme" (Acts xxvi. 10, 11).

With what feelings (we repeat) must he have penned these words as they were given to him by the Holy Spirit.

How well we can understand his feelings, when he says he "used to wish himself anathema [cut off] from Christ" (Rom. ix. 3), so great was his hatred of that name.

But, we have to remember, that in all this he was most religious (Phil. iii. 5, 6. 1 Tim. i. 13), for it has been religion—false religion—which has ever sought to destroy those who believe God.

* The former part of this verse can be understood only by noticing the force of the Hebrew idiom, by which one is said to do what he permits to be done.

Bible Word Studies.

BY JAMES CHRISTOPHER SMITH.

No. 2. "CHURCH."

THIS word decidedly calls for special study at the present time.

In religious and ecclesiastical circles the word is used in a great variety of strange and unwarranted connexions.

In the Bible the term bears a uniform etymological significance; while, at the same time, its application is governed by the different stewardships of truth in the successive Age-Time periods.

This distinction is vital to the understanding of the subject.

1st. THE USE OF THE TERM.

The English word "church" occurs, in the Authorised Version of the New Testament 115 times. This number, however, requires correction in two instances.

(1.) In Acts 2. 47 the word is omitted in the revised Greek texts. It is a case that shows the need of being careful not to put into or read into Scripture what the Spirit did not intend. The verse ought to read, "And the Lord was adding together, daily, those that were being saved," meaning those who were being saved from the wreck of the nation of the Jews, according to the Apostle's message, as in verse 40, "Save yourselves from this crooked generation."

Thus, "those being saved" would form the Pentecostal Remnant, according to the prophecy of Joel (*vv.* 17-21). Certainly this was not "the church which is Christ's body," "according to the revelation of the Secret," given afterwards, through the apostle Paul.

(2.) Then, in Acts, 19. 37, where we have the phrase "robbers of churches," there is no word for *church* in the Original, but the Greek word means "robbers of temples" or "sacrilegious men."

Eliminating, therefore, these two occurrences of the word we have, in all, 113 places where the term "church" occurs.

In this connection it is interesting to notice the books of the New Testament where the word does *not occur*, namely, Mark, Luke, John, 2 Timothy, Titus, 2 Peter, 1 John, 2 John, Jude. The books in which it is *used most frequently* are, Acts, Revelation, 1 Corinthians, 2 Corinthians, Ephesians.

It occurs 79 times in the singular and 34 times in the plural.

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So much for the *actual use* of the English word "church."

2nd. THE MEANING OF THE TERM.

The English word "church" comes to us through the Anglo-Saxon (having its cognates in German and Scotch) and is commonly held to be derived from the Greek for Lord (*kurios*, Lord, *kuriakē*, Lordly, or belonging to the Lord*). This current form of the word has been nothing short of a misfortune because it has led men's minds away from the meaning which the word has in the Greek text. The Greek word, translated "church," has nothing whatever to do with the word "Lord"; but it is a compound made of the Preposition *ek* (*from*, or, *out of*) and *klēsia* (called, being derived from *kalēo*, *to call*). The word, therefore, transliterated, is *ekklēsia*, literally meaning *called out*, and may be put in English dress by the word *assembly* or *congregation*.

But neither of these two latter meanings really expresses the force of the Greek word which bears the significance of *people who are called out on some definite principle, and come together for some definite purpose.*

This was the meaning of the term in the old days of Grecian History, and it has precisely the same significance in the New Testament.†

It is never applied to a building or edifice, but always to *people;* never to the place of assembly, but to *those assembled;* not to the place of worship, but to the *worshippers.* This fact is of the deepest importance as we shall presently see.

According to any ordinary English Dictionary the word "church" means, (1) a house set apart for the worship of God; (2) the whole body of Christians; (3) the clergy; (4) any body of Christians. This is simply hopeless confusion: one may just as well say that it means anything that any religionist fancies; for, unless we keep strictly to the meaning of Bible terms it is impossible to reach Bible Truth.

We shall come back to this vital point.

3rd. SOME VARIETIES IN THE RELATION OF THE TERM.

The word "church" is used in a remarkable variety of relations. It is oftenest used in the simple expression "the church." Nine times we find the phrase "the church of God;" and three times "the churches of God." Once we find the expression "the churches of Christ" (Rom. 16. 16); but never the church of Christ, much less the church of Jesus (much used in these days). It is sometimes used with a *geographical* relation—"the churches of Galatia;" "the church that was at Antioch": and sometimes it appears in a *racial* connexion—"the churches of the Gentiles;" "the church of the Thessalonians." And one striking and interesting variety occurs in the expression "the church in thy house," "the church in their house" (Rom. 16. 5; 1 Cor. 16. 19; Col. 4. 15; Philemon, verse 2), showing its relation to the house or to a household. Once we find the remarkable and all-inclusive expression, "all churches of the saints" (1 Cor. 14. 33). Four times in The Apocalypse we get the phrase, "the seven churches": and seven times *the Spirit* is directly associated with these seven Asian assemblies ("he that hath an ear let him hear what the Spirit saith unto the churches").

But most significant of all these varieties of relation are the expressions found in Ephesians and Colossians. These two Epistles contain (and are) the final and fullest statements of revealed Truth for us in this Present Age: and hence, special interest attaches to the word "church" or assembly, as found in these portions of the New Testament. In them we find these expressions: "the church which is His (Christ's) body;" "Christ is the Head of the church;" "Christ also loved the church;" "for His body's sake which is the church;" "that He might present it to Himself a glorious church;" "this is a Great Secret but I speak concerning Christ and the church."

These relations of the term "church," are unique and thought-impelling, as any careful student will admit.

There is one more variety of relation to be named and that is "the church of the firstborn ones, enrolled in heaven" (Heb. 12. 23). This, also, is unique and must be understood by the scope of the passage (and of the Epistle) where it is found.

And now we come to

4th. THE TEACHING CONVEYED BY AND CONNECTED WITH THE TERM.

And here we are confronted with a great difficulty. We find, as Nehemiah found, in his constructive policy of building the wall of Jerusalem, that "the strength of the bearers of burdens is decayed, *and there is much rubbish*, so that we are not able to build the wall."

So it is now in seeking to recover and reconstruct the lost teaching of

"The Great Secret"
of
"The Assembly which is His Body,"

we are hindered and barred, we are confronted and oppressed by a great mass of Pagan, Papal, Ecclesiastical and Religious jealousy, envy, misrepresentation, division and confusion. Faction holds the field: "there is much rubbish," so that we are hindered in building the wall.

Nevertheless, we go on with the work; while Sanballat and his abettors look on and mock and plot and hinder. The "holy temple in the Lord" is rising in spite of the unhappy intolerance and grievous denominationalism seen on every hand. With solemn emphasis we repeat Paul's challenge,

"IS CHRIST DIVIDED?"

Was Paul, or Peter, or Augustine, or Luther, or Calvin, Arminus, or Knox, or Irving, or Wesley,

"crucified for you?"

Let us cease our factionism and our foolishness, and return to the Lord and to His Truth!

*By some it is thought to be an abbreviated combination of *kuriou oikos*, i.e., house of the Lord.

†Compare Acts 19. 32, 39, 41 where the word is translated "assembly" and refers to the *multitude come together*, at Ephesus, against Paul, and in defence of the worship of the goddess Diana.

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The following is suggested as a basis for further and fuller study.

First, *the Assembly of Israel.*

During the long period "from Adam to Moses" (an inclusive period of time calling for more study), God's dealings were with individuals or at the most with families. There was no thought of a called-out assembly.

But with Moses and the Exodus there came a called out People, even "the Congregation of the Lord." Thus Stephen (in Acts 7. 37, 38) speaks, "This is that Moses . . . . that was in the Assembly in the wilderness."

This continued: and in the period from Moses to Christ, God's dealings were with that Assembly. The Tabernacle was continually spoken of as "the Tabernacle of the Congregation," (or Assembly).* It is abundantly clear that the word *ekklēsia* here just meant Israel, and nothing else.

And when we remember that Christ's personal mission and ministry had special direction towards and reference to Israel, "the lost sheep of the House of Israel," we have no right to read into His use of the word "*ekklēsia*" a meaning that is inconsistent with that fact. He uses it three times, as recorded by Matthew only, whose Gospel is regarded as bearing a specially Jewish, Royal and Davidic stamp. See Matt. 16. 18 and 18. 17. The meaning in 16. 18 must not be regarded as differing from its meaning in 18. 17. What Assembly would the disciples understand Him to refer to? Any school-boy with a knowledge of his Old Testament History could give the answer. "I will build My Assembly." Yes, He will. The day is coming when His called-out converted and purified Israel will appear "clear as the sun, fair as the moon and terrible as an army with banners." Israel belongs to Christ, for He died for "*that nation*;" just as the other Assembly, "which is His Body," belongs to Him, for He "loved it and gave Himself for it."

Secondly, *the Enlargement, subsequent to Pentecost.*

At Pentecost Christ's new Israel began to take form (the "building" was begun): and soon after, we mark an enlargement of the meaning of *ekklēsia* in the fact that *Gentiles are associated with Jews*, which was strictly in accord with the Scriptures of the Old Testament prophets. This continued all through the period covered by the Acts: and it will characterise the New Israel of the Millennial Age.

Meantime the "building" of the new Israel Assembly is in abeyance "until the fullness of the Gentiles be come in," and another assembly is being "built together for a Habitation of God through the Spirit." Accordingly we find

Thirdly, *the Assembly which is His Body.*

This is part of the "manifold wisdom of God" and is the wonder of the principalities and powers in the heavenlies. It is associated with the calling of the Apostle Paul and his special stewardship. He distinctly declares, over and over, that this "Great Secret" was given to him by revelation, and through him was made known to "apostles and prophets" who became its *historic foundation* (see Ephes. 2. 20).

In this view, "Jesus Christ Himself is the *chief corner stone*;" while in a more fundamental sense *He is the Foundation* other than which no man can lay.

During the portion of Paul's ministry recorded in Acts we see the beginnings of this new stewardship of Truth: and "the apostles and prophets" connected with the work of its founding come more and more into view.

Then, after the final announcement of *Israel's blindness* and the *close of Bible History* we see coming into dominant prominence the second part of the ministry of Paul, as "the prisoner of the Lord for you Gentiles," occupied with the *setting forth in its fullness* of this entirely new revelation received from the risen Lord.

This is done in the Prison Letters of Ephesians, Philippians, and Colossians. There Christ is seen exalted far above all power and dominion: there He is seen Head over all and as such given to the Assembly: there He is seen Head of "the Assembly which is His body" and this body the fullness of the Head: there He is seen the Chief Corner Stone in the great new temple: there He is seen nourishing the whole body and giving Gifts for its upbuilding and increase: there He is seen cherishing and cleansing this Assembly until at last He "presents to Himself a glorious assembly not having spot or wrinkle or any such thing."

This is the Great Secret.
This is the Unity of the Spirit.
This is the Assembly . . . . His Body.
This is His Inheritance in the Saints.
This is the Habitation of God.

To share in this membership and fellowship is our precious portion and endless joy!

To Him be glory in the Assembly for evermore! Amen.

* The Septuagint has the remarkable variation, "The Tabernacle of Testimony."

Dispensational Expositions:

Being a Series of Studies having Special Reference to the Epistles of Paul & the Present Dispensation.

No. 19.

THE DIFFERENCE BETWEEN DOCTRINE AND DISPENSATION.

(PART II. *Continued from page 22*).

IN our last article we remarked that, although the nation of Israel was addressed both by Peter and Paul, yet it was the remnant that believed, and formed the nucleus of "the Assembly of God" during the Pentecostal Dispensation of the Acts of the Apostles.

"Isaiah also crieth concerning Israel: though the number of Israel be as the sand of the sea, THE REMNANT shall be saved" (Rom. 9. 27). "Except the Lord of Sabaoth had left us a SEED, we had been

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as Sodom, and been made like unto Gomorrha" (Rom. 9. 29).

The "Remnant," and the "Seed," are used interchangeably (as a reference to the passages quoted from Isaiah will show), the idea being that the seed *left over* is reserved for sowing.

"Isaiah is very bold (Paul seems to rejoice at finding these words in the old Testament Prophet) and saith, I was found of them that sought Me not, I was made manifest unto them that asked not for Me." (This shows that the inclusion of the Gentiles in grace, was no mere new idea of Paul); "but to Israel He saith, 'All day long I have stretched forth My hands to a disobedient and gainsaying people.'" This shows the attitude of Israel and of the Lord during the period of the Pentecostal Dispensation, which is the subject of the Acts of the Apostles. The time was fast hastening when another Scripture would be fulfilled: "Because I have called and ye refused; I have stretched out My hand and no man regarded . . . They shall seek Me and shall not find Me." Prov. 1. 24-28. "Even so then *at the present season* there has been a Remnant according to the Election of Grace, and if by grace, it is no more of works." "Israel hath not obtained that which he seeketh for (*cp.* Rom. 10, 1-4), but the ELECTION hath obtained it, and the rest were blinded (hardened)."

It is this Elect Remnant that gives the peculiar characteristics to the Acts of the Apostles. We must not forget, however, that although it was true when Romans was written, *it is not true NOW* that there is a Jewish Remnant. For the time being, God recognizes no distinction: "there is no difference" as to sin (Rom. 3. 22) and "no difference" as to grace (Rom. 10. 12). Both are alike; both are sinners; both are saved in unconditional mercy; both are raised to the heavenly places in Christ. In the present Dispensation *Doctrine and Dispensation* agree together, whereas in the past we have seen that it was not so.

The R.V. of Eph. 3 helps to show this, for, in verse 2, the Apostle speaks of the "Dispensation of the Grace of God," and, in verse 9, he speaks of the "Dispensation of the Mystery."

In the first part of the Acts the Remnant is centralized at Jerusalem. In the second portion the Remnant is found in the Dispersion among the Gentiles. In the Epistles of Paul written before Acts 28, the Jew and Jewish questions are everywhere prominent and uppermost (see 1 and 2 Cor., Gal., Rom).

To a large extent the Jewish Remnant never left the traditions of their fathers, nor the Law of Moses. Over twenty years after Pentecost it could be said "Thou seest, brother, how many MYRIADS of Jews there are which believe, and they are all ZEALOUS OF THE LAW, and they are informed of thee that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs" (Acts 21. 20 and 21).

This passage clearly shows the Apostle's ministry had a great deal to do with the Jews of the Dispersion; and certainly, his teaching would have the tendency to loosen the ties of legalism.

The charge which was brought against Paul is very similar to that which was brought against Stephen: "This man ceaseth not to speak blasphemous words against this holy place and the law; for we heard him say that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us." How much did Stephen know? How far was he in advance of the other witnesses? We cannot tell. He sealed his testimony with his blood, and the mantle of Stephen fell upon Saul, and a double portion of his spirit was given him. Paul seems to have been raised up to continue the witness of Stephen, addressing himself more particularly to the Jews of the Dispersion.

Many have found fault with Paul for heeding the words of James and the elders at Jerusalem. We must not forget that he himself tells us that he became a Jew to win the Jew, and the whole transaction in the Temple was concerning the feelings of the Jews—not touching anything to do with the Gentiles. In no subsequent allusion to this important period of his life does the Apostle express any sorrow for his action. On the contrary, during the next few days he received the encouraging words from the Lord "Be of good cheer, Paul, for as thou hast testified of Me at Jerusalem, so must thou bear witness also at Rome" (Acts 23. 11).

Reverting to our reference to Acts 21, we see there the character of those who formed the bulk of Jewish believers. To such, it would appear, the Epistle to the Hebrews was written, wherein the accusation made against Stephen, quoted above from Acts 6, is fully answered. The holy place, the law, the destruction of this place, and the changing of the customs of Moses, are all fully explained and enforced.

For any share in the foretaste of millennial blessings granted to the elect Remnant of Israel, the Gentile had to remember that he was the "Wild Olive graffed in contrary to nature;" that the "Root bare him, not that he bare the Root."

He was warned concerning a possible "cutting off," but was comforted by the fact that nothing could separate him from Christ.

The *doctrinal* teaching of Romans has come through to us to-day, amplified, bearing added glory, by reason of the fuller revelation of the heavenly exaltation of Christ. We have the same glad message of "Justification by faith without deeds of law;" we have the same message as to the all-sufficiency of Christ for His people.*

The Gospel of Grace leads on to the Gospel of the Glory, each being a phase of the "Gospel of the uncircumcision" committed to Paul.

Consider the Gospel in "Ephesians."

With one majestic sweeping statement, the plan of

* We thus meet the misrepresentation of many who say that we rob them of the Bible, and take away the greater part of its teaching from them. We do nothing of the kind. We show how they may make restitution by returning the stolen property which belongs to the few.—(Ed.)

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salvation is given. The sinner, DEAD in trespasses, is QUICKENED, RAISED, and SEATED in the Heavenlies WITH CHRIST. No intermediate stages, no room for reforms or ordinances, but a grand almighty act of creative grace, raising the dead sinner to the Right Hand of God.

The doctrine of Justification by Faith receives a full exposition in Phil. 3. The *doctrine* of the Gospel committed to Paul is still truth for this present time, but the *Dispensational teaching* is entirely different. The Dispensational teaching of Paul did not take upon it a distinctive character until after Acts 28.

In Eph. 3, and Col. 1, he speaks of the Dispensation given unto him, viz., the Dispensation of the Mystery. In this honour it has pleased the Lord to allow none to share. We shall be held responsible in that day for the way in which we have treated this Special Messenger. "Be thou not therefore ashamed of the Testimony of our Lord, *nor of me His prisoner.*" "If we deny Him, He also will deny us" (2 Tim. 2. 12).

To-day we are totally severed from Abrahamic promises, kingdom blessings, hopes and ordinances. We have no hesitancy in saying that the words of Scripture "There is therefore now, a Remnant according to the election of Grace" is not a truth for the time now present. God has obliterated every distinction, He knows neither Jew nor Gentile (dispensationally or doctrinally), He recognizes only "sinners," with no other plea but Christ.

The Jew never did take precedence in salvation (although he thought that he did); but he did take precedence so far as *dispensational* blessings were concerned, and will yet do so in the future Millennial Dispensation.

But now, neither in doctrinal blessings nor dispensational privileges, does he fare any better than the Gentile. Both Jew and Gentile who are "in Christ" are HEIRS TOGETHER; both are equally members of the SAME BODY TOGETHER; both are partakers of HIS PROMISE IN CHRIST by the Gospel (not "the promises"—the promises belong to Israel, Acts 2, 39. Rom. 9. 4), but "HIS Promise in Christ," *that* is the promise which is specially revealed now, in its own peculiar season (Tit. 1. 1-3).

The "One Body" of Eph. 4, is peculiar to the present Dispensation. Gentiles were not admitted into membership of a Body already existing—it is a new thing. While "the middle wall of partition" remained, while the enmity of Ordinances stood, the New Man, the One Body, was an impossibility. So long as it seemed good to the Holy Ghost to perpetuate a difference between Jew and Gentile, there neither was, nor could be, such a thing as the ONE BODY of Eph. 4.

Some have a difficulty in the fact that they find written BEFORE Acts 28 the words "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus" (Gal. 3. 28).

It must be remembered that the great controversy in Galatians is of a *Doctrinal* character. Justification by faith without legal works of any kind is the grand truth, and the inspired challenge. The Judaisers (Acts 15, and Gal. 2), sought to make believing Gentiles attempt to perfect themselves by going through the rite of circumcision. If this had been allowed, it would have lent colour to the idea that the Jew was in a safer place, and on a higher platform, than the Gentile; but this was not so. While the Apostle himself admitted that, *Dispensationally*, Israel had many things denied to the Gentiles, yet *Doctrinally* they were in exactly the same need of the same grace and the same mercy. There was profit in circumcision *Dispensationally*; there was none *Doctrinally* (compare Rom. 2. 25; 3. 1; Gal. 5. 2).

The words of Gal. 3. 28 echo and answer the Pharisee's morning prayer, wherein he blesses God that he was not born a Gentile, a Slave, or a Woman. We must also remember the final clause of this passage "in Christ Jesus." This reference has to do with the believers relation to Christ, and his standing in grace. "In Christ" all factions cease, all differences fade. In Abrahamic blessings, and the covenants made unto the Fathers, the Jew takes the lead. "In Christ" the Jew is not, and the Gentile is not.

We know very well that a clear distinction is drawn between the man and the woman—even regarding ministry in the Church—yet "In Christ" there is neither male nor female. Eph. 6. gives a word to the "masters" and to the "slaves"—yet "In Christ" there is "neither bond nor free."

This passage (Gal 3. 28), has reference to that truth which we have entitled "doctrinal" and which characterized the gospel proclaimed by Paul from the very first. It is noteworthy, in passing, that whereas the order of the words *before* Acts 28 is "There is neither Jew nor Greek," when we read Col. 3. 11, *after* Acts 28, the order is reversed—"There is neither Greek nor Jew." If we see nothing further than the admission of the Gentiles upon terms of full equality to a unity already existing, we signally fail in appreciating the riches of grace that obtains to-day over Jew and Gentile alike, utterly transcending every manifestation of grace that went before. God has fashioned the vessel anew as it hath pleased Him (Jer. 18. 1-6)

Failure to distinguish between the "nation" and the "remnant," the *doctrinal* and *dispensational* teaching, means failure to understand the Epistle to the Romans, or indeed to understand the whole New Testament. So complete is the apostasy of the nation, that by the time "Romans" was written, the end of all was visible to the eye of the Apostle; their iniquity was full. "Israel *hath not obtained* that which he seeketh for, but the ELECTION hath obtained it and the rest *were blinded*" (Rom. 11. 7).

"Have they stumbled that they should fall." "The branches *have been* broken out in order that I might be graffed in" (*v.* 11). These and similar expressions show that the nation had manifested the hardness of heart prophesied before by Isaiah (Isa. 6. 9, 10).

Rom. 11. 2 tells us "God has not cast away His people whom He foreknew . . . there has been a

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remnant according to the election of grace." Israel's great stumbling was the cross and all that it meant. They were ignorant of God's way of justification. "Israel pursuing after a law of righteousness, has not attained to that law. Wherefore? Because it was not on the principle of *faith*, but as of *works*—they have stumbled at the stumbling-stone." To be wrong here is to be wrong completely.

It is useless to seek to understand "the Mystery" commissioned to Paul if we fail to appreciate his "Gospel," for he shows their close connection in the last verses of Rom. 16, "My gospel, the preaching of Jesus Christ in harmony with the mystery." The very knowledge and enlightenment of the Jew gave occasion for the flesh to work his undoing: whereas, the Gentile, who knew neither God nor His law, who did not trouble about seeking righteousness either by works or by faith, received the gospel more readily. "The Gentiles who did not follow after righteousness have attained righteousness, but the righteousness that is on the principle of *faith*" (Rom. 9. 30).

God's purposes are by no means thwarted or altered All is made to contribute to the accomplishing of His will. Israel shall yet be righteous, they shall yet be blessed, even though but a remnant believed during the Pentecostal period: "for the gifts and calling of God are not subject to repentance (Praise God). For as indeed ye were formerly not believing in God, *but now* have been objects of mercy through the unbelief of others (Jews), so they too have now become unbelieving, that they also may obtain mercy through the mercy shown to you."

Here is a mystery of grace and mercy beyond our wildest dreams. Truly, our God delighteth in mercy. The Jews gave occasion for greater mercy by their unbelief—the Gentiles by their belief. How far above our thoughts or ways is the Lord! God is not slack; He is not unmindful; He keeps His Word. Great is His faithfulness.

The promises made to the fathers still stand true. God hath not cast away His people. All Israel shall yet be saved; ungodliness shall be turned away from Jacob. "As regards the Gospel, they are enemies on your (Gentiles) account, but as regards the Election, *beloved because of the fathers*" (Rom. 11. 28).

Here is God's Own Word, and words:—"blinded," "hardened," "broken off," "scattered," wanderers for long centuries, yet "BELOVED!" Oh for a heart to believe "ALL that the prophets have spoken."

More and more the conviction grows upon us that THE controversy of the Bible is not so much between God and man, but between God and Satan; and Israel's case is illustrative of wider issues. Electing grace operated in the midst of apostasy, but the rest, although hard and blind, were still *beloved* for the fathers' sake. They were not forgotten, "for God hath shut up together all in unbelief." Why?—In order that He might *pour out His wrath on all?* No! that is not Scripture; that is not the character of our God. "But, that He might show mercy upon all." O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable His judgments and untraceable His ways! . . . For of Him, and through Him, and for Him, are all things, to Him be glory for ever, Amen" (Rom. 11. 32-36).

Is *this* the conclusion of our Dispensational study? Does our attempt to rightly divide the Word of Truth magnify Him and enlarge our view of His purposes of grace? Who would have thought that out of Israel's apostasy the Lord could have brought forth such sweetness? (Rom. 11. 32). In His Dispensational dealings with sinful erring man, God has many untrackable ways of mercy, many untrackable riches of grace.

Soon the things depicted in "Romans" were to pass away, but out of the chaos the Lord was to bring forth the hidden mystery, to display still more His kindness and His grace, "that unto the principalities and powers in the heavenlies there may be shown now, by means of the church, the manifold wisdom of God" (Eph. 3. 10).

"He taketh the wise in their own craftiness." Satan was more subtle, more wise, than any living creature. Man has been his dupe and tool for ages, but out of it all the Lord will bring both grace and glory, "The devil that deceived them" is not to continue for ever. Oh may our understanding of these things open our hearts as well as our minds.

The more we know of the wonderful dealings of God, the more reason we shall have to confess "How unsearchable! How untraceable!" We are but on the fringe; we are called to humility, meekness, and long-suffering. Let us learn the needful lessons. The same chapter that instructs us to rightly divide the Word of Truth, also says that "the servant of the Lord must not strive, but be gentle unto all" (2 Tim. 2. 24).

Let us not make dispensational truth a weapon to turn against our brethren; let us rather realize that it is a part of our armour to be used against the enemy of our souls.

Let us learn to distinguish between the doctrinal and the *dispensational* teaching of the Apostle, and we shall then be in a position to more clearly appreciate just what the special blessings of this present time really are. CHARLES H. WELCH.

Bible Numerics.

BY IVAN PANIN.

CHAPTER III.

THAT THE WHOLE OF THE FIRST CHAPTER OF MATTHEW IS CONSTRUCTED ON A HIGHLY ELABORATE MATHEMATICAL PLAN.

§ 44. The first chapter of Matthew consists of two great divisions. Verses 1-17 give the Genealogy of Jesus Christ: verses 18-25 narrate the peculiar manner of the birth of Jesus Christ.

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The numeric phenomena of verses 1-17 have been given in Chapters I. and II. Verses 18-25 present the following phenomena of their own:

§ 45. This passage has 161 WORDS, or 23 sevens (Feature 1) which consist of 343 SYLLABLES, or seven (Feature 2) sevens (Feature 3) of sevens (Feature 4) $=7 \times 7 \times 7$, the cube of seven. These 161 words have a VOCABULARY of 77 words, or 11 sevens (Feature 5), which occur in 105 FORMS (or 15 sevens) (Feature 6).

The NUMERIC VALUE of the 77 words of the Vocabulary is 51,247, or 7,321 sevens (Feature 7): of their 105 Forms it is 65,429, or 9,347 sevens (Feature 8); of the 161 words of the passage it is 93,394 or $7 \times 7 \times 1906$, a multiple not only of seven (Feature 9), but of seven sevens (Feature 10).

Thus by merely scratching the surface, as it were, of this passage, we at once come upon no less than ten features of sevens, for which the chance of their being *un*designed is just one in 396,704,524,216, only one in nearly *four hundred thousand millions*.

§ 46. It is idle, therefore, to go on demonstrating that the same elaborate numeric design already seen to run through verses 1-17, runs also through verses 18-25. Pages could be covered with the enumeration of the numeric features of this passage. Only one or two, not hitherto met with, need be pointed out here.

In this passage the Angel addresses Joseph. With reference to this fact the Vocabulary with its 77 words is thus divided: the Angel uses 28 words, or 4 sevens, leaving 49 or seven sevens as not used by him (Feature 11). Of the 105 Forms, he uses 35, or 5 sevens; leaving 70, or 10 sevens as not used by him (Feature 12). The Angel's 35 Forms have 168 Letters, or 24 sevens (Feature 13). Of the 28 words of the Angel's Vocabulary, just seven are *Verbs* (Feature 14).

That is to say: the fact that a new feature is met with in this passage, namely, a *speech*, is at once signalized by some features of sevens being displayed in connection with that fact.

§ 47. Two letters are not found in this passage: ζ (=*z*) and ψ (*ps*); their numeric values are seven (Feature 15) and 700 or 100 sevens (Feature 16). The first word of this passage, του (=*of the*), has for its numeric value 770, or 110 sevens (Feature 17).

§ 48. This first word, too, with its numeric value of 770, is a multiple of *eleven* as well as of seven, it being $11 \times 7 \times 10$ (Feature 1). The number of words in the Vocabulary, 77, is 11×7, again a multiple of eleven, as well as of seven (Feature 2). Of these 77 words, 33, or 3 elevens, begin with a Vowel; and 44, or 4 elevens, begin with a Consonant (Feature 3). The 77 words have 396 letters, or 36 elevens (Feature 4); of which 143, or 13 elevens, begin with a Vowel; and 253, or 23 elevens, begin with a Consonant (Feature 5).

Only 22 letters of the alphabet are used in this passage, or 2 elevens (Feature 6).

There is thus a scheme of *elevens* in this passage as well as of *sevens* (the chance for these six features of elevens, by no means exhaustive, being only one in 90,858,768).

§ 49. The number of words in this passage, 161 (§ 45 above), is 23×7, a multiple of *twenty-three* as well as of seven. Accordingly 69 of these, or 3 twenty-threes, belong to the Vocabulary words beginning with a VOWEL; and 92, or 4 twenty-threes, belong to those beginning with a Consonant.[1] The chief actor in this passage is *Joseph*, Ιωσηφ. His numeric value 1518 is $11 \times 23 \times 6$, a multiple of both ELEVEN and TWENTY-THREE. In this connection it is to be noted that the four PERSONS named here Ιησους, Ιωσηφ, Μαρια, ὁ αγγελος, *Jesus*, *Joseph*, *Mary*, *the Angel*, have for their numeric value 2940, or $7 \times 7 \times 60$; a multiple of seven sevens. (Feature 10 above.)

§ 50. Those interested in, the more extensive enumeration of the Numeric phenomena of this passage will find it in "Bible Numerics," by the present writer, pp. 201-214, where they are given at great length, though in nowise exhaustively. Suffice it to say here that, in that work, the mere enumeration of the phenomena of sevens and elevens, in a bare, dry list, without any comment whatever, covers two tabulated pages.

To this may be added the following fact: It has already been seen in the analysis of the Genealogy, verses 1-17, that, though each of its two portions, verses 1-11 and 12-17, has individual schemes of its own, yet the Genealogy, *as a whole*, has marked Numeric schemes of its own, likewise.

Now the same is the case with this chapter as a whole. Though each of its divisions, verses 1-17 and 18-25, has distinct schemes of its own, the chapter *as a whole*, has a marked scheme of its own.

Thus, for example, since the Vocabulary to this chapter has 130 words, or 10 *thirteens*, a marked scheme of thirteens runs through the chapter as a whole, in addition to the sevens, eights, nines, elevens, seventeens and twenty-threes, already pointed out.

It being thus established that the entire first chapter of Matthew is highly Numeric, even to the syllables, letters, and DIACRITICAL MARKS (the rough breathing) we are at once enabled to settle a number of hitherto uncertain matters in Scripture Lexicography, and Textual Criticism:

(1) The three names Δαυιδ, Ιωσιας, Οζιας, (*David*, *Josiah*, *Uzziah*), Westcott and Hort, who follow the best manuscripts give as Δαυειδ, Ιωσειας, Οζειας; that is, in each case they add the letter ε (e), increasing in each case the number of letters by one, and the Numeric value by 5. In the Genealogy these three names occur together. In verses 18-25 Δαυιδ, (*David*) occurs alone. Now in this portion very many Numeric features are lost, and the design is seriously marred by the addition of this one letter in the name of *David*. The Received Text, in fact, has only five letters; but spells it Δαβιδ, *Dabid*. But Numerics establish the true spelling Δαυιδ.[2]

[1] Observe that 69 is 10 *sevens* (*minus* one); and 92 is 13 sevens (*plus* one). Each number is thus within *one* of a multiple of seven. Compare Chapter I., Note 8.

[2] A reading which is supported by Griesbach, Wordsworth the Memphitic Version of the 2nd or 3rd Century, and other authorities.—(EDITOR.)

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With the ε in *David* being established as an interpolation from verses 18-25, it was natural to suspect also the lengthened spelling in verses 1-17, of *Josiah* and *Uzziah*, where they occur together with *David*. And Numerics, on examination, promptly ruled out the superfluous letter (ε=e) there also.

That is to say: Even the best manuscripts and editors having, through lack of information and care, admitted an intruder into the Sacred Text, the Numerics at once cried out: Intruder! Interloper! Out with it! And nothing but prompt ejection of these intruders restores the beautiful order from what otherwise remains confusion.

(2). The ancient manuscripts having no spaces between the words, the separation of words often becomes a matter of critical acumen, and at times, alas! of sheer human conjecture. Thus in verse 17, Westcott and Hort thrice print δεκατεσσαρες, *fourteen* as one word. But the numeric schemes are broken up, and the designs are destroyed thereby in many features; since the *designer* intended it to be δεκα τεσσαρες, *ten-four*.

(3). In verses 18-25, Westcott and Hort leave three readings in uncertainty, which they honourably confess by their notation. In verse 18, they are uncertain about word Ιησου (=*of Jesus*). The Bible of half of Christendom, that of the Roman Church, reads: *Now of the Christ the birth was thus*, the word *Jesus* being omitted. Westcott and Hort bracket this last word in their uncertainty. But note, the passage has at present:

Words	...	161 or 7×23
Forms	...	105 or 7×15
Numeric Value	...	93,394 or 7×7×1906
Forms, Numeric Value,		65,429 or 7×9347, etc.

Omit this word, and the passage has

Words	...	160 or 4×4×10
Forms	...	104 or 4×26
Numeric Value	...	93,706 or 2×46,853
Forms, Numeric Value,		64,741 or 64,741×1

Where, in the former case all is order, in the latter, all is confusion; and this disorder would be still more striking, were the illustration extended beyond these four items given here.

The numeric scheme thus at once cries out to the Roman Bible: Put back that rejected *Jesus!* Replace that missing piece in that Geometrical Figure! Restore the pearl to its vacant place in the necklace!

The same observation applies to the other two words: ὁ (=*the*) in verse 24, and οὐ (=*not*), in verse 25, which, in their uncertainty, Westcott and Hort bracket as candidates for omission. The Numerics demand their retention.

(4). As the writer deals only with the text of Westcott and Hort, which, on the whole, comes nearest, in his opinion, to those of the original autographs themselves, he here leaves out of consideration the readings of the Received Text, which is the basis of the English Bible. But it may be here remarked that the word "first-born" in verse 25 is, according to Numerics, as well as according to the Critical Editors, an—interpolation.

(5). So-called Middle and Passive Verbs, in Greek, like μεθερμηνευομαι, are given in the dictionaries under the *active* form: μεθερμηνευω. Now, Numerics show that a Verb in ομαι, whether Middle or Passive, of which the Active form is not used in the New Testament, *must appear in the* VOCABULARY with ομαι; μεθερμηνευομαι rather than μεθερμηνευω. This, and many other similar facts (which will be pointed out as they come up) show that *our Bible Dictionaries must be re-written, if they are to represent the mind of the Bible writers.*

(6). The same is the case with words like ελθω and ερψομαι (*to come*). Both are Defective Verbs, with the defective parts of each supplied from the other verb. Compare the English *go*, and *went; good*, and *better*. Dictionary makers, however, treat ελθω as a part of ερχομαι. But in verse 18 here συνελθεω, if put in the Vocabulary as συνερχομαι, makes confusion; but, as συνελθω it keeps the beautiful order. *Here also, and in all the similar cases, therefore, our Bible Dictionaries have hereafter to be rewritten, if they are to be Dictionaries to its writings* AS DESIGNED.

(7). In verse 20 Westcott and Hort are uncertain whether the Lord's mother should be called *Mary* (Μαριαν), or *Miriam*, (Μαριαμ), as the difference in the Numeric Value of the final letters μ, ν is 10, THE CHANGE FROM MARY DESTROYS THE DESIGN IN THE NUMERIC VALUES.

The Numeric design in this chapter thus GIVES CERTAINTY in four distinct cases where the most painstaking editors after twenty-eight years of toil *have to* CONFESS UNCERTAINTY. It—CORRECTS as many as four clear errors of these same faithful and conscientious and devout editors; and, for scientific purposes, DESTROYS THE VALUE OF ALL OUR PRESENT DICTIONARIES. In the matter of Lexicography, they all need recasting according to Bible Numerics, to be the helps they were meant to be.

And it is thus that Scripture is found to judge the work of man rather than being fitly judged of man.

Things New and Old.

"THE MESSIANIC JEW."

THE First Number of a Magazine bearing the above-named title, and published at Johannesburg, South Africa, has just come to hand. It needs comment, as it agitates for a movement, likely to lead astray many Christians, both Jewish and Gentile, especially the former.

Its professed aim, as stated by itself, is:—

(1). Not to leave a stone unturned until the stain on the Name of Our Lord is wiped away and He stands revealed to the Jewish *nation* as the true Jewish Messiah.

(2). To awaken the *national* consciousness in the hearts of Hebrew Christians, and a corresponding

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desire for the preservation of that consciousness in their future generations.

(3). To educate Gentile Christian opinion and to obtain a pronouncement that it is perfectly consistent and *scripturally authoritative* for Jewish Christians to maintain their distinctive *national* character.

The italics in each case are mine.

Except for the fact that, at present, Hebrews, though a distinct race, are, at present, not a nation, every true Christian will, I think, be in thorough accord with the first aim.

The 2nd and 3rd aims are unfolded by various writers in the journal, and to sum them up in brief, they appear to be as follows for Hebrew Christians, and them alone, be it noted :—

(*a*) Continuance of Circumcision :—

(*b*) Observance of the Jewish feasts in, apparently the present Jewish manner :—

(*c*) Meeting houses (Synagogues) for Hebrew Christians only.

The various writers, Jew and Gentile give evidence of lamentable ignorance of Scripture taken as an organic whole, of the Mosaic Ceremonial Law, of the Epistle to the Galatians (which they quote), and, like the majority of Gentile teachers, of the character of the dispensation under which we are now living.

CIRCUMCISION.—The Apostle Paul tells us (Gal. 5. 3) that he who is circumcised "is a debtor to do the whole law." The laws as to cleansing from ceremonial defilement are very clear and strict; and since the destruction of the Temple in Jerusalem, in A.D. 70, no such cleansing is possible; and, ceremonially, every Jew is hopelessly defiled; he is, consequently, not in a condition to observe the Feasts of the Lord, which must, moreover, be kept in God's appointed place, not in others of their own devising; and be accompanied with Animal Sacrifices. He cannot possibly "do the whole law."

Separate Synagogues appear to be desired on the ground that converted Jews, *and they alone*, are "the Israel of God" (Gal. 6. 16). But in chapter 3, verse 28, we are told that "there is neither Jew nor Greek, neither bond nor free, neither male nor female, for ye are all one in Christ Jesus." This is enough to teach us that "the Israel of God" is a synonym for "the Church of God," which has, as such, no earthly calling, whatever national duties a Jewish or Gentile Christian may have to perform in the country of his birth or adoption. A Jew converted by God to the Gospel has, now, done with Judaism for ever; his only concern with those of his race being, to carry the same Gospel to them, and to teach them the meaning of their own Scriptures.

The writers seem to forget that "The Church (or Israel) of God" is a body called out from the Jews and from the Gentiles; the only difference being that, by the living union with Christ of each of its members, the Gentile, being naturally "afar off," receives higher promotion than does the Jew, to bring both to the same high level. Is this the cause of the jealousy?

No instructed Jew ought to be ignorant of the fact, that when Israel is restored to his land and purged of his iniquities, a full two-thirds having been destroyed in the process, Gentiles may, if they please, have an inheritance in the land; "and they shall be unto you *as born in the country among the Children of Israel*," see Ezek. 47. 22-23. Then, he must be circumcised in flesh, for there is an earthly position, with Temple, Ceremonial Law, and Animal Sacrifices, as well as Spiritual Blessing for all this Israel, to every member without exception. But such Hebrew, and such Gentile converts (not proselytes) will be on a platform of absolute equality.

It is true that the Apostle Paul circumcised Timothy, and kept certain feasts; but the Temple was then standing; and God had not, as yet, suspended His Covenant relations with the Jews.

The very clear and simple statement in Ezek. 47. 22-23, should remove all dust from the eyes of a converted Hebrew, and enable him to understand the mystery of "the Church of God."

Everyone, Jew or Gentile, converted to the Gospel of the Grace of God, becomes thereby, spiritually, of the seed of Abraham, as the Epistle to the Galatians teaches us, see Ch. 3. verses 6-7.

There is, however, a class of unconverted Jews for whom separate meeting houses might be very desirable, or for whom special Bible Meetings might be organised, viz., those who, like many Gentiles in corrupt churches, have desired to know the real truth as revealed in God's word, and not as strained through the coal sack of the "tradition of the elders," Jewish or Gentile; but this does not appear to be the aim of the Magazine under review. The greater part of true Christians are either brought to Christ early in life through godly teachers, or through revivals in Bible Countries. Still greater blessing might well be expected amongst Jews through such meetings, as that race is, by covenant, nearer to God than are the Gentiles.

M. ALVES.

KING AHAB'S ARCHIVES.

INVENTORY OF PALACE FURNITURE FOUND.

A DISCOVERY of vast importance for Biblical history, says the *Daily Telegraph*, is announced in the *Berliner Tageblatt* by the Orientalist, Doctor Yahuda.

It appears that Professor Reisner, who has been carrying out excavations for an American society on the site of the Israelitish capital in Samaria, has unearthed a hundred clay tables, covered with inscriptions, which are believed to form a portion of the archives of King Ahab, a contemporary of the prophet Elijah.

These inscriptions, which, merely in their quantity, constitute the most remarkable archæological find that has been made in Palestine, are not cut into the tables, but are written in old Hebraic characters with the intensely black ink found on the Egyptian papyri of between one and two thousand years before Christ. One of them is a letter to Ahab from the King of

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Assyria, who, Dr. Yahuda believes, was either Assurbanipal or his son Salmaneser II.

Another of the tablets contains a detailed inventory of the furniture of the Royal Palace, but further particulars of the find have not yet become known. Nevertheless, it is evidently destined to provide convincing confirmation of certain phases of Old Testament history which some modern critics have been in the habit of treating as altogether mythical.

Signs of the Times.

THE RESTORATION OF CHALDEA.

At length it appears that definite steps have been taken in this epoch-making work, and that the proposals of Sir William Willcocks are about to take effect. Their relation to unfulfilled prophecy cannot be overestimated, showing us how, very speedily (as things move in these days) the land may rise, as it were, from the grave; and that which has appeared as impossible may be a realised fact.

Sir John Jackson, M.P., the eminent contractor, has signed a contract with the Turkish Government for the construction of a great dam at the Hindié section of the Euphrates, in connection with the Mesopotamia Irrigation Works, by which it is hoped to restore the prosperity of this ancient garden of the world.

The dam, which will be the most important work carried out in Mesopotamia in modern times, will, it is understood, cost several millions of pounds.

The irrigation works in Mesopotamia, which are based on the recommendations of Sir William Willcocks, who was engaged as adviser in connection with the proposals by the Sultan of Turkey in 1908, are as follows:—

A new barrage at Hindié, across a diversion of the River Euphrates, with thirty-six sluice gates and a lock for navigation.

An addition to the existing barrage at Hindié across a diversion of the existing branch of the river, comprising seven sluice gates and a lock for navigation.

A barrage across a diversion of the Hillé branch, containing ten sluice gates.

Excavation of these diversions of the Euphrates and other branches at Hindié and Hillé.

A diversion of the water of the Euphrates and the closing of the bed of the Euphrates by a dam.

A barrage across the reservoir at Habbania.

Excavating the reservoir.

"My hopes, my ambitions, my work are bound up with the re-creation of Chaldea" said Sir William Willcocks some time ago, when discussing his plans for rebuilding the vast irrigation canals in that ruined country.

For years he has been perfecting his gigantic scheme for restoring the ancient Chaldean irrigation works on the Euphrates and Tigris, the traditional site of the Garden of Eden. He has made a number of trips through these valleys, and is convinced that the construction of irrigation works will be comparatively easy and inexpensive.

Excavations made at various places along this river show that the ancient system of canals existed many centuries B.C. It passed from the Persians to the Arabs, who long maintained it in working order.

ALIENS AND THE JEWS.

Since the crimes and disturbances caused by criminal aliens in the East of London, some of our newspapers have written articles against the Jews as a whole; not distinguishing between criminal aliens and Jewish Refugees.

We are glad to insert the following letter, sent to the and our readers by the Barbican Mission to the Jews and are thankful to give publicity to this timely utterance.

BARBICAN MISSION TO THE JEWS,
82 WHITECHAPEL ROAD, E.,
4th February, 1911.

THE JEWS OF EAST LONDON MISSION TESTIMONY

To the Editor of "Things to Come."

SIR,—In days when attempts are being made, in some quarters to place the Jews of East London before the world in a light that is false and prejudicial, we deem it our duty to testify what we know.

For many years past the workers of the Barbican Mission to the Jews have gone in and out among the Hebrew population of Whitechapel, Spitalfields, Stepney, and adjoining townships and parishes, and have, in the nature of things, seen much of the home life and out-door labour of the people. Moreover, the preachers and teachers at the headquarters of the Mission, 82 Whitechapel Road, have come into close contact with men, women, and children of the same nationality, and thus have become acquainted with their aims and desires, their struggles and difficulties, both personal and social. As the outcome of close observation—observation, moreover, which is only possible to such as are known to be well-meaning and friendly, we give it as our profound conviction that a great injustice is being perpetrated upon the Jews of East London by those who speak of them collectively as specially bad, and decry them as a body to be offensive and disloyal.

Speaking of what we see and know, we are bold to say that in family life and the social circle, as well as for industry and sobriety in business relations, the Jews of East London—even those who are "alien" in origin—set an example which, if observed and copied by the community in general, would assuredly tell with beneficial results upon the morals and vigour of the population as a whole. With regret we admit that there are bad Jews; but so also there are bad men in all nationalities; and it cannot be just to hold any section of people responsible for the ill-deeds of its delinquent members. Do we wish that our beloved land could be rid of "undesirables"? So also do the Jews; and their leaders are ever advocating such a course. As, however, the fact that there are bad Englishmen by no means justifies the description of all Englishmen as "double-dyed villains," so likewise, the fact that there are some disreputable Hebrews achieves nothing in the direction of making the ancient people as a body to be "sinners above all men."

Having regard to the Houndsditch murders, and other acts of violence which have furnished a pretext for the misrepresentations against which we now protest, it seems to us quite extraordinary that the Jews as a people should have been denounced simply because from their midst there have come forward, at great personal risk, men and women who have given important evidence against wrong-doers, who, though foreign, were not Jewish. Whereas gratitude should have been felt at the service thus rendered, there has followed an outcry against the nationality of the witnesses, as if the character of testimony implied participation in the guilt exposed!

From a long and intimate experience, we re-echo the words of the Chief Rabbi, when he says that "Anarchism and lawlessness are diametrically opposed to the letter and spirit of Judaism." In the Old Testament, no less than in the New, there is a command to "fear God and honour the King" (see Prov. 24. 21; 1 Peter 2. 17). In these circumstances, we bear our testimony to the general good character and loyalty of the Jews; and trust that in no case will the friends of Israel be dissuaded from taking a loving interest in the people, who, of God, are still "beloved for the fathers' sake."

We remain,
Faithfully yours,

(Signed) H. W. WEBB-PEPLOE,
Prebendary of St. Paul's Cathedral, and Vicar of St. Paul's Church, Onslow Sq., S.W., President.

C. T. LIPSHYTZ,
Director and Superintendent Missionary, Secretary.

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Editor's Table.

ERRATA.

BIBLE NUMERICS.—In the January number, readers are requested to make the following corrections in their copies. Owing to distance (in U.S.A.), and time occupied in the post, Mr. Panin was unable to correct the printer's proof.

p. 7, col. 2, line 8, "Terah," should be "Zerah."
" " 19, "Feature 8" should be "Feature 9."
" " note 2. I treat merely for convenience *I* and *me* as parts of the same word. Were Numerics to be studied in English they would be two different Vocabulary Words; since εγω and μου, in Greek *are* two Vocabulary Words; and the English I, is only the German *Ich*, the same as the Latin *ego*; and *me* is the Latin *me*; distinct Vocabulary Words.
p. 8, col. 1, note 4. The *place* value of ζ, η, and θ, should be 6, 7, 8, and not 7, 8, 9.
p. 8, col. 2, line 11. Immediately after Feature 18, add the last five lines of note 5 at foot of col. 1, beginning with the words "That is to say, &c." These last five lines have nothing to do with the note.
p. 8, col. 2, line 16. "δ" should be "λ"
p. 9, col. 1, line 19 from bottom "are named," should be "are not named."
p. 9, col. 2, line 15. "Feature 75" should be "Feature 45."
p. 9, col. 2, line 17. The last name should be "Σαλμων" not Εαδμων.
p. 9, col. 2, line 24. "5925," should be "8925."
p. 10, col. 1, line 18. "sum" should be "product."
p. 10, col. 1, line 12 from bottom, "197" should be "199."
p. 10, col. 2, line 33. "sum" should be "product."

ERRATA.—"The Gospel of the Glory of Christ;" p. 4 of January number, col. 2, line 28, "in" should be "before."

ANSWERS TO CORRESPONDENTS.

M. T. (Enfield). It is impossible for us to print the Greek Text to accompany Mr. Panin's articles. Many of our readers know enough of Greek to test them for themselves and others. Those who do not, must be content to accept the conclusions and rely on the results of the testings in other hands. Several are engaged in the task: You rightly say that in these papers "accuracy is the sole element."

H. A. H. (Portsmouth). In note on p. 8, January Number. There is no "6" as the character for 6 is not a letter of the Alphabet, but an arbitrary symbol is used, something like an abnormal final "5" called "Stigma" (or mark).

E. J. M. (Sheffield). There is no "serious omission" in the A.V. or R.V. in Acts 14. 23. There is a serious *mistranslation*. And that is what you probably refer to. The word rendered "ordained" in the A.V. and "appointed" in the R.V. is the Greek word *cheirotoneō* which means *to stretch out the hand* (from *cheir*—hand, and *teinō*, to put or stretch out). Hence it means *to choose* by voting, or as we should say to vote by a *show of hands*.

NOTICES.

A Bible Reading is held on Tuesday evening, at 8 p.m., at 148 Albert Palace Mansions, Battersea Park, S.W., commencing March 7th.

GLASGOW.

A meeting for Bible Study is held at The Christian Institute, Bothwell Street (Room No. 3), on Sundays, at 2.30 p.m., March 5th and 19th.

PIMLICO (LONDON, S.W.)

The next meeting at 55 Moreton Street, will be held, "if the Lord will," on Wednesday, 8th March, at 7 o'clock, subject for consideration, "What is the Soul and what becomes of it?"

THE EDITOR'S SPEAKING ENGAGEMENTS.

IPSWICH.—Council Chamber, Town Hall, on March 8th, at 7.30 p.m.
WHETSTONE.—The Meeting Room, Athenæum Road, on March 9th, at 7.30 p.m.
OLD HILL.—Parish Church, on Sunday, March 12th, at 11 a.m.; and 7 p.m.
BIRMINGHAM.—Prior Rooms, Old Square, on March 13th, at 7.30 p.m.
WALTHAMSTOW.—Zion Baptist Chapel, Maynard Road, on March 15th, at 8 p.m.
BOURNEMOUTH WEST.—West Clift Tabernacle, on March 16th, at 7.30 p.m.
ACTON.—The Lecture Hall, Church Road, on March 20th, at 7.30 p.m.
WORTHING.—Worthing Tabernacle, Chapel Road, on March 22nd, at 3.15 and 7.30 p.m.
MUSWELL HILL.—9 Hallewick Parade, Colney Hatch Lane, March 27th, 8 p.m.
SUTTON-IN-ASHFIELD. — Providence Hall, on March 28th, at 7.15 p.m.

ACKNOWLEDGMENTS.

("*Things to Come*" *Publishing Fund*).

	£	s.	d.
W. H. (Surrey)	10	0	0
Readers in Glasgow (per T. G.)	1	4	0
Mrs. G. T. (London, S.E.) ...	1	0	0
E. A. S. (London, S.W.)	1	0	0
R. B. B. (Dundee)	0	10	0
A. J. W. (Toronto)	0	10	0
A. E. & L. C. (Richmond), monthly	0	3	0
A Constant Reader	0	2	6
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A. R. (Hull)	0	2	4
T. S. (Brighton)	0	1	6
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H. G. (London, S.E.)	0	3	0
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M. S. (Isle of Wight)	0	5	0
A. J. E. (Canada)	0	4	0
(*Breton Evangelical Mission*).			
J. S. B. (London, N.W.)	1	1	0
A Friend (Edinburgh)	1	0	0
A. G. C. (Hobart)	0	14	0
A. G. (Birmingham)	0	10	0
A. H. C. (Ford)	0	10	0
E. L. C. (Addiscombe)	0	5	0
F. (Brighton)	0	5	0
P. (Rathmines)	0	6	0
D. (Portobello)	0	3	0

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THINGS TO COME.

No. 202. **APRIL, 1911.** **Vol. XVII. No. 4.**

Editorial.

HEBREWS XI.

XIV.—FAITH'S SUFFERING FOR GOD.

"AND OTHERS."

(*Continued from page 26.*)

(iii.) "BONDS AND IMPRISONMENT.."

THESE are the concluding words of verse 36 which was the subject of our last paper.

"BONDS AND IMPRISONMENT"

awaited those who were faithful to the God Whom these sufferers believed.

We have already referred to Micaiah (1 Kings xxii. 26), and we might mention Hannani the seer, who was put in prison by Asa, in his rage (2 Chron. xvi. 10); and Jeremiah (Jer. xxxii. 2; xxxvi. 5) who, when put into the pit of the dungeon, sank into the mire. (xxxviii. 6).

All this suffering was brought on in consequence of faithfulness; and this faithfulness was the fruit of their faith: for it is, and ever has been, that the absence of faith in God leads to unfaithfulness to God.

And, if we ask why all this cruelty was so conspicuous in Israel, and is still, in Romanism, the answer is that, in both cases, the religious power was one with the civil power. Hence its bitterness, and its unrelenting character. In Romanism we see the true successor of Israel's persecuting spirit. Both are visible to this day.

For centuries Rome wielded the civil power; and even to-day wherever this is combined with religious power as it is still in some countries, alas! we see the same results.

The "Christian religion," as such, is no different in spirit and character from "the Jews' religion." All the persecutions of Rome have been inflicted in the name of "the Christian religion," and it would be much the same in our own day if it were not for the protection which the civil power affords us.

Paul himself had to appeal to the civil power of Pagan Rome for a justice which he could not procure from his religious brethren according to the flesh.

Religion condemns from its *feelings;* not from the principles of law or equity. When it *desired to have judgment* against Paul, Festus answered "It is not the manner of the Romans to deliver any man to die, before that *he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.*" (Acts xxv. 15, 16).

Many of our readers have reason to wish that their own Brethren knew something of the justice of Pagan Law. How many are daily condemned without any such "licence." In the "whisperings and backbitings," which abound throughout the sects, characters are blasted, and reputations ruined without any such opportunity of answering for one's self.

Hence we need to-day as much as ever—(for religion will be the same to the end)—the same living faith in the living God.

Nothing else will stand us in any stead.

"*Semper eadem*" (always the same) is the motto of religion, and the Apostle experienced it. It was this that caused him to say "all . . . are turned away from me" (2 Tim. i. 15). He refers to those among whom he laboured most effectually and for a longer period than any others (Acts xix. 10). And at the end of his life and ministry he had to say "No man stood with me; all men forsook me" (2 Tim. iv. 16).

He suffered in a more refined way than those whom he dragged from their homes and delivered to prison. And it was probably more acute. For, in prison, the iron may enter into the flesh; but, in thus being forsaken, it enters into the spirit. But it hurts just the same!

Oh! to have a living faith in the living God. "He abideth faithful."

Hence, the Apostle could immediately add to his sad confession: "Notwithstanding, the Lord stood with me and strengthened me."

The Word of the Lord was not bound. That is why he could add "that by me the preaching might be fully known, and that all the Gentiles might hear. And *I was delivered* out of the paw of the lion. And the Lord *shall deliver* me from every evil work, and will preserve me unto His heavenly kingdom to Whom be glory ever and ever. Amen" (2 Tim. iv. 17, 18).

The struggles of opposing worships were always of the fiercest. Nothing in the world has ever been so cruel as *religion!* More blood has been shed and more lives sacrificed in the name of religion than in any other cause. It is the same in modern times as in ancient; the same in the days of Antiochus as in the reign of Manasseh; the same under Diocletian and others as under Antiochus; the same under Ferdinand in Spain and under Mary in England, as under Diocletian.

The same is seen to-day, without shedding of blood, or breaking of bones, but not without breaking of hearts, among those who inherit the same religious nature and instincts.

Only among those who are endeavouring to "*keep* the unity of the Spirit;" do we discern "the bond of peace." It is among those who are seeking to *make* their own bodies that we see strifes, envies and divisions, and excommunications.

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This spirit is seen in all systems of religions, in all ages.

The Apostle, of course, is referring to the establishment of false religion in the kingdoms of Israel and Judah which we may be quite sure was not accomplished without persecution.

We know that, under Jezebel's religious tyranny in Israel, the outward worship of Jehovah was, for a time at least, extinct.

We know from 2 Chron. that Jeroboam, who first introduced another religion into Israel, robbed the Levites of their possessions and property, and prohibited them from carrying out their duties in the worship of Jehovah.

They emigrated in a body to Judah; "and, after them, out of all the tribes of Israel, such as set their hearts to seek the Lord God of Israel, came to Jerusalem, to sacrifice unto the Lord God of their fathers" (2 Chron. xi. 14-16).

Another and a greater exodus is mentioned as coming "out of Ephraim, and Manasseh, and of Simeon," in the reign of Asa, king of Judah (2 Chron. xv. 9).

In the reign of Hezekiah also "divers of Asher and Manasseh, and of Zebulun humbled themselves and came to Jerusalem" (2 Chron. xxx. 10).

These events show how severe was the pressure of the persecutions carried on by the idolatrous kings of Israel, Ahab and Jezebel, Ahaz and Manasseh as well as under Jehoiakim and Zedekiah.

So that it was not merely under Antiochus Epiphanes that religious persecution was so severely felt. It is only that we have further details given of them in Jewish secular history in the books of the Maccabees and by Josephus.

Josephus tells how, when "Antiochus had built an idol-altar upon God's atlar, he slew swine upon it, and so offered a sacrifice neither according to the law nor the Jewish religious worship in that country. He also compelled them to forsake the worship that they paid to their own God, and to adore those whom he took to be gods, and made them build temples and raise idol-altars in every city and village, and offer swine upon them every day . . . He also appointed overseers, who should compel them to do what he had commanded. And, indeed, many Jews there were who complied with the king's commands, either voluntarily or out of fear of the penalty that was denounced; but the best men, and those of the noblest souls, did not regard him, but did pay a greater respect to the customs of their country than concern as to the punishment which he threatened to the disobedient; on which account they every day underwent great miseries and bitter torments, for they were whipped with rods, and their bodies were torn to pieces, and were crucified while they were still alive and breathed . . . and if there were any sacred book of the law found, it was destroyed, and, those with whom they were found, miserably perished also (Josephus *Antiquties* xii. 5, 4).

It has been the same sad story through all the ages: not merely in Israel and Palestine, but in Rome, and wherever Romanism has had power, in every part of the world. Rome brought religious tortures to perfection and made persecution a fine art.

How many tens of thousands perished for their faith in God and His Word has been computed, but will never be known till "that day" of recompense shall come, and "the day of vengeance of our God."

Blood has been shed in wars of conquest, but the conquered had at least the opportunity of self-defence, as well as of overcoming. But it is religion that has never given any quarter, and has exhibited all the hatred and enmity of Satan himself against the people of God and the Word of God.

Jews suffered as well as, or even more than Protestants, throughout the persecutions of Rome in Europe.

The Armada that sailed from Spain was not for political conquest, but for religious supremacy. Thumbscrews, and similar instruments of torture found in the vessels sailing under the orders of Rome,* were not weapons for honourable warfare, but for *the subjugation of the conscience*, and *the extinction of liberty*.

These are, and ever have been, the two aims and objects of religious persecution.

The spirit of them is seen in the religious intolerance of modern Christian and so-called Protestant sects, who suffer not their members to worship outside their own bodies, without making them feel certain pains and penalties, often resulting in excommunication, and extending as far as surveillance of the private life and associations which bring "a visit" from those who assume and usurp an authority in defiance of the simplest laws of Christian liberty. Even those outside, like ourselves, are made to feel the secret power of religious boycotting which is as rife and rampant in some "Christian" sects as in the political sphere.

Let a member of such sects dare to learn and discover some new truth from the Word of God, which happens to be different from what has been determined on by the sects themselves, and at once he is made to experience the worst features of "religion," and to realize, even in his private life, the power of a secret inquisition, which is as real as that of Rome, and whose tortures, though not physical or in the body, are as acutely felt, and may have after-effects on bodily health and mental powers.

In our own day, though "the powers that be" are able still to protect us from the grosser outrages and physical tortures of former days, they are yet unable to reach those which are animated by the self-same spirit, and are more refined in their character, being calculated to produce their own peculiar mental and spiritual effects.

The same "like precious faith" is required in us, as much as it ever was by the saints of old, if we dare to believe God in what He has revealed in His Word.

The irreligious world has formulated its Eleventh Commandment. A breach may be made and tolerated in any or all of the other ten; but "Thou shalt not be

*Still preserved, and to be seen in the Tower of London.

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found out," is more important than all, in the eyes of the world and is certain to bring down the world's condemnation.

It is the same in the religious world. It has its Eleventh Commandment: "thou shalt not differ in opinion." All else will be tolerated; but once this command is broken, the unpardonable sin has been committed.

We repeat therefore, once again, that nothing but a living faith in the living God "will stand us in any stead when we thus have to face religious intolerance."

Oh! to believe God; and "cease from man."

Let us remember these "others." They have no name; let us be content to have none.

Those who through God-given faith have been enabled to do great wonders may be known and named, and endured, and even praised by the world. But, there are "others" who must be content to walk with God—unknown by the world, and suffering for what they have learned from the Word of God, and for daring to believe Him instead of the traditions of men.

Bible Word Studies.

By James Christopher Smith.

No. 3. "Foundation."

The following paragraphs convey an interpretation which is humbly submitted to the judgment of Bible students. The facts on which the interpretation rests are here fully set forth. If the teaching is of God it cannot be overthrown; if it is of man it will come to nought as it ought to do.

We will follow our usual double method of analysis and synthesis.

1. The Term as found in the English New Testament.

The word "foundation" is found in the English New Testament twenty seven times: *twenty three* times in the singular, and *four* times in the plural.

The plural instances are Acts 16. 26; Heb. 11. 10; Rev. 19. 14, 19.

Twice we find the verbal form "founded," namely in Matt. 7. 25; and Luke 6. 48, And the same form ought to appear in Heb. 1. 10; where the literal rendering, according to the Greek is, "Thou, *at the first*, O Lord, *didst found* the earth," a testimony of vast importance as we shall see.

2. The Greek Terms translated "foundation."

From what has been said above, it might naturally be concluded that the word "foundation" is the English translation of *one Greek word*. But that is not so, as we shall now point out.

Let it be carefully borne in mind that there are *two distinct Greek terms* which are translated in English by the word "foundation." The one is the word *themelios*, a word derived from the verb *tithēmi* meaning to *place*, or *put in a position*. The other is the term *katabolē*, which is derived from the Greek verb *Kataballō* meaning to *cast down*, or *overthrow*.

The first, *themelios*, is found in seventeen places: while the other, *katabolē*, is found in ten places. The references are as follows:—

For *themelios*, Luke 6. 48, 49; 14. 29; Acts 16. 26; Rom. 15. 20; 1 Cor. 3. 10, 11, 12; Ephes. 2. 20; 1 Tim. 6. 19; 2 Tim. 2. 19; Heb. 1. 10 (where as already explained it is the verbal form, not the noun); 6. 1; 11. 10; Rev. 21. 14 (twice), 19.

For *katabolē*, Matt. 13. 35; 25. 34; Luke 11. 50; John 17. 24; Ephes. 1. 4; Heb. 4. 3; 9. 26; 1 Pet. 1. 20; Rev. 13. 8; 17. 8.

And now having pointed out the actual *use* of the terms, we must refer to their

3. Differentiating Features.

When we observe closely how these two Greek words are related to other terms and associated with them a remarkable phenomenon emerges.

It is found that the word *katabolē* is associated in every instance of its use, with the term *kosmos* (world); while the word *themelios* is never so associated. In other words it appears that the phrase "foundation of the world" is exclusively connected with the term *katabolē*, but that the term *themelios* is never found in that connexion. Here, therefore, there stands out a rather startling distinction.

And not only so, but it is also found that the phrase translated "foundation of the world" is always governed by one or other of two prepositions: *pro* (before), and *apo* (from): so that the ten instances, where *Katabolē* is used with *Kosmos*, are divided into the two groups namely, where we have "*from* the foundation of the world" and where we have "*before* the foundation of the world."

Clearly, here, whatever significance we attach to this remarkable phrase, we have in these two prepositions a *dividing line of time*, before which and from (or after) which time certain things happened. Such a definite and exclusive distinction as above indicated cannot be an accidental phenomenon; it behoves us, therefore, to consider what may be its import.

Hence we enquire further

4. What is the Meaning of "*Katabolē Kosmou?*"

And here, one other peculiarity ought to be noticed, namely, that the definite article *never appears* before either of these two nouns, thus making the expression still more distinctive. Accordingly, we might, to bring out its terse emphasis express it as "a world's ***katabolē***."

We are thus face to face with the enquiry, what is this *katabolē?* Does it really mean "foundation"?

It is submitted here that it does not.

Many important points of exegesis and principles of translation enter into this question.

(1.) Many of us are agreed that the 2nd verse of the 1st chapter of Genesis records a condition of things which emerged, or happened, long after the original creation. "The earth *became tohū* (waste)"; and Isaiah

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45. 18, distinctly asserts that it was "not *created tohū* (waste)." We are further agreed that the passage, 2 Peter 3. 3-7, refers to this, showing that things did not continue as they were from the creation of the world. On the contrary, "*the world that then was*, being overflowed with water, perished." And this is contrasted with the "heavens and the earth that *are now*."

(2.) The translators of the Authorised Version evidently did not know this teaching, and hence, when they came to translate *katabolē* they could think of only the word "foundation." This shows how necessary it is to know Age-Time teaching for the purpose of translation.

(3.) Now it would be strange indeed if there were no recognition of this far-reaching event (Genesis 1. 2), in the New Testament, other than the solitary passage in 2nd Epistle of Peter. But now we consider that there is a very full recognition of it in the tenfold use of this word *katabolē*.

This noun, as already stated, is derived from the Greek verb *kataballō* which means not "to set up" but to *upset, cast down, overthrow*. And while admitting that the word *katabolē* is used, in *classical* Greek, for a laying down in the sense of a beginning, yet we confidently submit and assert that, *as used by the Holy Spirit in the New Testament*, the *Noun* takes the *fundamental sense of the Verb* and means the opposite of laying a foundation, and refers to the *upsetting*, the *casting down*, the *ruin* of that which *had already been founded* (as stated in Heb. 1. 10).

We therefore conclude and believe that the expression we are studying should be translated, *world's overthrow*, or *world's ruin*.

And since this is the event (Genesis 1. 2), which stands as the background of God's operations, in connexion with *man's advent*, it becomes quite clear how it is the great

DIVIDING LINE

before which and *from* which all time-reckonings are ordered: and how this throws light upon man's speculations when he talks blindly about "pre-historic times."

Space will not allow here an exposition of all the ten references; but, in view of this translation and interpretation, how luminous the teaching is, how full of help in understanding the scriptures!

This can easily be proved by comparing the *three* (out of the ten) passages, where the expression is "*before* the world's overthrow," namely, John 17. 24; Ephes. 1. 4; and 1 Peter 1. 20.

(1.) In John 17. 24, we have the climax of the Lord's High Priestly Prayer. He prays that His chosen ones may be with Him to behold His bestowed glory; and then He reminds His Father of the *love* that linked the Father and the Son, "before the overthrow of the world." Thus He connects the glory, acquired *after* the overthrow, "on account of the suffering of death," with the changeless love that was the essence of the fellowship of Deity, *before* the overthrow. "The Father loveth the Son." "God is love." And this fellowship of the eternal, unchanging love became the irresistible plea, why His request for His chosen ones should be granted!

(2.) In 1 Peter 1. 20, we note the same kind of connexion. The blameless, spotless Lamb, even Christ, redeemed us by His "precious blood," amid the changes of time and the cruelties of men, *after* the overthrow; but this One, manifested at the end of the times, on our account, was *fore-known* (well known), in the ages *before* the overthrow. Thus again the acquired glory (*v.* 21), is connected with the changeless fore-knowledge.

(3.) And in Ephes. 1. 4, we see, in like manner, the spiritual blessing wherewith we are blessed now, *after* the overthrow, in the heavenly realms in Christ, connected with the act of God's choice, in the same Christ, *before* the world's overthrow.

Thus God's Christ links up time and eternity: and the great event of the ruin that befel the world (in Gen. 1. 2), became the dividing-line in all time-reckonings, in the creative and redemptive operations of God.

5. CONFIRMATORY CONSIDERATIONS.

It remains to mention that the use made of the other (and proper) word for "foundation," confirms the above interpretation.

The Greek word *themelios* means something *put* or *placed in a position*, and, hence, a foundation. Now it is quite beyond question, that when the founding of a a thing, the laying of a foundation, is the indisputable subject, this is the word used (and not *katabolē*).

This will be seen by comparing Luke 6. 48; 14. 29; and 1 Cor. 3. 10, 11. In each of these places we get the New Testament Greek for "laying a foundation," and every time it is simply *themelios* and the verb *tithēmi* from which *themelios* is derived. Thus, to give literal expression as Paul uses it, in 1 Cor. 3. 10, we have *themelion tetheika*, "I have laid a foundation."

Further confirmation is found when we compare the passage in Job 38. 4-7, where God challenges Job in the sublime words "where wast thou when I laid the foundations of the earth? . . . when the morning stars sang together and all the sons of God shouted for joy."

This foundation laying and singing and shouting cannot possibly be associated with the emptiness, waste-waters and darkness of Genesis 1. 2; but they can all he happily and fitly associated with Genesis 1. 1, where we are told that God "in the beginning created" all: or, as we told in Heb. 1. 10, "thou Lord, at the beginning, didst found the earth."

Now when we look up the Greek text of the Septuagint, at Job 38. 4, we find the very Greek word used there, which is used by Luke and Paul for *laying a foundation*.

Our readers now have a fruitful field of study before them. If they will examine for themselves, all the occurrences of the word *katabolē*, which we have given above, in the light of what we have written here, fresh light, we feel sure, will come with that which the Holy Spirit Himself has already "written for our learning."

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Here we pause. Much more might be said; but we trust we have said enough to show the mind of the Spirit in the unity of scripture teaching: and if we have reached this end, great will be our benefit!

These are "Bible Word Studies." They are not intended to be exhaustive in their treatment, but to put Bible readers in the position to study for themselves.

Contributed Articles.

"THE GOSPEL OF THE GLORY OF CHRIST."

THIRD PAPER.

"MY DELIGHTS WERE WITH THE SONS OF MEN."

THE Evolutionist, so enamoured of the ape, that he wants him for a grandfather, thinks all living things have descended through that and other ancestry from the original protoplasm, in which Professor Tyndall discerned "the promise and potency of all terrestrial life."

The Theistic Evolutionist thinks the Creator endowed the original protoplasm with this power. Darwin, in the first edition of *The Origin of Species*, said, "Probably all the organic beings which have ever lived on this earth have descended from some one primordial form into which life was first breathed," and he thought there was "grandeur in this view of life."

The Atheistic or Agnostic Evolutionist refuses to see creative acts, and falls back upon spontaneous generation, which means that he knows nothing about the matter; for, as Professor Huxley naively says, "When we do not know anything about the cause of phenomena, we call it spontaneous."

But all these philosophers suppose that the original molecule, possessor of such wonderful endowments, had to work out its destiny, in all its varied forms and developments, without any aid or direction from any power external to itself. To conceive this requires the brain of a scientist, for the ordinary imagination fails in the presence of so stupendous a miracle.

The Word of God paints no such picture. The Creator, having made the earth, and the man and the beast that are upon it, did not leave them without His personal oversight and care. Not one of them is forgotten before Him. "He giveth to the beast his food, and to the young ravens which cry."

But man is the special object of His care.

Rightly does the Westminster Catechism say that "the chief end of man is that he may glorify God and enjoy Him for ever." It was for this purpose he was created. The glorious and holy beings who surround the throne of the Most High in some degree apprehend His character, and respond to His thoughts with the adoration, worship, and love of their hearts. But they can only offer praise for creation and preservation. He sought more than this, the adoration, the worship, the response of hearts that owe to Him redemption. Redemption was no afterthought. It was in His mind before Creation. Hence there were those chosen in Him before the foundation of the world, or, if καταβολή be more correctly translated "overthrow," before Satan's rebellion brought the world to wreck and chaos. Man was designed to be the object of a display of grace, which should be the theme of praise and blessing through the ages of ages.

"The Lord God planted a garden eastward in Eden; and there he put the man whom He had formed" (Gen. 2. 8). There are many spots of beauty and delight on the earth, but surely none has ever equalled the glory and beauty of the garden the Lord God Himself had planted, where grew every tree that was "pleasant to the sight, and good for food." How the Creator must have delighted in the astonishment and pleasure manifested by Adam, as each fresh scene of beauty broke on his admiring gaze.

"And the Lord God took the man and put him in the garden to dress it and to keep it" (verse 15). Here was work for his hands and a stimulus for his watchfulness. For "to keep" means "to guard," the word being the same as that used of the Cherubim who guarded the way to the tree of life; it is used in the Lord's promise to Jacob at Bethel; of a shepherd's keeping his sheep; and in many other similar connections. There was an enemy to be guarded against, one seeking entrance to the garden to bring ruin upon its tenants.

How did Adam learn to cultivate the garden? The answer is found in Isa. 28. 26, "His God doth instruct him to discretion, and doth teach him;" while of the preparation of the ripened harvest we read, "This also cometh of the Lord of Hosts which is wonderful in counsel and excellent in working" (verse 29).

It must have been when He walked in the garden in the cool of the day, and His happy children came to Him without fear, that He instructed them.

See the concern that the man might have fit companionship, one with whom he could share his thoughts; "I will make him a helpmeet for him."

Even after sin had wrecked the fair scene, and taught our first parents fear and shame, estranging them from Him, He did not cease to care for them. Even in pronouncing judgment, He revealed the coming grace, and taught them a way of access through blood-shedding, when He clothed them with the coats of skins. Thus Adam taught Abel how to offer the more excellent sacrifice. And the Lord delighted in Abel's obedience, while Cain's rebellious spirit only elicits the gentle remonstrance, "If thou doest well, shalt not thou be accepted?" We hear no more of the Lord's interposition after the sentence on Cain, till we read, "Enoch walked with God." Then the Lord must have walked with Enoch. There must have been a manifestation of Him Who was in the form of God, to constitute this fellowship. Thus Enoch received the instruction

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as to the coming day, not yet arrived, of which Jude tells us he testified.

So too Noah walked with God, and thus received instruction about that earlier judgment, then imminent, which is so complete a type of the other yet to be accomplished (Luke 17. 26). The care of the Lord for the seed to be preserved to repeople the earth is shown in all the details whereby Noah was taught what to do; and how comforting it is to read of the company sailing an unknown sea in a ship without rudder or compass, that "God remembered Noah and every living thing and all the cattle that was with him in the ark" (Gen. 8. 1).

Passing on to Abraham we come to one who received the distinguished title of "the friend of God" (2 Chron 20. 7; Isa. 41. 8; Jas. 2. 23). How well pleased must the Lord have been when Abram refused to touch the spoil of Sodom which he had recovered from the four kings. "Fear not, Abram," said He, "I am thy shield and thy exceeding great reward," thy shield to protect thee from the vengeance of the federated kings, and thy reward, far better than all the spoil of Sodom.

How He delighted in Abram's confidence when He brought him forth to view the stars and said, "So shall thy seed be," and Abram "believed in the Lord, and He counted it to him for righteousness" (Gen. 15. 5, 6). It is not without significance, as showing the importance attached to this confession, that this is thrice referred to in the New Testament, twice in Paul's argument, (Rom. 4. 3; Gal. 3. 6); and once in James's (ch. 2. 23).

Further, the Lord's delight in Abraham is seen in His taking him into His confidence with regard to Sodom, and delivering Lot, unworthy though he was, for Abraham's sake.

But the culminating proof of His delight in Abraham is found in the striking words of commendation after the scene on Mount Moriah. How emphatic, how intense are the words, "By Myself have I sworn, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless hee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is on the sea shore, and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice."

The beautiful account of the journey of Eleazar to Mesopotamia to seek a wife for Isaac further illustrates the Lord's response to those that trust Him. It is an inspired comment on the words of Ps. 33. 18, "The *eye* of the Lord is upon them that fear Him."

The quiet life of Isaac does not present so many instances of Divine interposition; but the Lord's care of him is evidenced, and an interesting question is raised by the statement that Rebekah, shortly before the birth of Esau and Jacob, "*went* to enquire of the Lord" (Gen. 25. 22). Was there any special place where the Lord's presence was made known, to which she could resort?

The history of Jacob evidences the Lord's watchful care and training. All through his life we see the struggle between Jacob's determination to succeed by his own cleverness and the Lord's purpose that His benefits should be of grace. At Bethel, after the vision of the ladder, when the Lord stood beside him, and gave him His rich promises, we find Jacob vowing a vow, to assure to himself what was freely given, and to bind the Lord to keep His word by the promise of allegiance and of the tithe.

When, after his skill in outwitting the covetous Laban, he had amassed wealth of flocks and herds, and perceived the growing hostility of his father-in-law, he determined to flee away surreptitiously. But all would have been taken from him, had not the Lord interposed and revealed Himself to Laban, warning him not to seek a quarrel with his son-in-law. Jacob has to acknowledge, "Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty" (Gen. 31. 42).

But a greater peril awaited him in the vengeance of Esau, which he vainly thought to disarm by the threefold present, so skilfully disposed. Then came the great crisis in Jacob's life, and he learnt that man is at his strongest, when, in utter helplessness, he clings to God and cries, "I will not let Thee go, except Thou bless me." "Whatsoever God doeth, it shall be for ever;" and what He doeth, He doeth perfectly, for "nothing can be put to it, nor anything taken from it." Jacob learnt this when "Esau ran to meet him, and embraced him, and fell on his neck and kissed him." This was the meeting which God had in store for him, and such as he never dreamt of.

After this, Jacob's was a chastened life. Sorrows multiplied in his family. The death of the beloved Rachel, the misconduct of Reuben, the tragedy at Shechem, and the supposed loss of Joseph, all tended to keep him walking humbly. And the Lord did not leave him, but, according to His word at Bethel, kept him in all places whithersoever he went.

After the sack of Shechem, He constrained the neighbouring tribes to leave him unmolested, for "the terror of God was upon the cities that were round about them." Though Joseph was lost to him for more than twenty years, Jacob had to acknowledge the abounding grace of Jehovah; "I had not thought to see thy face; and, lo, God hath showed me also thy seed;" while, with his dying breath he bears testimony to the faithfulness of the Divine Angel of the Covenant, who had redeemed him from *all* evil.

Though no personal appearances of the Lord to Joseph are recorded, His guidance and protection are clearly seen. Three times was Joseph's life in danger. First, Reuben is moved to prevent his murder, his conscience probably aroused to remembrance of his sin against his father, and to a sense of his responsibility as the eldest son. But with the instability of his character, instead of keeping Joseph close to his side till he could restore him to Jacob, he goes away, and again the lad's life is imperilled. Simeon and Levi have no compunction about killing him, but Judah is moved

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to suggest the sale to the Midianites, which satisfies their vindictive spirit.

In Egypt the Lord was with him and caused all he did to prosper. Then for the third time his life is in danger. For surely death was the penalty to a slave for such an offence as his master's wife alleged against him. Whether Potiphar doubted his wife's veracity, or for whatever other reason, only imprisonment is the consequence. This was severe at first (Ps. 105. 18), but he is soon brought into favour with the keeper of the prison, and as before, the Lord made his work to prosper. There is an interesting parallel between the subsequent history of Joseph and that of Daniel. God's hand is plainly manifested through it all, and this is beautifully recognised in Joseph's words to his brethren, when, after Jacob's death, they feared, with that unbelief so natural to man, that Joseph had not really forgiven them and would now be avenged; "Fear not; for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive."

Thus God moves amidst the affairs of men. They make their plans and carry out their purposes, but He moulds them to fulfil His will, and His will is that all things should work together for good to them that love Him, to them who are the called according to His purpose.

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(To be continued).

Dispensational Expositions:

Being a Series of Studies having Special Reference to the Epistles of Paul & the Present Dispensation.

No. 20.

"THE FEAR OF MAN" AND "THE SNARE OF THE DEVIL."

A PLEA FOR A RIGHTLY-DIVIDED WORD OF TRUTH.

ONE of the most often repeated phrases, among those who desire to understand the Dispensational Teaching of Scripture, is that occurring in 2 Tim. 2. 15, "rightly dividing the Word of Truth."

We believe the subject to be of such importance, that not only have we devoted many articles in the attempt to fulfil its teaching, but we desire also to examine the verse itself and its context a little more closely.

Hitherto, the attitude of those believers, who have sought rightly to divide the Word of Truth, has been defensive rather than otherwise; the great majority of christians considering the Dispensational study of scripture to be the peculiar hobby of a few who have nothing better to do.

We believe that sufficient reason will be shown in this article completely to alter the whole aspect.

Believers, who seek to obey 2 Tim. 2. 15, will have no more need to apologise for their attitude; but, will be enabled rather to point to the tremendous consequences attending failure to rightly divide the Word, involving, as it does, a denial of the testimony of Christ. But, of this, more presently. Our first consideration will be to note the position in Scripture which the verse before us occupies.

The Second Epistle of Timothy is, in many respects, unique. It is the last message which Paul was inspired to write before his death. Like those to the Ephesians, Philippians, and Colossians, it is a "Prison Epistle." Ephesians gives us the first full revelation of the Truth of the Mystery: 2 Timothy shows us the sad record of the well-nigh universal abandonment together with the apostle and his teaching. It speaks of the corporate failure of the church on earth. Ruin is its setting; individual faithfulness, its recurring exhortation; perilous times, formalism, and fables, and eschatology.

Amid all the unfaithfulness stamped upon the creature, the faithfulness of the Lord is emphasized and magnified (2 Tim. 1. 12; 2. 13, 19; 3. 11; 4. 8, 17, 18). In this Epistle the Apostle again and again emphasizes "the Truth." Like all God's works, His Word is perfect, and the passages in this Epistle, wherein the word "Truth" occurs, are arranged in perfect symmetry. Although we desire to consider the first occurrence particularly, we exhibit the correspondence of all these passages.

A | 2. 15. Rightly dividing the Word of Truth (The unashamed workman).
B | 2. 18. Concerning the Truth have erred (Hymenæus and Philetus).
C | 2. 25, 26. Repentance unto knowledge of Truth (Taken captive, *zōgreō*).
C | 3. 6. Never able to come to a knowledge of Truth (Led captive, *aichmalōtenō*).
B | 3. 8. Withstanding the Truth (Jannes and Jambres).
A | 4. 4. Turning away their ears from the Truth (The false teachers).

The first and last of these six members give us a definite contrast, with a suggestive alternative; and, the more we consider these things, and note the trend of events, the more we are convinced that the professing church will finally be found under one or the other of these passages (A, *A*); either rightly dividing the Word of Truth, or becoming heartily sick of the jangle and jumble, throwing over the Truth and believing the LIE. Oh! that the many believers who mourn the infidel tendency of the times, who realize that *the Apostasy* is at our doors, may see the divine safeguard set up by the Lord in a rightly divided Word!

On either side of 2 Tim. 2. 15, we read of "word battles" and "profane babblings." So also in 4. 4

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those who turn away from the Truth are "turned unto myths." They will not endure "healthy" doctrine, so they receive teaching that "eats like a canker" (2. 17); "deseased disputings of men destitute of the Truth" (1 Tim. 6. 5). They receive not the teachers instructed in the message given to Paul (2 Tim. 2. 2), so they "heap to themselves teachers" to suit the "more enlightened times," with a more palatable doctrine.

2 Tim. 2. 15, is found in a solemn setting. The Epistle itself is, indeed, the great Divine safeguard provided for these "perilous times," which are characterised by "Spiritism," "New Theology," "Christian Science," "Christian Socialism," "Tongues," the "Gospels" of Art, Science and Education. These have no charm for those who "rightly divide the Word of Truth." Note well the Denominations and Sects that are foremost in the development of humanism and the apostasy, and it will be found that their nearness to Apostasy is in ratio with their failure to rightly divide the Word. This one fact is as instructive as it is solemn.

Dispensational Truth can be, and, alas, often is, used as a party Shibboleth. So has it been with every other doctrine of Scripture. Let us avoid "vain babbliings" and "strifes"; let us seek rather that which is constructive, edifying, positive and real.

Having briefly noted the setting of the passage, we next consider the nearer context, and the relation of the verse to the rest of the passage.

On page 68 of *Figures of Speech* by the Editor, verses 14-26 are set out as follows:—

A | 14. The aim of the enemy—"Subversion" (καταστροφῆ, *katastrophē*).
B | 15. The workman (ἐργάτης, *ergatēs*).
C | 16. Exhortation—"Shun."
D | 17, 18-. Illustration—"Canker."
E | -18. Effect on others—"Overthrown."
E | 19. Effect on foundation—"Standeth sure."
D | 20, 21. Illustration—"Vessels."
C | 22, 23. Exhortation—"Flee . . . . Avoid."
B | 24, 25-. The Servant (δοῦλος, *doulos*).
A | -25, 26. The aim of the enemy—"Opposition" (ἀντιδιατιθεμένοι, *antidiatithemenoi*).

We observed above that 2 Tim. 2. 15 was set in vigorous contrast with the false teaching of the last days; and here, in this structure, we learn a needed lesson by carefully noticing the teaching of the members A, and *A*; B, and *B*. We may expand these two members thus:—

A, and B., *vv.* 14, 15.

(a) | 14. Strive not about words (λογομαχεῖν, *logomachein*).
(b) | 15-. A workman, approved before God.—Result "not ashamed."
(c) | -15. Rightly dividing the Word of Truth.

A, B., vv. 24-26.

(*a*) | 24. Not strive (μάχεσθαι, *machesthai*).
(*b*) | 25-. A servant, in meekness instructing others.—Result "awakened from the Devil's snare."
(*c*) | -25, 26. The knowledge of the Truth.

As a "workman" Timothy was to rightly divide the Word of Truth; then as a "servant" he was to so teach that peradventure God would lead some, who were in the snare of the devil, to the knowledge of the Truth; and they would be enabled to realize the blessedness of the words "And ye shall *know the Truth* and the Truth shall make you *free*." The devil's snare is a "*wrongly*" divided Word of Truth. Lifting high the "Truth of the Gospel," Paul bids believers to "stand fast to the LIBERTY wherewith Christ had made them FREE and not to be entangled again in the yoke of bondage."

Phygellus and Hermogenes are pointed out as among those who turned away from Paul (2 Tim. 1. 15). Hymenæus and Philetus were examples of those who "erred concerning the Truth" (2 Tim. 2. 17), while Jannes and Jambres are typical of those who "resist the Truth" (2 Tim. 3. 8).

Against all these Timothy was given a splendid antidote in the command "Rightly dividing the Word of Truth." So long as he sought to do this, so long would he recognise the important position and claim of Paul's testimony in this dispensation, and he would never join the ranks of Phygellus and Hermogenes. So long as he sought to obey 2 Tim. 2. 15, so long would he be preserved from the fatal error of Hymenæus and Philetus, and be delivered from the satanic snare of Jannes and Jambres.

While emphasizing, as we do, the importance of rightly dividing the scriptures, and recognising the special commission of the Apostle to the Gentiles, we desire to draw attention to another passage in this Epistle, viz., 2 Tim. 3. 16:—"ALL Scripture is given by inspiration of God and is profitable." Here we have no one-sidedness, no extremes; for the very Epistle which *most* emphasizes the *dividing* of the Word, emphasizes equally its *unity*. If we had no knowledge of the Old Testament Scriptures, the Gospels, the Acts, and the other Epistles, much of the Apostle Paul's teaching by contrast would be lost to us. Hence, by linking 2 Tim. 2. 15, and 2 Tim. 3. 16, 17, together, we find a complete statement regarding the Scriptures of Truth.

(1). The word of Truth needs to be rightly divided in order that we may be able to distinguish those things written expressly *to us* and *about us*, and to see

(2). That the Whole "Scripture" is essential to the complete equipment of the "Man of God."

In these particular articles we have felt called upon to emphasize the command of 2 Tim. 2. 15; but in other spheres of service, we equally emphasize the inspiration and profitableness of "*all Scripture.*" Let us seek this divine equipoise; there is no need for us to lose our equilibrium, for that is usually disastrous. We must

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keep both aspects clearly before us while we seek grace to "try the things that differ."

Continuing our examination of the context of this command rightly to divide the Word of Truth, we observe that there is, in 2 Tim. 2. 15, a most important pre-requisite in the opening clause. Many ask "How may I learn the secret of rightly dividing the Word of Truth?" We have many times sought to show that our friends must not look on us, as though by some supernatural or miraculous agency we see these things a little more clearly. We would recommend a reading of Dan. 9. by way of illustration. Daniel *read* and *believed* what was written, and *prayed* in harmony therewith. The result was, he was led into truth. Understanding was given to him. *We expect no further revelation.* "ALL Scripture" is ALL-sufficient, and, if we wait upon the Lord in dependence upon Him, we shall undoubtedly be led into all the Truth (John 16. 13).

Thus, in the opening words of 2 Tim. 2. 15, we find absolute singleness of eye, a holy disregard as to the opinions of men, a recognition of the fact that God, and not man, is our Master. These are essential factors in understanding the Truth. How many, in positions of influence, have drawn back, and smothered their conscience, because of "the fear of man that bringeth a snare?" or, because of the fact that a wife and children depended upon their salaries! We speak not unfeelingly, for we know the power of some of these things; but we nevertheless speak truly. Some time ago, when a stir was made over the teaching of these columns, we approached the Editor to ascertain whether he desired us to continue. His reply was as full as it was simple, "study to show thyself approved unto GOD;" and, more than ever we realized why the Lord had in giving this, the command rightly to divide to divide the Word of Truth, prefaced it with these words. We are all on the look out for "short cuts," "business methods," or "royal roads," but we know of none more full of power than these opening words of 2 Tim. 2. 15.

Paul never attempted to please men; if he did so, all we can say is that he made a great failure; for, of all the Apostles he seemed to be the one who was most opposed, and most forsaken. It is well for us to preach the Truth, even when we feel the edge turned against ourselves; but it is better if we can add to our doctrine, and our example also. See 2 Tim. 3. 10, "But thou hast closely studied with a view to following my *teaching, manner of life,* purpose, &c." Paul not only enjoined upon Timothy a disregard for man's opinions, but it was the continued expression of his own heart also. "For do I now seek to persuade men or God? or do I seek to please men? If I were yet pleasing men I were not the servant of Christ" (Gal. 1. 10). "Let a man so account of us as the subordinate servants of Christ, and stewards of the mysteries of God. Here, furthermore, it is sought in stewards that a man be *found* FAITHFUL. With me, however, it counteth for the very smallest thing that I should be examined by YOU or by MAN'S judgment" (Greek "day") . . "He that doth examine me is the LORD" (1 Cor. 4. 1-4).

This holy unconcern is a thing to "covet earnestly." It certainly was no mean factor in the Apostle's faithfulness, even though in the eyes of men his mission seemed fraught with failure.

"But, according as we have been *approved* by *God* to be entrusted with the Gospel, *so we speak,* not as pleasing men, but God, Who *proveth* our hearts." These words are found in the FIRST Epistle of Paul (1 Thess 2. 4) and they are echoed in the LAST—"*Approved* unto God" (2 Tim. 2. 15).

Wherever there are to be found Nehemiahs, there also will be the Sanballats, the Tobiahs and the Geshems, at one time ridiculing (Neh. 2. 19; 4. 1-4); at another, flattering and seeking to break down the separation (6. 2); at another, intimidating (6. 5): but the servant of the Lord, realizing the sacredness of his trust, is kept, through good report and evil.

As we read the Epistles of Paul, looking at the human side of them, we are impressed with the tremendous earnestness of the man, coupled with the consciousness that every word he uttered or penned would be criticised and might be used against him. Hence it is that we continually meet with such expressions as "I speak the truth in Christ, I lie not" (Rom. 9. 1 and 1 Tim. 2. 7). Both of these passages, by the way, have a dispensational bearing. "For we are not as many who adulterate (*huckslerize*) the Word of God, but as of SINCERITY, but as of GOD, in the SIGHT OF GOD, speak we IN CHRIST" (2 Cor. 2. 17). "But when it pleased God, Who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the Gentiles, immediately I CONFERRED NOT WITH FLESH AND BLOOD, neither went I up to Jerusalem, to them who were Apostles before me . . . . then, after three years, I went up to Jerusalem to see Peter (*historizo, to historize,* i.e., to seek information of, and give information to Peter about many things of an historical character; not to ask his opinion as to the Gospel which he preached, not to receive Peter's confirmation of his Apostleship) . . . . Now the things which I write unto you, BEHOLD, IN THE PRESENCE OF GOD I LIE NOT" (Gal. 1. 15-20). Why this strong expression? Paul's apostleship and doctrine were called in question: the false teachers knew that to discredit Paul's message they must first attack him personally. Thus it was throughout the life of "the servant of the Lord.' Hunted, criticised, buffeted, "on every side afflicted, but not hemmed in; seeing no apparent way, yet without having the way entirely shut up; persecuted, but not abandoned; cast down, but not destroyed . . . howbeit, having the same spirit of faith according to what is written 'I believed, therefore have I spoken.' We also *believe,* therefore also we *speak,* knowing that He Who raised up the Lord Jesus will raise up us also together with Jesus, and will *present* (*parastēsei*) us with you" (2 Cor. 4. 7-14). "Study to SHOW"

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(*parastēsai*) (2 Tim. 2. 15) (the same word as "present," in 2 Cor. 4).

Paul could endure all things because he made God, not flesh, his refuge. He realised that the Gospel was a trust, a "treasure in earthen vessels." He believed, and also spoke; he practised no doctrine of reserve because of the fear of what "so-and-so" might say: he did not shun to declare all the counsel of God, but he had to be (and was) ready to take the consequences.

In 2 Tim. we see how the Lord was his never-failing support and strength. Did he say "all they which are in Asia be turned away from me," he could also say, "nevertheless I am not ashamed, for I know *Whom* I have believed, and am persuaded that He is able to keep my deposit (*i.e.*, the Dispensation entrusted to Paul) unto that day" (2 Tim. 1. 12, 15).

A reference to verses 10 and 11 will show that the Apostle's sufferings were directly connected with the fact that he had been "appointed a herald, and apostle, and teacher of the Gentiles." The special and peculiar office and teaching of Paul aroused the enmity of religious men; and the setting forth of the same to-day stirs up the same enmity, as some are beginning to experience. In perfect correspondence with the opening statements in 2 Tim. 1. 12-15, we read in the last chapter "in my first defence, no man came in beside me, but all forsook me (may it not be reckoned unto them), but the Lord stood by me, and gave me power, that through ME the PROCLAMATION (literally the 'heralding,' answering to the 'herald' of 2 Tim. 1. 11 might be fully made, and all the GENTILES might hear" (2 Tim. 4. 16, 17).

Here we see that the Apostle realised that his strength was the Lord, Who enabled him to fulfil the commission entrusted to him.

All these things have a bearing upon our text. If ever mortal could lend the weight of his practice to confirm his preaching, Paul could, when he counselled Timothy to be regardless of man's frown or approval, and to study to show himself approved unto God . . . rightly dividing the Word of Truth.

There is an interesting passage in the Septuagint, which helps to emphasize the teaching of 2 Tim. 2. 15. The word translated "rightly dividing" is used by the Septuagint in Prov. 3. 5 and 6, where entire absence of reliance upon man is prominent.

> "Trust in the LORD with all thine heart,
> "And lean *not* unto thine own understanding.
> "In all thy ways acknowledge *Him*,
> "And *He* shall RIGHTLY DIVIDE thy paths."

The parallel between these verses and 2 Tim. 2. 15 is so plain, that we feel further words of ours would only becloud its meaning. Suffice it to say that Dispensational Truth is not to be discerned by scholarship, nor by intellect, but only by the spiritual understanding, "the eyes of the heart being enlightened," and by the desire to please God. This is essential; all else is as valueless as tinkling brass.

We now turn our attention to the actual word used by the Apostle in 2 Tim. 2. 15 "study." To the minds of many this word conveys the idea of a student, buried in his books; and they feel that, as they are not of a studious temperament, or have little or no time for such "study," the command is one into which they cannot hope to obey. The word rendered "study" has a far different meaning, however. It is variously rendered "be forward," "be diligent," "endeavour," "labour." These words do not indicate the knowledge of the student—they rather emphasize the spirit or zeal of the "workman." In Eph. 4. 3, we read "*Endeavouring* to keep the unity of the Spirit," where the word rendered "endeavour" is the same that is translated "study" in 2 Tim. 2. 15. This "endeavour" of Eph. 4. is impossible apart from the "study" of 2 Tim. 2. 15. They go together: for, only as we endeavour to rightly divide the Word of Truth can we hope to endeavour to keep the unity of the Spirit. To understand the teaching of the Mystery, of the "One Body," of the present Dispensation, it is essential that we discriminate between the diverse portions of "the Word of Truth;" otherwise we shall but add to the existing disorder, and increase the "confusion" which already exists.

In 2 Tim. 4. 19, the word rendered "study" is translated "be diligent." That is to say, it is not child's play, but pertains to the desire to go on unto the full knowledge of the truth, and to grow into full manhood. These are the things we have before us. "Study," "be diligent," "endeavour to show thyself," &c.

The Apostle urges Timothy to take this impregnable stand "before God." This was the secret of Elijah's strength, it is in this character that he appears upon the page of Scripture. "And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab 'As the Lord God of Israel liveth BEFORE WHOM I STAND'" (1 Kings 17. 1). Elijah's God "liveth," though Elijah be taken from the earth. Before Elijah's God Paul stood; and exhorts us to take our stand, for the Septuagint rendering of "I stand" is *parestēn*, exactly the same as is used in 2 Tim. 2. 15, translated "Show." Hence we could translate the passage "be diligent to make thyself stand approved before God." This helps us to see another wonderful lesson, for the same verb *paristēmi* occurs once more in 2 Tim. 4. 17, "the Lord *stood with* me." Paul as good as says: "Timothy, take your *stand with* God, you need fear no man, for He will surely *stand with* you in the time of trial, even as I have experienced again and again."

What blessed truth is here for the saints of God who have suffered excommunication, who have been cast out and reckoned unclean because of Dispensational truth and teaching. All in Asia left Paul. All forsook him, Demas among the rest, but the Lord, never! There is not a sight much more pitiable than that of a child of God, and an heir of glory, endeavouring to please man.

We hear much of "Christian Endeavour," but see little of the endeavour to please God by thus using His Word.

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There is a simple grandeur in the isolated figure of the child of God, who, "fearing God fears nothing else," and it is only such an one who can hope in any measure to press forward in the things of truth, and particularly in the fulfilling of the exhortation to rightly divide the Word of Truth.

(To be concluded in our next issue.)

Things New and Old.

"THE PASSING OF APOCALYPTICISM."

UNDER the title of "The Blessed Hope," *The Christian* (London) has a valuable article on the effect which "modern" criticism is having upon Apocalyptic truth. As it has thrown discredit on the Prophecies which have already been fulfilled, so it is now, inevitably having the same result upon unfulfilled prophecy. By permission we reproduce these timely words from *The Christian*, of October 6th, 1910:—

"THE BLESSED HOPE.

"According to the teaching of the Apostle Paul, the Blessed Hope consists of 'the Glorious Appearing of our Great God and Saviour Jesus Christ' (Tit. 2. 13). Though the Hope may be regarded from various points of view, and though its development may involve several stages, yet the Apostle is careful, in the passage just quoted, to occupy us with the whole rather then with the part, with the mighty consummation rather than with individual or passing features.

"Thus, when we speak of the Blessed Hope, we engage our hearts and minds upon the return of the Lord FROM HEAVEN and His coming again TO EARTH—a completed and triumphant act, wherein the glorified Christ assumes authority and power over a race which, in a spirit of rebellion, rejected Him well-nigh two thousand years ago—when, in a gracious humiliation, in 'the form of a servant.' He was manifested 'to put away sin by the sacrifice of Himself.'

"Based on Divine promises, the Hope has not hurried of realisation. It being the purpose of God, in a fashion high above all our thought, to 'gather together in one all things in Christ,' it follows that such majestic consummation, being the outstanding characteristic of the Return, must take place at the *end* of the dispensation. Then, and not before, will our Heavenly Father complete in glory that which He has begun in grace. Meantime, we do well to remember that the Almighty is not petulant and impatient, as is too frequently the case with men. He has plenty of time—time after the Divine measure, 'a thousand years as one day'! Hence it were folly to suggest that there has been 'delay,' or to think that the blessed promise will fail of fulfilment. Yet, sad to say, this has been done, and is being done to-day. Men have said, and they still say, that God is slack concerning His promises; while the truth is, as was declared long ago, He 'is longsuffering to us-ward, not wishing that any should perish, but that all should come to repentance' (2 Pet. 3. 8, 9).

"'THE PASSING OF APOCALYPTICISM.'

"What was once said in a spirit of unbelief, and with vulgar contempt of God, is now affirmed by professing Christians in the name of dispassionate Criticism: it is confidently declared that the Blessed Hope will not be realised! Having attacked the basis of Faith, the spirit of the age boldly disposes of the grounds of Christian Hope. A good while ago, miracles were declared to be discredited; now, with a like denunciation, it is maintained that the 'things hoped for,' as they relate to the Second Advent and its glorious issues, are illusory, and should no longer be expected! Criticism takes this form: 'The Early Church expected the Return of Christ. He did not come when looked for. The Apocalyptic hopes were never fulfilled: and history has disproved them'! The process of reasoning is as fallacious as the conclusion is assuredy absurd. History might, indeed, disprove mistaken expectations given forth by men in reference to particular times; but it cannot disprove the great and inspiring hope of the return of Christ at the end of the present dispensation, in connection with 'times and seasons which the father hath set within his own power,' and therefore has not laid bare to the mind of man. Nevertheless, it is thus that some are now reasoning; and a well-known American monthly, assuming this point of view, recently illustrated the distressful fact in an article entitled 'The Passing of Apocalypticism.'

"DISPARAGEMENT OF HOLY SCRIPTURE.

"This sad development of unbelief involves very serious consequences. On the surface, there is a repudiation of primitive Christianity. Then, what is more astounding, there is a setting aside of the words of Christ, and a contemptuous disregard of the teaching of the Apostles whom He sent forth. More than that, by this development the entire volume of Holy Scripture is disparaged; for the Apocalyptic element is found in the Old Testament as well as in the New. In the former, there is the Book of Daniel, in the latter the Book of Revelation; and in addition to these there is our Lord's Mount Olivet discourse, which, whatever its difficulties for the expositor, has its solemn bearing upon the Advent hope. Other portions of Holy Scripture of a like character need not now be mentioned: yet all come under the mischievous influence of theorisings that not only contemn the authority of Christ, but flagrantly outrage the great Creeds of Christendom. And with the Creeds there goes the Ordinance of our Lord's own appointment, which from generation to generation has been observed 'till he come.'

"Are we surprised? Hardly so! The age which has confounded GOD with Nature; which confuses Christ with the 'Better Self' of sinful man; which classes the Holy Scriptures with Sacred Books of the East; and relegates Christianity to a place of *comparative* importance among the religions of the world—such an age doubtless finds peculiar satisfaction in the statement that the Blessed Hope, and all that belongs thereto, cannot be realised—simply because in the wisdom of God the appointed hour for the august event has not yet come! After this, who will deny that unbelief is without outlook, either for the earth or man? Verily its horizon is bounded by 'the things which are'!

"REVIVAL OF ANCIENT UNBELIEF.

"Those who speak of 'the Passing of Apocalypticism' cannot have reckoned upon the full meaning of their words. Like men who, in the early Church, declared that 'the resurrection was past already,' these will doubtless 'overthrow the faith of some.' In spirit, they say that the coming victory of Christ must be on a scale such as human agency, with its weakness and failure, will bring about. Where Scripture speaks of the destruction of the devil and his works, of Christ coming to be glorified in His saints and admired in all them that believe, these speculators can but see the outcome of Evolution—an outcome which, though without authority, they are careful to invest with glories such as the Holy Spirit applies to an altogether different line of events! Having dispensed with the old story of Eden, such men naturally have their difficulties with the prospect of Paradise restored, and thus are compelled to view the Lord Jesus Christ in a light altogether distinct from that presented in the Holy Scriptures.

"Opposed as they are to primitive Christianity, and inconsistent as they are with the teachings of Christ and His Apostles, the views against which we here raise a note of earnest warning are, as already hinted, not new. Though put forward in our day, they are in the succession of ancient doubt and hoary unbelief. There is nothing new in the question: 'Where is the promise of His coming'? and we are all familiar with the shallow assertion that: 'All things continue as they were from the beginning of the creation' (2 Pet. 3. 4). Hence the question is not one of tendency merely: it is of the spirit of Anti-Christ, and involves utter contempt for things that are precious beyone calculation to instructed disciples of Christ, even things that are vital to the faith which was 'once for all delivered unto the saints.'

"On points of interpretation believers may not all see alike, but all should cherish the Holy Book, and 'receive with meekness the implanted word' (James 1. 21 R.V.). As to the Books of sign and symbol—books of charm as well as mystery—if they appeal to any, it is to sincere followers of Christ, to such as acclaim Him Master and Lord, to such as have heard His words spoken to the seer of Patmos: 'I am the First and the Last, and the Living One; and I was dead, and behold I am alive for evermore, and I have the keys of death and of Hades' (Rev. 1. 17, 18). In other words, in these writings and in other portions of Divine revelation of a like character, we have sayings and teachings of a confidential character which 'the wise shall understand' (Dan. 12. 10; cp. v. 3). Here, likewise, we have instruction to which we do well to take heed, and in regard to which a particular blessing is pronounced: 'Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things which are written therein' (Rev: 1. 3).

"VITALITY OF THE SYMBOLIC BOOKS.

"It is a fact beyond dispute that the Apocalyptic Books make their own appeal to those who 'have ears to hear.' Hence it follows that it cannot be a truly spiritual criticism which judges these writings in haste, and then, on the assumption that all the great things lie in the past, and that the future will have no such

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Divine intervention as is set forth in symbolic prophecy, proceeds to speak of 'the Passing of Apocalypticism.' Nay, indeed! As no word of God can be without power, as his word in its entirety cannot pass away, so neither can the prophetic delineations of the Apocalyptic Books pass away, or prove lacking in living virtue (Dan. 12. 4, 9; Rev. 22. 18, 19, cp. v. 7).

"If the Book of Daniel has its wonderful visions and its mysterious war in heaven, still it concludes with an assurance, personal to the faithful prophet, that he shall 'stand in his lot at the end of the days' (12. 13). If, moreover, the Book of Revelation presents scenes of judgment, as seals are opened, trumpets are sounded, and bowls of wrath are outpoured, still there is that grand undertone of blessing, that whisper of coming glory, so dear to the hearts of those who love Christ: 'Behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this Book. . . . Yea: I come quickly' (22. 7, 20).

"Like other Books of Scripture, these have been the consolation and support of the Church from the beginning; and we have every reason to hold that they will minister comfort and joy to the faithful unto the end. Indeed, the writings that are designated 'Apocalyptic,' display a Divine vitality, as they continue to point successive generations to the ever-approaching apocalypse of Jesus Christ, and to the assured manifestation of the new heaven and the new earth, with the city of the eternally saved, and the 'river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb' (Rev. chh. 21 and 22)."

Editor's Table.

BIBLICAL NUMERICS.

We regret to say that, owing to illness, Mr. Ivan Panin has not been able to send his article for this month. We hope to include it in our next number.

ANSWERS TO CORRESPONDENTS.

A. F. M. (Southampton). The parables must be *interpreted* in a sense in which the hearers would have understood them. They could not have interpreted them of this present Dispensation, for they knew nothing whatever about it. If there be an *application* of the Parables of the Ten Virgins, the Talents, or the Pounds, &c., for us, now, we must confine it to a general lesson as to faithfulness and watchfulness; and not put ourselves back into the standing of a Dispensation of works, which has passed away. Those who do that, rob the parables of their interpretation, and consequently get themselves into trouble over the property they have stolen, as is generally the case.

THEOPNEUSTIA.

We are glad to find that this good and most useful work has been re-printed and published by Messrs. Farncombe & Son.

It was written by the late Dr. Gaussen, formerly Professor of Systematic Theology, in Geneva, and many years ago it was blessed to ourselves and was of the greatest use in grounding us in the full inspiration of the Word of God.

The Greek word *theopneustia*, means God-breathed, and is the word used in 2 Tim. 3. 16, for the five English words "given by inspiration of God."

The work has been out of print for many years, and Bible readers are greatly indebted to Messrs. Farncombe and Son for their enterprise in re-printing it. It is David Scott's translation, and is re-edited and revised by Mr. B. W. Carr.

It is to be had of the publishers, Messrs. Farncombe, & Son, 30 Imperial Buildings, Ludgate Circus, London, E.C., England; price 1s. 6d. (postage threepence extra).

NOTICES.

The Editor's speaking engagements, during April, are as follows:—

BURY, Thursday, the 6th, at Y.M.C.A., Stanley Street, at 7.30 p.m.

DERBY, Friday, the 7th, at Schoolroom, Holy Trinity, at 7.30 p.m.

SOUTHEND, Wednesday, the 12th, at Clarence Road, Baptist Church, at 7.45 p.m.

PLYMOUTH, 27th—May 2nd. For particulars apply to Mr. R. S. Luke, 23 Seaton Avenue.

We are asked to insert the following:

GLASGOW.

Meetings for Bible Study will be held at the Christian Institute, 130 Bothwell Street (Room No. 3), on April 2nd and 16th, at 2.30 p.m.

CROYDON.

The Christians meeting in the Iron Room, Strathmore Road, White Horse Road, Croydon, cordially invite fellow Christians to a Conference in the above room, on Easter Monday, April 17th. A tea will be provided. The meetings will be (D.V.) at 3.0 in the afternoon till 5.0. Tea at 5.30. Evening meeting 7 till 9 p.m.

The nearest railway station is West Croydon, and friends coming either by train or tram should alight at that station.

Previous similar meetings have proved profitable, and we hope that this, with God's blessing, will prove profitable too.

PIMLICO (LONDON, S.W.)

The next meeting at 55 Moreton Street, Pimlico, will be held on Wednesday, April 12th, at 7 o'clock (If the Lord will). Subject for consideration: "Baptism."

ACKNOWLEDGMENTS.

("*Things to Come*" *Publishing Fund*).

	£	s.	d.
Anonymous (Sussex)	0	10	0
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(Editor's Publishing Fund).			
M. S. H. S. (Surrey)	0	2	6
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The New Barnet Crusaders Bible Class	1	0	0
F. A. (Greenwich)	0	10	0
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(Trinitarian Bible Society).			
N.	0	2	6
(Barbican Mission to the Jews).			
N.	0	2	6

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THINGS TO COME.

No. 203. **MAY, 1911.** **Vol. XVII. No. 5.**

Editorial.

HEBREWS XI.

XIV.—FAITH'S SUFFERING FOR GOD.

"AND OTHERS."

(*Continued from page 39.*)

(iv.) "THEY WERE STONED." (*v.* 37).

THIS is a fourth class of those "others" who exhibited faith's power in enabling them to suffer FOR God.

They were stoned, not as criminals who had sinned against man, but as sufferers who had resisted man in their faithfulness towards God.

Stoning was one of the prescribed methods of inflicting punishment, and there are nine cases of death from stoning recorded in scripture, and nine is the number connected with judgment.

1. The blasphemer (Lev. xxiv. 14).
2. The sabbath-breaker (Num. xv. 36).
3. Achan (Josh. vii. 25).
4. Abimelech (Judges ix. 53).
5. Adoram (1 Kings xii. 18).
6. Naboth (1 Kings xxi. 13).
7. Zechariah, the priest (2 Chron. xxiv. 20-22).
8. Stephen (Acts vii. 58).
9. Paul (Acts xiv. 19, 20. 2 Cor. xi. 25).

Of these, only Naboth and Zechariah come under the heading in our verse 37 of Heb. xi.; and both are important.

It is the more needful for us to consider well the case of

NABOTH THE JEZREELITE,

inasmuch as it has been the aim of modern criticism to make out that Naboth suffered merely from personal considerations and selfish motives.

Surely, the Holy Spirit, in giving these words to Paul, must have intended our thoughts to go back to such an example as that furnished by such a notable case as that of Naboth. This may be the reason why the enemy has sought to be-little and explain away the whole subject.

It has been urged* that when Ahab requested Naboth to exchange his vineyard for another which the king would give him, Naboth, in the independent spirit of a Jewish landholder, refused. Perhaps the turn of his expression implies that his objection was mingled with a religious scruple at forwarding the acquisitions of a half-heathen king. "Jehovah forbid it me that I should give the inheritance of my fathers unto thee," as though the emphasis were placed on "thee." This is not the case, so far as the Hebrew is concerned, nor was it the case so far as Naboth was concerned.

The history shows that the emphasis is to be placed on quite a different matter, namely, the faithfulness to Jehovah's law, which is by this very incident shown to be known and in full operation at that time; while the modern critics are endeavouring to make us believe that the Pentateuch was written five centuries later.

The event, therefore, at once rises before our eyes, in all its significance and importance.

The structure of Ahab's reign, as given in *The Companion Bible* sets this out, and shows that the incident connected with Naboth's vineyard is the second example of Ahab's "Personal Evil."

AHAB'S REIGN (1 Kings xvi. 29—xxii. 40).

Q	R	xvi. 29-.	Introduction.
	S	T	xvi. -29-33. Personal evil. Idolatry.
		U	xvi. 34—xx. 43. Public events. War with Syria.
	S	*T*	xxi. 1-29. Personal evil. Naboth.
		U	xxii. 1-38. Public events. War with Syria.
	R		xxii. 39, 40. Conclusion.

Then it is shown that the portion marked *T* is thus divided by the Holy Spirit.

PERSONAL EVIL (1 Kings xxi. 1-29).

T	Q¹	1—16.	The evil committed.
	Q²	17—29.	The evil to be judged.

We need not show the further expansions of these two members. It is sufficient for us to be thus informed that the primary fact shows that this scripture is not written to eulogize Naboth's faith, but to exhibit a second example of Ahab's personal evil.

Naboth's faith is there all the same, and it is not until we reach Heb. xi. 37 that we are directed to it, as an example of faith's power in enabling Naboth to suffer FOR God.

Yes it was for God. The opening words of 1 Kings xxi. give us the key and the clue to the whole matter. There the revelation of Ahab's personal evil begins with the mention of Naboth.

"Naboth the Jezreelite had a vineyard." The verb rendered "had" means to "become," and compels the rendering "a vineyard came to be Naboth's [by inheritance]." This at once tells us that this vineyard was not Naboth's by *purchase*, but by *inheritance*, and the law of God left him in no doubt as to his duty toward it. That law told him that he held it under trust; and, that he could deal with it, only according to requirements of

*Smith's *Dictionary of the Bible*, article "Naboth," by the late Dean Stanley.

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Jehovah's law, which was clearly laid down for his instruction.

The law is given in Lev. xxv. 23, 24. "The land shall not be sold in perpetuity (*i.e.*, absolutely, or beyond recovery); for the land is Mine; for YE are strangers and sojourners with Me. And in all the land of your possession ye shall grant a redemption (*i.e.*, a repurchase) for the land."

This was why Naboth declined King Ahab's demand. The words show us the lofty nature of the stand he took; "Jehovah forbid it me, that I should give *the inheritance of my fathers* unto thee."

It is clear from the context that Ahab required a total alienation of the inheritance, for he offered to give Naboth "a better vineyard than it," or the "worth of it in money."

But why do the modern critics wish to get rid of Naboth's obedience to Jehovah's law, by introducing the personal element, and making his refusal turn on the feelings of "a Jewish landholder"?

Why? Because it is held that the law was not given till some centuries later, and this incident, rightly understood, shows unmistakably that this law was in such full force that Ahab did not dare to take the vineyard without showing good cause, and a semblance at least of right.

This was the point of Jezebel's plot. She pretended to obey another law, the law of blasphemy, by which not only might Naboth be got rid of, but his property would revert automatically to the king. That this was the law is clear from the case of Mephibosheth, on account of the treason of Ishbosheth his father. David voluntarily restored the forfeited property to Ishbosheth's son (2 Sam. ix. 7). Not only was the property forfeited, but Mephibosheth's life also was forfeited. Hence he was in hiding at Lo-debar (2 Sam. ix).

In Naboth's case, not only was his life unjustly taken on account of the false witness on which he was condemned, but it is clear, from 2 Kings ix. 26, that his sons' lives were also taken. This was on the precedent of Josh. vii. 25.

The law of Moses had to be adhered to in all points, for the king had no power to inflict the punishment of stoning.

The law was moreover observed in proclaiming a fast; for the Mishna and Gemara explain that criminals were usually executed on days of solemnity "that all the people might hear and fear" (Deut. xvii. 13).

In any case, we lift the case of the stoning of Naboth out of the mere hypothesis of not wanting to sell an ordinary piece of land to a "half-heathen king," on to the very highest level of obedience to the law of Jehovah; and at the same time, furnish the evidence that that law was well known, and acknowledged as being, in that day, part of the social system in Israel.

This is a conclusion worthy of the scripture record. Naboth "believed God" as his forefather Abraham had done; and he submitted to be stoned to death rather than disobey Jehovah's law. This was faith indeed. We do not read that he made any defence or offered any violent opposition. He heard the two witnesses (for the law of Deut. xvii. 6, etc., was again strictly carried out); he knew their witness was false; yet, he suffered in silence, and is here, in Heb. xi. 37, referred to and placed among those "others" whose belief of what they had "heard" from God enabled them to suffer for His sake.

Among these "others" stands out the case of "Zechariah the son of Jehoiada the priest" who was stoned for his faithful witness on behalf of Jehovah's written law (2 Chron. xxiv. 20-22). Jehoiada his father had rendered signal service to Joash the king. Indeed, Joash owed his life to Jehoiada; for, it was he whose wife Jehosheba rescued Joash as a babe "from among the king's sons that were slain" by Athaliah, and put him and his nurse in one of the chambers of the house of God and hid them for six years.

Zechariah had his father's faith, for Jehoiada, during those six years, witnessed to the truth of Jehovah's word that "the king's son shall reign as THE LORD HATH SAID of the sons of David" (2 Chron. xxiii. 3).

Zechariah his son exhibited a like precious faith when he appealed to the king and the people saying: "Why transgress ye the commandments of the LORD?" It was still faith in what "the LORD hath said."

This was the true witnessing which makes him worthy to find his place here, in the great cloud of witnesses who suffered death rather than fail to witness for God.

It is this Zechariah whom Jehovah specially raised up and sent to bring His people again unto Himself from their idolatrous ways; and of whom it was written "they testified against them."

We have before called attention to the rendering of these words in the Latin Vulgate, authorized by the Council of Trent: "*quos protestantes*," *i.e.*, who were witnesses against them. Rome is thus compelled to be the first to use the word "protestant;" while, ignorant of her own Bible, she declares that the name was invented at the Reformation (at the diet of Spiers).

May the Lord make us faithful "witnesses for" those truths which we have "heard" from Him, and ready to suffer, if need be, even with our lives, as true "protestants" have ever been.

There is another Zacharias, the "son of Barachias," whose death we read of in Matt. xxiii. 35, and Luke xi. 51, but he was not stoned. He was a prophet, while the one of whom we have been speaking was a priest. Doubtless it was for his faith.

The stoning of Stephen must surely have been present to Paul's mind, while he was being inspired to pen these words. He could but remember how he had "consented unto his death," and "held the clothes of those who stoned him" (Acts vii. 58; viii. 1). What his thoughts and feelings must have been, we can scarcely imagine.

He must indeed have needed precious faith in those other words which formed a special part of his gospel "having forgiven you all trespasses" (Col. ii. 13), and have rested on Him, "in Whom we have redemption through his blood even the forgiveness of sins" (Col. i. 14).

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And, when he was himself stoned (Acts xiv. 19), he knew what it was to suffer for Christ's sake; and needed all the faith of which he afterwards wrote to those same "Hebrews" (Acts xiv. 19 ; 2 Cor. xi. 22, 25), in this chapter which we are considering.

Many of our readers, we are sure, are among these "others," but they have "like precious faith" to sustain them. If it was sufficient for those who "were stoned," it will surely be sufficient for any suffering which we may be called to endure through our faith in and faithfulness to God's Word, which through grace we have heard.

Contributed Articles.

"THE GOSPEL OF THE GLORY OF CHRIST."

FOURTH PAPER.

"MY DELIGHTS WERE WITH THE SONS OF MEN."

(*Concluded from page* 43).

THE Lord's watchful care over Israel is described in the words of the song which Moses spake in the ears of all the congregation: "The Lord's portion is His people, Jacob is the lot of His inheritance. He led him about, He instructed him, He kept him as the apple of His eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange god with him" (Deut. 32. 9-12).

What was the return He met with for all this tender concern? Murmuring, discontent, ingratitude. Jeshurun "forsook God which made him, and lightly esteemed the Rock of his salvation" (*v.* 15). "Yea, they spake *against* God; they said, can God furnish a table in the wilderness? Behold, He smote the rock, that the waters gushed out, and the streams overflowed; can He give bread also? Can He provide flesh for His people" (Ps. 78. 19, 20)?

So the song which should have recorded their delight in the glory, and goodness, and grace of Jehovah became instead a witness against their ingratitude.

But there was a response in the heart of Moses. He had to a wonderful degree apprehended the character of Jehovah. The forty years of solitary communing in the desert had not been lost. Distrustful of himself, he had learned to trust God, and so He was able to use him, to carry out His purposes in regard to Egypt and Israel.

Into what close fellowship was Moses admitted! "The Lord spake unto Moses face to face, as a man speaketh unto his friend" (Exod. 33. 11). In His rebuke to Aaron and Miriam, the Lord said, "With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold" (Numb. 12. 8). And the epitaph upon him is, "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face" (Deut. 34. 10). Thus while the children of Israel were witnesses of His "works," Moses was admitted into the secret of His "ways" (Ps. 103. 7).

On two notable occasions Moses showed his confidence in the Lord's word, and a jealousy for His honour that must have been as a sweet savour before Him, acceptable indeed.

The first was when the children of Israel "made a calf in Horeb, and worshipped the molten image," and "thus changed their glory into the similitude of an *ox that eateth grass*" (Ps. 106. 19, 20). Moses was in the mount, and the Lord told him what was going on in the valley below. "Now therefore," He said, "Let me alone that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation" (Exod. 32. 10). This was a splendid offer, but the man who "refused to be called the son of Pharoah's daughter," would have no honour that would dim the glory of God's faithfulness. His first plea is what the Egyptians would say. "For mischief did He bring them out, to slay them in the mountains and to consume them from the face of the earth" (*v.* 12). The second is the impossibility of His word being broken. "Remember Abraham, Isaac, and Israel, thy servants, to whom Thou swarest by Thine own self, and saidst unto them, I will multiply your seed as the stars of heaven; and all this land that I have spoken of will I give to your seed, and they shall inherit it for ever" (*v.* 13).

Moses, as a new progenitor of the race, could only fulfil the promises as far as regarded the tribe of Levi, and what would have become of the promises, given by inspiration of God, which Jacob made on his deathbed in reference to the other tribes?

But this was not the only occasion when Moses made a similar plea. After the return of the spies, when Joshua and Caleb, seeking to stay the panic which had seized upon the miserable people, nearly forfeited their lives in doing so, we read, "And the glory of the Lord appeared in the tabernacle before all the children of Israel. And the Lord said unto Moses, how long will this people provoke Me, how long will it be ere they believe Me, for all the signs which I have showed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they" (Numb. 14. 11, 12).

What is Moses' reply to this second offer? "Then the Egyptians shall hear it (for Thou broughtest up this people in Thy might from among them); and they will tell it to the inhabitants of this land; for they have heard that Thou, Lord, art among this people; that Thou, Lord, art seen face to face; and that Thy cloud standeth over them; and that Thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night. Now, if Thou shalt kill all this people as one man, then the nations which have heard the fame of Thee will speak, saying, "Because the Lord was not able to bring this people into the land which He sware unto them, therefore He hath slain them in the wilderness" (Num. 14. 13-16).

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Such a thought was intolerable to Moses. But he had another plea. On this occasion he does not refer to the covenant with Abraham, Isaac, and Jacob—He pleads the words in which the Lord had revealed Himself in answer to Moses' own petition to be shown the Divine glory. "And now, I beseech Thee, let the power of my Lord be great, according as Thou hast spoken, saying, the Lord is long-suffering, and of great mercy, forgiving iniquity and transgression" (*vv.* 17, 18). May we not truly say, the Lord had delight in this holy boldness, with which Moses challenged Him on the ground of His own revealed character.

It must have been grievous to Him to reject His servant's pleading to be allowed to go over and see the land (Deut. 3. 23-26), but He made Moses all the compensation that was possible. From the top of Pisgah the Lord showed him all the land and said unto him, "This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed; I have caused thee to see it with thine eyes" (Deut. 34. 4).

And then the friendship that had lasted so many years, through cloud and sunshine, was carried to its final issue. So Moses the servant of the Lord died there in the land of Moab, "according to the word of the Lord." It has been thought that, at this last interview, the Lord unveiled the glory which none can see and live.

But there was more than this. The Lord was not unmindful that Moses was His friend. When our friends are dead, we speak of paying the last token of regard by attending them to the grave. Amazing thought! The Lord did this for Moses.

In the days of His flesh, when He walked a man among men, He was present at a wedding, and at various other feasts, but there is no record of His having ever attended a funeral. He met one once, but it was to turn it back, to give joy for mourning and to restore the dead son alive to the weeping mother. He came once to a grave, but it was to call forth the dead man whom He loved, and to dry the eyes of the weeping sisters.

He came to conquer death, and the enemy fled before His presence. No one ever died when He was by. Wherever He went, the results of sin were nullified. The blind received their sight, the lame walked, the lepers were cleansed, the deaf heard, and the dead were raised up. And when at last He submitted to the stroke of the last enemy, of those who were crucified on Calvary, He was the first to die. He did not witness the decease of the thieves or of the malefactors.

But though He does not appear to have been present at any death-bed or burial during His life on earth, He condescended to be present at the death of His faithful servant Moses, and "HE buried him in a valley in the land of Moab, over against Beth-poer, whence Michael brought him to stand in glory on Hermon's summit at the transfiguration.

"Moses my servant is dead; now therefore arise, go over this Jordan." Thus was Joshua constituted the new leader of Israel, and he was encouraged in the undertaking by the promise, "As I was with Moses, so will I be with thee; I will not fail thee, nor forsake thee."

Joshua had been trained by Moses. The Lord honoured His servant Moses by making him the channel of endowment, for "Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands upon him." There was in him the same jealousy for God's honour. See him on his face before the ark after the repulse at Ai. "O Lord, what shall I say, when Israel turneth their backs before their enemies! For the Canaanites . . . shall environ us round, and cut off our name from the earth; and what wilt Thou do unto Thy great name?"

How Joshua's faith must have been strengthened when the Lord appeared to him as the armed Captain of the host before Jericho. Here was the unseen General who directed all the tactics of Israel. Nothing less could have enabled Joshua to engage in the undertaking that must have excited such derision among the men of Jericho, the silent multitude marching round the city daily, the stillness broken only by the occasional blast of the priest's trumpets.

It was this consciousness of the presence of the Captain that inspired Joshua's daring claim upon the Lord that the sun and the moon should stand still. "Then spake Joshua *to the Lord* in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon" (Josh. 10. 12).

"There was no day like that before it, or after it, that the Lord hearkened unto the voice of a man; for the Lord fought for Israel" (verse 14). But there will be a day like it in the near future. When Israel's long chastisement is drawing to its close, and the last strokes are falling, and in the day, none like it, the day of Jacob's trouble, when Jerusalem is in her last agony, encompassed with triumphant enemies, "THEN shall the Lord go forth, and fight against those nations, as when He fought *in the day of battle* (Zech. 14. 3). It shall also be a day of abnormal atmospheric conditions. "The light shall not be clear, nor dark . . . not day nor night, but . . . at evening time it shall be light (verses 6, 7). Perhaps the promise of Isaiah will be fulfilled then, "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound" (Chap. 30. 26).

Before Joshua died he could see the clouds of apostasy gathering over Israel (Chaps. 23. 12, 13, 15, 16; 24. 19, 20, 23).

The book of Judges gives us the sad tale, in repeated succession, of idolatry, chastisement by being sold into their enemies' hands, the cry of distress, and deliverance by the judge whom the Lord raised up for them. Seven times we read, "The children of Israel did evil in the sight of the Lord." He could not suffer His

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people to forsake Him and serve the Baalim with impunity, though "His soul was grieved for the misery of Israel," which they had brought upon themselves.

In none of the judges He raised up for their deliverance could He have the same delight as in Moses and Joshua, though their imperfections are all forgotten in the inspired comment in Hebrews 11; only their faith is recorded.

The best of them was Gideon, whose words re-echo the challenge of Moses and Joshua, when he said, "If the Lord be with us, why then is all this befallen us? And where be all His miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt?" It must have been with satisfaction and delight that "the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites."

Alas, even Gideon failed in the time of victory and prosperity, for he made an ephod of the tribute of the grateful people, "and all Israel went a-whoring after it, which thing became a snare unto Gideon, and to his house."

The last of the judges was a faithful one indeed. Dedicated to God from his earliest years, the motto of Samuel's life was, "Speak, Lord, for thy servant heareth." Very close was the intimacy between the Lord and Samuel, almost recalling the days of Moses. How jealous Samuel was for Jehovah is seen by his grief when Israel rejected Him and demanded a king like the surrounding nations. But Samuel was taken into the Lord's confidence, and all His plan was revealed to His servant (1 Sam. 9. 15).

After the miserable failure of Saul, fit type of the one who will come in his own name, and whom apostate Israel will acclaim as their Messiah, the Lord chose David, a man after his own heart (1 Sam. 13. 14). The reason for such a title of honour is that David trusted in the Lord. During those hours of solitude when he kept his father's sheep, he learnt to know God, and how "He is a buckler to all them that trust in Him." (2 Sam. 22. 31). So when he went forth against the Philistine he could say, "the Lord that delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine." Hence his refusal of all the armour in which Saul trusted, and his confident answer, "Thou comest to me with a sword and with a spear, and with a shield, but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied."

Space forbids our dwelling upon the many other faithful ones in whom He could find pleasure, as the apostate nation hastened to its doom. There were Elijah and Elisha who lived in the presence of God, for twice in the history of each we hear them saying, "The Lord God of Israel before whom I stand," the consciousness of whose presence dwarfed Ahab and Jehoram to their true proportions; the faithful Micaiah, who was admitted to a view of the courts of heaven, that must have comforted him in the prison, where "the bread of affliction and the water of affliction" —terribly significant words—were his portion.

The clouds that gathered over the kingdom of Judah were illumined by gleams of brightness in the reigns of Hezekiah and Josiah, and the glowing prophecies of Isaiah. Of Isaiah's personal history we know little, but the vision of the Lord's glory that was vouchsafed him (chap. 6.), shows to what fellowship he was admitted.

So fully was he in harmony with Jehovah's purposes that he could be used as the exponent of His predictions of the coming glorious days, when Israel, purged of its long continued rebellion, shall be restored to favour, and the Lord shall have a nation all-righteous, all-faithful, all-obedient, a nation bringing forth fruits appropriate to the kingdom of righteousness, over whom He will rejoice with joy, when He rests in His love, and joys over them with singing (Zeph. 3. 17).

Jeremiah's lot was cast in the evil days of Jehoiakim and Zedekiah. He passed through a painful discipline of suffering, but his close fellowship with, and confidence in the Lord is shown by the daring words of expostulation he sometimes used. The Lord who chose him before his birth to be His prophet, carried him safely through all his trials and revealed to him the glorious days that are yet to come.

Ezekiel had a more trying experience, perhaps, than even Jeremiah, but must not the Lord have been pleased with his patient, uncomplaining submission! To him He was able to reveal the return of the glory to Israel, and the pattern of the temple which the Lord shall build (Zech. 6. 13), and the city which shall bear the glorious name of Jehovah-Shammah.

Daniel closes the list of the greater prophets. How the Lord must have delighted in his faithfulness, and that of his three comrades from the beginning of their sojourn in the enemy's land; and what a testimony is given to him in the vision by the river Hiddekel, by the address, "Daniel, a man greatly beloved."

Thus the Lord always had his witnesses, to whom He could reveal Himself and His purposes, and whose confidence was a source of pleasure and satisfaction, for "the Lord's delight is in them that fear Him, and put their trust in His mercy" (Psalm 147. 11, Prayer Book Version).

Dispensational Expositions:

Being a Series of Studies having Special Reference to the Epistles of Paul & the Present Dispensation.

No. 20.

(*Concluded from page 47*).

"THE FEAR OF MAN" AND "THE SNARE OF THE DEVIL."

A PLEA FOR A RIGHTLY-DIVIDED WORD OF TRUTH.

WE would now draw attention to the title given to the one who is employed in this division of the word of truth. "A workman." We say "title,"

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for a comparison with Acts 17. 11 will go to show that such "workmen" are God's "nobility." The Apostle uses this word in 2 Cor. 11. 13, speaking of Satan's agents, teachers whose policy it was to confound the things that differ. "For such are false apostles, *deceitful workmen*." These false teachers were leading the believers back to bondage (see 2 Cor. 11. 20). This same class of undispensational propagandists are pointed out in Phil. 3. 2:—

| "Beware of dogs;
| "Beware of EVIL WORKERS;
| "Beware of the Concision.
| "For we are THE Circumcision which
| "worship God in the Spirit, and
| "Rejoice in Christ Jesus, and
"Have no confidence in the flesh."

These evil workers were related to the religion of the flesh, whereas, in the present Dispensation, in a sense never before realised, the flesh is entirely set aside. Toward the end of the chapter the Apostle speaks of them as the enemies of the cross of Christ, whose end is destruction, and describes their characteristics by saying:—

| "Whose God is their belly, and
| "Whose glory is in their shame,
| "Who mind earthly things."

Here again, instead of minding "heavenly things" (which would be in harmony with a rightly divided Word) these undispensational teachers were workmen who would have cause to be very much ashamed when "that day" came.

In 2 Tim. 2. 21, the words "prepared unto every good WORK;" and 2 Tim. 3. 17, "thoroughly outfitted unto every good WORK," carry the thought of the "workman" of 2 Tim. 2. 15 with them. In the final charge to Timothy the Apostle says "Be thou sober in all things, suffer hardship, do the WORK of an evangelist" (2 Tim. 4. 5). Timothy was a "workman," a brave "soldier," a "servant," a "man of God." Four times does the word "suffer hardship" occur in this Epistle. "Be not thou, therefore, ashamed with regard to the witness of our Lord, nor of me His prisoner, but suffer hardship together with the gospel" (1. 8). "Take thy part in suffering hardship as a brave soldier of Jesus Christ" (2. 3). "Suffer hardship, do the work of an evangelist" (4. 5).

A glance at the context of these passages will show that the special truth and gospel committed to Paul, in other words a "rightly divided Word of Truth," was largely the cause of the trouble.

The other occurrence emphasizes this. "Remember, Jesus Christ, raised from among the dead according to MY GOSPEL, in which I suffer hardship as an EVIL WORKER" (2 Tim. 2. 9). All these passages have a bearing upon 2 Tim. 2. 15. Will any say that it is a light thing; can we dare speak of Dispensational Truth any more under the term of a "hobby" or a "fad?"

Coming again to our text, we notice the word "approved." In its primary meaning it has reference to the "assaying, examining and proving of metals." We are ever to remember that we "stand before *God*." He it is Who distinguishes between the vessels of gold, silver and earth (2 Tim. 2. 20). The puny attempts of man to assay us should be considered as a "very small thing" (1 Cor. 4). If God approve, we shall have no need for shame.

Paul was "not ashamed" in spite of all the adverse judgment of men. He paid no heed to "man's day," for he looked ahead to "that day" (2 Tim. 1. 12). Onesiphorus was "not ashamed" of Paul's chain, and here again, in mentioning this, the Apostle has in view "that day" (1 Tim. 1. 16-18). Timothy is exhorted likewise "not to be ashamed" of the witness of the Lord, and of Paul His prisoner, and he has the assurance that in "that day" he will be a workman who "will not need to be ashamed."

We now draw near to the most solemn aspect of this subject of "rightly dividing the Word of Truth" that we have hitherto contemplated.

We hope to show, from the context, that a failure to rightly divide the Scriptures, a failure to discern Dispensational Truth, brings a believer perilously near to DENYING THE LORD! This may seem a strong indictment, but we ask the reader's most careful attention for the next few minutes.

We are often told, by "those who oppose themselves," that they are satisfied with the words of Christ Himself. This sounds very loyal; but, logically, it sets aside the inspiration of "all scripture" emphasized in 2 Tim. 3; and really amounts to disobedience, for, if the Lord Himself has spoken again through another messenger, since He spoke as recorded in the "Gospels," and the "Acts," is it loyalty to disregard His latest command, His final word? We do not render obedience to Paul, for who is Paul?—"A chosen vessel," "an Apostle to the Gentiles," "a steward of the mysteries," "a prisoner of the Lord." No! we seek to conform to the words of Christ as given through Paul.

He Who when on earth, spake as never man spake, has once more spoken from heaven. The One Who said, "This is My beloved Son, hear Him," still speaks through the pages of "all scripture." We are all acquainted with the inspired contrast, drawn by the pen of inspiration, in Rom. 15. 8, and 15. 16. The ministry of Christ on earth was confined "to the circumcision," and related to "the promises made unto the fathers." Paul, in Rom. 15. 16, does not place himself in conpetition with the Lord; he does not say "I should be a minister to the Gentiles." No, not at all; he says "that I should be the minister of *Jesus Christ* to the Gentiles." So also with regard to the more exclusive ministry which he was called to fulfil after Acts 28. This very last Epistle (2 Tim.) opens with the words "Paul an Apostle of *Jesus Christ*."

When the Lord Jesus was on earth in the capacity of the "Minister of the Circumcision," and "the Son of Man," He said, "Whosoever shall be *ashamed* of Me and of my words, in this adulterous and sinful generation, *The Son of Man also* will be *ashamed* of him,

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when He shall come, in the glory of His Father, with the holy Angels (Mark 8. 38). "Whosoever shall *deny* Me before men, him will I also *deny* before My Father which is in heaven" (Matt. 10. 33).

Here we have two solemn passages. Notice the words used, "ashamed" of the *Lord* and His *Words*; "denying" *Him*. Now turn to 2 Tim. 1. 8: "Be not thou, therefore, ashamed of the *Testimony of our Lord*, not of me His prisoner." It is still the same Lord, as in Mark 8. 38; still the same exhortation; but not the same message or mouthpiece. Paul's words are the *Testimony of our Lord*. To be ashamed of the Messenger, of his bonds, of his afflictions, was to be ashamed of his glorified Lord, and the Gospel (or good news) of His glory. Note the change of terms also. In Mark 8. 38, it is the "Son of Man." In 2 Tim. 1. 8, it is the "Lord." Which title is it that has been linked by God to the church and which to the Kingdom? We leave our readers to the inevitable result of their answers to this question.

We have not finished yet, however. As we draw nearer to 2 Tim. 2. 15, we read, in verses 11-13, words which will link our thoughts on to the other passage quoted above—"Denying Him" (Matt. 10. 33). "Faithful is the Word; for if we died together, we shall also live together. If we endure (suffering connected with the mission of Paul and his Gospel is particularly meant here), we shall also reign together. If we shall deny Him, He also will deny us; if we are faithless, He faithful remaineth, for deny Himself He cannot." The scripture goes straight on from these most solemn statements with these words, "Of *these things* be putting them in remembrance, adjuring them before God, not to be waging wordy battles, useful for nothing but to the subversion of the hearers," but rather, remember the things which are useful, which will make you unashamed, which will prevent you from denying, viz., "rightly dividing the Word of Truth."

The very context of 2 Tim. 2. 15 compels us to the tremendous conclusion that a failure to distinguish the peculiar features of this present Dispensation, which, by the opening words of 2 Tim. 2. 15, is largely connected with the magnifying of man into the place of God, is a virtual denial of the Lord and His testimony, and will be dealt with (so far as approval and recognition of service is concerned) in a way similar to that declared by the Lord Jesus Himself in Mark 8. 38.

It is important to notice, in 2 Tim. 1. 8, the title of Christ and the title of Paul. There we read "LORD" (not Son of man); of Paul we read "PRISONER" (not servant or Apostle). This lends weight to the oft-repeated phrase "the prison Epistles," for those Epistles are exclusively the Epistles of the Mystery and of the present Dispensation. It may be as well for us to remember that the words quoted above are part of "all *scripture*." We are sure that nothing can separate us from the love of God in Christ Jesus our Lord. If we died with Him we shall also live with Him, faith*ful* or faith*less*, He cannot deny Himself.

This refers to *life*. This has no other *if* than that which links us to the death on the Cross. This "life" is "hid with Christ in God," indefectible and sure. The central clauses refer to service and reigning. To live is one thing, to reign is another. The work of Calvary assures the *life*. Enduring is marked out here in relation to reigning. We do not press the words beyond the warrant of scripture: let each one contemplate them as before the Lord. Paul was desirous that not only should the elect be saved (life), but that they should also obtain the glory (reign); for, in 2 Tim. 2. 10, he says "for which cause I am *enduring* all things for the elect's sakes in order that they may obtain the *salvation* which is in Christ Jesus, along with the *glory* of the age. How Paul's endurance helped with regard to these things we may not feel able to say, but we remember a similarly deep passage in Col. 1. 24, "Now I rejoice in my sufferings on your behalf, and am filling up the things that are behind of the tribulation of Christ, in my flesh, for His Body which is the Church, of which I have become a minister, according to the Dispensation of God, which is given me to you-ward, to fill up, or complete the Word of God, the MYSTERY. . . ."

Paul never intended to teach that his sufferings were vicarious (no writer in Scripture is so absolutely and unreservedly clear on the subject of the "Sacrifice *once for all*"), yet the ministry of Paul filled the Dispensational gap, and, humanly speaking, his tribulations and sufferings, endured for Christ's sake, were with a view to the preservation of the testimony of the Mystery, without which we should be in entire ignorance of "His calling" and of "our calling on high."

When the Lord called Paul to Himself and His service, He said "I will show him how much he must suffer for My Name" (Acts 9. 15). Paul refers to those who had believed through his ministry as "my hope, my joy, my crown of boasting in the *parousia* of the Lord Jesus." At the end of his remarkable ministry he says "I have contested the good contest, I have finished the race, I have kept the faith. Henceforth the crown of righteousness is laid aside for me, which the Lord, the Righteous Judge, will render unto me in that day, but not alone unto me, but also unto all them who have loved His appearing." Here the Apostle emulates his Lord, for, in the opening verses of Heb. 12., we read "Therefore . . . stripping off every encumbrance and the easily entangling sin, with *endurance* let us be running the race that is lying before us, looking away to the Prince-Leader and Perfector of [our] faith—Jesus Who for the sake of the joy lying before Him *endured* a cross, despising the *shame*, and is set down at the right hand of the throne of God."

As in 2 Tim. 4. and Heb. 12., so in 2 Tim. 2. 5, the crown has reference to the contest and the race. "If, moreover, any man contend even in the games, he is not crowned unless he contend lawfully." "If we *endure* together, we shall also *reign* together." Surely all these references to the crown and the reigning refer to one and the same thing.

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The word rendered "approved," with the negative, gives us the word translated "castaway" in 1 Cor. 9. 27, where it should be rendered "disapproved," so far as the "incorruptible crown" is concerned, where once again we have the figure of the games, the race and the contest.

We will pursue this no further. Enough has been said to show that issues great and far-reaching hang upon "rightly dividing the Word of Truth." Christians, who fail in this respect; who turn their backs upon the teaching of the "prison Epistles;" who have taken up the delusive cry "back to Christ!" or "back to Pentecost!"; may find that they have been guilty, in some degree, of being ashamed of the testimony of the LORD and of Paul His PRISONER; and that such an attitude, while it exempts them from the "fight" and the "endurance" to a large extent, will militate against the participation in the "reign" with Christ in "That Day."

Some may be asking "Is there any key supplied in Scripture?" "Is there any standard whereby a believer may 'try the things that differ'?" "Suppose a believer does seek to put God first; does desire to be 'not ashamed;' does desire not only to live, but to reign; does desire rightly to divide the Word of Truth; how can he know that he has done so?"

In the first place it must be remembered that much is made in these Epistles of the "spirtual understanding," of the "eyes of your heart being enlightened," and, consequently, no rule of thumb will ever suffice.

On the other hand, the Scriptures do provide a key, a guide, a standard. The Apostle who charged Timothy to rightly divide the Word of Truth, repeatedly emphasized his own doctrine, gospel and teaching, as a standard and pattern. Read 2 Tim. 1. 8-12, also verse 13, "Have an outline of sound words or discourses which thou hast *heard of me*." Teachers were to be taught this same exclusive message, "The things which thou has *heard of me* among many witnesses, *the same* entrust thou to faithful men who shall be able to teach others also" (2 Tim. 2. 2). Timothy is reminded of "*my gospel*" (2 Tim. 2. 8). While the Apostle tells Timothy that "approval" is connected with a right division of the Truth, he tells of some who are disapproved (2 Tim. 3. 8-10), and in verse 10 he supplies the alternative and antidote, which must be read together with 2 Tim. 2. 15: "But thou hast closely followed up *my* doctrine, manner of life, purpose, faith, long-suffering, love, endurance, persecutions, sufferings, what befell me at ANTIOCH, at ICONIUM, at LYSTRA."

Why does the Apostle specially refer to these particular places, in connection with a rightly divided Word? Because these places were visited in connection with a mission *entirely unassociated with the Twelve or with Jerusalem* (See Acts 13 and 14). Continuing, he says "Abide thou in the things which thou hast learned and of which thou hast been fully persuaded, knowing from whom thou hast learned them." The verses which follow contain the reference to "*all scripture*," which is profitable and necessary, all being "God-breathed."

This brings us to the conclusion of the matter. All scripture is written for our learning, but all scripture is not *for us* and *about us*. The writings of the Apostle Paul, penned after Acts 28, are the scriptures which are definitely written *to us*, *for us*, *about us*, and for which *we* are responsible. If we may so say, the prison Epistles are "Standard Truth." Any passage of Scripture which is in line with the teaching of these Epistles is to be accepted as truth for our Dispensation. Where there are differences, we at once divide such passage off from the Scriptures which are *for us*.

Thus we shall see, in the broad issues, that the complete system of LAW AND WORKS is set aside, for GRACE is the keynote, and these things are to be kept distinct. When I read the Dispensational chapters of Rom. 9, 10, 11, I see at once that there is a decided Dispensational difference between the Jewish and the Gentile believer; whereas, in Eph. 3, that "middle wall" is completely abolished. Applying my "standard," I find that, while the *doctrinal* section of Romans remains Truth for our times, the *Dispensational* must be set aside as being distinct from it, not affecting its truth; and thus we shall not be using one truth to upset another.

So with the one baptism of Eph. 4. The standard allows but *one*. Acts has plainly two. Here again therefore we have to "rightly divide."

The standard Truth has no room or word for Abraham, hence the believer sees that Abrahamic covenants and blessings are to be distinguished from those obtaining now.

This standard knows absolutely nothing about ordinances of any kind whatever, hence, we must be governed by this, and act accordingly. So it must be with regard to spiritual gifts, miracles, etc., etc.

There will be no difficulty whatever for an enlightened understanding in distinguishing that which is allowed or not allowed by the prison Epistles' standard. The stumbling-stone with most readers is that with which we have dealt—"the FEAR OF MAN." Oh! may we all remember the contextual references to "enduring;" to "denying;" to being "approved of God;" to the fact that some vessels are unto "honour and some to dishonour;" that some are "approved and some disapproved" (reprobate, 2 Tim. 3. 8); and that all these hinge upon the right or wrong application of Scripture; all depend upon the right or the wrong division of the Truth.

There are immense difficulties we know; for, not only have we the scriptures to deal with, but a vast amount of accumulated tradition, and the fast-spreading teachings of demons. In the midst of all this darkness shines "the Word of Truth" in all its unsullied integrity. What a pity it is that those who believe that Truth should be ensnared into the satanic attempt to bring about confusion by ignoring the great and solemn precept of 2 Tim. 2. 15, and the standard set for us in the writings of the Apostle Paul.

Once more let us remember that it is not that we

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have merely neglected Paul, or despised the writings of Paul, if we have failed to rightly divide the Word; but we have been "ashamed of the testimony of the LORD," as well as of "Paul His prisoner," and, by so doing, have incurred in some degree the charge of "denying Him," that is found in close proximity to 2 Tim. 2. 15. Let us search the Scriptures, let us fear the face of no man, neither let us covet his approval, but let these words sink deeply into our hearts.

"Give diligence to make thyself to stand approved before God, a workman not to be put to shame, RIGHTLY DIVIDING THE WORD OF TRUTH."

CHARLES H. WELCH.

Bible Numerics.

BY IVAN PANIN.

CHAPTER IV.

THAT THE ENTIRE GOSPEL OF MATTHEW IS CONSTRUCTED ON THE SAME HIGHLY ELABORATE NUMERIC PLAN AS CHAPTER I.

§ 51. The second Chapter of Matthew tells of the childhood of the Lord. It has a Vocabulary of 161 words, or 23 sevens (Feature 1. Compare the number of *words* in 1. 18-25, which is also 161); these 161 words occur in 238 forms, or $7 \times 17 \times 2$, a multiple of *seven* (Feature 2), as well as of *seventeen* (Compare for the *seventeens*, chapter 1. of this Gospel); and the 161 words have moreover 896 letters or $7 \times 2 \times 2 \times 2 \times 2 \times 2 \times 2 \times 2$, a multiple not only of *seven* (Feature 3), but also of two multiplied by itself seven times. This number 896 is, moreover, $7 \times 8 \times 8 \times 2$; a multiple not only of *eight*, but of 8 eights (Compare for the eights Matthew 1).

The numeric value of the 161 words of the Vocabulary is 123,529, or $7 \times 7 \times 2{,}521$, a multiple not only of seven (Feature 4); but of 7 sevens (Feature 5)[1]; and the Numeric value of the 238 Forms is 166,985, or 23,855 sevens (Feature 6)[2].

§ 52. The Vocabulary, then—to look merely at that one item in this passage—has for its number of words so many sevens; its letters, so many sevens; its Numeric value, so many sevens; its forms, so many sevens; and their Numeric value also so many sevens. And pages could be filled with even a partial enumeration of the Numeric phenomena of this chapter as a whole.

§ 53. This Chapter consists of at least four logical divisions: verses 1-6; verses 7-12; verses 13-15; verses 16-23. Each division in its turn shows the same phenomena by itself, just as the divisions of Chapter I. show the same phenomena by themselves. Thus the first division of this chapter, verses 1-6, have a Vocabulary of 56 words, or 7×8, a multiple not only of seven, but also of eight; and 105 words, or 15 sevens. And the same is true of the other divisions.

There are some speeches in this chapter. Herod speaks, the Magi speak, the Angel speaks. And, accordingly, just as in Matthew 1. 18-25 the Angel's speech is definitely marked off from the rest by Numeric phenomena, the speeches here are equally so.

The Vocabulary to the Angel's speech, in 2. 13, has 21 words, or 3 *sevens*, which occur therein 28 times, or 7×4.

The number of words in the Angel's second speech, in Matthew 2. verse 20, is 21, or 3 sevens, so that in the second chapter the Angel speaks in all 49 words, or 7×7.

The words of the Angel common to Chapters 1 and 2 are these: αυτος, γαρ, ειμι, και, ὁ, παραλαμβανω, συ, *seven* in number.

Of these seven words, αυτος, γαρ, και, ὁ, παραλαμβανω are used in all the three speeches, and they are used the following number of times: 8, 4, 6, 14, 3=35, or 5 *sevens*, of which the article ὁ, which occurs the largest number of times, has 14, or 2 sevens, and its Numeric Value is 70, or 7×10.

The Numeric Value of the Vocabulary to the Angel's third speech, in Matt. 2. 20, is 17,276, or 7×2468. There are thus in this Chapter, as in Chapter I., as it were rings within rings, wheels within wheels, each perfect in itself, though forming all the while only part of the rest.

§ 54. This chapter contains a quotation from Micah 5. 1 in verse 6. This fact is signalized by the following Numerics: The Vocabulary to this passage has 91 letters, or 13 sevens, with a Numeric Value of 9499, or $7 \times 23 \times 59$, a multiple of both *seven* and *twenty-three*, and of this number 9499, 1526, or 218 sevens, belong to the two words which have the largest and smallest Numeric Values, γη, ουδαμως, (*land, in no wise*), 11 and 1515. The Vocabulary of *Forms* has a Numeric Value of 10073, or 1439 sevens, of which the forms found nowhere else in Matthew (there being just 14 of them, or 2 sevens), have 8512, or 1216 sevens. But, in addition to this scheme of sevens, there are also features of elevens and twenty-threes in this quotation.

§ 55. Before leaving these chapters it may be noted that, though Chapters 1 and 2 have each their independent phenomena, they together form, nevertheless, a Numeric unit, in proof of which only one fact need be pointed out.

Chapters 1 and 2, which are, as it were, the *Introduction* to this Gospel, and deal only with the birth and childhood of the Lord, consist of three marked divisions: (*a*) 1. 1-17; (*b*) 1. 18-25; (*c*) 2. Now the number of words in these two chapters is 897, or $13 \times 23 \times 3$, a multiple of *twenty-three*. This number is thus divided. Portions (*a*) and (*c*) have 736, or 32 twenty-threes;

[1] Note that the factor 2,521 is itself $(7 \times 8 \times 9 \times 5)+1$; within just *one* of the combination of seven with *eight* and *nine* (a square and a cube), the very combination so marked in the Numerics of Chapter I. This coming within just *one* of a striking multiple of sevens, etc., is frequent; and is as it were a sort of by-product of the *regular* Numerics of Scripture. Compare previous notes.

[2] Note again, that the factor 23,855 is itself $(7 \times 8 \times 6 \times 71)-1$; again within *one* of a multiple of *seven* in combination with *six* and *eight*. See note 1 above; and, for the combination of $6 \times 7 \times 8$, see previous chapters.

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and (*b*) has 161, or 7 twenty-threes. In other words, the division is by twenty-threes, with the first and last sections forming one set, and the middle one, another set. And again: just as the number of words in the *passage* of Matt. 1. 18-25 is 161, or 7 × 23, and the number of words in the *Vocabulary* of Chapter 2. is also 161, there thus being a clear Numeric connection between the two; so the number of *words* in Chapters 1 and 2 is 897, or 13 × 23 × 3, again a multiple of *twenty-three*, but also of *thirteen*. Now the number of words in the *Vocabulary* to Chapter 1 itself (1. 1-17 and 18-25 combined) is 130, or 10 *thirteens*.

The systematic examination of the Numeric phenomena of Chapters 1 and 2 as a whole would take days, but features like these, the intertwining of thirteens and twenty-threes into the usual sevens, etc.,—the nearest approach to it in the works of man is found in the third *Capriccio* of Mendelssohn, where two-three melodies, each beautiful in itself, keep running into each other, and intertwining, yet ever harmonious, and ever thrillingly beautiful. Architecture has been wisely defined as frozen music. There is something in the architecture of these passages that is clearly musical, but hardly frozen. It almost throbs with life. . . .

§ 56. Every passage in Matthew so far examined, whether lengthy, as chapters 5-7; chapter 13, or chapters 24-25, or 26-28; or very brief, shows the same structure; for the passage as a whole, however large, as well as for its briefest paragraph. One example of the latter sort may suffice. In 10. 2-4, a separate paragraph in Westcott and Hort is given, the last of the twelve. This paragraph has a Vocabulary of 28 words, or 4 sevens, of which seven it has in common with the Vocabulary of 9. 36; 10. 1; another paragraph in Westcott and Hort. The names in this passage of the twelve apostles themselves have a Numeric value of 9639, or 7 × 17 × 9 × 9, the combination of *seven, seventeen*, and the square of nine, of this number Σιμων, Simon, the first in the list, and Ιουδας, Judas, the last, have 1,785, or 7 × 17 × 15, again the combination of 7 × 17. And again; of this number the names beginning with a vowel have 4,466, or 7 × 11 × 29 × 2 (which is not only itself a multiple of seven, but the sum of its factors is 49 or seven sevens); and the consonants have 5,173, or 739 sevens. Some of these apostles have surnames or appellatives; Judas *Iscarot*, Simon *Peter*, Simon Kananean; Matthew, the *Publican*. These four names with their *surnames*, etc., present the following phenomena. They have in all their occurrences *in the New Testament* 28 Forms, or four sevens, which consist of 196 letters, or 7 × 7 × 4, a multiple not only of seven, but of seven sevens. They have a Numeric value of 26,166, or 7 × 7 × 534, again a multiple of seven sevens. And, of this number, the words beginning with a vowel have 8,399, or 1,200 sevens, *with one less*; and those beginning with a consonant have 17,767, or 2,538 sevens, *with one over*. The division here is into two numbers, each of which is within *one* of so many sevens. The 28 Forms, or 4 sevens, begin with seven letters: θ, ι, κ, μ, π, σ, ι.

§ 57. Of the lengthy passages the following is a good example: The Sermon on the Mount as spoken by the Lord in Matthew 5. 3—7. 27 has a Vocabulary of 434 words, or 62 *sevens*, distributed as follows:

Chapter 5 has 245 or 7 × 7 × 5
Chapter 6 has 112 or 7 × 16
Chapter 7 has 77 or 7 × 11

These main divisions are thus sub-divided:

(1) Chapter 5. *vv.* 3-16 have 91 or 7 × 13
vv. 17-48 have 154 or 7 × 22

Subdivided in turn thus:

vv. 3-7 have 21 or 7 × 3
vv. 8-9 have 7 or 7 × 1
vv. 10-15 have 56 or 7 × 8
v. 16 has 7 or 7 × 1
(2) Chapter 6. *vv.* 1-4 have 14 or 7 × 2
vv. 5-8 have 14 or 7 × 2
vv. 9-34 have 84 or 7 × 12
(3) Chapter 7. *vv.* 1-6 have 14 or 7 × 2
vv. 7-27 have 63 or 7 × 9

§ 58. It has been shown in a preceding chapter that Matthew 1. 1-17 has an elaborate scheme running through it, not only of sevens, but also of *seventeens* (perhaps because it is the sum of *eight* and *nine*, schemes of which are also present there). The following may be noted here in this connection: The first word of this Gospel is βιβλος, *book*: the last αιωνος, *of [the] age*. Their Numeric values 314 and 1,131 have for their sum 1,445, or 17 × 17 × 5, a multiple of *seventeen seventeens*. The name Matthew, Ματθαιος, has a Numeric value of 340 or 20 seventeens.[3]

Signs of the Times.

THE BAGHDAD RAILWAY.

A few weeks ago the above heading came suddenly into prominence, and has remained a somewhat familiar topic of the daily press.

The allusion is to the German scheme of a railway under German auspices which shall be continuous from Hamburg to the Persian Gulf.

The tone of the articles as regards the political position and purpose indicates that on every hand the scheme is seen to embrace momentous issues.

Baghdad, a city of Mesopotamia, standing on the Tigris, is no great distance from the ruins of ancient Babylon.

Babylon was situated on the Euphrates, which indeed ran through it. And at the present time a large number of German and other workmen are being employed upon these ruins, as well as upon the railway construction, one section of which is finished.

The railway, which is plausibly advertised as a commercial enterprise, when completed will command the commerce of the Persian Gulf, and through it of the East.

This railway which will run through eighteen hundred miles of Turkish territory was ceded to the Kaiser by the late Sultan.

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It is evident that a railway running through Asia Minor to the Persian Gulf and the Euphrates commands a very important strategic and military position, one which cannot be left out of biblical and prophetic considerations.

Babylon of old became the greatest city in the then world because it was situated in a central position, and on admirable waterways to receive the shipping and caravans which came to it across the seas and deserts of the world.

The Baghdad Railway along with its future connections will exploit Mesopotamia, the Persian Gulf, and open up rich and fertile lands.

The necessities of trade and commerce and officialism will demand an emporium on a large scale, and a depot, not for goods only but also for military stores.

Thus, very quickly a huge population will very likely be brought together, nourished and sustained by the wonderful fertility of the country watered by the Euphrates and its canals; and in the ambitious words of Sir William Willcocks the world will witness the "re-creation of Chaldæa."

It is being brought home to the students of prophecy that the present day awakening out of the slumber of centuries of these old historic lands will issue in the continuous growth of commercial and industrial enterprise, and will necessitate the birth of some great metropolitan city.

The student of prophecy can to-day bring home to himself the rebuilding of Babylon, which will ere long arise from its ruins on the old plain of Shinar, and become in the words of the apocalypse "*Babylon the Great.*"

For, the Apostle John boldly describes, as being again existent, the monstrous City of Babylon; not figuratively, nor spiritually, but literally the resurrection into twentieth century developments of that great approaching apostasy of which Babylon will be the fount and centre; and she is spoken of as "a Mystery," possibly alluding to her re-existence as being a *sign* or *symbol* in those days to all who may have eyes to see, and ears to hear.

We see in those old eastern lands events rapidly developing which an intelligent prescience foresees must bring about a series of changes which will materially alter the relationship of nations, and in this material age tend to evolve a purely commercial imperialism founded upon money, power, and the worship of man.

Also, this strong city of merchant princes occupying as it will the commercial and financial centre of the earth will affect the dominancy of the Western nations in a way which no eye can at present foresee.

In association with the wonderful present day movements in old Chaldæa we ought to attentively consider Zech. 5; the references are clearly to the rise of commerce and corn, and their values, associated with the "wicked woman" who builds her house in the land of Shinar, where she becomes established.

EDWD. W. FORSTER.

"WHEN THEY SHALL SAY PEACE, PEACE."

The Standard Newspaper (London, Eng.), recently had a leading article under the above title.

It shows how the natural man, ignorant of God's Word, is groping in darkness, for better Government and Universal Peace.

Alas! he is in need of them both, but looks for them in vain, apart from the Prince of Peace, Whom the world has rejected.

Not until He comes "Whose right it is" will man's cravings be satisfied.

Meanwhile the wisdom of the world's wisest men is only like groping in the dark. The following extracts will be read with interest from this point of view.

"The sixteenth Congress of the Inter-Parliamentary Union, now in session at Brussels, represents one of the most ambitious attempts in history to convert by legislation an unregenerate world to the ways of peace and concord. Undeterred by the disheartening experiences of the last Hague Conference, the members of the Inter-Parliamentary Union are busily preparing for the next cosmopolitan debate in the Palace of Peace. In the telegram from our New York Correspondent which we published yesterday, an interesting account was given of the proposals to be submitted to the congress at Brussels by the delegates from the United States. They have been approved, we learn, by President Taft and by the State Department at Washington. Briefly, the Americans desire to establish a world State. To this end—so nobly characteristic of the American temperament—it is suggested that there be created an international judiciary, an international legislature, and (above all) an international police force. That there has hitherto been no method of enforcing the decrees of an international court of arbitration has long been a difficulty in the way of those who seek peace and ensue it. They could not consistently advocate the use of force, since a main principle of these missionaries of the millennium is that the employment of physical force is under all circumstances immoral. Their appeal has always been to the universal conscience of man. All things considered, the peace advocates are to be congratulated on the progress they have made. But now comes the American spirit, boldly advocating the renunciation of that doctrine, and suggesting a return to the argument of the sword.

"Divested of verbiage, what the Americans are really proposing is that all nations should confide their sovereign rights to an international committee, board, council, court, or oligarchy—call it what you will. *The head of that omnipotent assembly would be, in practice, the constitutional emperor of the world.* It is apparently contemplated that the "federation of the world" is to follow, rather than to precede, the appointment of the supreme council. To that body, it seems, armed with a police force, is to be entrusted the task of complete federation. The ambition to establish a world State is not new. It is notorious by reason of having caused the most devastating wars known to history. But these were waged in the interests of one nation, which desired to subjugate the rest. The Peace Congress at Brussels is to discuss a scheme for the subjugation of all nations by their common consent, so that wars and rumours of wars shall cease for ever. It is a great vision. But it insensibly gives rise to some obstinate questionings."

These questionings we need not follow; for, there is one great fact which is beyond all question, and that is the foreshadowing of "the lawless one," openly confessed as rapidly coming within the range of "practical politics" who is spoken of as "the head of that omnipotent assembly." The very collocation of these last words give us grave cause for thought.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

G. R. (Leicestershire). The word rendered "brethren" in Mark 3. 32, is the only word there is in the Greek for "brother" (adelphos). It is always rendered "brother," and there is no other word for "brother."

The word "cousin" is *sungenēs*, and means *kinswoman*. It is rendered "cousin" only in Lev. 1. 36, 58. In all other places it is rendered "kin," "kinsman," or "kinsfolk."

J. R. (Devon). (1) To understand Rom. 8. 20, you must understand the word "creature" in *vv.* 19-22, is the same as the word "creation" in *v.* 22, and means

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creation. Also that the first part of *v.* 20 is placed in a *parenthesis* by the structure, as follows:

A	19. For the eager (or constant) outlook of creation ardently awaiteth the revelation of the sons of God.	Expectation	
B	20-. For creation hath been made subject to vanity (not of its own will but by reason of him who hath made it subject).	The reason	
A	-20. [Waiteth, I say] in hope	Expectation	
B	21. Because the creation itself also shall be delivered from the bondage of corruption, into the glorious liberty of the sons of God.	The reason	

Who the "him" is in *v.* 20 must be determined by the context, and the general analogy of Scripture.

(2) John 15, as well as the whole of the four gospels, must be *interpreted* of Israel, and be understood in relation to the old covenant and the kingdom. Everything was spoken to Israelites who were "under law." Hence "If ye do," "If ye keep," &c. In making an *application* to ourselves now, we must not go outside what is written for us, and of us, and to us, in the Prison Epistles. All *application* must be governed by these.

(3) 2 Pet. 3. 10. The "all" there must mean "all" *without distinction*; not "all" *without exception*, as in all similar passages. Moreover, this speaks of what God *willeth*. But the Lord has emphatically declared "man *willeth not*." Hence the *good* "will" has to be worked in us, before it can be worked out (See Phil. 2. 16).

(4) Rom. 8. 19, 20, 21. The word rendered "creature" and "creation" is the same in the Greek and means *creation*, or, anything that is *created*, and is used of both the old and new creation. The word is feminine, and "itself" in the Greek is necessarily feminine also, to agree with it in gender. But the *English* word "creation" is neuter gender, and the A.V. being in English the pronoun has to be rendered "itself." It is the same in *v.* 26, where we have "the Spirit itself." But in both the Greek and English the word "Spirit" is in the neuter gender. If the feminine Greek (creation) is rendered neuter in English (itself) in *v.* 21, it is a pity the same liberty was not taken in *v.* 26, and rendered "the Spirit Himself" and the neuter noun be rendered by the masculine gender.

(5) In Phil. 3. 21. The present bodies of our humiliation, will be redeemed only in resurrection. There are two words used for redeem. One means to redeem by *paying the price* (this was done for us on the cross): the other word means to redeem by *putting forth the power*. The former has been done as to our standing in Christ; the latter is yet future, when the same mighty power which raised Christ from the dead, will be put forth for the resurrection of our bodies (See Rom. 8. 11). When the *redemption* of our "vile bodies" takes place, they will be new-created like Christ's own glorious resurrection body.

NOTICES OF MEETINGS FOR BIBLE STUDY.

GLASGOW. Christian Institute, 130 Bothwell Street. May 14th and 28th, at 2.30 p.m.

NOTTINGHAM. Cobden Street, 7.30. Thursday evening.

SNARESBROOK (London, E.) Mr. C. H. Welch's meeting on Alternate Saturdays, will be held at "Dunster," 4 Spratt Hall Road, on May 13 and 27.

PIMLICO (London, S.W.) At 55 Moreton Street, Wednesday, May 10th. Subject: Resurrection.

THE MILLENNIAL CITY.

By the kindness of a friend, the paper on this subject, read before the Prophecy Investigation Society last November, has been published separately (apart from the "Proceedings, &c."), by Messrs. Morgan and Scott, price 6d. It is by Mr. E. A. Rawlence, and we can heartily commend it.

THE EDITOR'S SPEAKING ENGAGEMENTS.

April	26.	PLYMOUTH.	The Institute for the Blind, 7.30.
,,	27.	,,	At 9 Barton Crescent, Mutley, 3.30.
,,	30.	,,	Y.W.C.A., Ermington Terrace, Mutley, 3.30.
,,	30.	,,	The Protestant Evangelical Church, Portland Villas, 6.30.
May	1.	,,	Wickliffe Congregational Chapel, Albert Road, STOKE, 7.30.
,,	2.	,,	The Congregational Chapel, PLYMPTON, 7.30.
,,	4.	DUNDALK.	The Market Hall, 8 p.m.
,,	5.	LONDONDERRY.	The Soldiers' Home, 7.30.
,,	7.	DUBLIN.	St. Mary's, morn. and eve.
,,	8.	,,	Zion Church School Room, 3 p.m.
,,	9.	,,	At 16, Appian Way, 7.30.
,,	10.	,,	The Baptist Chapel, Harcourt Street, 7.30.
,,	11.	,,	The Baptist Chapel, Phibsborough, 7.30.
,,	12.	KINGSTOWN,	The Mission Hall, Corrig Avenue, 8 p.m.
,,	25.	BELGIUM.	JOUMET (Charleroy) Y.M.C.A., 2 p.m.

ACKNOWLEDGMENTS.

("*Things to Come*" *Publishing Fund*).

	£	s.	d.
J. R. (Hants)	1	1	0
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THINGS TO COME.

No. 204. JUNE, 1911. Vol. XVII. No. 6.

Editorials.

HEBREWS XI.

XIV.—FAITH'S SUFFERING FOR GOD.

"AND OTHERS."

(*Continued from page 51.*)

(v.) "WERE SAWN ASUNDER."

As we approach the close of the great "cloud of witnesses," it seems as though the examples of those in the second of these last two groups who *suffered for God* were so many more than those who *conquered through God* (in the former group), that no names are given. The apostle was evidently "moved by the Holy Ghost" to hasten on to the conclusion of his theme.

Those in this last group are so numerous, and the manner of their suffering so various that one kind after another is mentioned—as though it were impossible to include them all. The description "and others" is pathetic in its brevity, and full of significance. We can scarcely find any record of many of them in the Old Testament.

Tradition tells us that Isaiah was "sawn asunder"—but nothing is said about it, or any other so suffering in the Bible. Its origin is in the Jerusalem *Gemara*.* There we read, how, in the days of King Manasseh, Isaiah fled and took refuge in a cedar tree, whereupon the cedar swallowed him up. The fringes of his garment were seen and they betrayed him. When Manasseh was told of it he commanded the cedar tree to be sawn asunder. When the king's orders were obeyed the prophet's blood gushed forth, etc.

It is added, that this is what is referred to (in 2 Kings xxiv. 4), as that "which the LORD would not pardon."

There is no record of any individual cases of those who suffered in the ways here stated, in the historical books of Scripture. Hence, some modern critics desire to bring the references down to the time of Antiochus Epiphanes.

But there is no need to do this. Quite enough is said in 2 Kings xxiv. alone to account for all the horrors recounted in these verses. We read there, how Jehovah removed Judah out of His sight "for the sins of Manasseh, according to all that he did; and also for the innocent blood that he shed: for he filled Jerusalem with blood; which Jehovah would not pardon" (*vv.* 3, 4).

It is sufficient for us that, whether Isaiah thus suffered or not, there were others that did; and if he did not suffer thus in his own person, his prophecy has suffered in this manner; for modern critics do not hesitate to cut his book asunder and say there were two Isaiahs—one of whom wrote from i. 1—xxxix. 8, and the other from xl. 1, to the end. This is a crime as great as Manasseh's for Isaiah was only "a man of God," but his book is part of "the Word of God."

The Lord Jesus referred to *both* parts of his book and makes no such distinction between them.*

This is nothing in the eyes of modern critics who dare to commit a sin similar to that of Jehoiakim (in whose days was executed the judgment pronounced on Manasseh's sin). Jehoiakim cut up the word of God with his penknife; these men cut it up with their pens. That is the only difference. The result is the same.

They call themselves "critics," which means *able to judge;* but they judge without evidence. They do not understand the laws of evidence, so that the only and sufficient answer to their blasphemies is—"they say so."

Whoever they were that were "sawn asunder," the fact that remains for us is that they were able to endure even this manner of death "through faith." They "believed God" instead of man, like their father Abraham, and men resented it by thus putting them to death.

vi. "WERE TEMPTED."

There are many suggestions as to the "reading" and the rendering of this word.

This furnishes us with a good example of the principles which govern the doings of modern critics. Their human reason cannot understand why so apparently mild expression should follow such "torments, and ways of dreadful death." Through not understanding what is meant by the Greek word here used, they are "surprised" at finding it here; and they say: "This surprise having been all but universally felt, various have been the *conjectures* resorted to." (1) "Some are for leaving out the word altogether, its very form was suspicious" *epeirasthēsan* coming so soon after *epristhēsan* (=were sawn asunder), "might have been a mistake for it." This is said because the critics fail to see the beautiful Figure *Paronomasia* (two words having a similar sound with different meanings, to call our attention to the emphasis intended). "It might have been a marginal gloss of some dull

* *Sanhedrin.* The *Gemara* is the commentary of the *Talmud*, while the *Mishnah* denotes the text.

* Of the 60 quotations from Isaiah in the New Testament, 24 are from the first part (chs. i.-xxxix.), and 36 from the latter part (chs. xl.-lxvi.). Of these 60 quotations several are quoted more than once, so that there are 45 separate passages; of these, 16 are from the former part and 29 are from the latter part.

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student." (Of course the modern critics are never "dull.") With them it is always the book that is wrong. It never dawns on them that what is wrong is with them.

It has seemed to many critics that some mention of *fire* might well be expected here, so that they have *conjectured eprēsthēsan*, epurasthēsan, *epurōthēsan, epuris-thēsan, eneprēsthēsan, enepuristhēsan.*" Our readers will see that the ctitics are prodigal with their conjectures.

Others have *thought* that *mutilation* was more probably intended, and have conjectured *epērōthesan.* Many other *conjectures* may be seen in authors whose names are given. Luther read *eparthēsan* (=were thrust through).

After citing six more of these Alford says on his own account "*If any conjecture is to be made* (and he puts this sentence in italics) I would say that either the omission, or *eprēsthēsan* would appear to me the most probable."

And all these *conjectures* are indulged in because (he says) "As it stands, I do not see how any appropriate meaning can be given to the mere enduring of temptation, placed as it is between being sawn asunder and dying by the sword."

Those words "I do not see" are the key to the whole matter. Thus is the Word of God, quite apart from Textual Authorities, brought down to the bar of human reasoning.

From what we have to say as to the real meaning of the word in question our readers will see that there is no reason to doubt the correctness of the A.V. rendering, "were tempted."

And we have to keep in mind that this temptation or trial was in connection with their "faith," not with their "works." They were tempted not to commit crimes or immoralities, but to abandon their faith in what God had said, by listening to promises of deliver-ance, or heeding threats of diabolical tortures.

Like the temptation of our first parents, it was the Word of God that was in question. "Hath God said" was the only "trial" in their case; and it has been the trial of faith through all the ages. Promises were made to them that they should not die, and that they should be as God. They believed Satan's lies, and they fell. Their fall consisted in *unbelief.*

These "were tempted" as they were. Tempted, so that they should not believe God's promises; tempted to doubt His goodness; to disbelieve His Word. They were tempted, as our first parents were, by false promises; promises of liberty, of honour, and of promotion; and these were tried (as our first parents were not), by threats of tortures and violent deaths; but "through faith" they were more than conquerors.

It was religion by which these "others" were tempted and tried. Religion tempted them to believe its dogmas instead of God's words. Religion tempted them to forsake God.

It was not the irreligious world, with its vanities or politics, that thus tempted these "others."

The world goes to war, and throws down an honour-able and an open challenge to a trial of strength. It does not use secret arts or instruments of torture in a trial of faith. That is reserved for the sphere of religion. It has ever been so. Life and wealth and honour were frequently offered in the midst of unimaginable tortures to induce believers to forsake the God Whom they believed.

Micaiah knew what it was to be thus "tempted" when Zedekiah, the son of Chenaanah, smote Micaiah upon the cheek . . . and said . . . put this fellow in prison, &c. (2 Chron. xviii. 23, 26).

Jeremiah knew what it was to be thus tried, when "Pashur, the governor of the house of the LORD, smote Jeremiah the prophet, and put him in the stocks." How he was tried with mental tortures is recorded in the rest of the chapter (*vv.* 12-18). At any moment he might have secured immunity from his trials by holding his peace.

In chapter xxxviii. 6, we read how (because of the word of the LORD which he spake), they "took Jeremiah and cast him into the dungeon . . . that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire. So Jeremiah sunk in the mire."

We may be sure that these instances were by no means solitary or exceptional cases of trial and suffer-ing and temptation to escape all by turning away from God and His Word.

Paul himself knew what this meant when he said before Festus how he "shut up many of the saints in prison and . . . compelled them to blaspheme" (Acts xxvi. 10, 11). He does not say that he succeeded. He uses the imperfect tense, which may have a ten-tative (as well as a frequentative sense *used to compel*). Hence it may mean that he *attempted* and *wished* to compel them to apostatize. Like all unbelieving Jews of his time, that was his object. He was a zealot in "the Jew's religion," which, like all other religions, filled him with hatred and madness against all who differed.

This was and is the spirit of the religion of Rome, and it is worthy of note that the phrase "to put the question" gave the name to the Inquisition, for that is the very meaning of the word. To "put the ques-tion" meant to examine by torture, with the view of forcing their victims to change their faith.

The very word *peirazō* is the root of the word here, "were tempted," *i.e.*, tried by questioning.

The word would be well understood by the Hebrews to whom the Apostle was writing. It must have had a sinister significance in their ears and their memories.

From the first Epistle of Peter we know that these "temptations" were still being endured by believing Hebrews. . . He speaks of "the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Pet. i. 7).

This word, "tried," has been taken heretofore as a verbal form, but the use of this very expression is found

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in the Papyri used as an adjective in the sense of *genuine*.*

Hence the expression (*to dokimion*) means your tried faith; *i.e.*, your faith which has been *tried*, and *found genuine*.

In that day, the temptation was to abandon Christ as their Messiah and Saviour. In older days it was to abandon the worship of Jehovah for the idolatry of the heathen. What temptations were endured at the hands of Jezebel, Athaliah, Ahaz and Manasseh, no tongue can tell.

Elijah's words give us a faint idea of them, in his reply to the word of Jehovah which came to him in Horeb, the mount of God (1 Kings xix.) And we know the details of the temptation presented to Hananiah, Mishael and Azariah, in Dan. iii. Theirs was a typical example of our subject, "were tempted." With the burning fiery furnace before them, we know they stood steadfast in their faith, and went into it, not knowing they would be delivered.

True, they were delivered, but it was not their *faith* which delivered them. It made them without care as to the result.

This was the manifestation of their faith, and it was this that proved it to be genuine. The point of our subject is not faith's power to overcome, but faith's power to suffer for God.

We are not all Daniels, nor are we all tried with his trials. God had His own purpose to serve, and His own ends to accomplish in the deliverance of Daniel and his companions in captivity.

He may have no public end to serve in our case. It may be our lot to be among these "others;" but the same precious faith will enable us to endure.

He may not "send His angel" to deliver us from trial here and now, but He is going to "send Jesus Christ," and therefore we rejoice with joy unspeakable and full of glory, receiving the end of our tried faith, which is more precious than of tried and genuine gold which perisheth.

"THE LORD FROM HEAVEN."

(*Second Edition of Sir Robert Anderson's book*).

We are thankful to see that this most useful book by Sir Robert Anderson, K.C.B., has gone into a second edition so soon. We have already highly commended it, and now we give a few paragraphs from the new preface to the new edition.

It is on the doctrine of the Trinity, and will be found as timely as it is good for the instruction of ourselves and all our readers. He says:—

"It would seem that very many who, by habitually repeating creeds, give a conventional assent to the doctrine of the Deity of Christ, are practically agnostics in relation to it. And to me this discovery is made still more startling by the fact that their doubts seem to be confirmed by the language of the very formulas which were intended to set the question at rest for ever. For the phrase 'the Persons of the Trinity,' apparently conveys a meaning wholly different from that which the original words were intended to express. And to the illiterate it suggests error which leaves them an easy prey to the Unitarian propagandist.

"As the Latin dictionary tells us, the word *persona* is 'from *per-sono*, to sound through;' and it means, 'a mask, especially that used by players, which covered the whole head, and was varied according to the different characters to be represented.' And, according to the Oxford English Dictionary, our word 'person' means '(1) a character sustained or assumed in a drama, or the like, or in actual life; part played; hence, function, office, capacity; (2) an individual being.' It will thus be seen how closely the primary and classical signification of 'person' is allied to the Latin *persona*, and what slight affinity it has with the popular and ordinary meaning of the word. And yet its ordinary meaning has a definite influence upon the minds of ordinary people when they speak of 'the Persons of the Trinity.'

"The Deity is not to be likened to a triumvirate acting in unison. God is One. But He has manifested Himself as Father, Son, and Holy Spirit; and the crowning manifestations of Himself was in the Son. At the coming of Christ He was 'manifested in flesh.' The somewhat doubtful revised reading of 1 Tim. 3. 16 in no way affects the force of the passage. The statement that the Man of Nazareth 'was manifested in flesh' (*ephanerôthê en sarki*) would be nothing better than a grandiloquent platitude. 'He who was manifested in flesh' must refer to God. The words are the equivalent of John 1. 18, which tells us that the Son has declared Him.

THE ELEMENT OF MYSTERY.

"But, we are asked by people who own that they are in the habit of repeating the creeds: 'How could the Son be God, seeing that He prayed to God, and spoke of God as a Being distinct from His own personality?" This is a real difficulty; and it is not to be met by attempting to explain 'the mystery of God, even Christ,' but by freely owning that the mystery is one which reason cannot solve. How strange it is that while, on 'the authority of the Church,' men give an unquestioning assent to the superstitions of what they deem to be 'the Christian religion,' we hesitate to accept the mysteries of the Christian faith upon the authority of the Word of God! And with great humility I hazard the opinion that, in their zeal for the truth, the orthodox Fathers went to unwise lengths in analysing and defining the Deity. But be that as it may, certain it is that the formularies of those days create difficulties in many devout minds in our own times.

"In presence of the mystery of God, which, we are expressly told, we cannot fathom, our part is simply to accept the 'It is written.' But let us see to it that what we accept is really what is written. I am here

* Is is found on pawn-tickets and marriage contracts written about the same period of these Epistles. See Deismann's *Bible Studies* (T. & T. Clark, Edinburgh, p. 259, &c.).

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reminded of help received many years ago from having my attention called to the Greek text of John 1. 1. My lesson was learned during a railway journey, and my teacher was a Roman Catholic friend, one of H.M.'s judges of the Supreme Court, who pointed out to me the significance of the presence of the Greek article in the one clause, and its absence, in the other clause, of the familiar passage, *ho Logos ēn pros ton Theon, kai Theos ên ho Logos*. Our English idiom fails us here; but if we might use the word 'Deity' as a synonym for 'God,' anyone could appreciate the difference between the statement that the Word was with the Deity, and the further statement that the Word was Himself Deity."

Bible Word Studies.

By James Christopher Smith.

A FURTHER NOTE

ON THE WORD "*KATABOLĒ*."

So completely absorbed was the writer with the *ten* instances of *Katabolē Kosmou* that he omitted to make it clear that he was dealing with this collocation of two words rather than with the word *Katabolē* apart from *Kosmou*. There is one more instance of the use of *Katabolē* by itself, making, *in all, eleven* occurrences of the word in the New Testament. A kind friend has pointed this out, and the omission is hereby corrected. The reference is Heb. 11. 11. The words are, "By faith Sarah herself received strength *to conceive seed*" (*eis Katabolēn spermatos*), a most unusual expression.

The same friend points to this passage, and the passage in Heb. 6. 1, as forming a double difficulty. These passages were not overlooked by the writer, but he considered it better not to burden the positive statement of facts with any discussion of these two references. But now that they have been called attention to, a few words on them may be useful.

1. Hebrews 11. 11.

As the noun *Katabolē* occurs in this reference, it is here taken first.

The word rendered "strength" is, in the Greek, the usual word for *power* (*dunamis*) inherent, as distinct from power in exercise which is *kratos*. So that this word (*dunamis*) takes our thought away from the human instrument to the Divine Worker. Sarah "received power." Then the noun (*Katabolē*) is thrown into verbal form, and translated "to conceive." It looks easy, but on that very account it is suspicious. Will it bear examination? Can it be justified? We think it cannot. It has been suggested that we might well read "beginning" instead of "conception." That would certainly be nearer to a possible rendering, but we do not believe that the one or the other gives the meaning here.

We claim that the word, in this place, bears a meaning in keeping with what has been said of it already. Not that we would render it "overthrow." The exact shade of meaning must be determined by the thing spoken of. It is not here a material world, but *a living personal seed;* and keeping this in mind, we give it the significance fundamental to the verb from which it comes, and render accordingly, "By faith Sarah herself received power for (or unto) a casting down (or bringing forth) of seed, even past the due age."

It is a most uncommon phrase. There is a mystic or veiled reference in it, but we believe that the above translation (or some corresponding English words), is grammatically, physiologically, and typically correct, and, if so, this instance of the use of the word is in perfect harmony with the other ten where we rendered, "the world's overthrow (or casting down)."

2. Hebrews 6. 1.

In this passage it is not the noun *katabolē* but the verb *kataballo*, which is translated "laying," the word for "foundation" being the regular word so rendered, viz., *themelios*.

This passage in itself is of the utmost importance: and it is claimed as distinctly supporting the significance already given to *katabolē*.

A full examination of this Scripture would fill a pamphlet. For the present, however, we must content ourselves with showing how the expression "not laying again a foundation" bears on the subject in hand.

No candid scholar can be satisfied with the A.V. rendering of Heb. 6. 1. Instead of "the first principles of the doctrine of Christ," we suggest that it ought to be translated, "Wherefore leaving the record (or account, or treatise) of the beginning of Christ, let us bear forward unto the perfection." For the record or *account* referred to, we may compare Acts 1. 1. And for the *beginning* referred to, we may compare Heb. 2. 3, and Acts 1. 1.

The statement is completed by the words of *v.* 3, "And this *we will do*, God permitting," namely, move forward to the perfection, a perfection unfolded in the rest of the Epistle. The words between are a parenthesis, and refer to the *account* whose special teaching we are to move forward from. The foundation of *repentance, faith, resurrection, judgment, washings*, and *imposition of hands*, refers back to the Synoptic Gospels,* and the Acts, where these things were in *place* and *time*, in association with kingdom testimony. That was a foundation truly laid, and must not be disturbed, so that instead of translating it "not laying again a foundation," we ought to render it "not casting down again a foundation of repentance," &c. (already laid), but go forward from it *unto the perfection*—to truth which really concerns us, to later truth, to new truth, with which such things as imposition of hands, teaching of baptisms and sign-gifts are not associated.

* The probability is that the Synoptic Gospels were already written; at all events, the Gospel according to Luke. It is startling to reflect that Paul never saw the Gospel according to John.

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As we have said, the word for "foundation" here is not *katabolē*, but the proper word for "foundation," namely, *themelios*. And there is no instance or analogy in the New Testament for applying the verb *kataballō** to the *laying* of a foundation.

To say "not laying again a foundation of repentance," &c., is to make a meaningless suggestion. How can we lay again a foundation which is already laid? But when read as above—not *overthrowing* what has been already laid, but going on to something better, there is sense in it, there is consistency, there is power.

We therefore conclude that this passage confirms the argument, and brings new light at a hard place.

Dispensational Expositions:

Being a Series of Studies having Special Reference to the Epistles of Paul & the Present Dispensation.

No. 21.

"TILL HE COME."

AN ENQUIRY INTO THE NATURE OF THE SECOND COMING AS REVEALED BEFORE ACTS 28.

THE words quoted in the title "Till He Come," are the occasion of considerable difficulty to some readers, particularly in their desire to order their steps in harmony with a rightly divided word. We therefore devote this present article to the examination of the nature of the Second Coming as believed and hoped for by the saints of the Pentecostal Period; and to the enquiry as to whether the hope set before the believer *then*, and the hope *now*, are one and the same, or whether there is a difference to be observed.

If we turn to any of the many writings that have been published dealing with the coming of the Lord, we shall be sure sooner or later to come across the word *parouisa*. Various opinions have been given as to the distinction to be made between the *Parousia* the *Epiphany* and the *Apocalypse*, words translated mostly "Coming," "Appearing," and "Revelation." We cannot attempt to discuss them all, nor to analyse the differences, but the ordinary and prevailing teaching seems to be that the *parousia* of Christ is to be thought of in connection with the coming FOR His saints, while His Apocalypse is to be connected with His coming WITH His saints, the first referring to the catching up of the church, the second referring to the executing of judgment, and being visible and manifest to all.

We had heard so much emphasis put upon the distinction made between the coming FOR, and the coming WITH His saints, that we "searched the scriptures" and came to the conclusion that it was more of the nature of "say now shibboleth" than "thus saith the Lord." The coming WITH His saints seems to refer in every case to that stated by Jude in verse 14, "Behold the Lord cometh with His holy myriads," or in 2 Thess. 1. 7, "The Lord Jesus shall be revealed from heaven with His mighty angels." If "saints" in 1 Thess. 3. 11, means "believers," what could the readers of that verse understand by it?

The apostle prays that their heart may be established at the coming of the Lord WITH all His saints. This coming is the *parousia;* and, if the traditional interpretation were true, these readers, to whom 1 Thess. 4. 14-18 was written would not be included in those who come WITH the Lord. The same spirit that wants to read the "church" into every passage of Scripture from Genesis to Revelation, has also seized upon the word "saints," and thereby robbed us of the blessed truth that in some places it means "the holiest of all," and in others the "angels." We do not mean to deny that there is a great distinction between the hope of the church and the hope of the kingdom, but we believe the dividing line has been obscured.

If "till He come" of 1 Cor. 11 is the same as "that blessed hope" of Titus 2, then we have a most powerful argument for the perpetuation of ordinances, for the connection between the kingdom and the church, for the relation of the new covenant with the Mystery, and for many other things which would tend to nullify much of the plain teaching of Scripture. If, on the other hand, we see that "till He come," refers to one thing, and "that blessed hope" to another, we have no need to violate scripture. The great secret need not be confounded with Israel; the church is seen distinct from the kingdom. The new covenant retains its scriptural connection with the house of Israel and the house of Judah. The book of the Revelation will be more easily understood, in its entire relation to the day of the Lord, from beginning to end, without any straining of points to bring the "church" into it.

Let us take the word *parousia* as a guide for our thoughts on this important subject. It is sometimes translated "coming," sometimes "presence." Etymologically the word means "a being beside," hence, it is translated "presence" or "coming," but always bearing the thought of personal nearness, and is derived from the verb *pareimi* which is rendered "to be near."

Notice the idea of nearness in the following passages—1 Cor. 5. 3; Gal. 4. 18, 20. The actual word *parousia* occurs 24 times in the New Testament. 17 of these occurrences refer to Christ, and seven to others. We give these seven occurrences first:—

"I am glad of the *coming* of Stephanus" (1 Cor. 16. 17). Stephanus.
"God . . . comforted us by the *coming* of Titus" (2 Cor. 7. 6). Titus.
"And not by his *coming* only" (2 Cor. 7. 7.) Titus.
"His bodily *presence* weak" (2 Cor. 10. 10). Paul.
"His *coming* again to you" (Phil. 1. 26). Paul.
"Not as in my *presence* only" (Phil. 2. 12). Paul.
"Whose *coming* is after the working of Satan" (2 Thess. 2. 9). Anti-Christ.

* It is used only in other two places (2 Cor. 4. 9, and Rev. 12. 10), and each time translated *casting down*, as the subject in each case demands.

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This last reference is solemn and important. The complete passage reads "and then shall that wicked one be revealed (*Apokaluptō*), whom the Lord shall consume with the spirit of His mouth, and the brightness (*epiphaneia*) of His *parousia;* even him whose *parousia* is after the working of Satan with all power, and signs and lying wonders."

Here we see the two *parousias* in vivid contrast. Satan travesties *truth*. Hence we find that the false Messiah has his *parousia* according to powers, signs, and lying wonders. Now these powers, signs and lying wonders are an exact counterfeit of Pentecost, as a reference to Heb. 2, 4 (Greek) will show; and, go to prove that which we will set forth presently, namely, that the *parousia* of Christ should have followed Pentecost, even as Peter tells us in Acts 3. 19 and 20, had Israel been but ready. The powers, signs and wonders are connected, by the reference to Joel, with "the day of the Lord," and, hence, with the book of the Revelation, when 2 Thess. 2. 9 receives its fulfilment.

We are mindful of the fact that some, seeing that these things are so, have said that there may be more than one *parousia*. Be that as it may, we want to find out what the word teaches; and, particularly, whether the Scriptures connect the *parousia* with the church of the Mystery.

The first canonical and historical use of the word *parousia* is found in Matt. 24, and, if we allow the canon of interpretation to be true that, first occurrences give the key thought, then most emphatically the *parousia* belongs to kingdom truth.

It has been pointed out, in *The Apocalypse or the day of the Lord*, by Dr. Bullinger, that Matt. 24. and 25. find many parallels in the visions of the Revelation, and, this being so, it only clinches the matter still more, that the *parousia* is linked with Israel and the kingdom. Matt. 24. and 25. were spoken of Israel *in the land;* that may account for the next revelation being given to assemblies outside the land, "to the seven assemblies in Asia," which is in perfect harmony with the way in which Isa. 6. 9 and 10, is first quoted in Matt. 13, *in Israel* (Matthew's sphere), and subsequently in Acts 28, *in Rome* (Revelation sphere).

"And as He sat upon the *Mount of Olives* (inseparably connected with the kingdom, see Zech. 14. 4; Matt. 26. 30; Acts 1. 6 and 12; etc.), the disciples came unto Him, privately, saying, 'tell us when shall these things be, and what shall be the sign of Thy *parousia* and the *suntelia* (or the gathering up of events that lead up to, and culminate in, the end) of the age?'" The book of the Revelation is the *suntelia* of the age.

We are certain that every word in Scripture is in its right place, and conveys its appointed meaning. What is the teaching connected with the use of the word "mountain" in Matthew? Its *first occurrence* is connected with the "kingdoms of the world," Matt. 4. 8. The next reference, Matt. 5. 1, is the scene of the "Sermon on the Mount," wherein the Lord enunciates the laws and character of the kingdom which He had come to set up. Another noteworthy occurrence is Matt. 17. 1, with which we must read 16. 28, "Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of Man coming in His kingdom; and after six days Jesus taketh Peter, James, and John, his brother, and bringeth them up into an high mountain, and was transfigured before them."

Now let Peter tell us what this meant. It will be far better for us, than to read any amount of sermons, essays and thoughts that have been given upon the subject by others. 2 Peter 1. 16, "For we have not followed cunningly-devised fables, when we made known unto you the power and PAROUSIA of our Lord Jesus Christ, but were eye-witnesses of His majesty, for He received, from God the Father, honour and glory."

"Honour and glory" are terms belonging to the kingdom, as may be seen by referring to Heb. 2. 6. and 7. and Psalm 8. It also has reference to the High Priestly work of Christ that intervenes during the time of His *absence* (contrasted with *parousia*, or presence) from the earth. "We see not yet . . . but we see Jesus . . . crowned with glory and honour."

We have not yet finished with Peter's witness. Not only does he teach us that the "coming in His kingdom" of Matt. 16. 28, is the parousia (2 Peter 1. 16), but he says also in *v.* 12. "Wherefore I will not be negligent to put you *always in remembrance* of these things, though ye know them, and be established in the *parousia truth!* . . . have these things *always in remembrance*. For we have not followed cunningly-devised fables, &c." The Apostle alludes to this again in chapter 3. by the use of the words "knowing this first." The parousia is not a fable, but a fact, "knowing this first, that no *prophetic writing* is of its own unfolding." 2 Peter 1. 20.

"This second epistle, beloved, I now write unto you, in both which I stir up your pure minds *by way of remembrance*, that ye may be mindful of the words of the *holy prophets*, and of the commandment of us the apostles of the Lord and Saviour. Knowing this first, that there shall come, in the last days, scoffers, walking after their own lusts, and saying, 'Where is the promise of His PAROUSIA'? . . . But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some men count slackness, but is long-suffering to us ward, not willing that any should perish, but that all should come to repentance. But the *day of the Lord* will come as a thief in the night . . . Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking eagerly forward to the PAROUSIA of the day of God, wherein the heavens being o fire shall be dissolved, and the elements shall melt with a fervent heat. Nevertheless, we, according to His promise, look for a new heaven and a new earth wherein dwelleth righteousness." 2 Peter 3. 1-13.

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Two *parousias* are here mentioned: the one connected with the kingdom, and the other the day of God; but, we ask, What has all this to do with the Church of the Mystery? Peter, writing to the Dispersion, and referring to the apparent delay in the *parousia* of Christ, seeks to instruct them with regard to the "break" that has come. He knows that the long interval is not because the Lord is "slack concerning His promise," but that it is really the Lord's "long-suffering." Peter, however, had not received the revelation of the Mystery: he had not, like Paul, received a commission which "filled up the Word of God, even the Mystery," Col. 1. 25 and 26, and hence he confesses that "our beloved brother Paul also, according to the wisdom given unto him, hath written unto you, as also in all his epistles, speaking in them of *these things*, in which are some things hard to be understood." 2 Peter 3. 15. and 16.

Peter DID know *parousia* truth, but he did not understand a great deal of Paul's teaching, yet we are asked to believe that the church, which is exclusively connected with Paul's ministry of the Mystery, has for its hope the *parousia* which Peter links with the kingdom and the day of the Lord, and that the hope of the dispensation of the Mystery was a subject fully known by "scoffers!"

It seems clear that the "signs of the *parousia*, and the *suntelia* of the age" are linked together, Matt. 24. 3, and it is important to notice the difference between the records of Luke and Matthew.

Read Luke 21. 6-11. "But before all *these things* (viz, those enumerated in *vv*, 6-11), they shall lay hands upon you," and before *vv*. 12-24 have their fulfilment. The compassing of Jerusalem in *v*. 20 refers to the Siege of Titus. Luke 21. 20 says, "When ye shall see Jerusalem compassed with armies . . . flee." Matt. 24. 15 and 16 says, "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet stand in the Holy Place . . . flee."

Matthew leaps over the present interval, and takes up the thread of the "time of the end" according to Daniel's prophecy. The disciples' question "When," is answered by the repeated word "Then." See *vv*. 9, 10, 16, 21, 23, 30, 40; 25. 1. This word "then" does not merely punctuate an argument, as we sometimes use it, but is a definite mark of time.

In *v*. 21 (Matt. 24), we read, "Then shall be GREAT TRIBULATION, such as was not since the beginning of the world to this time, no, nor ever shall be." This singles out this tribulation from any other. Consequently, when I read in Rev. 7. 14, "These are they which came out of THE TRIBULATION THE GREAT," I feel that words cannot be more conclusively used, either in their order or definition, to show that this tribulation of Rev. 7 is the same as that of Matt. 24. 21.

During the period of this great tribulation, many false messiahs and false prophets will arise, and will show great signs and wonders, *vv*. 23 and 24. These will be headed up finally by THE false prophet, and THE false Messiah, who will have his *parousia* after the satanic travesty of pentecost, and which would (if it were possible) deceive the very elect. The true *parousia*, however, will eclipse all Satan's parodies, "For as the lightning cometh out of the east, and shineth even unto the west, so also shall the *parousia* be of the Son of Man," *v*. 27. Thus will be fulfilled that which we read a little before in 2 Thess. 2. 8-10.

(*To be concluded in July, D.V.*)

Bible Numerics.

By Ivan Panin.

Chapter IV.

(*Continued from page* 58.)

THE following discussion deals with a class of words *running through the whole Gospel*. It furnishes the proof of its numeric construction as a whole, which may be lacking in a discussion of the separate portions in which the Proper names occur.

§ 59. The following is a list of the Proper names used by Matthew. I have already had occasion to say that Χριστός in the New Testament had not yet acquired the character of a Proper name as *Christ* with us. The same is true of *Cæsar*, which in the New Testament is only a title of the Roman emperor, and not a Proper name. The English use of *Pope* is a good parallel illustration. These two words, therefore, are not given in this list. Neither Γαλιλαία (Galilee) nor Ἰουδαία (Judæa) is in the New Testament a Proper name, but only the feminine form of the adjective *Galilean* and *Jewish*, of which the masculine forms Γαλιλαῖος and Ἰουδαῖος frequently occur in the New Testament. In fact, the word γῆ, *land*, which is understood with the feminine adjective, is now and then added, thus establishing beyond a doubt the adjectivial character of these two words. Μαγδαληνή, *Magdalen*, is only a feminine adjective, meaning a woman from Magdala, and *Magdalenian Mary* is the true rendering of what is now *Mary Magdalen*. In like manner Ἰσκαριώτης, *an Iscariot man*, is omitted from the list of Proper names, this word designating only the citizenship of Judas. In the Gospel of John, moreover, the father of Judas, Simon, is also called an Iscariotan, Ἰσκαριώτης. Lastly, *Golgotha* is an Aramaic word of which the translation is immediately added in the text. The place was thus spoken of from its shape, just as we say Charlestown Neck, or Tiverton Four Corners, or even Down-town, as descriptive of the special localities, without the words *neck*, *four corners*, or *down town* becoming thereby Proper names. Accordingly, Matthew introduces the word with extraordinary discrimination, thus: εἰς τόπον λεγόμενον Γολγοθά, to a place *spoken of as* Skull, exactly the same phrase used by Matthew in 1 : 16, *Jesus spoken of as Christ*. The case of *Emmanuel*, which

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is otherwise parallel with Golgotha, is changed by the express direction in the text, They shall call his *name* Emmanuel.

Proper names in Matthew.

38	Ἄβελ	1.	1007	Ἀρχέλαος	*1.
14	Ἀβιά	2.	702	Ἀσάφ	*2.
487	Ἀβιούδ	*2.	802	Ἄχας	*2.
145	Ἀβραάμ	7.	656	Ἀχείμ	*2.
908	Ἄζώρ	*2.	1285	Βαβυλών	4.
1064	Αἴγυπτος	4.	309	Βαραββᾶς	5.
812	Ἀγφαῖος	1.	915	Βαραχίας	*1.
109	Ἀμιναδάβ	2.	603	Βαρθολομαῖος	1.
1041	Ἀμώς	2.	964	Βαριωνᾶ	*1.
361	Ἀνδρέας	2.	556	Βεελζεβούλ	3.
142	Ἀράμ	2.	81	Βηθανία	2.
173	Ἀριμαθαία	1.	99	Βηθλεέμ	5.
235	Βηθσαιδά	1.	888	Ἰησοῦς	150.
531	Βηθφαγή	1.	443	Ἰορδάνης	6.
277	Βοές	2.	685	Ἰούδας	11.
331	Γεθσημανεί	1.	232	Ἰσαάκ	4.
722	Γεννησαρέτ	1.	349	Ἰσραήλ	12.
384	Γομόρρα	1.	861	Ἰωαθάμ	*2.
103	Δανιήλ	*1.	1069	Ἰωάνης	25.
419	Δαυίδ	17.	824	Ἰωβήδ	2.
420	Δεκάπολις	1.	1061	Ἰωνᾶς	5.
248	Ἐζεκίας	*2.	951	Ἰωράμ	*2.
149	Ἐλεάζαρ	*2.	1812	Ἰωσαφάτ	*2.
121	Ἐλιακείμ	2.	1221	Ἰωσίας	*2.
519	Ἐλιούδ	*2.	1518	Ἰωσήφ	11.
644	Ἐμμανουήλ	*1.	733	Καιάφας	2.
1145	Ἐσρώμ	2.	343	Καισαρία	1.
1360	Ζαβουλών	2.	1183	Καφαρναούμ	4.
109	Ζαρά	*1.	100	Μαγαδάν	*1.
920	Ζαχαρίας	1.	340	Μαθθαῖος	2.
304	Ζεβεδαῖος	6.	110	Μαθθάν	*2.
287	Ζοροβάβελ	2.	700	Μανασσῆς	2.
254	Ἠλείας	9.	152	Μαρία	11.
1120	Ἡρώδης	13.	1648	Μωυσῆς	7.
1123	Ἡρωδιάς	2.	1302	Ναασσών	2.
420	Ἡσαίας	6.	464	Ναζαρέτ	3.
151	Θάμαρ	*1.	650	Νεφθαλείμ	2.
1050	Θωμᾶς	1.	855	Νωέ	2.
833	Ἰακώβ	12.	288	Ὀζίας	*2.
1530	Ἰερειχώ	1.	781	Οὐρίας	*1.
371	Ἰερεμίας	*3.	696	Πειλάτος	9.
864	Ἰερουσαλήμ	13.	755	Πέτρος	23.
426	Ἰεσσαί	2.	704	Ραχάβ	1.
946	Ἰεχονίας	*2.	142	Ραμά	*1.
739	Ραχήλ	*1.	1060	Σιών	1.
283	Ῥοβοάμ	*2.	385	Σόδομα	3.
579	Ῥούθ	*1.	1260	Σολομών	5.
1025	Σαδώκ	*2.	711	Συρία	1.
289	Σαλαθιήλ	2.	1070	Τύρος	3.
1121	Σαλμών	2.	806	Φαρές	2.
753	Σατανᾶς	4.	980	Φίλιππος	3.
1064	Σιδών	3.	843	Χοραζείν	1.
1100	Σίμων	9.	69,517	105.	528.

§ 60. The number of Proper names used by Matthew is 105, fifteen sevens (alphabetically distributed thus: Alpha to Omicron have eighty-four, or twelve sevens; Pi to Rho have seven; Sigma to Chi have fourteen, or two sevens). Their numerical value is 69,517, or 9,931 sevens. The letters with which the 105 words begin are $\alpha, \beta, \gamma, \delta, \epsilon, \zeta, \eta, \theta, \iota, \kappa, \mu, \nu, o, \pi, \rho, \sigma, \tau, \phi, \chi$. The numerical value of these letters is 2,009, $7\times7\times41$. Lastly, these 105 words occur in 161 forms, or twenty-three sevens, of which seventy-seven, or eleven sevens, begin with a vowel, and eighty-four, or twelve sevens, begin with a consonant. (The alphabetical distribution of the forms is also by sevens). An elaborate design of sevens then runs through the Proper names occurring in Matthew.

§ 61. But 105 is a multiple of fifteen as well as of seven. (Accordingly the alphabetical distribution is also by fifteens, thus: Alpha to Gamma have thirty, two fifteens; Delta to Chi have seventy-five, five fifteens. And again, thirty of the Proper names, two fifteens, are peculiar to Matthew, not being found again in the New Testament; seventy-five, five fifteens, are found again in the New Testament. And lastly, the Proper names which occur but once are thirty, two fifteens; those occurring more than once are seventy-five, five fifteens in number. There is thus here also an elaborate design of fifteens as well as of sevens. It is worthy of notice that the Proper name occurring most frequently in Matthew is *Jesus*, and this occurs 150 times, or ten fifteens.

§ 62. But this is not all. The number of letters in these Proper names is 682, sixty-two elevens; the factors of 682 are 2, 11, 31. Their sum is forty-four, four elevens. Alphabetically, the 682 letters are distributed thus: Words under Alpha to Kappa have 484 letters, 11×11 taken four times; words under Mu to Chi have 198 letters, or eighteen elevens.

§ 63. Again, the Proper names occur in Matthew 528 times, or forty-eight elevens, of which 440, or forty elevens, belong to the male persons, and eighty-eight, eight elevens, belong to the Proper names which are not male persons. A system of elevens thus runs through these Proper names beside the sevens and fifteens. There is also a system of eights to be seen in connection with the 528 occurrences, which the reader may study out for himself along with other numerical phenomena not specially pointed out. But the following singular feature must not be passed over:

§ 64. To the following persons only Matthew applies the title Prophet: Daniel, Isaiah, Jeremiah, Jonah, and the Lord Jesus. He mentions, indeed, other prophets, as Elijah, for example, and David and Moses; but the title Prophet he applies only to the five persons just named. Isaiah is called Prophet in 3:3; Jeremiah in 2:17; Jonah in 12:39; Daniel in 24:15; lastly, the Lord Jesus is called Prophet in 21:11.

§ 65. A scheme of elevens and fifteens has just been seen to run through the Proper names. Now the names of these five prophets occur 165 times, or eleven fifteens, and of these the name of the Lord Jesus

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occurs 150 times, or ten fifteens: the four other prophets occur fifteen times. This little bit of design once more proves that the word Ἰησοῦ bracketed by Westcott and Hort in Matthew 1:18 cannot be dropped without bringing confusion into what now is mathematical order. In like manner the status of 14:27, where the omission of Ἰησοῦς is offered as alternative, and of 22:20, where its insertion is offered as alternative, is, to some extent, settled thereby. For since this word was designed to occur just 150 times, it is clear that if it be omitted from the one passage it must be inserted in the other. The decision in one case is for the other also, though it cannot yet be said with certainty just what the decision shall be. It is, indeed, most unlikely that Westcott & Hort should be wrong in both of their primary readings, but even high probability is not yet certainty, and in this our investigation we must not rest content until its results are beyond all possible doubt.

§ 69. The presence in the Proper names of the elaborate design with its numerous mathematical features proves that Μαρίαν is the true reading in 1:20, and not Μαριάμ, since it is found only once in the first Gospel, and the change would diminish the number of forms by one, with the consequent overthrow of the design in the vocabulary of forms with its many remarkable features.

§ 70. In proving the status of Μιρίαν the purpose for which the examination of these proper names was undertaken is accomplished. It is well, however, to be reminded that once more the shorter spellings Δαυιδ, Ἰωσίας, and Ὀζίας, are proved true, since in the list of the Proper names the count of both the letters and the numerical values would be deranged by the longer spellings. In addition to this, however, several other troublesome matters are cleared up by this list:

First, it will be remembered that in the genealogy of the Lord we found the names of Aram, Aminadab, Boaz, Hezron, Salmon, and Rahab, occurring in forms other than those in Luke, James, and Hebrews. And it was shown that this was made necessary by the writer's design to have a number of forms (a multiple of nine) peculiar to that genealogy. The case is the same with the list before us. For these Proper names occur in 161 forms, or seven twenty-threes, of which 115, five twenty-threes, are found again in the New Testament, and forty-six, or two twenty-threes, are peculiar to Matthew, being found nowhere else in the New Testament. But in order to establish this numerical relation between these two classes, it was necessary for Matthew not only to spell differently the six words mentioned above, but also the word Νεφθαλείμ, which in Revelation 7:6 is spelled without the ε, Νεφθαλίμ, a change which would seem freakish were it not for the light shed upon it by the numerical phenomena of these Proper names. Lest however the presence of the twenty-threes here be deemed accidental, the author set a second seal of design thereto thus: The 528 occurrences of the forms, or forty-eight elevens, are distributed thus: Forms found again in the New Testament occur 462 times, or forty-two elevens; the forms which are peculiar to Matthew occur sixty-six times, or six elevens. The design then is marked by twenty-threes in the number of the forms, and by elevens in their occurrences.

It is to be observed that neither Griesbach, nor Lachmann, nor Tischendorff, nor Tregelles thought it needful to give the shorter Νεφθαλίμ in Revelation. Alford alone agreed here with Westcott & Hort in changing the spelling, and yet unless the change is made no harmony can be had where the author meant it to be.

§ 71. Second, the status of Βαριωνᾶ is now at last settled. Βάρ means in Aramaic *son*, so that translated the word means Son of Jonah, or John, since in the twenty-first chapter of John the Lord addresses Peter as Σίμων Ἰωάνου, Simon *son* of John. Some of the editors make it, therefore, two words. But if Barjona is two words, it has no place in the list of Proper names of Matthew, since Βάρ is a common noun, and Jonah is already in the list as the prophet's name. The numerical design is thus wholly lost if the word be read as two, and Westcott & Hort are proved right in giving it as one word.

§ 72. Westcott & Hort uniformly give the name of Satan as Beezebul, where all the other editors read Beelzebul. In Matthew the Sinaitic and Vatican both read Beelzebul; in Luke both read Beezebul; in Mark these two oldest manuscripts are divided: the Vatican having the shorter form, the Sinaitic the longer. Now both the count of the letters in the list of the Proper names, and that of the numerical values prove that the longer spelling is the true one.

§ 73. Ἰωβήλ given by Westcott & Hort in Luke 3:32 on the authority of the two oldest manuscripts, is wrong, and the structure of the genealogy in Matthew sustains that assertion. But while the full proof therefore cannot be given till the genealogy in Luke is examined, it may be noticed that were it the true reading, the form Ἰωβήδ would become peculiar to Matthew, with consequent derangement of the design connected with these peculiar forms.

§ 74. Lastly: In Matthew 13:35 Westcott & Hort offer the insertion of Ἡσαΐου as alternative, with the Sinaitic manuscript. As the passage quoted is not in Isaiah, the insertion of the prophet's name here would not have easily been advocated by editors, but for two considerations: One is, there is already a quotation in the New Testament as from Jeremiah which apparently belongs to another prophet. The other is, the presence of the word here has been already a subject of discussion among the ancients, Porphyry using it even in the third century as a hostile weapon against the Faith. Now the count of the occurrences of the whole list as well as that of the five prophets proves that the word cannot be admitted.

§ 75. I have pointed out before some of the reasons an author might have for numerical design in his work, though just why he should take the pains to carry out his mathematics to the smallest detail had not yet

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become quite so clear. Now, however, this also is made clear. For observe, these Proper names occur 528 times, a multiple of eleven and eight, with an elaborate system of groups of elevens and eights running through these occurrences in both the simple vocabulary and the vocabulary of forms. It has just been seen, however, that in the vocabulary of forms, which has 161 words, or seven twenty-threes, there is also one division by twenty-threes. Now it so happens that if the number of occurrences be increased by one the total becomes 529, or 23×23, and the question naturally may be asked, What assurance have we that it is not this number rather than the other? In other words, how do we know but Ἡσαΐου or Ἰησοῦς may after all have to be admitted where its admission is now offered as alternative? To this question the numerical scheme of the five prophets gives the decisive answer. Its answer would be decisive even if the probabilities were equally divided between the two numbers, which however, they are not. For while the twenty-threes are used for one division only, the division into groups of elevens and eights presents numerous groups. The scheme of elevens and fifteens then may reasonably be assumed to have been chosen for the five prophets for the sake of removing all doubt as to the number 528 rather than 529.

§ 76. The reader who may wish to examine the writer's tables needs to be reminded of the following: The apostle who is elsewhere called Jude is called, by Matthew, Thaddeus. I treat the two names as only one vocabulary word, just as Aminadab and Admein, Salmon and Sala were treated as one vocabulary word. The two are merely different forms of the same word; but while Thaddeus does not appear in the simple vocabulary, since Judas is already there, it is given in the vocabulary of forms as a form of Judas.

Jacob and Jerusalem occur in the Greek in declinable and indeclinable forms: Ἰάκωβος, Ἰακώβ, Ἱεροσόλυμα, Ἱερουσαλήμ. In the vocabulary of forms of course both appear. In the simple vocabulary, however, the question is, Which of the forms belongs here, Is Ἰάκωβος a form of Ἰακώβ, or is it the other way? As the vocabulary of Matthew 1 : 1–17 shows by its numerical values that the indeclinable form is the parent form, the case of Jerusalem was treated likewise. The numerical values of the Proper names in the simple vocabulary prove the correctness of this view, while the count of the letters gives a second proof for Jacob, as its declinable form has more letters than its indeclinable form, which is not the case with Jerusalem.

§ 77. As these Proper names occur in all parts of Matthew, and as I have already furnished a minute analysis of two passages, you will not deem it necessary for me to furnish further proof that the whole book of Matthew is constructed on exactly the same plan, both as a whole and in its parts. Enough if I assure you that there is not a paragraph in the whole of these articles which does not teem with the most marvellous artistic designs of structure. The numerous features of design on the back of a bank note illustrate but faintly the skill as well as the beauties of design to be met with here.

§ 78. The conclusions previously drawn to the writer of Matthew from the phenomena of the genealogy are found to be fully confirmed by the phenomena of the Proper names. We find him to be a great mathematician, a great artist, and in addition we find once more that when he wrote he had before him the whole of the New Testament. For otherwise he could not have planned as he did the number of the forms peculiar to himself. To make the form Νεφθαλείμ, for instance, peculiar to himself he must have known that in Revelation, the only time the word is again found in the New Testament, it appears as Νεφθαλίμ. In other words Matthew is clearly written last of all the New Testament Books.

Things New and Old.

THE PHARAOH OF THE EXODUS.

The following letter appeared recently from a correspondent in *The Jewish World*, and will, we are sure, be read with interest:—

"Permit me to say a few words in connection with the article "Pharaoh of the Exodus," which was reproduced from the *Globe* in your last week's issue. The writer seems to insinuate that the discovery of Menephtah, or the Pharaoh of the Exodus, which shows that he had died a natural death and had been laid to rest with his fathers in the Royal manner, is a reflection on the accuracy of the Biblical narrative. But as a matter of fact those acquainted with Jewish tradition will not be at all startled by the find of this Pharaoh. It merely confirms the view held by some of our great men a good many centuries ago. R. Nehemiah, a pupil of R. Akiba who lived 53–135 C.E., says distinctly in the "Mechilta" that Pharaoh himself escaped the disaster which had overtaken his army in the Red Sea. His view is that God, who let Pharaoh live through so many plagues and trials, saved him from sharing the fate of his army, in order that he should witness the crowning success of Moses' mission, and that he should declare throughout the earth the power of the God of Israel. Besides it does not say in Exodus that Pharaoh himself was drowned, so why should it have been concluded that he found his grave in the Red Sea? Why bring now the discovered mummy of the Egyptian King as a proof against the accuracy of the Bible? Pharaoh's death remained an open question with many of our great men, whose sense of orthodoxy was not in the least shocked in discussing it, so why should we be shocked in finding that what R. Nehemiah, one of our great teachers, said hundreds of years ago, should turn out to be true? Surely, one cannot undermine the fundamental truth of the Bible by bringing to light a fact the existence of which the Bible never disputed. Maybe if those lips of the ancient mummy could speak, they might confirm the sublime truth of the Book. The very fact that the body of the King, with whom our forefathers had so much to do, with whom our early history is so much associated, is to be seen to-day, must strengthen our belief in the truthfulness of the Biblical narratives. It shows in flesh the King, who had lived so many centuries in the minds of our people. On the other hand it dispels the theory of some who try to make out that the exodus of our people from Egypt is but a fable. We do not know what revelations the bowels of the earth have yet in store for us. Maybe discoveries will yet be made which will throw a bright light on every chapter of our sacred Book. Maybe the time will come when the excavations that are now continually being made in the East will dispel the theories of the modern Bible critics, and will illustrate beyond doubt the truth of our Biblical records.—Yours, etc.

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Signs of the Times.

JEWISH SIGNS.

DEVELOPMENT OF MESOPOTAMIA.

SIR JOHN JACKSON'S RETURN.

Reuter's Agency is informed that Sir John Jackson, M.P., who recently signed an agreement with the Turkish Government for the construction of the great Hindia dam which forms an important part of the scheme formulated by Sir William Willcocks for the irrigation of Mesopotamia, has just returned to England. During his journey Sir John visited the Persian Gulf, stayed at Mohammerah, and proceeded up the Tigris to Bagdad. Afterwards he travelled across the desert to the site of the new dam on the Euphrates, about five miles from ancient Babylon. In connection with the great scheme of irrigation, Sir John's firm have between 2,000 and 2,500 Arabs employed on the dam and works connected with it.

When Sir William Willcocks went up the Tigris some months earlier, his boat was fired on by Arabs from the banks, but Sir John Jackson on the occasion of his journey experienced no trouble at all. When the complete scheme, of which the plan of constructing this dam at the head of the ancient Hindia Canal is part, is complete, it should convert a great deal of barren country into a fruitful land.— *The* (London) *Globe*, April 29, 1911.

POLITICAL SIGNS.

"1915."

A correspondent sends us the following information. They are facts, and are given here simply as such. We put no interpretation upon them, and make "no forecasts" which are so much in fashion in modern Journalism.

Not knowing or heeding the prophecies of scriptures, the one aim of our modern newspaper press seems now to be to give an account of things *before they happen.*

A leading writer in *Everybody's Weekly*, April 8, says, under the heading

"A CRITICAL YEAR IN THE HISTORY OF THE WORLD:—

"As 1815, bringing with it the overthrow of Napoleon, is a landmark in the history of Europe, 1915 will be a critical year in the world's history.

Certain world-events will synchronise in that year. The Panama Canal will be opened. The Treaty between Britain and Japan will come to an end, and is not likely to be renewed. Germany will have completed her present shipbuilding programme, and it is within possibility that in effective warships she will have the strongest navy afloat. The Kiel Canal will then have been widened."

We do not follow the writer's political forecasts. Our readers may be left to make their own, interpreting them by the word of God.

MODERN CRITICISM IN THE MISSION FIELD.

Never was there so great an activity in the missionary world, and never was the condition of things so alarming as they are at the present moment.

The grave question to be asked is, Who are the missionaries who are being sent out? and What are they going to teach?

These questions are indeed grave for they lie at the root of the whole matter. They refer not to a few excrescences, but to the very foundation and essence of the whole matter.

The following Editorial from *The Missionary Review*, for Oct. 10, 1910, sounds an alarm, which we reproduce here intact:—

"NEW THEOLOGY AND HIGHER CRITICISM.

"The editors frequently allow statements and expressions of opinion to appear in the *Review* from which they would emphatically dissent, but which are printed as a matter of record or as the opinion of some individual who has a right to be heard. As a rule we, at the same time, call attention to statements which, in our opinion, are not true to fact, and we dissent from wrong deductions and dangerous tendencies and opinions.

"In the September number of the *Review* there appeared an article by Dr. J. H. DeForest, an honoured missionary of the American Board in Japan, and reprinted from the *Japan Evangelist* (but by some oversight not credited to that paper). Dr. DeForest, in speaking of his 'Twenty Years of Experience of Japan,' calls attention to the changes in Christian thought and theology (page 691), and gives his approbation to the modern beliefs in regard to 'higher criticism,' evolution and 'new theology.' While the editors know that an increasing number of ministers and missionaries accept these modern views, we deplore the fact and believe that any evolution which denies the direct creative work of God or affirms the descent of man from beasts, that any higher criticism which denies the infallibility of the Bible as God's revelation of Himself and the way of life to man, that any new theology which denies the essential diety of Jesus Christ or his atonement for sin as the only hope of salvation for man—we believe that these phases of modern thought are erroneous, are subversive of true spiritual life, and are preventative of any permanent work in upbuilding the Kingdom of God.

"It should also be borne in mind that while many, too many, missionaries accept and teach these modern views, very many others, and among them the most honored men on the mission fields, stand firm on the subject of destructive criticism and the 'old theology,' and write and speak emphatically of the dangers and damage to the cause of Christ by sending men to the mission field who are not firmly grounded in their faith in Jesus Christ as the only Saviour and the Bible as God's Word to man. Many missionaries wrote to the Edinburgh Conference expressing these views and giving their experience, and were astonished and indignant that their letters were not printed, while many others expressing opposite views of the newer school were found in the reports of the commissions.

"It is possible that evolution, with very strict and well-defined limits, is a method of God's work in the universe; we believe in progressive revelation of God to man, not in the sense that the earlier revelations were faulty, but that they were partial and adapted to man's development; we believe that, while the Bible was not intended to teach geology and astronomy, it does not teach error and it wonderfully corresponds in many details to the finding of modern scientists. It is well also to remember that the last word on science has not yet been spoken; man is constantly reconstructing his scientific theories. We believe that many articles in the creed of the so-called 'new theology' do not rightly and comprehensively represent the God of the Bible or the deity and atonement of Jesus Christ.

"These are days of drifting rather than steering for many Christians; they are days when men have loosed from firm anchorage and are in danger of being wrecked on rocks of error and unbelief. We can not too strongly urge the younger missionaries to stand by the positions that have been tried and not found wanting, to preach the Bible and to proclaim salvation only through the crucified and risen Christ."

SIGNS OF THE APOSTASY.

REVIVAL OF OCCULTIST RITES.

A body of occultists, including a well-known poet who has travelled all over the world, and is steeped in ancient and modern spiritual lore, are reproducing in London the ancient rites of *Eleusis* in a modern form, illustrating the good and evil fates of humanity.

The newspapers, with whom all such "copy" is treated as general literature and admitted (while anything for God's truth, is treated as controversial and excluded) have of course given publicity to it, with arge half-page illustrations.

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One of them which illustrates "the rite of Jupiter" —shows "Ganimede's serpent dances," while in another "Jupiter appears in the form of Dionysius, the God-man."

Thus while the minds of the people are being blinded to "the gospel of the glory of Christ" they are being opened to the secret devices of Satan.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

J. H. S. (Halifax). There is no discrepancy between the Parable of the Sower in Matt. 13 and Luke 8. In Matt. 13. 19, the seed is "the word of the kingdom," and in Luke 8. 11, it is "the word of God," the Parable being repeated at a later period of the Lord's ministry, with not precisely the same object in view.

You must not mix up the Parable of the Tares, in Matt. 13. 24, where the word "seed" is used with quite a different interpretation, which the Lord explains for us in *v.* 38.

F. J. B. (S. Australia). The answer to your two questions is very simple. 1. The distinction between "Ceremonial" and "Moral" law is unknown to Scripture, and is entirely of human origin. If you "died with Christ" you are necessarily "dead to the Law" and not to one part of it only. No Law of any kind can have any claim on a dead man. In the same way you are "dead to self," "dead to the world," "dead to sin": see Col. 2. 13-20, Rom. 7. 1-6, where the 6th verse reads in the margin of A.V. and of text R.V., "being dead to that wherein we were held."

To your other question, we would say, never take a few words from their context. Anything can be proved by such mangling of the scripture. Rom. 1. 7 cannot be an answer to the argument we base on James 1. 1. In the latter we have "the twelve tribes" and the definition follows "which are scattered abroad" that is "the Dispersion," so that there can be no doubt whatever as to whom the Epistle is addressed.

The case of Romans 1. 7 is just as clear, "To all that be in Rome": and again the definition follows in like manner, "beloved of God, called to be saints;" or as we prefer to render it, "by Divine calling saints."

D. D. (Ireland). When we wrote in answer to A. F. M. *re* the Parable of the Ten Virgins and said, "we must not put ourselves back into the standing of a dispensation of works, which has passed away," we meant of course, by interpreting that parable as though it was spoken to us now in, and concerning, the present dispensation. That is what is so commonly done.

If we had been writing for ourselves and for those of our readers who believe with us, that the parable belongs to the time of Matt. 24. and is therefore still future, we should of course have said, "a dispensation which is yet to come." We thought those who knew us would have so understood us.

"THE GUILTY BY NO MEANS CLEARED."

The Editor's pamphlet under the above title has been translated into French under the title *Coupable ou Innocent*. Copies may be obtained of M. L. Valat, 3 Rue de-Montigny, Charleroi, Belgium.

BABYLON: PAST, PRESENT AND FUTURE.

We are glad to recommend a useful pamphlet on this subject by Colonel G. J. Van Someren (late Indian army). Copies may be obtained, price 4d. each (post free), from the author, 31 Cathcart Road, Kensington, London, S.W., or of Mr. N. Porter, 7 Sussex Place, South Kensington, London, S.W.

THE PRAYERS OF OUR READERS

Are asked on behalf of PASTEUR and MADAME LECOAT in Brittany, and of MADAME LOPEZ RODRIGUEZ in Spain. The former are quite disabled at present, from active work, and the latter is very seriously ill.

NOTICES OF MEETINGS FOR BIBLE STUDY.

A Correspondent suggests that a complete list of places should be given in *Things to Come*, where friends away from home may know where to meet with like-minded brethen. We shall be happy to insert such a notice on receipt of a Post Card, giving the particulars.

NOTTINGHAM. 57 Cobden Street, 7.30. Thursday evening.

SNARESBROOK, E. At "Dunster," 4 Spratt Hall Road. Alternate Saturdays. Next meeting, at 7 p.m., by Mr. Chas. H. Welch.

PIMLICO (London, S.W.) At 55 Moreton Street, Wednesday, June 14th at 7 o'clock. The subject to be considered will be "The Deity of Christ."

WEST CROYDON. The Christians meeting in the Iron Room, Strathmore Road, White Horse Road, West Croydon, beg to say that the now customary Bank Holiday meeting will be held (D.V.) in the above room, on Whit-Monday next, June 5th, 1911. All Christians are cordially invited. Afternoon meeting 3 to 5, tea 5.30. Evening meeting 7 to 9. Friends coming by tram or train should book to West Croydon Station which is nearest to the hall.

GLASGOW. Christian Institute (Room No. 3), 70 Bothwell Street, June 11th and 25th, at 2.30 p.m

ACKNOWLEDGMENTS.

("*Things to Come*" *Publishing Fund*).

	£	s.	d.
Mrs. G. T. (Camberwell)	1	1	0
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THINGS TO COME.

No. 205. JULY, 1911. Vol. XVII. No. 7.

Editorial.

HEBREWS XI.

XIV.—FAITH'S SUFFERING FOR GOD.

"AND OTHERS."

(*Continued from page 63.*)

vii. "WERE SLAIN WITH THE SWORD" (*v.* 37).

IN verse 34 we read of those who "*escaped* the edge of the sword."

But there were others who "were *slain* by the sword."

It was the same sword, and the same "precious faith," in each case; but how vast the difference.

In the first of these last two groups it was faith overcoming through God. Here it is faith suffering for God.

In the former case, faith overcame through believing what God had promised.

In the latter case, faith suffered in consequence of believing what God had said.

But it was the same precious faith; it "came by hearing"; and the hearing came by the word of the same God.

The Greek of Hebrew xi. 37 is literally, "by the slaughter of the sword they died." It might even be rendered "they were butchered by the sword."

This was specially the death which kings had power to inflict. They could not punish by stoning (as we have seen in the case of Naboth). The laws of God given to Moses were carried out by the properly constituted tribunals for such cases.

Execution by the sword was the only form of death which the king could constitutionally inflict.*

Jezebel could get rid of the prophets in this way, but she could not get rid of Naboth without a formal tribunal, and a legal sentence of death, albeit it was procured by false witnesses.

She could "cut off the prophets of Jehovah" (1 Kings xviii. 4); and what this means we learn from Elijah's lips in xix. 10, 14. "They have slain thy prophets with the sword."

It is astonishing how alert the modern critics are to discover, if possible, by any ingenuity, some fault with the Word of God.

One asserts that "one prophet only perished (he means, only one prophet perished, and not more; he does not mean that he "only perished" and nothing else happened to him) by the sword in the kingdom of Judah, viz., Urijah (Jer. xxvi. 23)."

*Maimonides. *Hilc. Sanhedrin* Ch. xiv.

This is one of numerous examples which show that the statements of modern critics must always be verified. We cannot trust them to the smallest extent, not even in giving a reference. We must verify even this. "The wish is father to the thought," and their "wish" is so strong that they put their "thoughts" for serious facts!

Our Lord said "O! Jerusalem, Jerusalem, thou that killest the prophets . . . which are sent unto thee" (Matt. xxiii. 37). So another critic at once questions the statement, and asks for evidence that the "true prophets had been put to death in the holy city."

We can at once satisfy his thirst for knowledge by referring him to Jer. ii. 30, where Jehovah charges Jeremiah to "Go and cry in the ears of Jerusalem . . saying: 'your own sword hath devoured your prophets like a destroying lion.'"

Those who have this "wish" to discredit the statements of God's Word readily gulp down the thoughts of man, and treat them as facts and truths; but our readers will believe nothing that they say; and will examine every assertion, and verify every reference. The one resultant fact will be—"they say so."

On the other hand, the more we search, the more we learn; and the more we are able to learn, and lean hard on the smallest details of the Word of God; and very often the efforts of modern critics result in our discovering things that we should not perhaps have otherwise noticed.

We have an example in the present case.

On looking further at the words used, we find that in 1 Sam. xxii., 18, where it says that Doeg, the Edomite, "slew" 85 priests; the word *mūth* means *to put to death.* But in *v.* 21 we learn the manner of their death, when Abiathar told David "that Saul had slain the LORD'S priests:" the word "slay" being *hārag, to slay with the sword.*

This fact led to a further discovery, viz.: That the Jerusalem *Gemara* (the Jewish Commentary on the Talmud) explains that this word (*hārag*) was understood as the equivalent for beheading: "The prescription respecting those slain with the sword: they cut off his head with a sword, according to the manner of the kingdom (*i.e.*, by the execution of the king's orders). It goes on to explain that the head was sometimes "struck off with an axe." It was so, either with the sword or axe, in the case of John the Baptist by Herod Antipas (Matt. xiv. 10, Mark vi. 16, 27, 28, Luke ix. 9), and James the brother of John by Herod Agrippa (Acts xii. 2). It was this death that Peter, at that time, escaped.

Our verse (Heb. xi. 37) gives the equivalent for this technical term (*hārag*).

We are thus led to some light that is thrown on Rev. xx. 4 "the souls of them that were beheaded,"

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which explains the expression in Rev. vi., 9, "the souls of them that were slain."

Of course, the word "souls" is used here for "persons," and the Genitive is that of Apposition—the expression meaning, "I saw the slain ones," and in Rev. xx. 4 "And I saw thrones, and those beheaded and they [*i.e.* the beheaded ones] sat upon them [*i.e.* the thrones] : on account of the testimony of Jesus and on account of the Word of God, and those who had not done homage to the beast, nor to his image, and did not receive its mark upon their forehead, and upon their hand; and they lived [in resurrection] and reigned with Christ a thousand years."

This verse is the fulfilment of Chapter vi. 9 where John says "I saw underneath the altar the souls of those who were slain for the word of God and on account of the testimony which they held."

Here the words have the same meaning: "souls" are put for "persons"; and, the Genitive is the Genitive of Apposition, *viz.*, "Souls, *i.e.*, those who had been beheaded for the word of God," etc.

The use of the word "souls" here is the same as in a vast number of passages of which Gen. xlvi. 27, furnishes an example: "All the souls of the house of Jacob which came into Egypt were three-score and ten."

Indeed, it has exactly the same meaning as in some thirteen other passages where the Hebrew for "soul" (*nephesh*, Greek *pseuchē*), is translated, "the dead." (Lev. xix. 28; xxi. 1; xxii. 4. Num. v. 2; vi. 11); "body" (Lev. xxi. 11; Num. vi. 6; xix. 11, 13; Hag. ii. 13); "dead body" (Num. ix. 6, 7, 10). Why did not the translators render it "dead body" in Rev. vi. 9; and xx. 4? Why this inconsistency? Why render it "dead body" in Num. ix. 6, 7, 10, and "soul" in Rev. vi. 9, and xx. 4?

In the latter passage it was the dead bodies of those who had been beheaded for their faith, who lived again in resurrection, and reigned with Christ a thousand years.

We are aware that there is a Various Reading with regard to the statement in the next verse about "the rest of the dead," about which there are some who labour under a great mistake. We often hear it said that the words "lived not again until" form no part of the true text, and ought not to be there at all. But this is not the case. It is not a question whether the words should be there or not, but whether we should read *anezēsan heōs* ("lived not again until") or *ezēsan achri* ("lived not till").

Practically, all the textual critics prefer the latter reading; but this does not make any difference to the sense; for *ezēsan* means the same thing. The verb *zaō* frequently means *to live* in resurrection life; and that necessarily means *to live again*, whichever form of the verb we take. Our readers have only to refer to the following passages to see this for themselves.

In Matt. ix. 18, "My daughter is even now dead: but come and lay Thy hand upon her, and she shall live," *i.e.*, *live again*, as she had lived before.

In Mark xvi. 11, "They heard that He [Christ] was alive," *i.e.*, *alive again* in resurrection.

In Luke xxiv. 5, "Why seek ye the living (*i.e.*, Him That *liveth again*) among the dead?" And verse 23, "saying that they had seen a vision of angels which said that He (Christ) was alive," *i.e.*, *alive again*.

So we may compare Acts i. 3; ix. 41; xxv. 19; Rom. vi. 10; xiv. 9; 2 Cor. xiii. 4; Rev. i. 4, 18; ii. 8; xvii. 14. The only question about Rev. xx. 5 is, not whether "lived again" should *be in the text* or not, but whether it is the same word as in verse 4, where we read "they lived and reigned with Christ a thousand years." If it is, then it means "they lived (again in resurrection life), and reigned," &c. So that it comes to the same thing, and the supposed Various Reading is not worth talking about.

In Rev. vi. 9, John saw (in a vision, be it remembered), those who had been slain; and, likewise in vision, he heard what they are represented as saying.

In Rev. xx. 4, he sees (again in vision, for the "until" has not come to pass even yet, nor has the promise made to them in vi. 9, been yet fulfilled), these same dead persons alive again, sitting on thrones and reigning with Christ.

And we learn the additional fact as to the manner in which they had been slain; they were "slain with the sword," in other words, they had been "beheaded."

How could "souls," apart from the body, "sit" or "reign"? How could they "live" except by being raised from the dead, and living again in resurrection life?

It is strange how traditionists, and rut-ualists, will cling to the most absurd and inconsistent interpretations to suit something they have learned from someone else; and yet will not allow others the same liberty of believing what they have heard from God. They insist on taking "souls" in Rev. vi. 9 and xx. 4 *literally*. But they will not allow Romanists to take "this is my body" literally, nor will they allow Ritualists to take "we have an altar" literally. In these cases they are quite correct, for these *are* both Figures of Speech. Their inconsistency lies in taking "souls" in Rev. vi. 9 literally, when it is just as much a Figure of Speech, and is used of *the whole person*.

When they speak of an employer of labour employing a certain number of "hands," they understand and use the word "hands" in its figurative sense; "hands," *a part* of the person, being put for *the whole* person.

When they read in Rev. xviii. 13, how Great Babylon is to be punished because (among other things) she traded in "the bodies and souls of men," they understand this of the slave trade, and indeed agree to the accurate rendering of the word "bodies," as meaning slaves, referring to Ezek. xxvii. 13, where it is written, "they traded in the persons of men." In Ezekiel, the word rendered "persons" is the Hebrew *nephesh* (souls), which is again put as a part of the person, for the whole person, as in Rev. vi. 9.

Even so should they understand the word "souls" as being put by the same figure (*Synecdochē*) as *a part* of the person for *the whole* person.

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The great fact about these "persons" here, however, is the manner of their death. They had been "beheaded," in other words, they had been "slain with the sword."

Thus our understanding of this expression in Heb. xi. 37, throws light upon Rev. vi. 9 and xx. 4.

In the passages in Revelation they are not the same persons, of course, as in Heb. xi. 37, for these have not yet been "slain with the sword."

Heb. xi. 37 refers to the Old Testament history to which reference is made throughout the chapter, while Rev. vi. 9 and xx. 4 refer to events which have not yet taken place; for the beast who thus beheads them has not yet arisen; the time for his revelation has not yet arrived; the apostasy has not yet come to a head.

It is on its way. Many are the "signs of the times" which furnish evidence of this.

We are exhorted thus with regard to it: "Let no man deceive you by any means FOR [that day (*i.e.* the Day of the Lord) shall not come] except the apostasy shall have come first, and the lawless one, the son of perdition, shall have been revealed," &c. (2 Thess. ii. 3).

So that the beheaded ones have not yet been beheaded; and, what John saw in Rev. vi. 9, was not merely in a vision, but in a *prophetic* vision—a vision of what has not even yet taken place, so that he could not have actually seen the beheaded ones themselves.

They will suffer for their faith, as those referred to in Heb. xi. 37; and their faith will enable them to suffer for God, as did these "others" in Old Testament times.

It is all a question of believing God. He has spoken: and, such is the natural man's enmity to God, that all who believe God rather than man have suffered, and must expect to suffer, and will yet suffer, at man's hand.

This is the secret cause of all the suffering of these "others." The form of suffering has varied with the times.

In the Old Testament the only form of death exercised by the king was beheading; and, as at the French Revolution, so hereafter, in the persecution which the Beast will carry out, this form of death will be its great characteristic.

Nothing but a living faith in the living God will carry the faithful through it. All else will be useless. Church membership and church ordinances will alike be of no avail; all earthly props will fail, and He Who hath spoken will alone be the support of those who believe what He hath said.

Bible Word Studies.

By James Christopher Smith.

No. 4. "Conversation."

It is well worth while calling attention to this word because of the teaching—needful and practical—associated with it.

In the English Bible it occurs *twenty times*—twice in the Old Testament and eighteen times in the New Testament. The places in the Old Testament where it is found are Psalm 37. 14 and Psalm 50. 23. The Hebrew word, so translated, means a trodden path, hence a habit, or mode, or manner of life.

In the New Testament the word "conversation" is the English translation of *three different Greek words.* This fact gives point to a remark that has been made in connection with the Tercentenary celebrations, namely, that the excessive desire for uniformity on the part of the translators, often led them to leave unexpressed the *real significance* of the Greek term.

The word "conversation," in the English of to-day, has reference to *talk, converse*, intercourse. At the date of the production of the Authorised Version the word probably more correctly expressed the meaning of the *oftenest used* of the three Greek terms. But during the long interval the word has come to express, almost exclusively, speech, talk, converse.

By the working of certain influences and forces words frequently change their significance; and hence the need of more or less frequent revisions of translations of the Sacred Text.

The word "conversation" is a distinct case in point.

This will be seen and felt as we proceed to indicate

The Different Words

of which "conversation" is the English equivalent.

First,

we have the word *tropos* which is translated just once by the word "conversation," namely, in Heb. 13. 5. The Greek term *tropos* means a *turn* and hence mode, or style, and figuratively *deportment*, character. The passage above cited is translated by Weymouth thus: "Your *lives* should be untainted by love of money;" and by Green so: "Let your *way of dealing* be free from covetousness;" where it will be seen that the word *lives*, in the one case, and the words *way of dealing*, in the other case, stand for the Greek word *tropos*. Neither of these renderings expresses the idea of conversing or talking.

Secondly,

we find the word *politeuma* (and the verbal form *politeuesthe*) translated by "conversation" just twice, namely in Philippians 1. 27 and 3. 20. Surely these two words (verb and noun) ought to have, in translation, their common root meaning retained and expressed, especially as they thus occur in the same Epistle. And yet how strangely divergent the renderings are! Certainly these words have no reference to talking or converse.

We get the root conception in *polis* (a city), *politēs* (a citizen), *politeia* (citizenship). See Acts 21. 29 and 22. 28. And, accordingly, we take it that Paul maintains this root meaning in his use of cognate forms in Philippians. Our conviction is that he is expressing, in 1. 27, something about our *earthly* citizenship: and, in 3. 20, something about our *heavenly* citizenship. The one helps to explain the other. With all deference, therefore, we translate 1. 27 as follows: "Only exercise your citizenship worthily of the gospel of Christ,"

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referring to the earthly relation as members of a city community. "Worthily of the gospel of Christ" is the lofty thought that is to dominate our life in all relations with our fellowmen. The passage in 3. 17-21 has reference, not to ordinary law-abiding fellow-citizens, but to people living in an utterly earthly, low, shameful way, who are "foes of the cross of Christ:" and hence the contrast of our *spiritual* citizenship: "For our citizenship is (*i.e.*, exists, or has its seat or centre) in heaven from whence, also, we expect a Saviour . . . who shall refashion the body of our low estate, conformed to the body of His glory."

In this way the words have a striking and consistent significance, full of powerful teaching.

There is no conflict between the two conceptions of citizenship—earthly and heavenly—both are true, and the wise will understand. The Gospel is connected with the exercise of the one, and the Hope gives substance to the other!

Thirdly,

we come to the word *anastrophē* which is used, in the Greek, thirteen times and translated every time, in the English, by the word "conversation."

This word is from the verb *anastrephō*, which is used eleven times in the New Testament, and translated by an extraordinary variety of terms such as "abode," "overthrow," "return," "used," "live," "pass," and twice by our word "conversation."

One of the most outstanding features of the use of *anastrophē* is that it occurs no less than eight times (of the thirteen) in *the epistles of Peter*. It seems to have been a favourite word with him. He uses it six times in the first and twice in the second epistle. It means *manner of life*, or *behaviour*, or *conduct*.

Now in accordance with the purpose of these studies which is to put the reader in possession of facts and indicate the main lines of teaching from the point of view of Age-Time Truth—let us consider some points of exposition and application.

(1). *It points back*

to a life or behaviour now discarded by the members of Christ. Thus Paul in Galatians (1. 13), says: "For you heard of *my way of life*, at one time, in Judaism, that beyond bounds I persecuted the Assembly of God and ravaged it." But that way of life had been abandoned and changed, so that, as he writes (*v.* 23), he "now was preaching the faith which once he ravaged."

So also in Ephesians (4. 22), he says: "That you put away, as regards the *former manner of life*, the old man that waxes corrupt . . . and . . . put on the new man which was created, according to God, in righteousness and holiness of the truth."

And very strikingly we have the same thought, in 1 Peter (1. 18), applied to the Jewish believers of the Dispersion, where he says, "Knowing that you were redeemed, not with corruptible things as silver and gold, *from your vain manner of life handed down from forefathers*, but with precious blood . . . that of Christ." Here the apostle pointed to the emptiness and unprofitableness of the life occupied with traditions of men. Surely this speaks to many in our own time. How empty and unsatisfied many lives are!

The "precious blood" brings us into blessing that satisfies the heart and fills the life with real usefulness.

(2). *It points to*

a present standard by which our Life is clothed with the beauty of the Lord. Thus we find these striking phrases: "According as He that called you is holy, become yourselves also holy, in *every point of behaviour*." Here is the supreme standard for and incentive to a holy life! And again, "Having *your behaviour* honest among the nations." And again, "Won by *the behaviour* of the wives." And once more "Considering the end (or issue) of *their manner of life*, imitate their faith" (Heb. 13. 7). There we see this word used in relation to God; to those around us; to our nearest friends; and to those who have taught us and passed on.

The teaching is full, beautiful and bright. It is impelling in its persuasiveness.

(3). *It lifts our eyes*

to the future and leaves us to answer a searching (but welcome) enquiry. The apostle Peter unfolds (second epistle: chapter 3) some of the great and momentous things that are coming in the future—The day of God; the cataclysm of fire; the dissolution of heaven and earth; and the coming in of the new heavens and new earth—and, lest we should think that these "things to come" have no present bearing on us he startles us out of such a godless dream with the powerful words: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in *all holy behaviour* and godliness: looking for and hastening on the coming of the Day of God wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat."

And looking on to "new heavens and a new earth wherein dwelleth righteousness" (thus joining hands with John in his testimony in Rev. 21), he further adds, "Wherefore beloved seeing that ye look for *such things*, be diligent that ye may be found for Him in peace, spotless and blameless."

Here we touch Age-Time Teaching at an important point where we see the passing of the present order—"the heavens and the earth are now," beginning with Genesis 1. 2—and the coming in of a new order even "new heavens and a new earth."

These are not the things that constitute our immediate hope; but they are things for which we look, things which we include in our foreview of the future ages, and we need to emphasise that "all scripture is God-breathed and profitable;" yes, and *practical*. Every portion of God's word is written for a practical and not a speculative purpose. And these tremendous events, foretold, cannot be contemplated, by a person saved by grace, without deeply affecting his character and behaviour.

Prophecy is visional, but never visionary. Testimony concerning Jesus is the very heart and spirit of it: and every event in its unfolding purpose is related to our glorious Lord and Saviour, and tells something more

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of Him, of His majesty, and supremacy, and all-sufficiency!

Thus we link the most far-reaching points of prophetic foreview with the practical power of truth in daily behaviour, which is the thought conveyed by the word at the head of this study.

No more striking instance of this practical intent of all truth could be found than what is afforded in 2 Peter, Chapter 3.

We have the creating of the heavens and the earth, "in the beginning" (Compare Heb. 1. 10), and these are

THE HEAVENS AND THE EARTH THAT FIRST WERE (Genesis 1. 1).

Then, beginning with Gen. 1. 2, we have the present, passing order, reaching on to the final view, and this is designated,

"THE HEAVENS AND THE EARTH THAT ARE NOW" (2 Peter 3).

Finally, we have the limit (the farthest horizon) of prophetic vision in the *promise* of Isaiah (65. 17); the *confirmation* of Peter; and the visional *fulfilment* of John (Rev. 21. 1), called,

"THE NEW HEAVENS AND THE NEW EARTH;"

and all affecting *every point of godly behaviour* in our daily life!

"What manner of persons ought we to be?"

Contributed Articles.

"THE GOSPEL OF THE GLORY OF CHRIST."

FIFTH PAPER.

THE GLORY OF HIS LIFE ON EARTH.

THE ruling passage here is Phil. 2. 5-9, where we read that, not grasping at, or holding fast to, His equality with God, "He emptied Himself" (R.V.). The original for "emptied" is (*ekenōse*), and from this verb we have the noun *kenōsis*, which plays so large a part in modern critical theories.

The Lord's testimony to the authenticity and genuineness of the Pentateuch, and to the miracles of the Old Testament, is very inconvenient to the professors who carve up the writings of Moses among the imaginary J. and E. and D., &c., and hold that Deuteronomy was a pious fraud of the time of Manasseh, the MS. being hidden in the temple to bear fruit in later days.

Hence this testimony of the Lord's must be got rid of by some means or other. So they say the *kenōsis* means that He divested Himself of His Divine knowledge, and that He imbibed without question the ideas current in His time.

The only hint in Scripture of any limitation of the Lord's knowledge is in Mark 13. 32, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." The express mention of that limitation proves that there was no other.

During His life on earth He could read men's thoughts, when present with them, and at a distance; the thoughts of the Pharisees when He healed the paralytic, and when He restored the withered hand. When He cast the demon out of the man who was blind and dumb, He knew that the Pharisees attributed His power to Beelzebub. Nathaniel's ponderings under the fig tree, before ever Philip brought Him to the Lord, were known to Him, and this drew forth the confession, "Rabbi, Thou art the Son of God."

He knew Lazarus was dead, though He was on the other side of Jordan, and no subsequent message had reached Him after the sisters had sent to apprise Him of his sickness. He knew where the ass and colt were and that the owner would readily lend them for Him to fulfil Zechariah's prophecy. He knew where the guest chamber was for His last Passover, and that the man with the pitcher of water would encounter Peter and John as soon as they entered Jerusalem.

Twice He directed His disciples to the spot where a draught of fishes was to be found, and He knew the whereabouts of the fish that had swallowed a shekel, and that it would be the first to bite at Peter's hook. He knew that Judas was about to betray Him, that Peter would deny Him, and that the rest of the disciples would desert Him.

That He should know all these things, and not possess the critical discernment which assures our modern professors of theology that writing was unknown in Moses' time, and that Deuteronomy and Daniel were forgeries, and that Jonah was a myth, is so incredible that, if they would think for themselves, instead of blindly following Dutch and German writers, they would abandon so ridiculous a position.

There is one being, rightly called the father of lies, who spoke the first lie on record (Gen. 3. 4), and whose final effort, as this age closes, will be in connection with THE LIE, to which our Lord referred in John 8. 44, and Paul in Rom. 1. 25, and 2 Thess. 2. 11, for in each of these three passages the definite article is used, though both the A.V. aud the R.V. ignore it.

Is it credible that a fraud, such as Deuteronomy is alleged to be, could have been executed without his cognisance, or that of some of his subject demons? And yet, when our Lord smote him in the wilderness with the sword of the spirit, choosing on each occasion a verse from Deuteronomy, Satan did not venture to challenge the authority of that book. This argument has been excellently put in a little book, "Our Lord and His Bible," by the Rev. Henry Fox, but the critics have not condescended to answer it.

So we may dismiss the thought of His divesting Himself of divine knowledge, and explain the *kenōsis* of His laying aside the glory and majesty He had with the Father (John 17. 5), and taking the form of a bond-servant, and appearing in the humble guise of the meek and lowly One.

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He was, indeed, clothed with humility. Rich, He became poor, that we through His poverty might be made rich. He lived the life of a man in humble station, following the trade of Joseph (Mark 6. 3), till He began His ministry. Driven from Nazareth, He made His home at Capernaum, but when He had proclaimed the kingdom throughout Galilee, and had gathered a little band of disciples, He seems to have wandered through the land, having nowhere to lay His head (Luke 9. 58). Sometimes He found a home with the beloved family of Bethany, and, during the closing days of His life, He passed the night under the shade of the olive trees of Gethsemane. How significant the contrast: "Every man went unto his own house. Jesus went unto the Mount of Olives" (John 7. 53; 8. 1). He fed the multitudes with the few loaves and fishes, which He multiplied on their behalf, but was content, for Himself and His disciples, with the fragments that remained.

He never seems to have had any money. Probably He never even handled that which men love so much. When the atonement money was demanded of Peter, it had to be found in the fish's mouth. He had not even a denarius with which to point His answer to the Pharisees, who, on this occasion, joined forces with the Herodians, in hope of His giving a reply they might report to the authorities as seditious, and so compass His destruction.

All through His life He bore the stigma of illegitimacy. Joseph, at the presentation in the Temple, must have acknowledged Him as his adopted son. But the facts connected with His birth were spread abroad, and those who, as so many to-day, rejected its miraculous character, to which there was only the unsupported testimony of Mary, would come to but one conclusion. Hence the taunt implied in John 8. 41, "We be not born of fornication." Oh, amazing grace! He, the holy One, the undefiled One, bore all this. He turned not aside from any humiliation which lay in the path the Father had marked out for Him from the manger to the cross.

He was misunderstood by His disciples. They were not in harmony with His thoughts. Peter at Cæsarea Philippi would have had Him refuse the cross, and, on Mount Hermon, remain to enjoy the glory. His compassion found no echo in their hearts when their own comfort was concerned. "Send her away for she crieth after us." "Master, we saw one casting out demons in Thy name, and we forbade him, because he followeth not us." "Lord, wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did?" The mothers who brought their children for His blessing met with rebuke from the disciples, welcome from Him alone.

They were much occupied with the coming glory, He with the cross that lay between. Peter's thought was, "What shall we have therefore?" James and John craved the chief places of honour, though they had the grace to let their mother make the request on their behalf. Twice, once after the Transfiguration, and again in the solemn moments after the last supper, there was a strife among them which of them should be accounted the greatest.

But oh! how gentle His rebukes. "Ye know not what spirit ye are of." "Forbid him not, for he that is not against us is for us." "Suffer the little children to come unto Me, and forbid them not."

His own brothers did not believe in Him. In a scoffing spirit they cried, "If Thou do these things, show Thyself unto the world" (John 7. 4). They went forth, accompanied, alas! even by His mother, "to lay hold on Him"; for they said, "He is beside Himself." (See Mark 3. 21. 31, where the "when" of verse 21 connects it with the "then" of verse 31).

Misunderstood by His friends, He was shamefully misrepresented by His foes. The Pharisees attributed His miracles to diabolic power. They perverted His word, and pursued Him with unwearying malignity till they succeeded in compassing His death, and even at the cross "the rulers derided* Him, saying, He saved others, Let Him save Himself, if He be Christ, the chosen of God" (Luke 23. 35).

There were times when He spoke with anger. But it was righteous anger, when He was grieved with the hardness of men's hearts, who would tithe mint and anise and cummin, and yet devour widows' houses, and for a pretence make long prayers. "Thou hypocrite!" was His answer to the ruler of the synagogue, "doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from the bond on the Sabbath day?"

Hypocrisy such as this roused His indignation, and brought down upon Scribes and Pharisees His awful "Woe unto you," which flamed forth at last in the terrible words, "Ye serpents, ye generation of vipers, how can ye escape the damnation of Gehenna?" (Matt. 23. 33).

Yet He always made distinctions, and was glad to recognise any signs of a different spirit.

To the Pharisee who invited Him to dinner, but treated Him with scant courtesy, He replied, answering the thoughts of his heart, "Simon, I have somewhat to say unto thee," following with the beautiful story of the two debtors, and holding out hopes of forgiveness to him who, though he thought himself, if a debtor at all, the lesser debtor of the two, was in reality the greater. For the publicans and harlots were nearer the kingdom of heaven than the Pharisees who, wrapping themselves in their own righteousness, thanked God they were not as other men.

He sought no honour for Himself, charging those whom He healed to tell no man, not to make Him known, though He said to the demoniac from whom He cast out the legion, "Go home to thy friends, and tell how great things the Lord hath done for thee"

*The word ἐκμυκτηρίζω, *ekmuktērizo*, found only here and in Luke. 16. 14, means *to turn up the nose at anyone.*

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(Mark 5. 19). But by "the Lord" He meant not Himself, but the Father. "If I honour Myself, My honour is nothing, it is My Father That honoureth Me."

He did not look for gratitude, yet He was pleased when the Samaritan leper returned, "and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks." But it was the glory of God He sought, for, when He sadly asked "Where are the nine?" He added, "There are not found that returned to give glory to God save this stranger." Yet He accepted two costly annointings, and defended the givers from the criticism of those who could not understand them.

His miracles were wrought in dependence upon the Father, and in obedience to His will. He looked up to heaven ere He broke the bread to feed the hungry multitudes. Ere He gave hearing to the deaf man in the borders of Decapolis, He looked up to heaven and sighed; and when He came to the grave of Lazarus, He thanked the Father that He had heard Him (Mark 6. 41; 7. 34; John 11. 41, 42).

His miracles were wrought for the benefit of others, never for His own advantage.

This self-abnegation and self-restraint are beautifully expressed in one of Archbishop Trench's poems:—

"He might have built a palace at a word,
Who oft-times had not where to lay His head.
Time was when He, Who nourished crowds with bread,
Would not one meal unto Himself afford.
Twelve legions, girded with angelic sword,
Were at His beck, the scorned and buffeted;
He healed another's scratch, His own side bled,
Side, hands and feet by cruel piercings gored.
Oh! wonderful the wonders left undone,
And not less wonderful than those He wrought;
Oh! self-restraint passing all human thought,
To have all power and be as having none.
Oh! self-renouncing love that cared alone
For needs of others, never for its own."

H. C. BOWKER.

Northwood.

(To be continued.)

Dispensational Expositions:

Being a Series of Studies having Special Reference to the Epistles of Paul & the Present Dispensation.

No. 21.

"TILL HE COME"

AN ENQUIRY INTO THE NATURE OF THE SECOND COMING AS REVEALED BEFORE ACTS 28.

(*Concluded from page* 67).

Continuing, in Matt. 24. we read *v.* 29, "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the land mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory."

This sign, this *parousia*, is identical with that of Rev. 1. "Behold He cometh with clouds, and every eye shall see Him, and they also which pierced Him, and all tribes of the land shall wail because of Him." This, as we have already seen in 2 Peter and Acts 2., is connected with "the day of the Lord," and so, in Rev. 1. 10, we read, "I became in spirit in the Lord's day, or day of the Lord."

Again we ask, What has this *parousia* to do with the church?

Isaiah, speaking of "the day of the Lord" in Isa. 13. 6-11, says in *v.* 10, "For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." Ezekiel, speaking of Pharaoh King of Egypt (and of a greater than Pharaoh, even the final oppressor of Israel), says, "And when I shall extinguish thee, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light," Ezek. 32. 7. So also Joel 2. 30 and 31; Amos 5. 20; Zeph. 1. 14 and 15; Acts 2. 19 and 20. So also the opening of the sixth seal in Rev. 6. 12-17. All of these passages coincide with the statement of Matt. 24. 29-31.

In *vv.* 36-39 we have another reference to the *parousia*. "But as the days of Noah were, so shall also the *parousia* of the Son of man be. For, as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not till the flood came and took them all away; so shall also the *parousia* of the Son of Man be." It is not wrong to eat, drink, or marry, yet these things are singled out from the history of the times of Noah as characteristics of the age that will be visited in judgment by the Son of Man. In Ex. 32. 6, we read in connection with the idolatry of the golden calf, "the people sat down to eat and drink."

Further on, in the history of Israel, we read in Num. 25, "and Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab, and they called the people unto the sacrifices of their gods; and the people did eat and bowed down to their gods, and Israel joined himself unto Baal-Peor" (*vv.* 1-3). In the previous chapters we have the wonderful record of Balaam, and with this in mind we shall see by turning to Rev. 2. 14, that this is a characteristic of the end, even as Matt. 24. has already told us. "Thou hast there them who hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, *to eat things sacrificed unto idols*, and to commit fornication."

And again, *v.* 20, "Thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and seduce my servants to commit fornication and to eat things sacrificed unto idols."

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The flood was practically called for by the sons of God, *i.e.*, angels, who had intercourse with the daughters of men (Jude 6.), the result being the *Nephīlīm* and the *Rephaīm*—the "men of renown," the Titans and heroes of Greek mythology. To some, this statement concerning the angels may seem incredible, but, among spiritist circles, "spirit marriages" take place, even in our own day. A woman marries some angelic lover, and, when once these infernal spirits regain their hold upon men sufficiently to "materialize" with any degree of permanency, the awful "days of Noah" will soon be in evidence. Hence, Paul's injunction to the women at Corinth to wear the sign of authority on their heads "because of the angels" was a loving word for their protection.

So fully are we persuaded of these things, that we believe that "the son of perdition," the false messiah will be able among many other things to claim a virgin birth as proof of his messiahship, and that, in a sense more terribly real than many of us have hitherto supposed possible, he will be indeed a veritable SON of the devil. Oh, that our eyes were opened to these things. Away with the gloss of "spiritualizing." Dread realities lie ahead; and, it is not for lack of "great plainness of speech" that we err, but because of a false modesty that gags a free utterance upon many of these important subjects.

The *parousia* of the Son of Man will take place at a period when this earth will be a very pandemonium of licentiousness and uncleanness; when religion will give its sanction once again to the most obscene rites and revolting excesses. Thanks be to God, the church which is His body will be "received up" before this dreadful period comes; the "blessed hope" of the church will be fulfilled long before the *parousia* of the Son of Man takes place.

One passage more which connects the *parousia* with the anti-Christ, and the day of the Lord: is 2 Thess. 2, to which we have already referred, "now we beseech you brethren by the *parousia* of our Lord Jesus Christ, and our gathering together unto Him, that ye be not soon shaken in mind, nor be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of the Lord is at hand." He then proceeds to explain that the day of the Lord and the *parousia* of Christ are linked with the apostasy and the *parousia* of the son of perdition.

The *parousia* of Christ is linked with "our *gathering together* unto Him," which is but an echo of the same truth as taught in Matt. 24. 31. "And He shall send His angels, with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." This is in perfect harmony with the ancient promise of Psalm 50. "Our God shall come . . . *gather My saints together* unto Me . . . call upon Me in the *day of trouble* and I will deliver thee." Then follows the confession from penitent Israel (set forth in Psalm 51.), of their two-fold sin of murder and adultery, ending with the prayer "build thou the walls of Jerusalem."

The parallel between Psalm 50. and 2 Thess. 1. 11 is very striking. No amount of arguing can sever 2 Thess. 2. from Matt. 24. Rev. 1. and 2 Peter 1. and 3; they all refer to "the day of the Lord," the apostasy, and the *parousia*.

Let us look at the envelope of this second Epistle to the Thessalonians:—"Paul, and Silvanus, and Timotheus, unto the assembly of the Thessalonians in God our Father and the Lord Jesus Christ" (2 Thess. 1. 1). If we now turn to the first Epistle to the Thessalonians we read, "Paul, and Silvanus, and Timotheus, unto the assembly of the Thessalonians in God the Father and the Lord Jesus Christ" (1 Thess. 1. 1). No one, unless they had some urgent necessity, would dream of saying that these two epistles were addressed to two different sets of people; and yet, under the traditional teaching, arising from failure to see the transitional dispensation of the "Acts," some have felt obliged to thus teach.

Once let us realize the important landmark of Acts 28, and we shall be "workmen that need not to be ashamed."

In 2 Thess. the apostle had to give instruction concerning the interval which must elapse before the day of the Lord sets in. In 1 Thess. 4. he had to answer another difficulty as to the fate and position of those believers who had fallen asleep before the Lord had come. In the first Epistle the *parousia* is mentioned four times. These believers are commended in chap. 1. for the patience of hope in waiting for God's Son from heaven. In the second chapter Paul says of them "for what is our hope, or joy, or crown of rejoicing?" (*v.* 19). In chap. 3. 13, we read, "To the end He may establish your hearts unblameable in holiness before God, even our Father, in the *parousia* of our Lord Jesus Christ with all His holy ones."

If we read "saints" here and mean thereby "believers," we shall be introducing into this epistle that which could only be possibly revealed after the great secret was unfolded. If we keep to that which is written all will be clear. If angels accompany the *parousia* in Matt. 24, and Matt. 16. 27; if an archangel comes with the Lord in 1 Thess. 4. if His mighty angels descend with Him when He comes in flaming fire taking vengeance, there is every reason to believe that the same are referred to here. Deut. 33. 2, and Zech. 14. 5, might also be read.

In 1 Thess. 4. 15, we read, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the *parousia* of the Lord shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from Heaven, *with* a shout, *with* the voice of the archangel, and *with* the trumpet of God."

That which they were ignorant concerning was the fate of those saints who had fallen asleep. With regard to the times and seasons they were not in ignorance. They knew perfectly that the day of "the Lord" was coming upon the world as a thief in the night; and that when man's millennium would seem to

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have come, then sudden destruction would come from the presence of the Lord. These saints at Thessalonica were not in darkness (they were sons of light), consequently, "the day of the Lord" would not overtake them as a thief, they would be sober, be watching, and, as they saw the signs of the times, would be lifting up their heads, knowing their redemption was drawing nigh.

It does *not* say that "the day of the Lord" would not overtake these believers. What it does say is that it would not overtake them *as a thief*. They would be watching, and for them the fact that "the day of the Lord" was at hand would mean that the *parousia* of the Lord was near also, when dead and living saints should be caught up together in the air, and be for ever with the Lord.

The prayer of 1 Thess. 3. 13 is echoed in 1 Thess. 5.23. "May your spirit, and soul, and body, be preserved entire (*i.e.*, may you be among those who are 'alive and remain'), without blame in the *parousia* of the Lord Jesus Christ."

Turning now to 1 Cor. 15, 22 and 23, we read "Christ the firstfruits, afterwards they that are Christ's in His *parousia*." In 1 Thess. 4. the apostle reveals the fact that some will be "alive and will remain unto the *parousia* of the Lord. In 1 Cor. 15. he adds to that by telling them, "Beloved, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, in the last trumpet. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." *When* this takes place *then* Isa. 24. and 25.; 25. 8 and 9, will be also fulfilled.

"The kingdoms of this world will have become the kingdoms of our Lord and of His Christ." These words are spoken in heaven at the sounding of the seventh trumpet. Whether this is the last trumpet, we know not. It is the last recorded in Scripture; no other trumpet is sounded after this, and we know that the effect of the sounding of the seventh trumpet extends up to the period of the first resurrection of Rev. 20.

James, or perhaps more scripturally, and certainly more suggestively, Jacob, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, speaks of the *parousia*. Those to whom he wrote were in the habit of attending synagogue (James 2. 2), and stand much on the same ground as the seven assemblies in Asia in Rev. 2 and 3. In James 5, 7 and 8, we read "Be patient, therefore, brethren, until the *parousia* of the Lord. . . Be ye also patient; stablish your hearts, for the *parousia* of the Lord is at hand." "The Judge standeth at the door" (*v.* 9). "Behold I stand at the door" (Rev. 3. 20).

Patience in tribulation is a great theme in James's Epistle: and he instances Job. One of the lessons we may learn from the book of Job is the spiritual history of the remnant of Israel which will first go about to establish their own righteousness, and then go through the fiery trial, and come forth as gold, confessing that their only righteousness is *Jehovah Tsidkenu*.

So far we have been considering the teaching concerning the parousia from such Scriptures as Matthew, 2 Peter, James, 1 and 2 Thessalonians, 1 Corinthians, and the Book of Revelation. These Scriptures either deal with the kingdom, the remnant, the day of the Lord, or, with that period covered by the Acts of the Apostles. We must turn to the Epistles of Paul written after Acts 28. if we would find his teaching FOR US as to the *parousia*.

Hence, we turn to Ephesians for further light on the relation of the *parousia* to the church which is His body, but we find NO MENTION of it. We read through Philippians, Colossians, 1 and 2 Timothy and Titus, the result, so far as the parousia is concerned, is NIL. The *parousia has nothing whatever to do with the Mystery*. It was prominent while kingdom hopes were legitimate, it will yet sustain those who are on the earth in the closing scenes of this age, but it is never once held out as the blessed hope of the church.

Chronologically 1 Cor. 15. is the last reference that Paul ever makes to this subject, but it is important to note that it is here that we read the words, "till He come." What coming could this be, but the *parousia*; there was nothing else revealed. But we have shown that the *parousia* has passed off the scene, and is in abeyance. Consequently neither this coming, nor anything connected with it is ever mentioned in the Epistles of the Mystery.

We must defer our consideration of the "hope" of the believer in this dispensation until the next article; meanwhile we have one desire, *i.e.*, that our readers may not be satisfied with anything that *we* say, but may put everything to the test of the inspired, glorious word of truth.

CHARLES H. WELCH.

Bible Numerics.

BY IVAN PANIN.

CHAPTER V.

THAT THE ENTIRE NEW TESTAMENT IS CONSTRUCTED ON THE SAME NUMERIC PLAN AS THE GOSPEL OF MATTHEW.

§ 79. In a large number of separate monograms the writer has shown that every New Testament passage so far examined shows the same numeric structure as the separate passages in Matthew discussed in the preceding chapters, and the entire Gospel itself. Mark 1. 1-8; 1. 9-11; 1. 12-15; 1. 21-31; 2. 13-17; 3. 13-19; 13. 5-57; 16. 9-20; Luke 3. 23-36; John 1. 1-18; 7. 53—8. 11; Acts 2; 6. 1-7; Romans 16; 1 Corinthians 13; Philemon, James, 2 John, 3 John, Jude, to say nothing of numerous other passages in manuscript, however minute their analysis, however large the number of pages covered by it—the result is ever the same: an

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apparently inexhaustible display of marvellous numerics, almost distressing in their inexhaustibility. This last sentence is best illustrated by an example.

§ 80. Years ago the writer began a Vocabulary, a *scientific* Vocabulary to the New Testament, meaning by that term the Vocabulary had in mind by its *Designer*. Satisfied that a true Vocabulary would in its mere enumeration of words show striking numerics, say 5292, or $7 \times 7 \times 2 \times 2 \times 3 \times 3 \times 3$ (a number of *seven* factors, a multiple not only of *seven*, but of *seven sevens*; and a geometrical figure made up of two *squares* and a *cube*) he was at first content with a mere list of these words. But he soon found that the number of their occurrences also showed numerics, so this was added. Ere long had to be added their number of letters, and forms, so that his Vocabulary grew by this time from one column to four. As the original list was only planned for one, it had to be re-written in four columns, not of course without great labour. And for a while the writer was quite content with having at last a Vocabulary to the New Testament that seemed final. But lo! one day he found that the *numeric values* showed numerics, and the Vocabulary had to be re-written to make room for these also. Soon the *syllables* had to be added, then the place values, and, only recently, he had to re-write the whole again because he finds that the words with *diphthongs* show numerics of their own, and every diphthong in the list has to be assigned a column of its own. And now he is in actual despair about *ever* constructing a Vocabulary that will not need re-writing soon after completion because of the discovery of new columns. The *present* status of this Vocabulary is described best by a list of columns needed to make it up, giving all these data for each word, thus: (1) Place value, (2) Total place value of all its occurrences, (3) Numeric value, (4) Numeric value of all its occurrences, (5) Number of its occurrences, (6) Syllables, (7) Letters, (8) Forms, (9) Number of authors using it, (10) Number of books found in, (11) Order numbers of its books, (12) Total order number for all its occurrences, (13) Numeric value of authors using it, (14) Total numeric value of all its author-occurrences, (15) Total letters, (16) Total syllables, (17) Diphthongs, (18) Total diphthongs in all occurrences, (19) Place value of diphthongs, (20) Total place value of diphthongs, (21) Numeric value of diphthongs, (22) Their total numeric value.

There are thus so far *twenty-two* columns to be filled up for each of the 5,292 words, and, alas! the end does not even begin yet to be in sight, *every one of these columns shows marvellous numerics wherever examined, so far, on however small a scale;* AND EVERY ONE OF THESE ITEMS HELPS TO DECIDE BETWEEN NOW-UNCERTAIN RIVAL READINGS.

§ 81. In what follows, therefore, only bare results can be given; the proofs, the elaborate tables, etc., are nearly all in manuscript; though about a hundred have so far been printed, solely to give irrefutable specimens of the trustworthiness of the rest.

An example or two will now be given from here and there in the New Testament, to show that the numeric structure runs *through its every part separately*, and then examples will be given showing *its presence therein as a whole.* The examples are invariably chosen for the purpose of illustrating at the same time some correction of the text by means of numerics.[1]

(1) MARK 1. 1-8.

§ 82. This passage has 126 words, or 18 sevens; 294 syllables, or 6 sevens of sevens; a vocabulary of 77 words, or 11 sevens, of which John the Baptist uses in his speech 21, or 3 sevens. Of these 77 words, 42, or 6 sevens, begin with a vowel; and 35, or 5 sevens, with a consonant. These five features of sevens are for the present sufficient to show its numeric structure. But twelve more features of seven, and a more elaborate analysis of this passage, are given in "the last twelve verses of 'Mark'" by the present writer, to which the reader is referred.

This numeric structure of this passage proves that Westcott and Hort are right in omitting, contrary to the revisers, the words "Son of God" from the first verse of the Gospel of Mark. "Beginning of the Gospel of Jesus Christ" is the true reading, *not* "Son of God." In Matthew the Lord is the King; in Luke, the Son of Man; in John, the Son of God; in Mark, He is plain "Jesus Christ," the Servant . . .

(2). MARK 16. 9-12.

§ 83. This passage has 175 words, or 25 sevens, and a numeric value of 103,663, or 14,809 sevens. Its vocabulary has 98 words, or twice seven sevens, which have 553 letters, or 79 sevens, of which 294, or 6 sevens of sevens, are vowels, and 259, or 37 sevens, are consonants. These 98 words occur in 133 forms, or 19 sevens, with a numeric value of 89,663, or 12,809 sevens.

In a special monograph on this passage some 66 numeric features are enumerated, and to this treatise the reader is referred for further discussion. But this numeric structure at once settles its status as an irrefutably genuine portion of Scripture, the opinion of "scholars," editors and commentators notwithstanding.

(3). John 1. 1-18.

§ 84. This passage has 252 words, or 36 sevens, which occur in 126 forms (just half 252), or 18 sevens, which have a numeric value of 82,306, or 11,758 sevens: 77, or 11 sevens, of these forms occur but once; and 49, or seven sevens, occur more than once.

The Numeric Structure of this passage proves absolutely that Westcott and Hort are right in reading in verse 18, contrary to the revisers and all modern Bibles, *God only-begotten*, or *only-begotten God*, for *only begotten Son*. So that verse 18 truly reads thus: "God no one hath ever seen; [but] an only-begotten one [Himself] God,

[1] Before leaving Matthew it may be pointed out that its Greek title, *ευαγγελιον κατα Μαθθαιον, Gospel, according to Matthew*, has 22 letters, or 2 *elevens*, with a Numeric value of 1089, or $11 \times 11 \times 3 \times 3$, a multiple of *eleven elevens*, and of two squares, the square in fact of 33, or 3 elevens.

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the one that is in [to, = very innermost] the bosom of the Father, He [it is that hath] declared Him.[1]

The discussion of this passage gives, moreover, a good opportunity to point out the immense value of Numerics in matters of dogma as well as text. The question of "only-begotten Son," of "only-begotten God," is purely a textual one;- and both the best New Testament scholarship, in the persons of Westcott and Hort, and Numerics, agree as to the true reading, whether it is doctrinally liked or not; scientific scholarship being ever after the true *text*, whatever its doctrinal bearings. But the very first verse of this passage gives a striking warning to editors, translators, and interpreters, that God's controversy with Uzzah of old is still continuing: that from *God's* ark unhallowed hands MUST be kept off, even with the best-meant intentions of steadying it in an apparently threatening fall.

JOHN 1. 1.

§ 85. This verse is in the English Bible, "In the beginning was the Word, and the Word was with God, and the Word was God." But in the original Greek it is: "In beginning was the Word, and the Word was with *the* God, and the Word was God." Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρός τὸν θεόν, καὶ θεός ἦν ὁ λόγος. The difference between the English and the original is: the Article before the first "*God*" is omitted, and is inserted before "*beginning*," where it is wanting. The Greek speaks not of *the* (definite) beginning, but of *a* beginning: of a certain beginning; though just of what beginning it is not stated. The Greek also distinguishes here between two conceptions of God. One, *the* God. "The word was with *the* God," the only God, —the Father. But the Word Himself was not *the* God, the Father, but Deity, God.

Two mistranslations in one verse thus misrepresent the author's mind here in two distinct items. This offers a good illustration of the meaning of our Lord's Word: "The Scripture cannot be broken," it must not be meddled with; since no sooner is unhallowed hand laid thereon than something noble is marred, if not destroyed.

But this word of the Lord is true even in a deeper sense. The omission of the article before the first *God*, as in the English Version—does it matter so much after all? Well, let us see.

The *Vocabulary* to this verse is as follows, with the numeric value preceding each word:—

709—αρχη	31—και
65—ειμι	373—λογος
55—εν	70—ὁ
284—θεος	450—προς
	2,037

The numeric value of the Vocabulary is thus 2,037, or 291 sevens (Feature 1) of which the seventh word has 70, or 10 sevens (Feature 2); and the two middle words (which have besides seven letters) have 315, or 45 sevens (Feature 3).

[1] The peculiar force of εἰς, and ἐκεῖνος can be rendered only by the bracketed words which are not in the text. "He that is *into* the bosom" is not English.

Only the following letters are used in the Vocabulary: α, γ, ε, η, θ, ι, κ, λ, μ, ο, π, ρ, σ, χ. Their number is 14, or 2 sevens (Feature 4); and their numeric value is 1,176, or 7 × 7 × 24, a multiple not-only of seven (Feature 5), but of seven sevens (Feature 6). And of this value, 1,176, the first, last, and middle letters have 651, or 93 sevens (Feature 7). (Note, in passing, that 651 is 21 *thirty-ones*; and the numeric value of every *seventh* letter of these fourteen is 620, or 20 *thirty ones*). The place value of these 14 letters is 154, or 22 sevens (Feature 8). (Note also in passing that 154 is 14 *elevens*, of which the first, last and middle letters have a place value of 44, or 4 elevens, of which the last has 22, or 2 elevens, and one of the two middle ones has eleven, the letters with a place value under ten have 33). These 14 letters consist of 2 classes: those that are separate from their neighbours in the alphabet, and those that are not so separate. Among these 2 classes their numeric value 1,176 is thus divided: the first class has 609, or 87 sevens; the second class has 567, or 81 sevens (Feature 9).

In addition to these features of sevens (and elevens and thirty-ones) there is also an elaborate scheme of seventeens. Every tittle and iota of this verse is thus elaborately dealt out by its author in most exact weight and measure. With this fact once known, it becomes dangerous trifling with a consummate work of art to translate this verse other than: "In beginning was the Word, and the Word was with the God, and the Word was God. In fact it was this attention to the distinction in this verse between θεος, and ὁ θεος, *God* and THE *God* that was the immediate occasion of the discovery of Bible Numerics.

Questions and Answers.

QUESTION No. 395.

ACTS 28. 31.

R. B. (Stuttgart), writes:—"How is it that Paul preached the Kingdom in Acts 28. 31, at Rome, after the Mystery had been revealed to him? Did he not preach the gospel of grace, when writing his prison Epistles?"

Your difficulty is connected with a prevalent misunderstanding as to "the Kingdom." You will observe that in Acts 28, 23 and 31, the words used are "The Kingdom of God." This is the all-embracive Sovereignty. It includes heaven and earth; Israel, the Gentiles and the Mystery; past, present and future. Nothing can be outside this Sovereignty. The Kingdom preaching, which came to a close in Acts 28, was that section of the Kingdom of God which related to Israel, the Davidic Throne and the Millennium. We must not suppose that God abdicated His Throne at Acts 28, neither must we think that Israel's refusal of Christ prevents His accession to a Throne still higher and greater.

The subjects of the Mystery are members of the Kingdom of God's dear Son, Col. 1. 13, which Kingdom

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is specifically called in Eph. 5. 5, "The Kingdom *of Christ* and. of God." Acts 28 supplies all that is necessary to tell us which section of the Kingdom of God we are to understand in verses 23 and 31, respectively. In *v.* 23 we read that Paul "Expounded and testified the Kingdom of God . . . concerning JESUS, both out of the *law* and out of the *prophets*." In *v.* 31 he "heralded the Kingdom of God and taught those things which concern the LORD JESUS CHRIST." The Mystery is that Dispensation of the Kingdom of God which has not "*Jesus*" for its centre, but Jesus Christ as "LORD," and which is not based upon "Moses and the prophets," but is of itself a completely new revelation.

Paul preached "grace" in Acts, Romans and Galatians; but he emphasized grace still more when he entered into the fulness of his ministry—"the Dispensation of the *grace* of God"—after Acts 28.

"The gospel of the grace of God," led on to "the gospel of the glory of Christ," but it by no means lost anything of its graciousness by the transition. Paul had no other gospel at any time than that of grace, and if you preach from nothing but the prison Epistles, you will find nothing but "Good news of grace" to proclaim.

For fuller notes see an article in a future issue (D.V.) under a heading of "*The kingdom and the Mystery.*"

Editor's Table.

ANSWERS TO CORRESPONDENTS.

We must please request our Correspondents when they are asking a question about a passage to kindly give the reference (Book, chapter, and verse), and not content themselves by quoting the words and leaving us to look up the reference in addition to answering the Question.

S. J. R. (Newcastle-on-Tyne). There is, indeed, "a want" in Tolstoi's writings. It comes from not "rightly dividing the Word of Truth." He does not see or know anything about the different Dispensations. In the Old Testament "God spoke by the prophets" (Heb. 1. 1 and 2). In the Dispensation of the Gospels He spoke by "His Son." In the Dispensation of the Acts He spoke by the "Holy Spirit" (Heb. 2. 1-4), but in this present Dispensation He is speaking by "Paul the prisoner of Jesus Christ" (2 Tim. 1. 8). If Tolstoi knew anything about these indispensable facts, he would not, and could not have brought "the Sermon on the Mount" into this present Dispensation.

No one can teach you anything about "the Word of Truth" unless he rightly divides it as to its Dispensations; therefore, do not listen to anyone who does not attempt to do so.

J. C. (Thornton Heath). The answer to your question about Jer. 4. 10, is that in Hebrew idiom (and by the Fig. *Metonymy* of the subject) a person is said to do what he permits to be done, or what he declares or foretells should be done. See Gen. 31. 7; 41. 13; Ex. 4. 21; 5. 22; Jer. 1. 10; 4. 10; 38. 23; Isa. 6. 10; Ezek. 13. 19, 22; 22. 25, 26; Hos. 6. 5; Matt. 6. 13; 16. 19; Acts 10. 15. In all these cases (and many others) God (or man) is said to do what He suffered to be done.

W. T. L. (Ilford). In Gen. 2. 7, it was Jehovah Elohim Who breathed the breath of life. Man did not breathe until after, and in consequence of, this Divine creative act.

NOTICES.

COUPABLE OU INNOCENT?

The French translation of the Editor's pamphlet on "The Guilty by no means cleared," may be had from L. Valat, 3 Rue de Montigny, Charleroi, Belgium. 12 copies for 1s.; 100 copies for 8s., post free.

MEETINGS FOR BIBLE STUDY.

Friends away from home, on business or pleasure, may be glad to know where they may find others like minded, and with whom they may have fellowship in a rightly divided Word of God. We, therefore, append the following notices of such:—

CARDIFF.—Every Saturday at 7.30, at the Albert Street Mission Hall, Cambridge Road.

CROYDON.—Sundays at 11 and 7; Wednesdays at 8, at 48 Wandle Road.

ELTHAM, KENT.—83 Earlshall Rd., Well Hall Station, July 1st and alternate Saturdays, at 7 p.m.

GLASGOW.—At the Christian Institute, 70 Bothwell Street (Room No. 3), July 9th and 23rd, at 2.30.

MANCHESTER. — At the Congregational Church House, Deansgate, July 18, at 7.30.

NOTTINGHAM. — Thursday evenings, 7.30, at 57 Cobden Street.

LONDON (Pimlico, S.W.).—At 55 Moreton Street, Wednesday, July 12th, at 7 p.m.

LONDON (130 Whitechapel Road, E.). — Every Sunday, at 7 p.m.

WEST CROYDON (Strathmore Road).—The Iron Room.

SNARESBROOK (London, E.)—At "Dunster," 4 Spratt Hall Road. Saturdays, July 8th and 22nd.

STONEHAVEN (N.B.)—Mondays, at 7.45, at Old Town Mission Hall.

ACKNOWLEDGMENTS.

(*"Things to Come" Publishing Fund.*)

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THINGS TO COME.

No. 206. AUGUST, 1911. Vol. XVII. No. 8.

Editorials.

HEBREWS XI.

XIV.—FAITH'S SUFFERING FOR GOD.

"AND OTHERS."

(*Continued from page 75.*)

viii. THEY WANDERED ABOUT IN SHEEPSKINS AND GOATSKINS.

GREAT pains are taken by some to show that these words refer to the garments worn by the prophets. We read of such garments as worn by Elijah in (2 Kings i. 8), and John the Baptist (Matt. iii. 4; Mark i. 6); and of false prophets being similarly clad in order to deceive (Zech. xiii. 4). But the context, in Heb. xi. 37, forbids such a reference as this.

The times referred to are evidently times of trouble, in which, to escape from the hands of men, such wanderers, driven out by dire necessity, were compelled to use the skins of animals instead of ordinary clothing. Such clothing is mentioned here to show us to what distresses those who believed God were reduced.

The point for us to bear in mind is not the mere necessity, as such. Many have thus gone about and been reduced to wear whatever they could obtain, and this, because of their own poverty produced by misfortunes, or sins; or, on account of crimes against society, or offences against the state.

But, not for any of these things were these wanderers thus clothed. Man, in his natural enmity to God, would not tolerate the society or even the existence of "others" who believed God; and, hence, who were spoken of as "contrary to all men."

This is the reason why they were thus clothed. They could not approach men, in order to procure any other kind of clothing which men prepared and wore.

They were driven out to share the lot of wild animals, and were reduced to wear their skins instead of clothes woven by men.

This form of suffering is mentioned here to show, on the one hand, the cruelty of religious persecutions; and, on the other hand, the mighty sustaining power of faith.

What power indeed was this! It was not merely the compulsion such as that which enforced the wanderings of society's outlaws. It was the result of deliberate choice, like that of Moses (*vv.* 24-26). Any day, any one of these wanderers could have rejoined his fellow men, enjoyed their society, and shared their comforts; but, they preferred this lot to apostasy. They, like Moses, "chose rather" to suffer these afflictions, than to give up their belief of what they had heard from God.

This is the whole case before us. It was proof of the mighty compelling power of faith in God, that placed them in this position, and gave them strength not merely to endure it, but to prefer it to that which they had given up for it.

This is further enhanced by the words

ix. "BEING DESTITUTE, AFFLICTED, TORMENTED,

or, being destitute, being cruelly harassed, being evil-intreated."

These were additional sources of suffering, aggravating the circumstances which necessitated their being thus clothed.

David and Elijah both knew, in their day, what it was to be thus destitute; and to wander about, and to be afflicted, and evil-intreated.

David only had to throw in his lot with Saul. Any day he could have gone back and become a courtier in the royal palace of Saul. But, he had "heard" the words spoken by God, through Samuel His prophet. Samuel, in obedience to God, had anointed David to be King, after He had "rejected" Saul (*cp.* 1 Sam. xvi. 13 with *v.* 1 and 12) "The Spirit of Jehovah came upon David from that day forward."

David therefore preferred to wander, conscious of Jehovah's presence with him.

He would rather be destitute of the greatest glories and the greatest honours that Saul could confer, than be destitute of the tokens of Jehovah's presence in his trials and afflictions. The Psalms abound with testimonies to the depth of his suffering and the height of his joy in God.

It was not all suffering; for, there was the compensating and sustaining power which enabled him to "count it all joy."

We are not called thus to wander and suffer, but we have similar tests of our loyalty to God. David's followers had not "heard" God speaking to them, but they had "heard" what God had spoken to David, and of David; and, they believed God, and were content to suffer with David.

They had gone to him—"everyone that was distressed, and every one that had his creditor, and every one that was bitter in soul, and David became a captain over them" (1 Sam. xxii. 1, 2).

We, who were once distressed, on account of our sin; we, who had a creditor whose claims we could not meet; we, who suffered from bitterness of soul which no earthly anodyne could allay; we have gone forth "without the camp" to Him. He has become our Saviour and our Lord. He is the "captain over" us.

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Now, we suffer with Him, and our wanderings are under His eye. We believe what we have "heard" from the true David about his anointing and his future reign.

We have no part or lot with Saul's party. All our loyalty goes forth to the true David. "David's Son and David's Lord," and we believe—as we hear—that "if we suffer with Him, we shall reign also with Him" (2 Tim. ii. 12).

Believing what He has thus promised, we are prepared to endure anything here in view of the glory which is soon to be revealed.

We must note the parenthetical remark thrown in, just here.

x. "OF WHOM THE WORLD WAS NOT WORTHY" (*v.* 38).

The world thought that these wanderers were not worthy of a part in their world, but the real fact was just the opposite. The world in which these wanderers lived was not worthy of them.

How full of meaning are many of these parentheses of scripture. Some of them contain a mine of truth and teaching.

This one has become a proverb among ourselves. Whether it was already a proverb then we cannot say. But here it is a statement of scripture truth. The world was, indeed, not worthy of them. Men of the world could not understand them, then, or now.

Men of the world could go over from one party to another, and even become mercenaries of either side; they could have changed their religion if it paid them to do so. But, here were men who could go through any suffering and endure any hardship and privation rather than give up what they had "heard" from their God.

Truly the world in which they lived was "not worthy of them." Nor is the world worthy of such to-day.

After this parenthesis, the subject is again taken up for the conclusion of the list of these "others."

xi. "THEY WANDERED IN DESERTS, AND *in* MOUNTAINS, AND *in* DENS AND CAVES OF THE EARTH." (*v.* 38).

It is not the same word for "wandered" as in verse 37. There it is *to wander about (periēlthon)*, here it is *to wander up and down (planōmenoi)*.

The reference is to those who hid in mountains, and dens, and caves (holes) and cavernous retreats, such as those hundred prophets whom Obadiah hid by fifty in a cave, and fed them with bread and water (1 Kings xviii. 4).

The reference may take in a later fact in Israel's history recorded in 2 Maccabees x. 6, where we read "they kept the feast eight days with gladness, like the feast of the tabernacles, remembering that not long afore they had held the feast of the tabernacles, when as they wandered in the mountains and dens like beasts."

Josephus also gives a terrible account (*Antiq.* xii. 6, 2) of how nearly a thousand men, with their wives and children, were smothered by fire, in the caves whither they betook themselves, rather than fight on the sabbath day.

Those referred to in Heb. xi. 38 are not the only ones who have experienced the particular forms of suffering here described.

The Waldensian Valleys could tell how, in later days, that "great cloud of witnesses" was added to by those who believed God rather than man.

It was the same faith that enabled them to endure and suffer for God. The times were different, and the persons were different, but, the same faith had heard the same solemn truths from the same Word of God, and the faith that came by that "hearing" produced its own precious fruit in the lives and in the deaths of those who believed what they had heard.

ALNWICK AND GLANTON.

To many of our readers, those two words will sound as "Sedan" sounds in the ears of Frenchmen! For they tell of one of the greatest disasters that have fallen, in our time, on Brethrenism. It has had many; but, this threatens to exceed them all in gravity.

It is not for us to say a word to extend the evil, or even to judge it.

We will merely state the facts in the fewest possible words, and suggest at once the cause and the remedy.

Certain difficulties arose in Northumberland, in the Assembly at Alnwick, which for a time practically broke it up. This began in 1905. The neighbouring Assembly at Glanton received certain of the former members of the Alnwick meeting into fellowship. For doing this it has been cut off, or defended by respective Assemblies throughout Brethrenism, and those who take one side or the other, treat it accordingly.

We have read with much sorrow most (if not all) that has been written and printed by both sides, but we pass no judgment on either of the two parties which are concerned in what one of them describes as its "break up."

We would merely put our finger on the one fact which explains the whole matter; and points to the remedy by showing the only way out, for all concerned.

It is this. In all the many Scriptures which are quoted, and which form the basis for all the arguments, we have not seen one Scripture that is quoted from Ephesians, Philippians, Colossians! The writers could not write differently if they had never so much as heard of the existence of these Epistles. They are entirely ignored. We notice that all the references are either to the Old Testament, the Gospels, the Acts, 1 Corinthians, Hebrews or Revelation 2 and 3.

The one object is to make a corporate unity. Though they quote Matthew, they ignore the lesson of the Parable of the Tares. They know they are not to gather out the tares, and so they seek to gather out the wheat, but with a similar disastrous result. They gather the tares with the wheat, and the consequence is patent to all.

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The whole of their arguments on both sides totally ignore *a rightly-divided word*; and the confusion wrought thereby is manifest. 2 Tim. 2. 15 might never have been written so far as they are concerned. They quote at length Matt. 18. 18 and John 20. 23 about "binding" and "loosing," "remitting" and "not remitting" sins, etc. But there is not one reference to the "mystery." That is why they know nothing of that blessed "bond of peace."

They refer much to the first Epistle to the Corinthians, and base their "system" (with all its technical phraseology) upon it. The consequence is a a plentiful crop of the "contentions" and "divisions" and "debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults," which characterised the Corinthian Assembly. (See 1 Cor. 1. 10, 11, 3. 3. 2 Cor. 12. 20, 21).

All these evils came from their carnal attempt to make corporate unions. This was the secret.

No one can be more painfully cognizant of these evils, or deplore them more sincerely than Brethren themselves. They have done their utmost therefore to prevent publicity, and wisely so: but, this only shows their full appreciation of the deplorable condition of things.

What we wish to say is this. Why will they not *seek out the cause* of the evil? Not until this is done can they hope to remove it: or, can it ever be remedied. The same seeds of disruption will produce the same bitter fruit. Though one breach may be healed, another has been and will be made soon after. Surely it would be true wisdom to ask what is the cause of these successive troubles which make the Brethren the gazing-stock of all the other "Systems" and make them exceed some of them in their many divisions.

If they will allow us, in all love and sympathy, to point out the root of the evil, we would say it is their neglect to obey the command in 2 Tim. 2. 15, to rightly divide the Word of Truth.

If they would set themselves to do this, instead of reproaching and excluding those who seek to obey this precept, they would distinguish the things that differ (Phil. 1. 10 marg.). They would distinguish the old Dispensation of works from the Ministry of our Lord (as defined in Rom 15. 8); and they would distinguish the Dispensation of the Acts of the Apostles from the Dispensation of the Mystery. They would not read the Mystery into the Acts of the Apostles (when it had not yet been revealed); nor would they make an Epistle written during the Acts Dispensation the basis of Church teaching as to order and discipline.

They would look for that basis in the Epistles to the Ephesians, Philippians, Colossians, and 2 Tim. They would seek to hold "the Head" (Col.); and then they would find more unity among the members (Phil.). They would be satisfied with the one Body—the one spiritual unity which God has made, in Christ, and then they would not be seeking to make a corporate unity of their own.

They would enjoy the "bond of peace," instead of having continually to deplore their ruptures and divisions.

We more than suggest, we implore our brethren in Christ to ask themselves what can be the cause of the present distress if it be not this?

They cannot deny that *spiritual unity* is a great and blessed reality. They surely would not maintain that this was confined to their own Assemblies (especially in the face of present troubles). Then, why not seek in Christ, and no longer in man? There can be no real *union* except that which is in Christ. Any *union* which is based on fellowship with men is not worthy of the name.

If our words reach any who are troubled because they are "cut off" by man, we would say, be of good cheer. Be satisfied with your spiritual union with Christ, the Head. Endeavour to KEEP that; and give up seeking to MAKE any other. It will require "all lowliness" (not some)—even the lowliness of Phil. 2. 3 which esteems all others as "better than ourselves." It will require "meekness, with long suffering, forbearing one another in love" (Eph. 4. 2, 3).

You have not found those who will suffer long with you, it may be, or forbear with you in love; but in fellowship with Christ your Head you will have a blessed exchange.

These Scriptures, you will notice, are all from the Prison Epistles. They are the testimony of Paul the prisoner of Jesus Christ (2 Tim. 1. 8).

The same God Who spake by the prophets in the Old Testament, spake by His Son in the four Gospels. He had many things that He could not say on earth (John 16. 12). Many precious doctrines could not be taught by His Spirit of Truth until after the events had taken place on which the doctrines were based. He had not yet suffered, died, risen or ascended; and therefore He could not then make known the doctrines which were to be based on these events. But when the Spirit of Truth came, He took "the things of Christ" and revealed what God had made Christ to be unto us, and what he has made us to be in Christ. In Ephesians He showed how His people suffered, died, rose again in Him, and are now seated in the heavenlies in Christ.

It is these Epistles of Paul, written from his prison in Rome, that the promise of Christ in John 16. 14, 15, concerning the Spirit of truth: "He shall glorify Me: for He shall receive of Mine, and shall show [them] unto you. All things that the Father hath are Mine: therefore, said I, that He shall take of Mine and shall show [them] unto you."

It is your privilege dear brethren to see and know and understand these "things" of Christ.

When you once see them, you may lose the corporate fellowship of man, but you will have a spiritual fellowship with Christ.

You will have done with a System of Theology which is framed and based on a wrongly divided word, but the Epistles which God spake by Paul in prison will deliver you into the blessed liberty of the sons of God.

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Bible Word Studies.

By James Christopher Smith.

No. 5. "Head."

The study of this Bible word involves the doctrine of the *Headship of Christ*. For some time past, some of us have felt that it is in connection with this subject that fresh light is to break out from the Word of God. On this account the present writer is peculiarly full ot hope that the exposition of the teaching will be more than usually full of help.

According to our usual method let us begin by finding out

The Use

of this word in the Bible and chiefly in the New Testament.

The term "head" is found in the Old Testament over 300 times; and in the New Testament it is found 77 times. These numbers, of course, include the plural form, "heads."

In the Hebrew of the Old Testament, with one or two specialised exceptions, there are *two words* used, translated "head." One of these is used seven times and means *crown* or *top*, and appears, in English, in the phrase "crown of the head." (See Gen. 49. 26; Deut. 28. 35; 33. 16; 2 Sam. 14. 25; Isa. 7. 8; Jer. 2. 16; 48. 45). The other word (*rōsh*) is the one generally used and is translated "head" nearly three hundred times.

This last is the word that enters into the name of Russia and is so used, with this reference, in the prophecy of Ezekiel (39. 1-16).

As to the New Testament, the Greek noun *kephalē* is the regular word for "head" and is so translated, in English. The one exception to this regular usage is found in Mark 12. 4, where the *verb* appears (*kephalaioō*), meaning to strike or wound the head.

It is remarkable and suggestive to note that the first occurrence of the term, in the Bible, refers to the *bruising of the head of Satan*, while the last mention of it refers to the *crowning of the head of the Saviour!* (compare Gen. 3. 15 and Rev. 19. 12).

Such being the Bible usage of this word, the way is now clear to search out and state the

Doctrine of Headship.

In the first place, then, attention is directed to

1. The Headship of Deity.

Reference must be made, here, to these abstract Greek words, namely, *theios*, *theiotēs*, *theotēs*, all associated with the great word *theos* (God), and meaning the *Divine*, the *Deity*, the *Godhead*. These terms are found in Acts 17. 29; Rom. 1. 20; Col. 2. 9; 2 Peter 1. 3, 4; five times in all.

The Apostle Peter uses one of these terms by way of an Adjective, and puts together a suggestive comparision in the two phrases,

"divine power" : "divine nature."

The Apostle Paul uses these terms quite in the abstract and elevated sense of Deity, Godhead. By comparing the three references above, the force of this will be felt. His argument at Athens was clear and convincing: "Since *we ourselves* are the offspring *o God we ought not to think that the *Godhead* is like to gold or silver or stone, a graving of man's craft or device." We ourselves are so different from these dead material things that it is highly absurd to imagine that the Deity, from whom we derive existence, can have any likeness to these works of men's hands!

In the Epistle to the Romans (1. 20), the truth is presented with commanding power and range. Why are men who have no written revelation "without excuse"? Because "by means of the things that are made," the great open Bible of the heavens and earth (compare Psalm 19), *so much may be known of God*, even "the unseen things of Him." What things are *they?* Even

"His everlasting Power," and
"His everlasting Deity."

This is the double truth that man started with, but which, as apostasy developed, men did not like to retain in their knowledge and so they became vain in their imaginations and

"professing to be Sages they became Fools"!

In Col. 2. 9, this thought of Deity is directly applied to our ascended Lord and Saviour, in Paul's lofty words, "Because in Him dwells the entire fulness of the Godhead, by embodiment." [Green].

Here then we have the transcendent truth of the Headship of the Deity. It is not that the great adorable God has so many relations to inferior and created things; but He is apart: before all: origin of all: over all: a fellowship: a unity in a plurality, Blessed for Ever!

Correspondingly, in connection with His creature, man, the crown of His creations on this earth, we have

2. The Headship of Adam.

The classic passages on this subject are Genesis 1. 26-28; Psalm 8. 3-8; Roman 5. 12-19; 1 Cor. 15. 21, 22 and 45-47; and Acts 17. 26.

However men may rebel at the idea of federal headship, undoubtedly the Bible teaches it, in the relation that Adam bore to the Race. His headship extended over *all the creatures* on this earth, of a lower order than himself (Gen. 1. and Psalm 8.). It included *primogeniture* in the descent of the whole race from one Head. This is the affirmation of Acts 17. 26, according to the best supported text, "And he made *from one* (Adam), every nation of men, to dwell on the whole face of the earth." It involved the transmission of a *sinful nature*, and the *issue of death*, after his Transgression.

* This word has nothing to do with being sons, or children of God. It is *genea*, and denotes merely generation or race. (Ed).

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From Adam all are *descended*.
Through Adam *sin passed* unto all.
In Adam all *die*.

In the matter of supremacy over the lower orders of creatures and in his ultimate redemption destiny as being superior to and judge of angels, he is

"a Type of the Coming One."

Such is the Federal Headship of Adam. So far as we know, there is nothing like this among other orders and grades of intelligent creatures. But it is reflected among the lower orders over which man rules; and when we reflect how Christ Himself, as

The Servant of Jehovah,

enters into this federal relationship, we come in sight of its highest conception and perceive that headship is one of the highest and farthest-reaching principles in God's great

"Purpose of the Ages."

This brings us to consider

3. THE HEADSHIP OF CHRIST.

This subject is an important teaching in Paul's Epistles; but it is necessary, in the first place, to mark the

FORESHADOWINGS OF IT IN THE OLD TESTAMENT.

Beginning with Adam, let it be noted what is said in connection with his creation. He was created in God's image and God's likeness. That double fact of itself prepares us for headship. But it becomes clearer when we read that God "breathed into his nostrils the breath of life and man became a living soul." There is a fulness in this statement which is missed in its English dress. The words "life" and "living" are plural in the Hebrew: and so may be read "breath of lives" and "soul of lives." What does this mean? It means "headship": it means that all the descending lives of the race were potentially in this "first man Adam." Herein he was a "type of the Coming One."

This is confirmed when, after Adam had heard of the Seed that was to be the Bruiser and the Bruised One, and after he and his companion had been clothed with garments which God made, all typical of Christ, he then called his wife's name Eve, living, because she was the "*mother of all living*." And here we see a declaration of Adam's faith in what God had said.

Eve was not merely the mother of all living, but she was the mother of the

Lifegiving One.

Potentially and federally Eve was as much the mother of the Saviour as Mary of Nazareth.

We shall touch this point about Adam again presently.

Next we note the prophetic statements of the 8th Psalm, where we read of man being created; crowned with glory and honour; and set over the works of God's hands. But man, by transgression, had forfeited all this privilege; and, hence, when this is quoted in Hebrews 2. 5-8, our thoughts are instantly shifted to Christ. "But we see Jesus," fulfilling, as the new Head, all this prophetic description, now crowned with a greater glory and set over a far wider sphere *tasting death for everything*, in the meantime, on His way to and as the procuring cause of this Supremacy.

Here, then, we emerge from the region of types and shadows and come in sight of the

SUBSTANCE AS PRESENTED IN THE NEW TESTAMENT.

In the same context (Heb. 2. 14, 15) we see a still farther reach of Christ's sovereign Headship when we are told that it touches the devil as well. By means of partaking of flesh and blood—the flesh and blood of the race whose fall the Serpent had accomplished—the purpose was to "bring to nought him that had the power of death, that is the devil." And this was "through death."

Thus we perceive our Lord's death in a *threefold relation* in this striking Scripture.

The *heavens* are defiled by Satan's fall.
The *earth* is defiled by man's fall.
The *privileges* and prerogatives of man are forfeited on account of this fall.

Everything is defiled: and everything needs reconcilement. Accordingly we see Christ's death touching the whole circle:—

On account of *the suffering of death* He is now crowned with glory and honour, and the lost prerogatives are regained.

More than that: he was made a little lower than the angels—in a lower sphere—that by the grace (unmerited favour) of God, He should *taste death for everything*. The context demands this rendering. Thus we see Him reconciling all things, and purchasing the right to subject all things to Himself—men included, angels included, heaven and earth included. Reconciliation is not conversion and is far more than co-extensive with it.

"He tasted death for everything."

Finally, as we have already noted, He partook of flesh and blood that *through death* He might destroy him that had the power of death, that is the devil.

Thus, His death has reference to

The restoring of man's right to rule.
The reconciliation of the universe.
The destruction of the devil's power of death.

All this, however, only touches the fringe of this vast theme: we must go further and endeavour to set forth in order the Gospel of Christ's glory and headship in particular relations and spheres concerning which it is definitely taught.

(1). HE IS HEAD OF THE CORNER.

What does this mean? The words are used first in Psalm 118. 22. Then they are used by our Lord, Matt. 21. 42. Further they are used by Peter, Acts 4. 11; and finally they are used by the same Apostle in 1 Peter 2. 7, 8. The last reference—written to the strangers of The Dispersion—seals all the other mentions of it and fixes its meaning as applying chiefly (if not entirely) to Israel. The builders who rejected the Stone were Israelites. But Jehovah made the rejected One "the Head of the Corner" of the new assembly which the exalted One was to build. Israel stumbles at this Stone to this day, being disobedient to the word. But the

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time is coming when the builders will welcome the returning Headstone with shoutings of

"Grace, grace unto it!"

Then, "the Hope of Israel, the Saviour thereof," will get His rightful place, as Head, over and among the regenerated

Assembly of Israel,

and Christ's much-misunderstood words, "I will build My assembly," will be fully realised.

(2). HE IS HEAD OF ALL PRINCEDOM.

This aspect of the teaching is written in Col. 2. 10. As it so far defines our own blessing, we must give close attention to it. The A.V. has the verse thus, "And ye are complete in Him Who is the Head of all principality and power." Green translates it more literally, "And you have come into a fulness in Him Who is the Head of all princedom and authority." The words going before help us to understand this remarkable position, namely, "Because in Him dwells the entire fulness of the Godhead bodily." It is into this fulness that we have come; but a fulness defined as in "Him Who is the Head of all princedom and authority." *Thus we are placed above them all in Him Who is their Head:* and it is just here, and in this lofty position, that we rejoice in "the entire fulness of the Godhead." The word "bodily" recalls the whole story of the incarnation, the crucifixion, the resurrection, and shows Him, *there*, as our representative in the human body which God prepared for Him (Heb. 10. 5), and which He took with Him through death and resurrection and up "into glory."

This same aspect of His Headship is referred to by the apostle Peter where he says of Christ, "Who is at the right hand of God, having gone into heaven, angels, and authorities and powers being made subject to Him" (1 Peter 3. 22).

This is a *present fact;* and it defines *the sphere* where He now possesses the fulness of Godhead, and where we now stand in Him!

But we proceed further.

(3). HE IS HEAD OVER ALL.

This we get in Ephes. 1. 15-23. The whole paragraph should be slowly read and pondered. It is the first of two prayers in Ephesians. (Compare 3. 13-19). How unlike the prayers one hears in these days! There is first the prayer for spiritual, heart enlightenment, by a spirit of wisdom and revelation (17, 18), *that we might know*—

What is the *Hope* of *His Calling:*
What the riches of the *Glory* of His *Inheritance:*
and What the surpassing *Greatness* of *His Power.*

Our eyes are taken away from looking at ourselves and our view finds its object in "the God of our Lord Jesus Christ, the FATHER OF GLORY." All is from Him and unto Him.

Then this thought of the "greatness of His power" is expanded, and shown in connection with "the working of His mighty strength which He wrought in Christ, in raising Him from the dead, and seated Him at His right hand far above all princedom and authority and power and lordship and every name named, not only in this Age but in the Age soon to come, and put all things under His feet, and, as HEAD OVER ALL THINGS, gave Him

to the Assembly which is His Body,
the fulness of the one filling up all (blessings) in all (the members)."

Thus we see all powers subjected to our risen and seated Lord and Saviour; and, as being "far above" them, occupying a place which none of them dare aspire to, He is

"Head over all."

And it is "as Head over all" that He is

"given *to* the Church."

How vastly important to understand this. In Ephes. 5. 2 and 25, we see Him giving Himself *for* us and *for* the church as the issue of His love; but *here*, we see Him not giving Himself but *being given* by "the Father of Glory;" and that, not given in humiliation to die and redeem, but given in exaltation, as "Head over all," to fill and to finish!

What a security therefore is ours, what a place of vantage, what a guardianship, what a fulness! We may well shout,

Halleluia! What a God and Saviour!

(4). HE IS HEAD OF THE BODY.

This happy aspect of our subject is found in at least four places, namely, Ephes. 4. 15; 5. 23; Col. 1. 18; 2. 19.

Let it be specially noted how these leading and lofty conceptions of our Lord's Headship are unfolded in the two great prison letters of Ephesians and Colossians. This fact speaks loudly to the attentive ear and the opened heart. It says that in these letters we get the latest and highest statement of the stewardship of truth. The "one body" is one of the great subjects of latest teaching; and it is here we reach that *organic unity*, of which *we* are members and of which *Christ* is Head.

In Ephes. 4. 15, 16, we have the beautiful teaching that Christ, as Head of the body, is

the *standard* into which we are to grow:
and
the *source* from which all power to grow comes.

In Ephes. 5. 23, we see His headship of the body illustrated by the relation of husband and wife. "One flesh" they are, in this mystic relationship, and yet there is the headship of the husband; just as Christ and His members form "one body" and yet there is the subordination of each member to Him Who is the Head.

In Col. 1. 18, we mark how the One Who is before all things and by Whom all things hold together, "is the Head of the body,

The Assembly."

And it is this One Who is "a (new) beginning, a first-born, from among the dead, that He might take the first place in rank among all"—it is this One Who is here seen as Head of the body. It is glory upon glory in these most precious unfoldings of God's manifold wisdom.

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His resurrection is therefore a beginning, a new thing, in the operations of God; and in resurrection He takes His place as Head of a new regenerated race who shall finally, like Himself, stand in the immortal beauty of His conquering clothing life, no more to return to corruption.

Death will have no more dominion over the Head or the members. Endlessly happy consummation!

Finally, in Col. 2. 19, we find a reference to the headship which is most needful and helpful. We have a picture drawn of some who are occupied with their *own lowliness* and with *occult worship* and with *things they have seen* (v. 18), instead of

"Holding fast the Head,

from whom the entire body having supply, and being knit together by means of the joints and ties, grows with the growth of God."

Beautiful: wonderful: all-sufficient!

Occupation with our own experiences, with angels and occultism, with a morbid craving after visions and dreams, will never bring growth which is the growth God gives. Only one thing will do this, namely,

"Holding fast the Head."

(5) THE CONSUMMATION HEADSHIP.

This is made known to us in Ephes. 1. 8-11. The present writer regards this passage as taking us to the utmost limits of revealed truth, and that it must, therefore, be compared with such portions as 1 Cor. 15. 23-28 and Rev. 21. 1—22. 5.

Speaking of the *riches of grace*, the Apostle goes on to say, "wherein *He hath abounded towards us*, in all wisdom and understanding, having made plainly known to us *the secret of His will*, according to His good pleasure, which He purposed in Himself for a stewardship belonging to the *fulness of the times*, to gather all things under one head,* in Christ, those in heaven and those in earth, in Him, in Whom *we had also a place allotted*, in being fore-appointed according to a purpose of Him Who works all things according to *the counsel of His will*."

The italicised phrases may help the reader to grasp the pivotal points of this transcendent revelation. Truly it is abounding grace! It is called the

"SECRET OF HIS WILL."

And the secret here made known is nothing less than the final heading up of all things in heaven and earth in Christ. It contemplates the complete renewal of all things blasted by the curse of sin, the complete removal of all curse, and the complete accomplishment of every Age-Time, every purpose and plan, forming part of the original

"COUNSEL OF HIS WILL"

towards which the working of His power, in Law and Grace and Glory, moved, in fullfilling

"The Purpose of the Ages."

* The verb translated "gather under one head" is used only once more in the New Testament, namely, in Rom. 13. 9, where it is rendered "briefly comprehended," a gathering up of the force of all commandments.

And this final Headship, like all the others, belongs to our adorable Lord and Saviour Jesus Christ.

In Him let us rejoice;
Towards this finality let us look;
In this intelligence let us live and labour;
"Till He come."

Dispensational Expositions:

Being a Series of Studies having Special Reference to the Epistles of Paul & the Present Dispensation.

(*Continued from p.* 81.)

No. 22.

"THE HEIR OF THE WORLD."

THE INHERITANCE OF ABRAHAM AND HIS SEED.

THROUGHOUT the pages of Scripture we find references to the fact that God, in His love and grace, not only purposes to save men from sin and its consequences, but also to bring those who are saved into such relation to Himself as is contained in the words "If children, then heirs, heirs of God."

The need for rightly dividing the Word of Truth will at once be felt the moment we begin to think of the different expressions used relative to the inheritance, for there is no comfort in uncertainty. It must not be a question, with us, as to whether our portion is to be higher or lower in glory than that reserved for others. It must be ours to first of all discover which is theirs, and which is ours, and, having made the discovery, to be grateful for such overflowing grace. To refuse to consider the question seems to suggest that we would sooner live in a fool's paradise than really know the things that are freely given us of God.

It will be found that the various inheritances of the Scriptures are linked to various promises. Thus we read "For the promise that he should be *the heir of the world* was not given to Abraham, nor to his seed, through the Law, but through righteousness of faith." Rom. 4. 13. Abraham then, according to promise, is *heir of the world*, and this at once brings to mind the many passages which speak of those who will "inherit the earth"; that tell us of the resettlement of Palestine by a saved Israel; of Jerusalem the city of God on earth; and all the many millennial passages which will fulfil the promises to Abraham to the very letter.

The third chapter of Galatians speaks much of this promise and inheritance, emphasizing the same fact as is urged in Rom. 4., viz., that it is "by faith, that it might be by grace, to the end the promise might be sure to all the seed, not that only which is of the Law, but to that which is of the faith of Abraham, who is the father of us all." Rom. 4. 16.

Abraham's inheritance depends upon "his seed," which is Christ. Gal. 3. 17. "Christ hath redeemed us (Jews) from the *curse of the law* . . . that the *blessing of Abraham* might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith." Gal. 3. 13 and 14.

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The redemption of Christ alone makes it possible for us to have any inheritance whatsoever, in this or other dispensations. It is particularly important to notice the two verses just quoted. The Jews were under the curse of the Law, yet they were destined to be the channel of blessing to the Gentiles; hence, we read Christ hath redeemed *us* (and as Gentiles, as such, were never under the curse of *the Law*, it must refer to Israel here), but this redemption is for a purpose "In order that the blessing of Abraham might come on the Gentiles." The word translated "to redeem" in Gal. 3. 13 and 4. 5 is peculiar to Galatians, and in both passages is connected with the Law.

A redeemed Israel would soon mean a blessed world. This is the glorious prospect of the millennial kingdom, when Abraham, the father of many nations, shall enter into his inheritance. Abrahamic blessing is world-wide in its scope—"All families of the earth." Further, to Abram in uncircumcision, to Abram before a Jew existed, was the promise made. Israel forgot this; they hugged to themselves the Scriptural teaching concerning their pre-eminence; they traced their genealogy back through Jacob and Israel to Abraham, and forgot that the promise was to "many nations." They acted as the elder brother of the parable, when the prodigal son was welcomed home.

It was this Jewish exclusiveness that led to the writing of Rom. 4. 9-16, "Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned, when he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the *sign* of circumcision, a *seal* of the righteousness of the faith which he had yet being uncircumcised, that he might be the father of all them that believe."

In Gal. 3. 13 and 14, the blessing of Abraham, which is spoken of as the inheritance in verse 18, is connected in verse 14 with the "promise of the Spirit." The Spirit, in some way, seems connected with the various passages dealing with the inheritance (*see for example Eph.* 1). This "Promise of the Spirit" is referred to, in Acts 1. 4, as the "Promise of the Father," which was fulfilled on the Day of Pentecost, and continued to be the manifest seal right through the Pentecostal Dispensation.

Peter, referring to this outpouring of the spirit, says "This is that which was spoken by the prophet Joel; and it shall come to pass in the last days saith God

"I will pour out my spirit upon all flesh, *and* your sons *and* your daughters shall prophesy; *and* your young men shall see visions, *and* your old men shall dream dreams; *and* on My servants *and* on My handmaidens I will pour out in those days of My spirit *and* they shall prophesy.

Partly fulfilled during the period covered by the Acts, ceasing at Acts 28.

"*And* I will show wonders in heaven above, *and* signs in the earth beneath (this is exactly how we find the visions of the Apocalypse, a vision in heaven being followed by the answering sign on earth), blood and fire and vapour of smoke. The sun shall be turned into darkness *and* the moon into blood before that great and notable DAY OF THE LORD come. And it shall come to pass that whosoever shall call upon the name of the Lord shall be saved."

This section is deferred owing to Israel's hardness, but it will be perfectly fulfilled when Israel is gathered back to his land and the inheritance is secured, as recorded in the Book of the Revelation.

The promise of Abraham, the blessing to many nations, and the peculiar blessing to Israel await fulfilment. The spirit has never yet been poured out upon "ALL FLESH." It will be remembered that Isa. 40. 1-5 gives us the voice of him that crieth in the wilderness "Prepare ye the way of the Lord," and ends by saying "The glory of the Lord shall be revealed and *ALL FLESH* shall see it together." John the Baptist gave this passage what is termed a germinant fulfilment, but he only came in the *spirit and power* of Elijah; the final and complete fulfilment, when *ALL FLESH* shall see the glory, is not seen until the Book of the Revelation becomes history. So with the passage of Acts 2. The spirit was poured upon some, but not upon *ALL FLESH*.

Practically every passage in the Old Testament where we read "*All flesh*" refers to the time of the end. See Isa. 40. 5; 49. 26; 66. 23 and 24; Jer. 25. 31; 45. 5. The outpouring of the Spirit, spoken of in other passages as the Baptism of the Spirit, with its accompaniments of spiritual gifts, miraculous powers, tongues, prophesyings, &c., were all related to the promise to Abraham.

In those days, what is termed "justifying faith" was accompanied by these miraculous powers, as the argument of Gal. 3. 5 and 6 will show. If such is the seal to-day, how very few can lay the slightest claim to justification or future glory!

The Apostle Paul, whilst seeking to break down the Jewish prejudice that was working so much harm in excluding the Gentiles, did, however, fully accord the Scriptural pre-eminence to Israel in the self-same Epistles.

In Rom. 1. 16, and 2. 9 and 10, he says "The Jew first."

Rom. 3. 1 and 2, "What advantage then hath the Jew, or what profit is there of circumcision? *Much every way.*"

Rom. 9. 4 and 5.

A | My brethren, my kinsmen, according to the flesh.
B | Who are Israelites.
C a | The Adoption.
b | The Glory.
c | The Covenants.
c | The giving of the Law.
b | The Priestly Service.
C a | The Promises.
B | Whose are the Fathers.
A | Of whom, as concerning the flesh, Christ came.

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The Gentile believers are further reminded of their dispensational position in this Abrahamic blessing in Rom. 11. 24-27. " . . . For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved . . ."

This emphatic repetition of the distinction in blessing between Jewish and Gentile believers must be kept in mind when we come to read Eph. 3. 6, "That the Gentiles should be *fellow heirs*." Eph. 2. 11 and 12, tells us that "Once they were Gentiles in the flesh, called Uncircumcision; that they were without Christ, being aliens from the citizenship of Israel, and strangers from (or at best only guests of) the covenants of the promise, having no hope, and without God in the world." It is in Eph. 2. that we read that the "middle wall of partition" has been broken down.

These things will demand our careful study presently, but we call attention to them in this connection, as it is of importance to contrast the position of the Gentile in blessing, before and after Acts 28; for it must be remembered that "Romans" is the last Epistle of the transitional period.

The truth that the promise to Abraham through Christ extended to the Gentiles as well as the Jews is again referred to in Rom. 8. 17-19. "If children, then heirs, heirs of God and joint heirs with Christ, if so be that we suffer with Him, that we may be glorified together with Him. For I reckon that the sufferings of this present season are not worthy to be compared with the glory which shall be revealed in us; for the earnest expectation of creation waiteth for the manifestation of the sons of God . . . For we know that the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also groan within ourselves, waiting for the adoption, the redemption of our body."

Here it will be seen that these "heirs of God" are waiting for the "Adoption," which is balanced in the Structure of Rom. 9. 4 and 5 by the "Promises." Hence Romans 8 continues "We are saved by Hope." Further, creation has a share in this inheritance, it has to do with the earth and things on the earth. The groans of creation are not those of *a dying man*, but the birth pangs of *a travailing woman*. All is looking forward with expectancy to that day when Israel shall be "born in a day"; when the "wilderness shall blossom as the rose"; when "the wolf also shall dwell with the lamb; and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them; and the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox; and the sucking child shall play on the hole of the asp; and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11. 6-9.

This glorious time that is coming, when there shall be "no more curse," is connected with the "manifestation of the Sons of God," when they that are "heirs of God, and joint heirs with Christ" shall receive the "adoption, to wit, the redemption of the body." Hence we see that resurrection is the sphere in which this inheritance must be received, as certainly it must be if Abraham is to inherit the land.. For the Lord did not say "To thy seed will I give this land," but "To THEE and thy seed," which can only be possible for Abraham in resurrection.

Here we begin to see with perhaps greater fulness the glory of the inheritance promised to the father of the faithful:—A blessed and saved Israel, a glorified aud holy city Jerusalem, and a blessing flowing out from thence to all corners of the earth, the beginning of the fulfilment of the Lord's redemptive purposes as per taining to the earth.

"By faith, Abraham, when he was called to go out unto a place which he should *after* receive for an *inheritance*, obeyed, and he went out, not knowing whither he went." Abraham believed God, but many to-day will not have it so. They tell us that Abraham "is up in heaven," or that, when believers die, they are carried to "Abraham's bosom." We do not believe any such thing, but we do know this, that *the land* into which Abraham went is *the land* which he shall certainly receive as an inheritance "according to that which was spoken." Not only Abraham, however, but we read of "Isaac and Jacob, the heirs with him of the *same promise*. . . These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth . . . but now they desire a better country, that is an heavenly: wherefore God is not ashamed to be called their God, for He hath prepared for them a city." Heb. 11. 8-16.

Some have thought, that, because Abraham looked for a "heavenly country," and because we read, in Heb. 3. 1, of the "heavenly calling," Abraham will be blessed, if indeed he was not blessed in the past, with all spiritual blessings in the heavenlies, in Christ: and further, believing that this is so, they argue that necessarily there is but one church, including saints of all ages, and but one inheritance, &c., &c.

A few words on this subject may not be out of place here, and we use the facts brought together by a brother known to some readers (A.E.K.) as they are so much to the point.

"Much confusion is the result of the lameness of the English language, when attempting to convey the accuracies of the original." "We are at a loss, for instance, to determine whether the "heavenly calling" of Heb. 3. 1, refers to calling *from* heaven, or a calling *to* heaven . . . Epouraniou, heavenly, in the genitive (which marks *that from which anything proceeds*) simply calls our attention to the *origin* of that which we are considering; while epouranió, heavenly, in the dative (which indicates *that towards which anything tends*).

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marks the *location* of the matter in hand. Below we give a concordance of each.

GENITIVE.

Epouranion (Genitive singular, masculine and feminine).

1 Cor. 15. 49. "The image of the *heavenly*."
Heb. 3. 1. "Partakers of the *heavenly* calling."
,, 6. 4. "Tasted of the *heavenly* gift."
,, 11. 16. "A better (country), that is an *heavenly*."

Epouraniōn (Genitive plural).

1 Cor. 15. 40. "(There are) also *celestial* bodies."
Phil. 2. 10. "Of (things) *in heaven*, and (things) in earth."
Heb. 8. 5. "The example and shadow of *heavenly* things."

DATIVE.

Epouraniō (Dativesingular masculine).

Heb. 12. 22. "The *heavenly* Jerusalem."

Epouraniois (Dative plural neuter).

Eph. 1. 3. "In *heavenly* (places) in Christ."
,, 1. 20. "At His own right hand in the *heavenly* (places)."
,, 2. 6. "In *heavenly* (places) in Christ Jesus."
,, 3. 10. "Powers in *heavenly* (places)."
,, 6. 12. "*In high* (places)."

We are immediately struck with the fact that the dative, which speaks of location, is confined to the Epistle to the Ephesians (just what we should expect if we "rightly divide the Word of Truth") and the present location of the new Jerusalem which will yet *come down out of* heaven. Rev. 21. 10.

On the other hand the shadows of the tabernacle were "heavenly" but not "in heaven." The gifts which even the apostate Israelite tasted, as recorded in the early chapters of Acts, were "heavenly," but assuredly not *in* heaven. The emphasis is always upon the *source* or *character* in the Genitive, even when the object itself may be in heaven. Abraham did not look for an inheritance *in* heaven, but he did look for a "heavenly country" (Heb. 11. 16). So also the "heavenly calling" is heavenly in character, but it does not call *to* heaven: that would need to be expressed in the dative case."

The millennial kingdom and the new heavens and the new earth, Rev. 21 and 22, were before the "Father of many nations." He and his seed shall yet inherit the promises in all their blessed fulness. Israel will be honoured then. The Twelve Tribes will have their names emblazoned upon the twelve gates; the twelve foundations will bear the names of the Twelve Apostles of the Lamb.

This it is for which creation groans and waits, for which Abraham looked and waited, an inheritance that seems enough to satisfy any heart, and yet we have to write "This inheritance is not ours!" To some this will sound little short of robbery to deprive them of the New Jerusalem and all that is pictured in Rev. 21 and 22. It may be well for us to examine our title deeds again. We may find that the Lord has something in store for us saved of the Gentiles which will be even more wonderful in its glory.

So far we have been considering the inheritance promised to Abraham, and the Scriptures considered have been various and many, but we have not referred to those special Epistles of Paul, written after Acts 28, which we designate "The Prison Epistles" or "The Epistles of the Mystery." If we search these (Eph., Phil., Col., 1 and 2 Tim., Tit.) for information concerning Abraham or the promise to Abraham, concerning the New Jerusalem or any of the accompaniments of the promise of the Spirit as manifested during "Acts," we shall find as much as we did when considering these epistles regarding the *parousia—absolutely nothing.*

We shall endeavour to show that the inheritance of the church which is His Body is different, the hope is different, the promise is different, that the whole subject is complete, separate, and entire of itself, without any reference to the kingdom, the Abrahamic promises, or the signs and gifts which accompanied the promise of the spirit connected with the inheritance which we have been considering.

The subject is far too important for us to attempt to set it out in this article: we shall endeavour to do so (D.V.) in the next. Meanwhile, readers may be searching the Scriptures particularly addressed to themselves, withal praying that they may "know what is the hope of His calling, and what the riches of the glory of His inheritance in the heavenly holiest of all."

CHARLES H. WELCH.

Bible Numerics.

BY IVAN PANIN.

CHAPTER V.

THAT THE ENTIRE NEW TESTAMENT IS CONSTRUCTED ON THE SAME NUMERIC PLAN AS THE GOSPEL OF MATTHEW.

IN the preceding papers examples have been given of individual passages in different books to show the Numeric Structure of the entire New Testament. Examples will now be given showing the same structure in the New Testament as a whole.

Here are some examples of single words and classes of words found in more than one book or author (or both) or in an entire division of the five New Testament Divisions (Gospels, Acts, Catholic Epistles, Paul, Revelation) or in several or in all of them.

(1.) The WORD ἀναβαινω (*anabainō*)

"TO GO UP"

in the New Testament the Greek word αναβαινω (*anabaino*) "to go up," occurs in the New Testament in 26 different forms, whose numeric value is 12,089, or 1727 *sevens* (Feature 1), of which the Initial and Final Letters have 2268, or $7\times2\times2\times3\times3\times3\times3$. This

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number is not only itself a multiple of seven, but the number of its factors is also seven. (Features 2-3.) The prefix (ανα) which means "*up*" occurs in these words in two forms: (ανα) and (ανε). Now the value of the 26 Forms, 12,089, or 1727 sevens, is thus divided. The forms which begin with ανα have 11,067, or 1581 sevens; while the forms beginning with ανε have 1022, or 146 sevens. (Feature 4.) The forms beginning with ανα are 21 in number, or 3 sevens, with a numeric value of 11,067, or 1581 sevens; while the total numeric value of all their occurrences in the New Testament is 20,265, or 2895 sevens. (Features 5-6.)

The number of letters employed in all the occurrences of this word are thirteen. The word occurs in 26 different Forms or 2 thirteens, of which thirteen occur but once, and thirteen occur more than once. (Features 7-9.) Thirteen Forms are in the Plural, and thirteen are not Plural. (Feature 10.) The 26 Forms have 234 letters, or 18 thirteens, of which the first and the last (in their alphabetical order) have thirteen; the number 234 is moreover thus divided between the forms beginning with ανα and those beginning with ανε. Those with ανα have 195 letters, or 15 thirteens; those with ανε have 39, or 3 thirteens. (Features 11-13.) The total number of letters in all the occurrences of the word in the New Testament is 624, or 48 thirteens. (Feature 14.)

These numeric features are clearly designed.

This word occurs in ten different New Testament books, and is used by five different writers.

(2.) θησαυριζω (*thēsaurizō*).

The word *to treasure up* occurs as follows in the New Testament: Matthew 6. 19, 20; Luke 12. 21; James 5. 3; 2 Peter 3. 7; Romans 2. 5; 1 Corinthians 16. 2; 2 Corinthians 12. 14.

It occurs in *seven* books of the New Testament (Feature 1.) Only the following letters are used in the forms in which the word occurs: α, ε, ζ, η, θ, ι, μ, ν, ο, ρ, σ, τ, μ, ω. Their number is 14, or 2 sevens (Feature 2) of which *seven* are vowels, and seven are consonants. (Features 1-3). The word has in all its occurrences 91 letters, or 13 sevens (Feature 4), of which 49, or 7 sevens, are vowels, and 42, or 6 sevens, are consonants. (Feature 5). These 91 letters are, moreover, thus divided: the longest and the shortest forms have 35, or 5 sevens; and the other four forms have 56, or 8 sevens. (Feature 6). And again, the forms which occur more than once have 42 letters, or 6 sevens, and those occuring only once have 49, or 7 sevens. (Feature 7). While the six forms themselves in which the word occurs have 70 letters, or $7\times2\times5$, a multiple not only itself of seven (Feature 8), but the sum of its factors also is 14, or 2 sevens. (Feature 9).*

The authors of the seven books in which the word occurs are: Matthew, Luke, James, Peter, Paul.

*The following Table summarizes the foregoing nine Features:—

The words.	Value.	Occ.	Letters.	Total Letters.
εθησαυριζατε (=1239) (2nd Pers. pl. Aor. 1. Ind.)	1239	1	12	12
θησαυριζειν (=800) (Pres. Inf. Act.)	800	1	11	11
θησαυριζετε (=1045) (2nd. Pers. pl. Pres. Imperat.)	2090	2	11	22
θησαυριζων (=1585) (Pres. Part.)	3170	2	10	20
θησαυριζεις (=950) (2nd Per. sing. Pres. Indic.)	950	1	12	11
τεθησαυρισμενοι (=1408) (Nom. pl Macs. Part. Perf. Pass.)	1408	1	15	15
	9657	8	71	91

The numeric values of these names in the Greek are: 340, 721, 833, 755, 781; their sum, 3430, is $7\times7\times7\times2\times5$, a multiple not only of seven (Feature 10), but even of seven times seven (Feature 11) of sevens (Feature 12); and the sum of the factors of this number, 28, is 4 sevens. (Feature 13.) This number 3430 is moreover thus divided; the word beginning with a vowel has 833, or $7\times7\times17$; and those beginning with a consonant have 2597, or $7\times7\times53$. Both these numbers are multiples not only of seven, but even of the square of seven. (Feature 14). Lastly; the numeric value of the occurrences of the longest and shortest forms of this word is 4578, or 654 sevens. (Feature 15.)

The total numeric value of all the eight occurrences of this word in the New Testament is 9657, or $3\times3\times29\times37$. This number is not only itself a multiple of *nine*, but the sum of its factors, 72, is also 8 *nines*. Of this number 9657, or 1073 nines, the vowels have 5013, or $9\times9\times9\times7$, a multiple not only of *seven* and *nine*, but of the cube of nine; and the consonants have 4554, or 506 nines (Features 1-5). The two forms which have the largest and smallest values have 2385, or 265 nines; while the forms occurring first and last in the New Testament have 1845, or 205 nines. (Features 6-7.)

Lastly, the total value 9657 of all the occurrences of this word, being $9\times29\times37$, is a multiple also of *thirty-seven* as well as of nine. Now of the books in which this word occurs, Matthew is in the Bible the 40th; Luke, the 42nd; James, the 45th; 2 Peter, the 47th; Romans, the 52nd; 1 and 2 Corinthians, the 53rd and 54th. These numbers have for their sum 333, or 9×37, a multiple of both *nine* and *thirty-seven*. (Feature 8 of nines.)

In addition then to the design of sevens and nines, there is also a design of thirty-sevens running through this one word θησαυριζω in the New Testament.

Two important questions are settled by the numeric phenomena of this one word:

(1). In Luke 12. 21, Westcott and Hort, being uncertain about the verse, offer its omission as alternative. But the three numeric schemes of sevens, nines, and thiry-sevens, are possible only with the word *treasure up* found in this verse. Its omission would destroy the design so clearly marked through the occurrences of this word.

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(2). Matthew and Luke are nowhere mentioned in the New Testament as *its writers*. It is only on the testimony of tradition that they are believed to be the writers of their respective books. But Features 10-14 of the sevens show that part of the design was to reckon Matthew and Luke as two of the writers of the seven books in which this word occurs. So that to the mind of the Designer they *were New Testament writers even though they are not named as such in the text.*

(3). Feature 8 of the nines and the Feature of thirty-sevens show that the order of the New Testament books, as given by Wescott and Hort, is the true one rather than that of the English versions, a fact which has already been abundantly established by other studies of the same kind.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

T. H. G. (India). You ask (1). "How can the earth standing out of the water (2 Pet. 3. 5), refer to Gen. 1. 1, when neither water nor sea were created in connection with that earth"?

The answer is that we have no details of "the world that then was," which is referred to in Gen. 1. 1. There must have been waters, or there could have been no "darkness upon the face of the deep."

The "waters" were not *created* on the second day, they were only *divided* (Gen. 1. 6); and they were "*gathered together*," on the third day (Gen. 1. 9). That is why the work of the second day is not pronounced "good." Therefore the waters must have been created as part of "the world that then was," (*v.* 1) or it could not have been overflowed or have perished.

(2). The scoffers of these last days of 2 Pet. 3. 3 are "willingly ignorant," because they scoff at Gen. 1, calling it a myth; and will not see that Gen. 1. 1, 2-, refers to "the world that then was," while Gen. 1.-2,—2. 4, refers to "the heavens and earth which are now." They are ignorant very willingly. These modern critics prefer the Babylonian babblings to the word of God. They would not have it otherwise, for they would at once lose all ground for their scoffing. They first assert that the creation of Gen. 1. took place myriads of years ago, and then assert that the record of this creation is included in the 1st verse, instead of in verses -2—2. 4, thereby *creating* the difficulty for themselves and others, and giving rise to all the scoffing of the "higher" criticism that is going on around us.

(3). The word rendered "destroy" in Gen. 7. 11-24, is not the same word so rendered in Gen. 9. 11. The former word is *māchāh* to wipe out, while the latter is *shachath*, to lay waste. Neither have they the meaning of the word rendered "perish" in 2 Pet. 3. 6, which is not used,in the Greek Version of the Hebrew Old Testament, for either of the above two words. This shows that the perishing of "the world that then was" was quite different from, and greater than, the laying waste of the earth, and the wiping out of all flesh at the Flood.

(4). It is true that in Gen. 9. 8-17, and 8. 21, 22. God *spake* unto Noah. But where it says in Ps. 33. 6 "by the word of the Lord were the heavens made," it is a different word (*dābār*), rendered by the Greek word "*logos*," both in this Psalm and in 2 Pet. 3. 5, 7. It can apply only to Gen. 1. -2,—2. 4, for it was "by the same word" which formed "the world that then was" and not in any sense can it apply to the speaking of God to Noah at the time of the Flood.

We may add another question to yours, and ask why the word *kosmos* is used, in 2 Pet. 3. 6, of "the world that then was," and which means the primal creation of the universe; and is never used as the rendering of Hebrew *'eretz*, the word that is used of the earth in connection with the Flood.

Surely these accumulative facts ought to settle your mind as to the truth of our repeated exposition of 2 Pet. 3. 5-7.

NOTICES.

MEETINGS FOR BIBLE STUDY.

Friends away from home, on business or pleasure, may be glad to know where they may find others like minded, and with whom they may have fellowship in a rightly divided Word of God. We, therefore, append the following notices of such :—

CARDIFF.—Every Saturday at 7.30, at the Albert Street Mission Hall, Cowbridge Road.

CROYDON.—Sundays at 11 and 7; Wednesdays at 8, at 48 Wandle Road.

CROYDON (WEST), (Strathmore Road).—The Iron Room.

ELTHAM, KENT.—83 Earlshall Rd., Well Hall Station, July 1st and alternate Saturdays, at 7 p.m.

GLASGOW.—At the Christian Institute, 70 Bothwell Street (Room No. 3), August 6th and 20th, at 2.30.

NOTTINGHAM.—Thursday evenings, 7.30, at 57 Cobden Street.

LONDON (Pimlico, S.W.).—At 55 Moreton Street, Wednesday, August 16th, at 7 p.m.

LONDON (130 Whitechapel Road, E.).—Every Sunday, at 7 p.m.

SNARESBROOK (London, E.)—At "Dunster," 4 Spratt Hall Road. Saturdays, August 5th and 19th.

STONEHAVEN (N.B.)—Mondays, at 7.45, at Old Town Mission Hall.

U. S. A., WHEATON ILL.—601 Ohio Street. Sundays, 2.30.

A ROOM IS REQUIRED in E.C. or W.C. district, to hold 50 or more, for Sunday Evening Bible Readings. Particulars to Chas. H. WELCH, 38 Copleston Road, Denmark Park, London, S.E.

ACKNOWLEDGMENTS.

("*Things to Come*" *Publishing Fund.*)

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THINGS TO COME.

No. 207. SEPTEMBER, 1911. Vol. XVII. No. 9.

Editorial.

HEBREWS XI.

XV.—GENERAL REFLECTIONS.

Verses 39, 40.

"*And these all, having obtained a good report through faith, received not the* [fulfilment of the] *promise; God having provided* [marg. foreseen] *some better thing for us, that they without us should not be made perfect*" (Heb. ii. 39, 40).

THESE verses must be among those to which Peter referred when he said, speaking of Paul' Epistles, there "are some things hard to be understood." For they confessedly present no small difficulty.

Moreover, we feel sure that they are also one of those passages of which he goes on to say, "they that are unlearned and unstable (*i.e.*, uninstructed, and not established) wrest (*i.e.*, twist) unto their own destruction" (or loss).

Now, our own earnest desire is not to suffer loss. Therefore, we feel the need of a full share of "instruction" ourselves.

Those who "oppose" have the same great need of "instruction" (2 Tim. ii. 25); and, from verse 15, we are plainly told, that this instruction can be obtained only from a rightly divided Word. Only thus can we learn "the truth."

So we will now learn together.

We must first rightly divide this whole Scripture (Heb. xi.) according to its structure, for the structure of a passage is ever its best and surest commentary. Only from *its whole scope* can we get at the meaning of the *words* which go to make it up.

As a whole, the chapter is obviously composed of *four* large members (or groups of verses) arranged in alternation:—

| 1-12. Particular examples of faith.
  | 13-16. General reflections.
| 17-38. Particular examples of faith.
  | 39, 40. General reflections.

If we desire to learn more, and apply the microscope (as it were) to these larger members, then we shall see their perfection and beauty more clearly, in *Alternation* and *Introversion*.

An examination of this structure will show how exquisitely each member corresponds with its fellow; and how the "General Reflections" stand out, as though inviting us to compare them, and to see how the former, and longer reflections (*vv.* 13-16, marked D) will help us to understand the shorter and latter reflections (*vv.* 39, 40, marked *D*).

A | C | E | 1-7. GROUP (Witnesses FOR God).
  | | F | 8-12. Abraham and Sarah.
  | | D | 13-16. GENERAL REFLECTIONS.
  | | B | G | 20, 21. Isaac and Jacob.
  | | | H | 22. Joseph.
  | | | G | 23-28. Moses and his Parents.
A | *C* | *F* | 29-31. Israel and Rahab.
  | | *E* | 32-38. GROUPS (Witnesses THROUGH God).
  | | *D* | 39, 40. GENERAL REFLECTIONS.

We notice, at once, that they have the same "catch words": "these all . . . received not the promise." This is the great fact, which is thus emphasised.

Each member must be closely compared with its fellow; and the one must be used to interpret the other so that we may supplement each and get the whole teaching of both.

The great outstanding fact is thus pressed upon us, so as to show us the special blessing and characteristic of "faith" (*i.e.*, believing what we have heard) is that it carries us beyond the grave.

It shows us how *faith* is thus the very *opposite* of *sight*, and gives us the meaning of the words "we walk by faith, and not by sight." This statement in 2 Cor. v. 7, illustrates precisely what is recorded in these "General Reflections" in Heb. xi., *viz.*, that all these were examples of faith, in that they did not walk by what they saw with their eyes, but by what they heard from God; and thus saw by faith what was invisible.

Noah was "warned by God of things not seen as yet." But he did live to see them.

Other patriarchs died in full faith that they should yet receive what God had promised them, having "seen (the promises) afar off."

Moses was strong and stedfast, not fearing the wrath of Egypt's king, because by faith he could "see Him Who is invisible."

Even so, we, now, believing what God has promised us, that we who now live in our bodies made of earth (2 Cor., v. 1) shall one day have heavenly and spiritual bodies, not made "of the will of man" or "of the will of the flesh" (John i. 13), that is to say "not made with hands," and, therefore, not temporal, but eternal. This is why we, while in these bodies, groan, "not having received the promises," but we earnestly desire their fulfilment, and to be "clothed upon" with those heavenly bodies. We do not desire to die so that

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mortality may be swallowed up *of death*, but we desire our resurrection bodies, "that mortality may be swallowed up *of life*."

We know that, while we are at home, here, in these mortal bodies, we are absent from the Lord: for how can we enter into His glorious presence in our bodies of humiliation?

"There is a natural body, and there is a spiritual body" (1 Cor. xv. 44), the one is to be buried, "sown in corruption," but it is to be "raised in incorruption." "It is sown in dishonour; it is raised in glory. It is sown a natural body, it is raised a spiritual body."

While, therefore, we are in this natural body, we are necessarily "absent from the Lord," for, "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption" (*v.* 50).

When, then, shall we be "present with the Lord?" The answer is given. We are not left helpless in the darkness and the ignorance of heathenism, or tradition. It is "WHEN this corruptible [body] shall have put on incorruption, and this mortal [body] shall have put on immortality, THEN shall be brought to pass the saying that is written 'Death is swallowed up in victory'" (*v.* 54).

This agrees with 2 Cor. v. 4, where we learn that it is in Resurrection, we shall be "clothed upon with our house (or spiritual body) which is from heaven" (*v.* 2), "that mortality might be swallowed up IN LIFE." THEN shall we be "present with the Lord."

Till then, mortality will continue to be *swallowed up in death*.

Thus, we are assured that, walking by faith in the Word of our God, we shall be "clothed upon" by Translation, or, live again in Resurrection, when we shall be "present with the Lord." Therefore, this faith makes us "confident," yea, it makes us well pleased,* and the very thought fills us with great pleasure, that we shall one day be absent from these bodies of humiliation and, in a glorious Translation or Resurrection, be "present," yea, "for ever with the Lord."

This is the obvious "instruction" we receive from 2 Cor. v. 5-8, as to the "promise" we have received from God. We are well aware that there are those who "twist" it to their own great loss. But those who thus "oppose themselves" *need* this "instruction," and we give it "with meekness," mindful of our charge in 2 Tim. ii. 25.

To interpret this Scripture otherwise is to rob the blessed promise of Resurrection of all its power. Indeed, it is, in effect, to err like those "who concerning the truth have erred, saying that the Resurrection is past already." In Paul's day, those who thus spoke "overthrew the faith of some." But in our day these, like Hymenæus and Philetus, "overthrow the faith" of *many*.

* Greek *eudokeō* = well-pleased or delighted with, as in Matt. iii. 17; xii. 18; xvii. 5; Mark i. 11; Luke iii. 22; 2 Peter i. 17; 2 Cor. xii. 10; Eph. i. 5, 9; Phil. ii. 13; 2 Thess. i. 11; ii. 1 and 2; (not Titus ii. 9). With a negative, Heb. x. 6, 8, 38.

For, to substitute *another* hope, instead of Resurrection is to overthrow faith in that blessed truth. To say, "Lord, Thou needest not to come for me, and receive me to Thyself; I am coming to Thee." What is this but to overthrow faith in the Lord's gracious promise "I will come again and receive you unto Myself" (John xiv. 3). When the uninstructed believe and teach the tradition of men instead of the truth of God, and say, we shall "ever be with the Lord" when we die, and therefore without any Translation or Resurrection, What is this but to overthrow the faith of those who would believe that "the dead in Christ," who shall rise shall be "caught up TOGETHER WITH" those who shall be alive and remain, and "SO,"* and only "SO," shall we "ever be with the Lord?"

This "promise" is so simple, so categorical, so clear and unquestioned, that it should make us all more than willing to reconsider one or two other passages which those who are somewhat instructed consider to be open to emendation.

In any case we so believe it and understand it; and, if any, thus receiving it as the inspired Word of God, are required to believe another interpretation of it as a condition of fellowship, then we know of only two such "systems" which thus act. One is the Roman Catholic Church which arrogates to itself authority over the consciences of others, and imposes its own interpretation of Scripture as a condition of member ship; and the other is that which acts on precisely the same "system," and yet considers itself to be different from all "systems."

It is a strange situation; and it ought to give rise to serious thought. But we need not dwell further on it. Rather, let us see how far the "General Reflections" in Heb. xi. agree with this. For, seeing the scope, we are now in a position to understand the words used in verses 13-16, and 39, 40. "These all died in faith not having received the promises, but, beholding and embracing them from afar, confessed that they were strangers and pilgrims† on the earth. For they that say such things declare plainly that they seek a country," *i.e.*, a homeland. Thus they declare themselves to be aliens, and as foreigners in this present world, while absent from that heavenly land, and from the One with Whom they desire to be.

The word rendered "country" is peculiar. It is not a country in the usual sense of the term, but, such a country as one's father dwells in, and whither we desire to journey. It is *patris*, a fatherland, or paternal home. It occurs only *six* times:—Here, and in Matt. xiii. 54, 57; Mark vi. 1, 4; Luke iv. 21, in all of which five places it is rendered *his own country*, referring to the earthly parental home of Mary and Joseph.

* The Greek *houto* means *thus, in this manner*, Matt. v. 12, 16, 19, &c., and in 1 and 2 Thess. in all the occurrences. 1 Thess. ii. 8; v. 2 2 Thess. iii. 17.

† Note the order of these words in Gen. xxiii. 4; 1 Chron. xxix. 15; Ps. xxxix. 12; 1 Pet. ii. 11. We cannot be "pilgrims" journeying heavenward, until we know what it is to have become "strangers," (*i.e.*, aliens) as regards the world.

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Here we are distinctly told that it was not the home of their earthly fathers, from whence they had come out, which they sought out and searched for (Gr. *epizēteō*). Had it been so, Abraham could easily have returned to Chaldea, and Isaac and Jacob to Mesopotamia. But no, it was a heavenly home. "For, not ashamed of them is God—God called upon (or invoked) as theirs; for He hath prepared for them a city" (*v.* 16).

When we read the word "them," we remember that this "promise" was made to each of the three patriarchs severally as well as jointly.

To ABRAHAM God said "To thee," Gen. xiii. 15; xv. 13.

To ISAAC God said "unto thee," Gen. xxvi. 3, 4.

To JACOB God said "to thee," Gen. xxviii. 4, 13; xxxv. 12; xlviii. 1-4 (in this latter verse Jehovah said, "The land whereon thou liest, *to thee* will I give it and to thy seed"), xxxv. 12; xlviii. 1-4.

These passages are most conclusive, for in the Hebrew these pronouns are emphatic. Moreover, the pronouns are further emphasised by being distinguished from and contrasted with (and made additional) "to thy seed."

Therefore, the conclusion is inevitable that for them to realise this promise they must needs be raised from the dead; for "*they died, not having received the promise.*" They did enjoy the promise during their pilgrimage, and the more they enjoyed and desired it, the more they realised that they were "foreigners," while sojourning in that very land which God had spoken of.

This tells us that God must have *said* much more to them than is recorded in Genesis, because they could never have believed it unless they had "heard" about it from God. If they had not heard of it directly from God Himself, it would have been the pure imagination of their own brains, or only some tradition which they had heard from man.

We know that it could have been neither, for it distinctly says it was "by faith."

They must also have heard from God about that wonderful "city" for which they looked, that city whose Architect and Creator is God. *We*, also, have heard about it; and in Rev. xxi. 9-27, we are told about its name, its glory, and its "foundations," wall and gates.

If we believe what we have heard, then we, too, shall long for the time when it shall be seen "descending out of heaven from God" (*v.* 10).

Abraham, Isaac and Jacob, and all these who "died in faith not having received the promises, but saw them afar off," all these shall enter into it.

The city itself is yet future, for John saw it centuries later, in a vision of things which are yet to come, which will receive its fulfilment only after resurrection.

This brings us back to the great theme which is the subject of the "General Reflections" of Heb. xi.

"Abraham is dead," (John viii. 52, 53), and therefore Abraham with Isaac and Jacob, *must be raised from the dead* in order to enjoy the fulfilment of God's promise which was given for their faith, and on which He had caused them to hope.

In Matt. xxii. 31, 32; Mark xii. 26, 27, and Luke xx. 37, 38, the Lord silenced the Sadducees, who did not believe in resurrection, by quoting Exodus iii. 6, where God called Himself "the God of Abraham and the God of Isaac, and the God of Jacob," and this when Abraham had been dead 335 years, Isaac had been dead 186 years, and Jacob had been dead 137 years.

The only question was "touching the resurrection of the dead"; and, concerning this the Holy Spirit teaches by Paul that "If there be no resurrection of the dead then is not Christ risen. . . For if the dead rise not then is not Christ raised; and if Christ be not raised . . . then they also which are fallen asleep in Christ are perished" (1 Cor. xv. 13-18).

But the conclusive argument of Christ was that when God spoke to Moses He called Himself "the God of Abraham." This simple fact our Lord takes as an all-sufficient proof that Abraham shall be raised from the dead. God sees the end from the beginning, and "He calleth those things which be not as though they were" (Rom iv. 17) when He has determined that they shall be.

He, therefore, calls Himself Abraham's God, simply because He had purposed that Abraham should rise again from the dead.

He does not say that "all live" though they are dead: but, "all live UNTO GOD" whom He has determined to raise from the dead.

When God said to Abraham "A father of many nations *have I made* thee" (Gen. xvii. 5), it means that He had determined so to make him: not that He had then already made him so to be.

And when He said "Unto thy seed *have I given* this land," it means that He had given it *in purpose*, not that He had actually given it in fact, for Abraham at the time of Gen. xv., 18, had no seed.

Even so, Jehovah said to Moses at the bush, "I am the God of Abraham" because He had purposed to raise Abraham, Isaac and Jacob, with "all those who died in faith," from the dead, and make them live again.

We may, therefore, thus render Luke xx. 37. "But that the dead are to rise even Moses disclosed at the bush when he called the LORD the God of Abraham, and God of Isaac, and God of Jacob.

"Now God is not [the God] of dead [people], but of living [people], for all, to Him, [are] to live."

The statement that "God is not the God of dead people" was sufficient to convince the Sadducean enemies of the Lord, of the fact of resurrection, and surely it ought to be sufficient to convince all those who believe Him and love Him. If the dead were already, and at that very time, living in some other state or sphere, the argument of our Lord would have been no proof of resurrection.

That Abraham himself believed the dead would rise and live again is shown also from verse 17, where he was willing to offer up Isaac, and is reckoned as having done so (Gen. xxi. 12, Rom. ix. 7). He did it

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"accounting that God was able to raise him even from the dead," [and thus, simply because God had said "in Isaac shall thy seed be called."

Therefore, interpreting verses 39, 40 by verses 13-16, we are able to understand exactly who are meant by "them" and "us." The former were those who had "died in faith," the "us" were those then living, to whom the Apostle was writing. The "them" were those who had "fallen" asleep, and the "us" were those who might be "alive and remain."

The same statement is made concerning the very same two parties in 1 Thess. iv. There we are assured that the "us," *i.e.*, those who should be alive should not precede those who had "fallen asleep" but, that, though their resurrection would first take place, yet "we" (the living) should be caught up "together with them" to meet the Lord in the air, so to be ever with the Lord.

Here (Heb. xi. 40) the same truth is put the other way. God had foreseen some "better thing" for the "us" who should be alive and remain; and that was, that they should be caught up without dying; so that those who had died would not be made perfect [in resurrection] before the Lord should "descend from heaven."

That this is the meaning of "made perfect" is clear from Luke xiii. 32. Where the Lord, referring to the His Resurrection, says "the third day I shall be perfected."

There is no perfection in death, or in the grave. The body returns to dust, as it was, and the spirit returns to God Who gave it. Both are imperfect until they are re-united in Resurrection. Therefore, the dead in Christ will be imperfect, *i.e.*, unraised, until the Lord shall descend from heaven. Thus, "they" (*i.e.*, "those who died in faith), without us," shall not be made perfect (in Resurrection). And "us" (*i.e.*, "those who are alive and remain") have "the better thing" which God has foreseen and provided for them.

"Not without us" in Heb. xi. 40 is synonymous with and equivalent to "together with them" in 1 Thess. iv. 16.

The Apostle in Heb. x. 37 had assured them that "yet a little while, He that shall come, will come and will not tarry. Here then was to them at once the good thing and the better thing.

There is, therefore, no need to introduce the "Mystery" into an Epistle where it is not once mentioned. All is perfectly clear upon the surface of the Word, without it, and is suited alike to the time when, and the persons to whom this Epistle was written.

Each of the Elders in Heb. xi. believed what they heard from God; and there was more to be heard as God continued to speak, by His prophets; and still more when He spoke by His Son (Heb. i. 1, 2).

It was the same faith, though the hearing (or, what was heard) was different.

And now, in the day in which our lot is cast, God has spoken again by Paul (2 Tim. i. 8), "the prisoner of Jesus Christ," for us Gentiles, and shown us the things which could not be spoken by Christ: and, it is our duty to believe what we have heard, and to look foward to the "things to come" which have been thus written for our learning.

Contributed Articles.

"THE GOSPEL OF THE GLORY OF CHRIST."

SIXTH PAPER.

THE GLORY OF HIS LIFE ON EARTH.

(*Concluded from page* 79).

IT was revealed to Simeon by the Holy Spirit that, ere his death, he should see the Lord's Anointed; and when the child Jesus was brought into the temple to be presented to the Lord after the custom of the law, Simeon took Him up in his arms, and, after pouring out his own thanksgiving, turned to Mary, and said, "This child is set for the fall and rising again of many in Israel, and for a sign that shall be spoken against . . . that the thoughts of many hearts may be revealed" (Luke 2. 34, 35).

He thus recognised Him as the stone of stumbling and rock of offence, of which Isaiah had spoken (Isa. 8. 14); but, more than that, he perceived that His presence in the world would act as a touchstone, bringing out men's true characters, an Ithuriel's spear, at the touch of which all disguises would vanish, and men would stand forth revealed as what they really were.

Thus was shown the depth of wickedness to which the human heart was capable of descending, and sin, in all its hatefulness, was seen to be exceeding sinful.

Thus, too, was seen man's weakness and fallibility, as well as the power, love and devotion that grace can produce.

The Lord had spoken no word about sin, but when Peter saw the token of His love and favour in the wondrous draught of fishes, he fell down before Him, crying out, "Depart from me, for I am a sinful man, O Lord." He learnt how easy it was, in the power of the Father in heaven, to confess his Master as the Christ, the Son of the living God; but he found it a different thing to acknowledge Him in the strength of his own protestations and resolutions, when challenged by a maid-servant in the high priest's palace. He learnt his own weakness, and how different are physical courage and moral courage. It was easy to smite with the sword in the garden. That was the result of his own inherent strength. To stand up for truth in the face of a hostile company could only be done by the power of God.

Of all the disciples, Thomas was apparently the most cautious, needing to be fully satisfied before he would commit himself; yet, in the closing days, when the Lord had withdrawn Himself beyond the Jordan, because of the growing hostility in Judea, and spoke of returning thither on account of the death of Lazarus, it was Thomas who cried, "Let us also go, that we may die with Him."

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See, too, the development in the character of Nicodemus. He came, secretly at first, with a certain air of patronage, as though it were something for him, a Ruler, to acknowledge this new Prophet as having a Divine commission. He went away, pondering the searching statement, "He that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God." Would his deeds bear the light?

Any other interviews he may have had with the Lord are not on record, but later on he took a bold step. He ventured to put in a plea for righteous dealing before the Sanhedrim, where the Lord's condemnation was a foregone conclusion. "Doth our law judge any man before it hear him, and know what he doeth?" The chief priests were already disconcerted at the return of the officers, who, awed by the words of Him Who spake as no other man ever spake, had not dared to arrest Him; and they turned angrily on Nicodemus, "Art thou also of Galilee? Search and look; for out of Galilee ariseth no prophet." Nicodemus was apparently as ignorant as the rest of the council of a fact which would have furnished an easy retort. A very important prophet, and one to whom the Lord Himself appealed when asked for a sign, arose in Galilee. Jonah was of Gath-hepher, in the tribe of Zebulon, not far from Cana. (See 2 Kings 14. 25; Joshua 19. 13; Isa. 9. 1).

This was probably the last appearance of Nicodemus in the Sanhedrim. There was no staying them from their deadly purpose. Like Joseph of Arimathæa, he "had not consented to the counsel and deed of them"; and he is found by Joseph's side, boldly rendering the last offices to Him Whom "Herod, and Pontius Pilate with the Gentiles, and the people of Israel," had conspired to destroy.

Each one who came in contact with the Lord learnt something about himself. The young ruler who, ful of enthusiasm, came running, and, as he knelt before Him, hailed Him as Good Master, discovered that much as he desired eternal life, his riches had the chief place in his heart. He went away sorrowful; but the Lord, Who when He beheld him loved him, did not go after him, or call him back. The words He spoke were left to work, whether to break the chain which bound him, or to rivet it more firmly.

It is well to remember that it is only the Word of God that is effectual, and that it needs no help from impassioned appeals and human eloquence. "Whether men will hear, or whether they will forbear," that Word will accomplish what He pleases, whether it be a savour of life unto life, or a savour of death unto death.

Zacchæus learnt that a word from the Lord could so change him that his riches seemed of little worth; but Judas could resist all the warnings and all the appeals to his professed devotion. Not even the washing of his feet, or the special honour of the sop from the Master's hand could melt that heart, hardened by covetousness, and glamoured by the prospect of gaining a miserable three pounds.

But it was the Lord's trial and condemnation which brought out in the darkest colours the real character of fallen man.

"What shall I do then with Jesus Which is called Christ?" What a pitiful thing for a judge to submit his judgment for review to the prosecutors. Pilate, invested with all the authority of the Roman empire, yields to clamour, and condemns to the most awful death One Whom he had thrice pronounced innocent. Struggling with his own convictions, willing to release Him, he is at last found "willing to content the people," delivering Jesus to their will.

But even his wickedness is surpassed by that of Caiaphas and his fellows. They had evidence of His Divine character and His perfect life, but this only increased their malignity. Thus came to pass what was written in their law, "They hated Me *without a cause*."

The spectacle of His closing days forms a most amazing contrast to the claims which He made. He claimed to be greater than Abraham, as His glory was a source of joy to the patriarch, whom He declared that He had seen.

To the woman at Sychar He admitted that He was greater than Jacob, as the water He bestowed had properties which Jacob's well could not supply.

He confounded the Pharisees with His claim, based on the 110th Psalm, to be David's Lord as well as his Son.

His wisdom He declared to be greater than Solomon's, which the Queen of Sheba travelled so far to hear; and he claimed to be greater than Jonah, though He had not then turned a whole city to repentance. He will do so hereafter, when, not one city only, but a nation shall be born in a day.

He claimed to be greater than the Temple, to be Lord of the Sabbath, to be greater than John the Baptist, whom all men held as a prophet, and whom the Lord declared to be the greatest among those which were born of woman.

Some cannot see that the One Who spoke thus was God. They are not satisfied with the testimony of John's Gospel, where he gives His eternal genealogy at the commencement, and the confession of Thomas at its close. But what can they make of such a statement as this in Matthew: "All things are delivered unto Me of My Father; and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him" (Matt. 11. 27). Can He be less than God, Who makes such a claim as this? To know God, Who dwells in light that no man can approach unto! To be Himself, such that no one can know Him save the Father! To have all things delivered into His hands! Can anything less than Deity carry such a burden, bear such a responsibility?

And this astounding claim is followed by an invitation, "Come unto Me, all ye that labour, and are

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heavy laden, and I will give you rest." Who is This Who makes such an offer, and, as tens of thousands can testify, is able to make it good?

Look at another of His sayings: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23. 37). These words were spoken at the time of the Passover, when Jerusalem would be crowded with people. Who could make such a claim, to gather for comfort and blessing and protection such a multitude? Who but He Who compared Himself to an eagle, fluttering over her young, spreading abroad her wings, taking them, bearing them on her wings, when He alone led Israel through the wilderness (Deut. 32. 11, 12)?

He declared that the Father had committed all judgment to Him. Can any one less than God judge all men and angels in righteousness? Only the One Whose eyes are as a flame of fire, and who can discern the thoughts, Who seeth in the darkness as in the light, is equal to this. And the reason why He has all judgment committed to Him is "that all men should honour the Son even as they honour the Father." Can the Father admit to equal honour with Himself one who is less than God?

In the closing hours of His life below, He repeats His claim to the administration and the possession of all things, and that in connection with His supreme act of lowliness and self denial. It is not without meaning that the record of His washing His disciples' feet is introduced with the words, "Jesus knowing that the Father had given ALL THINGS into His hands, and that He was come from God, and went to God; He riseth from supper, and laid aside His garments, and took a towel, and girded Himself." Can we wonder at Peter's shrinking from the thought of His Lord and Master so humbling Himself.

Why did He do it? Because it was in the path the Father had marked out for Him to tread. He "came not to be ministered unto, but to minister, and to give His life a ransom for many."

It has been already said that He wrought His miracles in dependence on the Father, but His whole life was a life of dependence. He never took a step to please Himself. The words He spoke were the words the Father gave Him to speak. When His brethren taunted Him with not seeking the publicity appropriate to such works as His, His answer was, "My time is not yet come; but your time is always ready" (John 7. 6). As if to say, "*You* choose for yourselves, and go where and when you please; *I* wait for the Father's directions, and go where and when He pleases." And so, after His brethren had gone, having learnt that the Father's time had come, He too went up to the feast, "not openly, but as it were in secret" (verse 10).

See, too, in John 11. 8, 9, when the disciples remonstrated with Him, "Master, the Jews of late sought to stone Thee, and goest Thou thither again?" He answered, "Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world." He walked in the light which the Father shed upon His path, and therefore, it was always day with Him, save for the three hours when the Father's face was hidden from the Sin-Bearer, and the horror of great darkness fell upon Him, while the sun was darkened and nature was convulsed in sympathy with its Creator.

Thus He was always the dependent One Who exercised faith in God without wavering; and so He became the "Leader and Perfecter of the Faith," for such we believe to be the true rendering of Heb. 12. 2.

The glorious history of faithful ones in chapter 11. has been aptly termed the Roll-call of Faith, and, when we have read the story of that cloud of witnesses, whose lives testify to what God can accomplish through those that trust Him, we come to One Who towers above them all. We are charged to look *away* to Him, away that is from all the rest, for He is the Chief, and the only One in Whom faith was perfected.

It will be noticed that in Heb. 12. 2 there is no authority for the word "our." It is in italic type, and is supplied by the translators. The original has the definite article, common enough with abstract nouns, and not needing to be translated. And the word translated "Author" is found only in the Acts and this Epistle. In Acts 3. 15 it is translated "Prince" (marg. Author) both in A.V. and R.V.; in Acts 5. 31, "Prince" in both versions. In Heb. 2. 10, the A.V. gives "Captain," and the R.V. "Author" (marg. Captain); while in Heb. 12. 2, the A.V. has "Author" (marg. Beginner), and the R.V. "Author" (marg. Captain). Hence it is evident that our translators were in great uncertainty.

We submit that ἀρχηγός (*archēgos*) means "Captain," or "Chief Leader." It is a compound word, and the first part appears as "chief" in "chief priest"; as "ruler" in "ruler of the synagogue" (Mark 5. 22), and in "ruler of the feast" (John 2. 9), also "governor" (verse 8); as "chief" in "chief among the publicans" (Luke 19. 2) and in "chief Shepherd" (1 Peter 5. 4); and as "master" in "master-builder" (1 Cor. 3. 10). In English it is found in Archbishop, etc. And the word for "Finisher" might be more accurately rendered "Perfecter."

He, then, is the Captain Who stands at the head of all the company of faithful ones (Heb. 11. 13), and the One Who alone brought faith to perfection. All the rest of the faithful ones failed somewhere. We know of Noah's failure, and how Abraham and Isaac both denied their wives, and of Jacob's distrust, even after Penuel; but here is One Who never failed, but left us the perfect example, so that we might follow in *His* steps.

More than this, we have the same Divine influence that brought out the character of His disciples, when He was on earth, and moulded them and fashioned in the ways of love and grace.

For He lives still, and though we see Him not, yet, believing, we rejoice in Him, and have fellowship with Him, and, though with sin-dimmed sight, behold His glory, and, by the contemplation, are transfigured into the same image.

Northwood. H. C. BOWKER.

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Dispensational Expositions:

Being a Series of Studies having Special Reference to the Epistles of Paul & the Present Dispensation.

No. 23.

"THAT BLESSED HOPE."

Showing that our inheritance is inseparably connected with the Dispensation committed to Paul, and totally distinct from the hope of every other Dispensation.

THE article dealing with the inheritance, as set forth in those scriptures other than the Prison Epistles, was headed by the text referring to Abraham as "the heir of the world," indicating that, whatever blessings there may be in store for Abraham's heirs, they must be found within the limits of Abraham's inheritance. Further, we would repeat that not one will ever enter this inheritance except through Christ. Abraham will never enjoy his inheritance except through Christ; he will have to be a "joint heir with Christ." Consequently, we read in Heb. 1 that Christ is not merely the heir of the world, but the "heir of all things." In *this* inheritance Abraham will find his portion, but will by no means exhaust the fulness that is enclosed in the term *pantōn* (all things), for in this inheritance are included "things in heaven and things on earth" (Eph. 1. 10).

In Christ, as the heir of all things, the saints of the present dispensation, equally with those of the past, will find their portion, without any need of intruding upon the lot of others.

In this present article we shall treat of the inheritance as set forth by Paul in the Prison Epistles, which are the scriptures written *to us* and *about us*.

It is significant that the moment we step over the boundary line marked by the quotation of Isa. 6 in Acts 28, that moment we leave behind finally and completely every reference to Abraham. The Apostle, who laboured more than any other writer to show that believing Gentiles were "Abraham's seed and heirs according to the promise," when he pens the Prison Epistles, never once, either in doctrinal dispensational or practical teaching, refers to Abraham or the Abrahamic covenant and inheritance.

Why is this? Do we realise that the *omissions* of Scripture are inspired? The *absence* of pedigree in the scriptural record of Melchisedec is "interpreted" in Heb. 7. So also this pointed omission must be interpreted in the Prison Epistles. We repeat ourselves for emphasis' sake. The *parousia*, miracles, Abrahamic covenant, promises, inheritance, ordinances, and all "kingdom" accompaniments are absent from the Epistles of the Dispensation of the Mystery. If we persist in reading into them these things, are we clear of the solemn charge of "adding to His words?" Our convictions are, however, not based upon merely negative arguments. There is much that is positive and definite, and to this we now address ourselves.

The inheritance of the believer under the Dispensation of the Mystery is not connected with Christ as the Seed of Abraham, but with Christ as the Son of God, the Son of His love, the first-born of every creature, the Head of the body. The actual word "heir" occurs but once in the Church Epistles, after Acts 28., viz., Titus 3. 7. "That being justified by His grace, we should be made heirs according to the hope of eternal life."

As in Rom. 4. and Gal. 3., justification is a necessary prerequisite for obtaining the inheritance, and we shall find also that each inheritance is directly connected with a promise. The promise to Abraham is dated 430 years *before* the giving of the Law. Gal. 3. 17. The promise upon which rests the hope of eternal life, with which the inheritance of Titus 3. 7. is connected, was given "*Before* the Age times." This can be seen in Titus 1. 1-3, with which we print in parallel columns 2 Tim. 1. 9-11, in order that the reader may better follow our remarks upon these passages.

TITUS 1. 1-3.	2 TIM. 1. 9-11.
"Paul, a servant of God, but an Apostle of Jesus Christ, according to the faith of God's elect and the knowledge of the truth which is according to godliness, upon hope of eternal life, which God, who cannot lie, promised before Age times, (*chronōn aiōniōn*) but hath manifested in its own peculiar seasons (*kairois idiois*) His Word by means of the heralding (*kērugmata* see *kērux*, a herald) wherewith I (emphatic) was entrusted according to the commandment of our Saviour God."	"Who hath saved us and called us with a holy calling, not according to our works, but according to His peculiar purpose and grace which was given us in Christ Jesus before Age times (*chronōn aiōniōn*) but hath now been manifested by the appearing of our Saviour Jesus Christ, who hath abolished on the one hand death, but hath shed light on immortal life through the gospel, whereunto I (emphatic) am appointed a herald (*kerux*, see *kērugmata*, a proclamation), and an apostle and a teacher of the Gentiles."

(See also Rom. 16. 25, where the word "preaching" is *kerugma*, and the words "since the world began" is *chronois aiōniois*, or age-times, and both will be seen connected with the Mystery. Therefore, reading 2 Tim. 1. and Rom. 16. together we find that the Purpose and Grace, the Promise and the Mystery, wherewith we are connected are linked to the ministry of the Apostle Paul).

Reading these passages together will emphasize one or two most important things. First we see that the "hope of eternal life" is balanced by "life and immortality" or "*immortal* life." This is important doctrinally, for it disposes of the pagan tradition that immortality is the common possession of man. Immortal life is eternal life, and this, in 1 John 5. 12, is definitely and categorically stated to be possessed

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only in Christ; and in Rom. 6. 23, is declared to be "the gift of God."

Secondly, we have brought together "the promise" made before age times, and the "purpose and grace given us in Christ before the age times." The one passage explains the other. *TO WHOM* was *this* promise made? Not to us personally, for we had no being; not to Abraham, for he was not then born, but it was to us "in Christ." *WHEN* was *this* promise made? Not merely 430 years before the giving of the law, but before age times, which passes beyond human calculation. In both passages we have the title "Saviour," and if any will but go to the trouble of reading the six occurrences of the title in Titus, viz. Titus 1. 3 and 4, 2. 10 and 13, and 3. 4 and 6, they will find a powerful witness to the Deity of the Lord Jesus Christ.

Thirdly, and by no means of the least importance there is the emphasis upon the peculiar ministry of the Apostle Paul. In both passages we are directed to connect the period known as "before the age times" with the present dispensation, exclusively connected with the Apostle Paul. In the one passage it is "*now*"; in the other it is "*in its own seasons.*" The word translated "own" is the word *idios*, and signifies "one's own," "proper," "peculiar," "private." Thus we have "own sheep," in John 10. 3, "own language," Acts 2. 6, "own business," 1 Thess. 4. 11, and joined with *kata*, "privately," Matt. 24. 3.

The particular phrase *kairois idiois*, "own times" or "due seasons," occurs in 1 Tim. 6. 15. This time, instead of looking back to a past "appearing" as in 2 Tim. 1. 10, it looks forward to the future "appearing" of our Lord and Saviour Jesus Christ, who, in its *own peculiar seasons*, will show Who is that Blessed and *only* Potentate, the King of Kings and Lord of Lords, Who only hath *immortality* (not the same word as used in 2 Tim. 1. 10, but of similar import).

In 1 Tim. 2. 6, the words occur again. The context speaks of praying for "all men,"—for Kings, for all those that are in authority: to limit our prayers to no one class as being more likely than another—and says of Christ "Who gave Himself a ransom on behalf of all to be testified in *its own peculiar seasons*, whereunto I (emphatic) am ordained (same word as "appointed" in 2 Tim. 1. 11), herald (*kērux*) and apostle (I speak the truth and lie not), teacher of the Gentiles in *faith* and *truth*. Here, as in Titus 1. and 2 Tim. 1, the "own times" is directly connected with the emphatic and exclusive ministry unto which the Apostle Paul was "ordained" or "appointed" or with which he was "entrusted."

So important is the truth, and so liable was it to opposition, that the Apostle approaches very near to an oath ("I speak the truth in Christ and lie not") when he refers to his ministry as it is connected with the words "its own seasons."

Nothing can be clearer than the fact that in these verses, with which the *hope* of the believer and his *inheritance* are connected, the present dispensation is a season in which there is heralded and taught the truth and hope connected with a promise and purpose given before age times, and that this present season, during which everything promised SINCE the age times has fallen into temporary abeyance, is unreservedly and definitely claimed by the Apostle Paul, as being committed to him according to a commandment of God, and that it is, moreover, qualified by the term "of the Gentiles." This is the "dispensation of the grace of God . . . . . to youward" (Gentiles) given to the Apostle Paul as stated in Eph. 3., where he lays down the distinctive features of the "Mystery" and links it to his commission as in the passages already considered. Eph, 3. 6-9.

Following 2 Tim. 1. 9, we read the sad historic fulfilment of that fear which prompted him to so solemnly attest "I speak the truth in Christ and lie not," for he says "All they which are in Asia be *turned away* from *ME*." This was step one which led inevitably to the Satanic goal "They shall turn away their ears from THE TRUTH." 2 Tim. 4. 4. In 1 Tim. 4. 1 he wrote "Some shall depart from THE FAITH." Now it will be remembered that the Apostle had written in 1 Tim. 2. 7 that he was a "herald, an apostle, a teacher of the Gentiles in FAITH AND TRUTH." *This* Apostle, *this* Faith, *this* Truth, have been the object of Satan's determined attack. In the Apostle's lifetime they turned away from HIM in his capacity of herald, apostle and teacher of the Gentiles; in the "latter times" he declares that some will fall away from THE FAITH, and, in 2 Tim. 4, he speaks of those who turn away from THE TRUTH. How far we are all guilty of this treble sin the Lord alone knows, but it is the writer's desire, as before the Lord, that, so far as himself and others whom he may influence by the Word are concerned, the office and message of the Apostle to the Gentiles should be once again set forward and believed in all its fulness and completeness.

What was the Apostle's stay in the hour of his desertion? The knowledge of his commission and the One Whom he served. Read 2 Tim. 1. 15, with 2 Tim. 1. 12. "All they which are in Asia be turned away from me." "Nevertheless I am not ashamed, for I know Whom I have believed and I am persuaded that He is able to keep my deposit (*parathēkē*) unto that day."

Here, the Apostle, contemplating the special dispensation of the mystery that had been committed unto him, and the treatment which it had received at the hands of men, says "I am persuaded that He (*i.e.*, Christ), is able to keep it." Turning to Timothy he says "That good deposit (*parathēkē*) keep, through holy spirit (*pneuma hagion*) which dwelleth in you"; and, as a preface to this "good deposit," Pauls says "hold fast the form of sound words which thou hast *heard of* (*i.e.*, from) *me*."

In connection with the passage already referred to (1. Tim. 6. 14-16) the Apostle says in verse 20, "O Timothy, keep the deposit (*parathēkē*)," and tells him to

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avoid those things which lead many to "err concerning he FAITH." The words in the original are *peri tēn pistin ēstochēsan*. Turning to 2 Tim. 2. 18, we read of those who have erred concerning the TRUTH, *peri tēn alētheian ēstochesan*. This is error, in direct connection with the special subject of the Apostle's ministry FAITH and TRUTH.

Paul had expressed his conviction regarding his ministry saying "I am not ashamed." In 2 Tim. 2. 15, he says that the workman who needs not to be ashamed is the one who rightly divides the Word of TRUTH, and immediately adds (as in 1 Tim. 6. 20) "shun profane and vain babblings."

If we turn to 1 Tim. 1. 6-17, this "vain-jangling" is contrasted with the "Faith unfeigned . . . . according to the gospel of the glory of the blessed God which was committed to my trust." In 1 Tim. 1. 4, we read "neither give heed to fables and endless genealogies which minister questions rather than *A dispensation of God which is in faith*" (R.V.) This is the Present Dispensation in which the only things worthy of our attention are connected with THE FAITH and THE TRUTH as taught by the Apostle Paul.

We read that those who err concerning *the Truth*, overturn *the Faith* of some (2 Tim. 2. 18), and that some are ever learning, and never able to come to a knowledge of *the Truth*; these also are disapproved concerning *the Faith* (2 Tim. 3. 7, 8). Timothy is urged to avoid strivings, but is to be "gentle unto all men, apt to teach, patiently bearing up under evil, in meekness instructing those who oppose themselves, if God peradventure will give them repentance to the *knowledge of the truth* (2 Tim. 2. 24, 25). This does not mean that some little sect or party has a monopoly of truth, and that, until the believers of other sects leave them and join this one, they are wrong. The real "needed truth" party, if ever there should be a warrant for such a name, are those who "fight the good fight of *THE FAITH*" (1 Tim. 6. 12), a fight or a contest in which the Apostle Paul continued until his death, for he said "I have contested (in) *the good contest* . . . . . I have kept *the faith*," and who "rightly divide the Word of *Truth*" (2 Tim. 2. 15).

(To be continued.)

Bible Numerics.

By Ivan Panin.

THE GREEK WORDS FOR "YEAR."

The following Greek words are used in the New Testament to express the idea of *year*:

	ενιαυτος	year, occurs	14	times
	ετος	year, occurs	49	,,
2	διετης	two-yeared, occurs	1	,,
2	διετια	two years, occurs	2	,,
3	τριετια	three years, occurs	1	,,
40	τεσσερακονταετης	40 years, occurs	2	,,
100	εκατονταετης	100 years, occurs	1	,,
147			70	,,

1. The number of these words is *seven* (Feature 1); they are found in only seven of the New Testament writers (Feature 2); 70 times, or $7\times2\times5$. This number is 10 sevens (Feature 3), and the sum of its factors is 14, or 2 sevens (Feature 4).

Of these 70 occurrences, seven belong to the words for more than one year, and 63, or 9 sevens, to those for one year (Feature 5). And, of these 63 occurrences, ενιαυτος has 14, or 2 sevens, and ετος has 49, or seven sevens (Feature 6). The sum of the factors of 49, or 7×7, is 14, or 2 sevens (Feature 7. Compare Feature 4). The 63 occurrences of ενιαυτος and ετος are thus distributed among the four great New Testament divisions: Gospels, Acts, Epistles, Revelation. Ενιαυτος occurs in the Epistles seven times, and in the rest of the New Testament seven times. (Feature 8). Ετος occurs in the Gospels 21 times, or 3 sevens, and in the rest of the New Testament 28 times, or 4 sevens (Feature 9).

2. The numbers attached to the five words which stand for more than one year are 2, 2, 3, 40, 100. Their sum is 147, or $7\times7\times3$, a multiple not only of seven (Feature 10), but of seven sevens (Feature 11). This number, 147, is thus divided: the numbers consisting of one figure have seven; those with more than one figure have 140, or 20 sevens (Feature 12). These words occurring but once have 105, or 15 sevens; those occurring more than once have 42, or 6 sevens (Feature 13).

3. As the two words for one year occur 63 times their 63 occurrences stand for 63 years. As the words for *two-yeared*, *three years* and *hundred years*, occur only once each, the three words stand together for 105 years. As the words for *two years*, and 40 years, occur twice each, they stand respectively for four years and 80 years each. These seven words thus stand in their 70 occurrences for 252 years, or 36 sevens (Feature 14) of which the words for one year have 63, or 9 sevens; and those for more than one have 189 or 27 sevens (Feature 15). The words which occur only once have 105 years; those occurring more than once have 147, or $7\times7\times3$, a multiple not only of seven (Feature 16), but of seven sevens (Feature 17, compare Feature 11).

4. The number of letters in all the 70 occurrences of these seven words is 357, or 51 sevens (Feature 18): of which the two words which have the largest and smallest numbers of letters (ετη with 87, and ετει with 4) have 91 or 13 sevens, and the other words have 266, or 38 sevens (Feature 19).

5. The seventy occurrences of these words are thus distributed: In *seven* places the number of years is indefinite; namely in Luke 12. 19; 15. 29. Acts 24. 10, 17. Romans 15. 23; Galatians 4. 10; Hebrews 1. 12. In 14, or 2 sevens, the number of years is only one, namely, in Luke 4. 19; John 11. 49, 51; 18. 13. Acts 11. 26; 18. 11. James 4. 13; Hebrews 9. 7, 25; 10. 1, 3. Revelation 9. 15; Luke 2. 41; 13. 8 (Feature 20). In the remaining 49 places, or seven (Feature 2) sevens (Feature 22) the number of years is more than one.

6. The numbers used in connection with the words

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for *year* are: 2, 3, 7, 8, 12, 14, 15, 18, 30, 38, 40, 46, 50, 60, 84, 100, 400, 430, 450, 1,000. The sum of these numbers is 2807, or 401 sevens (Feature 23); of which the numbers of only two figures have 427, or 61 sevens; and those with more than two have 2,380, or 340 sevens. (Feature 24. Compare Feature 12). In the above numbers 2-3, 7-8, 14-15 form three groups, while the other numbers form no groups; now the number 2,807 is thus divided: the numbers which form groups have for their sum 49, or seven (Feature 25) sevens (Feature 26. Compare Features 11, 17, 22). The remaining 14 numbers, or 2 sevens (Feature 27) have for their sum 2,758, or 394 sevens.

7. Where the number of years is only one, no numeral precedes, as the number *one* is understood. If now to the above list of numbers the number *one* be added, then it consists of 21 numbers, or 3 sevens (Feature 28); of which the first and last have for their sum 1,001, or 143 sevens (Feature 29); and the sum of every *seventh* number 14, 50, 1,000, is 1,064, or 152 sevens (Feature 30); of which the first has 14, or 2 sevens; and the other two have 1,050, or 150 sevens (Feature 31); while the factors of the sum of these 21 numbers, 2,808, are: 2, 2, 2, 3, 3, 3, 13. They are seven in number (Feature 32); and their sum is 28, or 4 sevens (Feature 33).

Of these 21 numbers, some have only one figure, some two, some three, and one has four. Now the sum of the first and third sets of numbers is 2401, or $7\times7\times7\times7$, a multiple not only of seven (Feature 34) sevens (Feature 35), but of this number itself multiplied by seven (Feature 36) sevens (Feature 37. Compare Features 11, 17, 22, 26). And this number 2401 is thus divided: the numbers with only one figure have for their sum 21, or 3 sevens; those with three figures have 2,380, or 340 sevens (Feature 38. Compare Features 12, 24).

8. If these seven words be arranged alphabetically, the first, middle, and last words have a value of 2,289, or 327 sevens (Feature 39); of which the first and the last have 1,253, or 179 sevens; and the middle one has 1,036, or 148 sevens (Feature 40). The three words which occur but once have a value of 2,513, or 359 sevens (Feature 41). The numeric value of the seven initial letters of the seven words is 623, or 89 sevens (Feature 42).

9. The number of years mentioned in the New Testament is 10,251, of which the Gospels have 392, or $7\times7\times8$, a multiple not only of seven (Feature 43), but of 7 sevens. (Feature 44. Compare Features 11, 17, 22, 26, 35, 37). Of this number in the Gospels, Matthew and Luke have 231, or $7\times11\times3$, or 33 sevens (Feature 45); and the sum of the factors of 231 is 21, or 3 sevens. (Feature 46. Compare Features 4, 7). Mark and John have 161, or 23 sevens. The Epistles have 2,709 years, or $7\times3\times3\times43$. This number also is not only itself a multiple of seven, but the sum of its factors 56, is 8 sevens. (Features 47, 48. Compare Features 4, 7, 46).

2. NINES.

The numeric value of these seven words is 6,219, or 691 *nines* (Feature 1), of which number the words beginning with a vowel have 2,871, or 319 nines, and those beginning with a consonant have 3,348, or 372 nines (Feature 2). The two words meaning *one* year, ετος and ενιαυτος, occurring in the New Testament 63 times, or seven *nines* (Feature 3), have a value of 1,611, or 179 nines; the words standing for more than one year have a value of 4,608, or 512 nines (Feature 4).

The values of the longest and shortest words, τεσσερακονταετης and ετος, 1,765 and 575, have for their sum 2,340, 260 nines (Feature 5. Compare Feature 19 of sevens).

The number of years mentioned in the New Testament, 10,251, is $3\times3\times17\times67$. This number is 1,139 nines (Feature 6), and the sum of its factors is 90, or 10 nines (Feature 7. Compare Features 4, 7, 46, 48 of sevens). This number 10,251 is thus divided among the New Testament divisions:—the Epistles have 2,709, or $9\times7\times43$, a multiple of seven as well as of nine;[1] and the rest of the New Testament have 7,542, or 838 nines (Feature 8).

3. THIRTEENS.

The total numeric value of all the 70 occurrences of these seven words is 51,181, or 3,937 *thirteens* (Feature 1). These words are found in only *thirteen* New Testament books (Feature 2); namely, Matthew, Mark, Luke, John, Acts, James, 2 Peter, Romans, 2 Corinthians. Galatians, Hebrews, 1 Timothy, Revelation. The letters used in all the occurrences of these words are: α δ ε η ι κ ν ο ρ σ τ υ ω. Their number is thirteen (Feature 3). The numeric value is 1,968, or $2\times2\times2\times2\times3\times41$. The sum of its factors is 52, or 4 thirteens (Feature 4). The initial and final letters of these seven words have a value of 1,625, or 125 thirteens (Feature 5). The numeric values of the longest and shortest words of the seven ετος and τεσσερακονταετης, 1,765 and 575, have for their sum 2,340, or $13\times9\times5\times2\times2$, a multiple of *thirteen* as well as of *nine* (Feature 6).

4. SEVENTEENS.

The number of letters in all the occurrences of these seven words is 357, or $7\times17\times3$, a multiple of *seventeen* as well as of seven. (Feature 1). Of this number the two forms that are every *seventh* alphabetically, among the fifteen forms of these seven words, have 34 letters, or 2 seventeens, and the others have 323, or 19 seventeens. (Feature 2). The place value of the fifteen forms is 4,182, or $17\times41\times2\times3$, a multiple of seventeen. (Feature 3).[2] The total number of years mentioned in the New Testament is 10,251, or $17\times9\times67$, a multiple of *seventeen* as well as of nine (Feature 4). Of this number Revelation has 6,001, or 353 seventeens, and the rest of the New Testament has 4250, or 250 seventeens. (Feature 5). And of this number 4,250, the three synoptic Gospels have 255, or 15 seventeens. (Feature 6). The numeric value of the prefixes to the

[1] With sum of factors 3, 3, 7, 43, or 56, or eight *sevens*.

[2] The sum of these factors is 63, or *nine sevens*.

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seven words for *year*: δι, τρι, τεσσερακοντα, εκατοντα, is 2,414, or 142 seventeens. (Feature 7).

5. NINETEENS.

The value of the fifteen forms in which these words occur is 13,756, or 724 nineteens (Feature 1). Now the number of letters in all the occurrences of ενιαυτος is 114, or 6 nineteens (Feature 2); of ετος, 171, or *nine nineteens* (Feature 3); of the forms that occur but once, 76, or 4 nineteens (Feature 4).

6.—TWENTY-NINES.

These seven words occur in Matthew, Mark, Luke, John, Acts, James, 2 Peter, Romans, 2 Corinthians, Galatians, Hebrews, 1 Timothy, Revelation. Their order numbers, as they are arranged in the New Testament are: 1, 2, 3, 4, 5, 6, 8, 13, 15, 16, 22, 23, 27. Their sum is 145, or 5 twenty-nines (Feature 1). If the order numbers be put against each of the 70 occurrences of these seven words, their sum is 667, or 23 twenty-nines (Feature 2). The place value of the seven words is also 667 or 23 twenty-nines (Feature 3).

7.—FIFTY-NINES.

The number of letters in the seven words is fifty-nine (Feature 1): the number of letters in their fifteen forms is 118, or 2 fifty-nines (Feature 2).

8.—SIXTY-SEVEN.

The total number of years mentioned in the New Testament, 10,251 is $9 \times 17 \times 67$, a multiple of sixty seven, as well as of nine and seventeen (Feature 1). Of this number, the numbers of two figures have 871, or *thirteen sixty-sevens*, and those of more than two figures have 9,380, or $7 \times 67 \times 20$, a multiple of both seven and sixty-seven (Feature 2). Compare Features 12, 24, and 38 of sevens).

As these seven words occur in every New Testament author but one, and in about half of its books, this most intricate design proves the entire New Testament to be composed on the same plan as its individual passages.

CONCLUSION.

The numeric phenomena of the seven words for *year* settle the following matters:

(1) In Luke 12. 19, the words "laid up for many *years*; take thine ease; eat, drink" (of which in their uncertainty Westcott and Hort offer the omission of the word "years" as alternative), must be retained, as without the word *years* here the sevenfold design falls apart

(2) In Acts 13. 20, Westcott and Hort have ετεσι where Tischendorff and Alford have ετεσιν. The use of the final ν in datives and verbs is much confused in manuscripts, some retaining it where apparently unnecessary. Ετεσι would add a form to the New Testament; and every numeric feature dependent on the vocabulary of Forms would be lost by omitting the ν in this one case. The numerics are against its retention.

(3). The Chronology of Acts 13. 20, where Paul says: "He gave them their land for about 450 years, and after these things he gave them judges." It has been found difficult to harmonise Paul's Chronology with the data of the Old Testament, especially in the book of Judges. But whatever the explanation of the supposed difficulty, the number 450 is assured, since it is part of the elaborate numeric scheme here.

(4). The same applies to the 430 years in Galatians 3. 17, about which a similar difficulty has been felt. The number 430 is part of the design.

Questions and Answers.

QUESTION No. 396.

THE "BODY" of 1 Cor. 12.

G. A. R. (Barking):—With reference to "Dispensational Expositions" last paragraph, you write "Brother Welch . . . bases doctrine on the suggestion that the ear, the eye, and the smelling belong to the head. Is this so? I once heard . . . "the head is most properly described as the seat of the will?"

In the first place we would point out that the main argument in the paper to which you refer is found before you reach the last paragraph. It may or may not be true that the seat of the will is the head—there are passages of scripture which would suggest the heart. The "will" in 1 Cor. 12, is exercised by the Holy Spirit "as He will" (verse 11): and, "as it hath pleased Him" (verse 18).

As you say, the organs of sense found in the head are as much members of the body as the hands, but we fail to see how that helps you to the conclusion that this chapter speaks of the One Body of which Christ is the head. If you interpret 1 Cor. 12. of the One Body which is the fulness of Him That filleth all in all—you will have to meet the difficulty of placing the "uncomely parts": they must not be omitted.

All is clear if we see that the apostle is using the human body with its "diversity in unity" as an illustration of an Assembly. You say that "the apostle seems to have the Anointed Body in mind." To some readers he may "seem" to have all manner of things in mind. Our safest plan is to find out all that had been *written* on the subject up to that time: *so* far we shall have certainty. If you will look up every occurrence of the word "Body" in Cor., Gal., Rom., you will find all that was then known, and will probably see that all that we know of the "One Body" is derived from the teaching of the Prison Epistles which were not written until several years later.

QUESTION No. 397.

H.L.H. You ask concerning the "One Body," 1 Cor. x.-xii., and Pentecost.

We must distinguish between things that differ even though of similar name. We are familiar with the fact that "The Church in the wilderness" differs absolutely from the "Church" at Corinth, and the "Church" of the Mystery. Yet the same word is used for each. So with the use of the word "Body." It is used in Corinthians, of the believer's body, 1 Cor. 6. 15 etc., of the fleshly appetites, 1 Cor. 9. 27; the physical body of Christ, 1 Cor. 11. 27; the resurrection bodies

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of the saints, 1 Cor. 15. 40-44; and the church *unity* though possessed of *diverse* gifts, 1 Cor. 12. 13, 14. In Ephesians we have an entirely *new revelation*, concerning a "secret" never before made known, involving a completely new order of things, being heavenly in its character, calling and destiny. How can these two entirely diverse spheres be all "one and the same." May not the Lord use the term "body" without being obliged to bring over that which has now become obsolete and undispensational? "That which is perfect has come," hence we should, even as the Lord enabled His servant Paul to do, "put away childish or partial things," 1 Cor. 13.

Pentecost is divinely interpreted for us as being associated with the prophecy of Joel, hence it cannot be the beginning of that which was not *revealed* till thirty years after. The "one Baptism" of Eph. 4 is not accompanied by "spiritual gifts"; whereas throughout the "Acts," including 1 Cor. 12, they were its constant characteristic and accompaniment.

You ask, "If the one Body was not formed at Pentecost, how, when, and by what power was it formed?"

How? We know not, except that, like all other phases of redeeming love, it is centred in Christ crucified and Christ risen.

When? Upon the setting aside of Israel and kingdom hopes. The question is answered by the "now" of Eph. 2. 13, 19; 3. 10; the administration which was kept secret until *revealed* to Paul (Eph. 3. 6-9), and which could not begin to operate until the "middle wall of partition" was abolished.

By what power? The "power of His resurrection" in a new creation, the bond being "the peace," Eph. 1. 19; 4. 3; 2. 14, 15.

You might re-read the articles—by Mr. Welch—in *Things to Come*, Sept., 1909, and Dec., 1910. The subject is more than can be dealt with in a column like this.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

W. F. (Cardiff). In dealing with 1 Cor. 9. we must bear in mind that it is part of a section which includes the twelfth chapter, with its spiritual gifts. Then, further, the ministry spoken of in chap. 9, is exclusively that of Apostleship (see 9. 1-6, 14, 18). While 1 Cor. 9. 14, may be true of others, and true to-day, that is not the verse to prove it so. The subject of Ministry during the Dispensation of the Mystery is one that involves a deal of care and discrimination. Eph. 4. 11, gives the titles, and 4. 12 their purpose.

If we consider the teaching of Paul's last Epistle, namely, 2 Timothy 2. 2; we shall find Paul, the Apostle, Timothy, the Evangelist, and "faithful men, able to teach others." Timothy had been a servant of the Lord for some years, and had been left in charge of the church, before he enters his ministry as "Evangelist," and therefore, they who lay claim to this title must see to it that they have the scriptural qualifications Further, the "faithful men apt in teaching," of 2 Tim. 2. 2, are not those who do not rightly divide the. Word of Truth—they have been instructed in "the things" which Timothy heard of Paul, "the same," the "very gospel" of verses 2 and 8. If 2 Tim. 2. 2 were applied to the "ministry" of the present day, a great percentage would have to be excluded.

NOTICES.

MEETINGS FOR BIBLE STUDY.

Friends away from home, on business or pleasure, may be glad to know where they may find others like minded, and with whom they may have fellowship in a rightly divided Word of God. We, therefore, append the following notices of such:—

BARNET.—At 12 Friern Park, September 8th, at 7.15. Mr. Welch and the Editor hope to be present.

CARDIFF.—Every Saturday at 7.30, at the Albert Street Mission Hall, Cowbridge Road.

CROYDON.—Sundays at 11 and 7; Wednesdays at 8, at 48 Wandle Road.

CROYDON (WEST), (Strathmore Road).—The Iron Room.

ELTHAM, KENT.—83 Earlshall Road, Well Hall Station, September 9th and alternate Saturdays, at 7 p.m. (Mr. C. H. Welch).

GLASGOW.—At the Christian Institute, 70 Bothwell Street (Room No. 3), September 3rd and 17th, at 2.30.

MANCHESTER.—At the Congregational Church House, Deansgate, September 19th, at 7.30.

NOTTINGHAM —Thursday evenings, 7.30, at 57 Cobden Street.

LONDON (Pimlico, S.W.).—At 55 Moreton Street, Wednesday, September 13th, at 7 p.m.

LONDON (130 Whitechapel Road, E.).—Every Sunday, at 7 p.m.

SNARESBROOK (London, E.).—At "Dunster," 4 Spratt Hall Road. Saturdays, September 2nd and 16th.

STONEHAVEN (N.B.).—Mondays, at 7.45, at Old Town Mission Hall.

U. S. A., WHEATON, ILL.—601 Ohio Street. Sundays, 2.30.

A ROOM IS REQUIRED in E.C. or W.C. district. to hold 50 or more, for Sunday Evening Bible Readings. Particulars to Chas. H. WELCH, 38 Copleston Road, Denmark Park, London, S.E.

ACKNOWLEDGMENTS.

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THINGS TO COME.

No. 208. OCTOBER, 1911. Vol. XVII. No. 10.

Editorials.

HEBREWS XI.

CONCLUSION.

AT the outset of these papers we stated that the particular examples of faith might be likened to a series of family portraits in which each had one feature perfect: one being remarkable for the eyes, others for the forehead, the nose, the mouth, etc., while, at the end, there was One with every feature perfect, and Who combined in Himself, the perfections of the whole.

These elders, who "obtained a good report through faith," are now (in ch. xii.) spoken of as a great "cloud of witnesses."

The words "report" and "witnesses" are cognate, and refer to witness borne (in the Greek), and given with the mouth, or by the laying down of the life. They have nothing whatever to do with the eyes.

These elders bore testimony through their faith; and the whole of chapter xi. is given in order to encourage those to whom it was written to endure the great combat of sufferings. And the argument is that others had endured and been engaged in the same combat in former days.

The examples chosen are those which exhibit this endurance, which only a living faith in the living God could produce.

Moses and the others all "endured as seeing Him, Who is invisible. And now (in ch. xii.) we have the greatest example of all, and are exhorted to run our course *with endurance*, looking away from all others who thus endured, to Him Who for the joy set before Him *endured* the cross, despising [the] shame, and on the right hand of the throne of God hath taken His seat.

"For consider Him Who hath *endured* such contradiction by sinners against Himself . . . If ye *endure* chastening, God dealeth with you as sons."

This is the scope of these chapters—the power of faith to endure suffering; and, to wait God's time.

This is why the greatest example of all is left to the last, because He is perfect in this as in all beside.

He is called "the author and finisher of our faith," but this rendering does not give us the full force of the Greek. He is called faith's *archēgos* and *teleiōtēs*. The former word means *princely-leader*. It occurs four times and is rendered "*prince*" in Acts iii. 15; v. 31; "*captain*" in Heb. ii. 10, and "*author*" in Heb. xii. 2. The latter word occurs nowhere else, but it means Him Who brings us through to the end, and Who is thus the Leader and the Victor, the beginning and the ending, the First and the Last—completing and perfecting all.

Moreover the word "our" is not in the Greek, and we may just as well supply "their," or leave it out altogether.

"These all died"; but He "remaineth," "the same yesterday, and to-day, and for ever."

These exhibited only one feature of faith, but He exhibits the whole in fullest perfection.

He offered unto God "a more excellent sacrifice than ABEL" (xi. 4), and His blood "speaketh better things than that of Abel" (xii. 24). He "obtained witness that He was righteous," and God testified His gift, by accepting His life in substitution for that of His people.

He "walked with God," as ENOCH never walked. "He pleased God" as Enoch never did (xi. 5, 6); for He could say "I do always those things that please* Him" (John viii. 29).

He has "prepared an Ark (even Himself) for the saving of His house" as NOAH never did, by which all His household will be carried safely through the waters of judgment.

He was a stranger and a sojourner upon earth, as ABRAHAM never was. He walked with the Father as before men. He "went out" to do the Father's will, well-knowing whither He went, and the end and purpose and object of that will. While with the Father He could say "I go to do Thy will" † (Ps. xl. 7), but in Heb. x. 7, after He had come, and done the Father's will, the Holy Spirit uses a remarkable word (*hēchō*) which means emphatically "I have come," thus quoting His own scripture, and adapting it to the different time and circumstance. ‡

From Him "sprang there, even from One"—the One Who died for them "so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable" (xi. 12).

He, the only-begotten Son of the Father, acquiesced in the Father's will. "They went both of them together" (Gen. xxii. 6, 8), as Abraham and Isaac never went. He accounted that the Father was able to raise Him up, even from the dead; and, at the very opening of His ministry, He announced the fact (John ii. 19-22).

He announced "things to come" as ISAAC and JACOB never did (Matt. xxiv.); and before His death He told His Apostles how those things should be shown and made known in due time.

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* The same word as in Heb. xi. 6.

† In Ps. xl. 7, the verb means either "come" or "go."

‡ There is no mis-quotation by the Apostle, but the perfect liberty of the Divine author: a liberty claimed and used by human authors in quoting their own previous writings.

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He waited God's time as JOSEPH never waited; and made mention of the blessed truth which has ever since been the hope of His people.

He has given a commandment which Joseph could not give. Joseph could give command concerning his own bones, but not the bones of other people. But our Joseph knew the Father's will, "that of all which He had given Him He should lose nothing, but should raise it up again at the last day" (John vi. 39).

He *refused* all honour from men, and the glories of the world; and "*chose rather* to suffer affliction with the people of God"; and to "*esteem*" reproach; and to "*endure*," as MOSES never did or could. (Heb. xi. 27; xii. 2, 3).

He will subdue all the kingdoms of this world so that they shall one day become His. (Rev. xi. 15).

He "wrought righteousness"; yea, a perfect righteousness—a Divine righteousness, for all His people (Phil. iii. 9).

He "obtained promises," yea, "exceeding great and precious promises" (2 Peter i. 4), as none other ever obtained.

He has wrought deliverances for His people, and has accomplished a work which ensures final victory over all enemies.

He has delivered, and doth deliver, and will yet deliver us from all our enemies. (xi. 33, 34. Compare 2 Cor. i. 10. 2. Tim. iv. 11, 12).

He will raise us to life again (xi. 35. 1 Cor. xv.).

But, on the other hand, He "had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments" (xi. 36).

("Of Whom the world was not worthy").

Thus are we invited to look away from all others unto Him; to "consider Him," that we may behold the perfections of our Princely-leader, and contemplate Him Who is the beginning and the end of all faith; its Author and Giver, its object and its subject.

Blessed and wonderful as are the particular examples of the various features of faith in ch. xi, yet here, in ch. xii., we have the one perfect example excelling and embodying them all, and manifesting His glory to our wondering eyes.

May we exhibit, each in our own humble sphere, "like precious faith," that we may be enabled to endure, and wait for the day when we shall inherit, in glory, all the promises which grace has made.

ALNWICK AND GLANTON.

(FURTHER NOTES)

WE have received many letters on the subject of the Second Editorial in our August number. All, but one, thank us for it. Some have been blessed by it, and found light, help, and encouragement. Others give us further information as to the workings and evil effects of the controversy.

We do not propose to say a word to increase this strife: but we would seek, rather, to allay it.

One correspondent (J. B.) questions the correctness of our diagnosis.

His letter is too long for the insertion for which he asks, moreover our columns are for instruction, not for controversial correspondence, as such. We note all that he says, and endorse the greater part of it. But, as to our diagnosis of the cause, we cannot have made ourselves clear. We put it all down to a *wrongly divided Word of Truth*. The strifes and divisions in the Corinthian assembly were not due to "the godless issue of a walk after the flesh," unless what is meant by this is the making of carnal or corporate divisions among believers.

If our readers will patiently follow the series of papers which we propose to commence in our November number,* on

THE FOUNDATIONS OF DISPENSATIONAL TRUTH,

they will see that the Dispensation of the Acts of the Apostles was unique and complete in itself; and that, neither in the Acts, nor in the earlier Pauline Epistles written during that period, do we find any reference to the special "Dispensation of the Mystery" revealed and specially committed to Paul, after the Dispensation of the Acts had closed.

J. B. gives a beautiful description of the contents of Eph., Phil., Col. and 2 Tim., which stand in direct contrast to the condition of things which obtained in the Assemblies of the Acts Dispensation; as well as in those of to-day. But this only serves to illustrate the fact that it is the reading of the Acts and earlier Epistles of Paul into the present Dispensation that is the source of all the confusion we see around us.

The traditions that "the Church began at Pentecost," and that, in the Acts and earlier Epistles of Paul we are to look for church order and discipline lie at the root of all "Organised Religion"; while the struggles of many truly spiritual believers, who do not see the only way out, are the evidences as to the correctness of our diagnosis.

J. B. puts the whole evil in its true light, and shows how it works, when he says: "I would require to be sure you not only refused the evil-doer, but also the man who companied with him, before I could walk with you."

But that is the very question, who is meant by "the evil doer"?

The "evil-doer," in the present case, is, according to Brethren's church order, the man who will not condemn an assembly for breaking the Brethren's self-invented and Non-Scriptural law called "Local Responsibility." That is what the evil-doing means in the present case.

We are told that at least forty papers and pamphlets are in circulation on this subject. One correspondent mentions a case where "A man and wife who belonged to the same meeting were separated in their home for at least twelve months because the wife would not admit that one party was wrong as the breach of this so-called Local Responsibility!"

Our view is that a believer who receives the Word

* They will run for six or seven months.

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of God, as God's own inspired Word, and not man's, should be received notwithstanding that, through ignorance or infirmity, his view on certain statements or passages in that Word may not agree with our own or with that of others. But this requires and demands a recognition of "the unity of the Spirit," (not the carnal or corporate unity of an assembly); and that spiritual unity is in Christ, in heaven, (not in a "room".) This union is the only union which is worth having—and it is "the bond of peace." The very existence of a state of things which is the very opposite of "peace" is a proof that Brethren know nothing of this spiritual "bond."

To realise it is to act toward all brethren

"With all lowliness,
and meekness,
with long-suffering,
forbearing one another in love."

Only so can we give diligence to KEEP the spiritual unity which God has already MADE "in Christ." Where do we see this "lowliness"? ("All" not "some." Compare Phil. 2. 3). Where do we find this "meekness"? How "long" are others *suffered* if they differ in their understanding of Scripture?

Where are we to look for all this loving forbearance?

All these things are conspicuous by their absence!

Nothing like it is seen outside Brethrenism, except in the Church of Rome.

Rome decides what is its own interpretation of Scripture, allows no difference, and gives no quarter.

Let any believer in God's inspired Word seek fellowship among Brethren, and the questions which will be put to such an one will soon convince him that no difference of opinion will be tolerated, and that Brethren act on the very same principle as Rome in setting up *their own interpretation* (agreed upon among themselves), as though it were the Word of God itself.

And, if such difference of opinion is discovered later, Rome's principle of "excommunication" is rigidly enforced.

Is this the "bond of peace" of Eph. 2. 3? No, it is the "fountain of strife" of 1 Cor. 1. 10-13; 3. 1-5; 2 Cor. 12. 20, 21.

From the fact that the Epistle to the Corinthians is appealed to by Brethren as the pattern for present-day assemblies, we can see and understand how faithfully the pattern is followed and how Eph. 4. 3 is ignored.

DIFFICULTIES IN DISPENSATIONAL TEACHING.

WE have had several letters from our readers asking questions concerning difficulties which they have met with in connection with the dividing of the word of truth, at Acts 28.

Several of such difficulties we have dealt with already; but, we now wish to add a few words which may help our readers to answer all such questions for themselves as they may arise.

We must not forget that difficulties must need arise in cutting the tether of traditions in which we have all been so long bound and tied. Some are almost afraid to use their liberty so newly found; others are in danger of using it too freely.

Some stand still for fear of moving in a wrong direction; others go forward stumbling, for fear of standing still.

There is one great foundation principle in the science of LOGIC which will meet all the difficulties, if we are careful to observe it. It is this:—

We cannot reason from the Particular to the General.

That is to say, we cannot expect to find the *general* principles, which we may regard "the truth" by arguing from certain *particular parts* of the truth. On the contrary, we must reason "from the *general* to the *particular*, if we would reason accurately.

The difficulties experienced by some of our readers are due to the fact that they arise from a consideration of only *parts* of the truth.

To find the answer to them, it is vain to continue the discussion of them as separate difficult points: we mean difficulties connected with the earlier Pauline Epistles written before Acts 28; such as ordinances, the one body of 1 Cor. 12, or the spiritual gifts of 1 Cor. 13, 14, etc.

It is absolutely necessary that we should first make sure of the great general duty of "rightly dividing the Word of Truth" (2 Tim. 2. 15).

If that be a Divine precept, it is on the same level as all other of God's Commandments; and then it is our duty to yield as strict an obedience with respect to it, as to any other precept, if we wish to find the truth.

Being once on sure ground as to this, then comes the next great duty:—we have to apply this important and dominant principle to Acts 28. and the Pauline Epistles.

This being so, we propose, in our Editorials commencing next month, to examine the very FOUNDATIONS of Dispensational Truth; and endeavour to place them so truly, and fix them so firmly that, once we are well grounded in them, we may build upon them with such certainty that our difficulties will be removed, and our readers will find themselves in an position to answer all their own questions as they may afterwards arise.

What we ask for now, therefore, is *patience*. Let us hold all questions as to this or that *particular* difficulty in abeyance until we are grounded in the great *general* principle.

We are not "directors of the conscience," but "ministers of the Word," and our desire is, so to minister it as to leave individual readers to direct their own consciences by the Word.

The Papers will be on

GOD SPEAKING

1. "By the prophets"
2. "By His Son"
3. "By them that heard Him"
4. By "the Spirit of Truth"
5. By "Paul the Prisoner of Jesus Christ"
6. Practical conclusions.

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Contributed Articles.

"THE GOSPEL OF THE GLORY OF CHRIST."

SEVENTH PAPER.

THE GLORY OF HIS EXALTATION.

JOSEPH stepped from a prison to a throne. The Son of Man, when He hung upon the cross, had even less than Joseph. His very garments were taken from Him. Crowned with thorns, He had nowhere to rest His head. The grave that received Him was another's: but from that grave He came forth, and ascended to the throne of the Majesty in the heavens.

He had prayed, "Now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." But He has an added glory, the glory of His completed work. "I have finished the work which Thou gavest Me to do."

"When He ascended up on high, He led captivity captive, and gave gifts unto men" (Eph. 4. 8). These words are quoted from Psalm 68. 18, where it reads, "*received* gifts for men." He received them as the reward of His victory, in order that He might bestow them.* But what is meant by *leading captivity captive?* Nowhere else in our English Bible does the expression occur save in Deborah's song in Judges 5. 12, though the same words in the original are found in 2 Chron. 28. 17, "The Edomites had come and smitten Judah, and *carried away captives*" (margin, a captivity). What else could Deborah mean but that Barak had taken a number of captives, and had brought them home in triumph?

Now the Lord had won a victory. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil" (Heb. 2. 14). He had thus given the enemy a fatal blow, that shall find its consummation in his destruction in the lake of fire (Rev. 20. 10).

But He not only won a victory, but He had what follows a victory—a triumphant display of it. We read in Col. 2. 15, "Having spoiled (R.V. put off from Himself) principalities and powers, He made a show of them openly, triumphing over them in it," or "thereby," that is, by the cross (see verse 14). The R.V. rendering is preferable, because the verb ἀπεκδύομαι (*apekduomai*) is found only here and in chapter 3. 9, where it reads "put off," and the kindred noun ἀπεκδυσις (*apekdusis*) is found only in chapter 2. 11, where it is rendered "putting off." The simple verb ἐκδύω (*ekduo*) always means to strip. See the five occurrences, Matt. 27. 28, 31; Mark 15. 20; Luke 10. 30; 2 Cor. 5. 4.

*See THE COMPANION BIBLE *in loco*

The powers of evil made many an assualt upon His life. There was the attempt to drown Him when asleep in the boat, for it was not the inanimate winds and waves against which His rebuke was directed so much as the agents of the prince of the power of the air. The other attempts to destroy Him may have been due to the same agency, just as the Sabeans and Chaldeans were instruments of Satan, as well as the fire from heaven and the great wind that brought Job's disasters (Job 1. 15-19). At the end Satan entered into Judas and compassed His betrayal and death. This time he was permitted to succeed, because it was "by the determinate counsel and foreknowledge of God" (Acts 2. 23).

Besides these attacks, there were those upon His obedience to the Father's will; the subtle proposals in the wilderness; the temptation through Peter to turn Him aside from the cross (Matt. 16. 23); the proffered witness of demons which He silenced (Luke 4. 34, 41), for He received not glory from men (John 5. 41), much less from demons. Then there was the final assault in Gethsemane (John 14. 30), perhaps continued directly and indirectly (Matt. 27. 40-43) till the close.

All was in vain. There was nothing in Him upon which evil could fasten itself. Thus He put off the principalities and powers; and all their assaults upon the Second Adam proved to be in vain.

The next step was He "made a show of them openly," not to man, but to those in heavenly places, who, with wondering gaze, desire to explore the mysteries of grace (Eph. 3. 10; 1 Peter 1. 12); and then the Apostle adds "triumphing over them." The word here θριαμβεύω (*thriambeuo*) is only found elsewhere in 2 Cor. 2. 14, where it is strangely rendered, "Causeth us to triumph." If in one place it means "triumph over," surely consistency requires that it should mean the same in the other. There are triumphs won by grace and triumphs won by power. Enemies transformed into friends, and enemies broken to pieces. Paul was one of the trophies of grace. In his hatred of the Nazarene, *breathing out* "threatenings and slaughter against the disciples of the Lord," he approaches Damascus on his devilish errand. Suddenly the light of the Lord's glory shines upon him, and the whole current of his life is changed. Henceforward he delights to call himself the bond servant of Jesus Christ, and, in 2 Cor. 2. 14, he represents the Lord winning His conquering way and displaying the victories of His grace, making "manifest the savour of His knowledge by *us* in every place."

In Col. 2. 15, the triumph is of a different kind. There were no willing captives, no trophies of grace. He did not empty Hades, or the *limbus patrum*, as the schoolmen phrased it, and take to heaven with Him the Old Testament saints, for, if so, why was David left behind? He was still in the grave ten days after the Ascension (Acts 2. 29, 34). The captives of Eph. 4. 8 were the principalities and powers of Col. 2. 15, the prince of this world and the rebel angels who obey his

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behests.* But there were others there to grace His triumph, to bear Him up in His progress through the skies, as He ascended up *far above all heavens* (Eph. 4. 10) to His place at the right hand of the Majesty on high. These are referred to in Psalm 68. 17 where we read, "The chariots of God are twenty thousand, even thousands of angels."

Thus it was manifested in the heavenlies that He was the promised Seed of the woman, Who was to crush the serpent's head. Those legions who were ready had He asked for them (Matt. 26. 53), had the reward of their patience, when they beheld the abasement of the adversary.

But this glory of Christ has not yet been manifested to mankind, save by the declarations of God's word, which few believe. "The god of this age hath blinded the minds of them that believe not," for he naturally does not desire them to know of his overthrow. He wishes them to believe that *he* is the true deliverer, the benefactor of the race. It was in this character that he presented himself to Eve, promising her immortality apart from God, and all but a very small fraction of her descendants are beguiled as she was.

Satan's aim is to be worshipped, and he makes great promises to attain his end. "All these things will I give thee, if thou wilt fall down and worship me." In heathen lands he is openly worshipped, often under his chosen form of the serpent. In so-called civilised countries his votaries worship him under the form of mammon, pleasure, ambition, or whatever be the influence that rules their lives. Some even worship him without any disguise. Some years ago the writer saw, painted on the side wall of a large drapery store in Paris, "Au bon diable," in letters five or six feet high. We have heard of the Luciferians in Paris and in Brighton. Ere long this worship will be universal. "They worshipped the dragon who gave power unto the beast" (Rev. 13. 4).

No wonder, therefore, he blinds men's eyes to the fact that his is a broken sceptre, that Christ has already trampled him beneath His feet, dragged him in triumph through the skies, and that soon he will be shut up in the abyss.

Not only has the Lord led captivity captive, but he has received gifts for men. His finished work is the ground of every blessing vouchsafed to man.

His prayer upon the cross, "Father, forgive them," secured for Israel a further respite from the impending judgment, and the testimony in the Acts is the answer to it. Peter's explanation of the healing of the lame man at the gate of the temple which is called "Beautiful" was, "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His Son Jesus"; and before the Sanhedrim his testimony was, "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins." The day shall yet come when He Who is the Mediator of the New Covenant shall "pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications."

The great gift of the Holy Spirit was the result of His exaltation. "If I go not away, the Comforter will not come unto you, but if I depart I will send Him unto you" (John 16. 7). Peter's answer to the astonished multitudes on the day of Pentecost was, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear." Thus was fulfilled the promise with regard to the Holy Spirit, "He shall glorify Me" (John 16. 14).

(To be continued.)

*We believe also that this was the subject of Christ's heralding in 1 Pet. 3. 19, 20, when to the utmost bounds in resurrection, He proclaimed to the imprisoned evil Angels His glorious triumph over death and the grave. (*Ed.*)

Dispensational Expositions:

Being a Series of Studies having Special Reference to the Epistles of Paul & the Present Dispensation.

No. 23.

"THAT BLESSED HOPE."

Showing that our inheritance is inseparably connected with the Dispensation committed to Paul, and totally distinct from the hope of every other Dispensation.

(Continued from page 105.)

WITH this accumulated evidence before us, we return to Titus 1. 1-3, where we read that the apostleship of Paul was

"According to the FAITH of God's elect . . . . and the knowledge of the TRUTH which is according to godliness."

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The little word de (δέ) rendered "and" in Titus 1. 1, is translated "but" in verse 3. We would not separate the two titles of the Apostle Paul in verse 1, but we would note the distinction which he makes.

"Paul a servant of God."

This is the first clause which, while connected with the second, is to be distinguished therefrom.

"But an Apostle of Jesus Christ according to the *faith* of God's elect and the knowledge of the *truth* which is according to godliness."

In 2 Tim. 1. 1, he writes "Paul, an apostle of Jesus Christ by the will of God, according to the PROMISE OF LIFE which is in Christ Jesus," whilst in 1 Tim. 1. 1, we read "Paul, an Apostle o Jesus Christ by the commandment of God our Saviour and Lord Jesus Christ OUR HOPE." At once we perceive that Titus and Timothy both teach the same important lesson. Paul's Apostleship was not linked with

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the twelve tribes of Israel, or the Lord Jesus under the title of the twelve apostles of the Lamb. Paul belonged to a totally different order, an order of apostleship in harmony with "those things in the which I will appear unto thee" (Acts 26. 16). Paul's apostleship was *according* to the *faith*, the *truth*, the *promise*, and the *hope of eternal life* which was indissolubly linked with the *mystery of godliness*, the time of its proclamation being peculiarly NOW.

It is with these things that "the blessed hope" of the believer to-day is connected. We have no hesitancy in saying that the Scriptures, brought together in the three Epistles to Timothy and Titus, could not tell us in plainer language that the ministry of the Apostle was something unique and distinct; that the present period is a time chosen by God for the heralding of the promise kept secret since the age times; and that our hope, our inheritance, is linked, vitally linked, therewith.

We now turn to Titus 2. 11-14. "For the grace of God which bringeth the salvation hath appeared to all men, teaching us, with the object that having denied the ungodliness and the worldly desires, soberly and righteously and godly we should live in the age that is now, looking expectantly for THE BLESSED HOPE and the appearing of the glory of our great God and Saviour Jesus Christ." The blessed hope can be none other than "the hope of eternal life promised before age times," and in harmony therewith we are "made heirs according to the hope of eternal life."

It will be seen that the Apostle Paul did not shrink from speaking of the hope of eternal life. Doubtless he would have echoed John's words, "*Hath* everlasting life," without meaning what so many mean who emphasize and underscore that word "hath." God cannot lie. He has promised eternal life to every believer in Christ. Therefore they *have* it, for faith is the substance of things *hoped for*, the title deed to things *not seen*. For we are saved hopewise, but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. The resurrection is not "past already," and, until resurrection, we wait in hope.

The fulfilment of the promise of eternal life awaits its full enjoyment for the appearing of the glory of our great God and Saviour Jesus Christ, Who gave Himself on our behalf, in order that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works. Hence we find "that blessed hope" in Col. 3. 3, 4. "Ye died, and your life hath been hidden with Christ in God, when Christ, our life shall *appear*, then shall we also appear with Him IN GLORY." "Looking for that blessed hope (of eternal life) and the *APPEARING OF THE GLORY*." It is in accordance with this hope that we have been made heirs. How then can we say that all this means nothing more than the promise made to Abraham?

Before we leave the Epistle to Titus we will just put forward, as a suggestion, the following structure, believing that it involves much more than we have at present seen. While we ever remember that faith is the channel appointed by God, and that many believers in Christ will be blessed far above their *knowledge*, yet we cannot help seeing that a special emphasis is laid upon "the knowledge of the truth." How many thousands, who believe unto salvation, are entirely destitute—nay, even antagonistic to—this knowledge! They most earnestly contend that there is but one gospel, and one church, and that every believer from Genesis onward is a member of the body of Christ. We cannot doubt their faith in Christ, or their zeal for God, yet it seems that many of them will never come to the *knowledge of the truth*.

We might ask ourselves the question: How is it that *we* believe, that *we* know? Were we more disposed naturally? No, we each and all confess that it is entirely of the Lord's grace—it is, indeed, the faith of God's *elect*. If ever there was a Dispensation of absolute election it is now. Election and predestination are the first doctrines of the Dispensation of the Mystery, they lie at the threshold of Eph. 1., to which we will turn presently for further teaching regarding "That Blessed Hope."

We must be very careful, however, with regard to these things, that we do not limit the Holy One of Israel. His purpose of grace to US, and the redemptive work of Christ for US, may not necessarily be the same as His purposes regarding other ages and dispensations. Particular redemption, with the utmost emphasis of hyper-Calvinism may be the correct aspect of the work of Christ regarding the church of the Mystery; it may or may not be so regarding mankind under other dispensations. We say this because we fear violence has been done to these subjects through not rightly dividing the Word of Truth respecting them.

TITUS 1. 1-4.

A D | Paul. (Name).
E | A servant of God, an apostle of Jesus Christ. (Title).
F | According to (a) *faith* (the faith of God's elect); (b) *truth* (the knowledge of the truth).
B | According to godliness.
C c | Upon hope of eternal life. — *Faith.* Believed by those who are called "Calvinists."
d | Promised by God Who cannot lie. — *Faith.* Believed by those who are called "Calvinists."
e | Before age times. — *Faith.* Believed by those who are called "Calvinists."
e | Manifested in its own seasons. — *Knowledge.* Denied by most of those so-called.
d | His Word by heralding. — *Knowledge.* Denied by most of those so-called.
c | Entrusted to me. — *Knowledge.* Denied by most of those so-called.
B | According to the commandment of God our Saviour.
A *D* | Titus. (Name).
E | Mine own son. (Title).
F | According to a common *faith*.

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It will be seen that the member "C" gives three items dealing with God's act in the past for the exercise of faith, and three items relating to Paul's connection with the present as being an amplification of the special "knowledge of the truth." Many who have this common faith have not this knowledge, and deny the exclusive dispensation given to Paul.

As we said above, we put this forward as an attempt to understand the fulness of the apostle's ministry. Maybe others will see more clearly the structure, and will send along their studies.

We saw in Titus 2. and Col. 3. that the hope was connected with the glory. This, as we have seen, is essentially connected with the Mystery. This Mystery, hidden away from all ages and generations, was manifested through the heralding of Paul, who made known the *riches* of the *glory* of this Mystery *among* the Gentiles, which is *CHRIST AMONG YOU THE HOPE OF GLORY*. Col. 1. 25-27.

The Gentiles were once "without hope" (Eph. 2. 12). They were aliens of the citizenship of Israel, and guests of the covenants of promise. But since the revelation of the Mystery, all this is changed. They had no part nor lot in the citizenship (*politeia*) of Israel, but they had no cause to grieve over that, for in Christ they find themselves citizens-together (*sumpolitai*) of "the holiest of all" (Eph. 2. 19). What has made the difference? How have these Gentiles a right of access into "the holiest of all?" Christ has broken down the middle wall of partition, abolished the dogmas and ordinances, and made a new man, whose position is found "in heavenly places in Christ." This citizenship constitutes a part of "the blessed hope," for when Christ shall appear in *glory* as our great God and *Saviour*, we, whose citizenship (*politeuma*) exists as an unalterable fact in Heaven, who, from thence are looking for a *Saviour*, shall have these bodies of our humiliation changed, that they may be fashioned like unto the body of His *glory* (Phil. 3.).

In Eph. 1. 7-11, we read "in Whom we have *redemption* through His blood . . . . . in Whom we also have an *inheritance*." We must have "died with Him" if we are to "live with Him." As our Saviour we await Him. As our Saviour He appointed Paul an apostle (1 Tim. 1. 1). Those who once were far off and without hope are made nigh ONLY by the blood of Christ (Eph. 2. 13). In exact parallel with this we read in Col. 1. 12-14, "Who hath made us sufficient unto a portion of the *inheritance* of "the holiest of all" in the light, Who hath delivered us from the authority of darkness, and hath translated us into the kingdom of the Son of His love, *IN WHOM WE HAVE REDEMPTION* through His blood." The inheritance is inseparable from redemption. "The Holy Spirit of the promise, Who is the earnest of our *inheritance* unto the *redemption* of the purchased possession, unto the praise of His *glory*." The praise of His glory has been mentioned in the chapter before (in verse 6, and in verse 12). In the A.V. we read in verse 12 "that we should be to the praise of His glory who first trusted in Christ." The R.V. reads "who had before hoped in Christ." The word is *proelpikotas* "To fore-hope" is the thought, or, as some have suggested, "to have a prior hope." This is just the truth of the case. The last shall be first. Before the hope of Israel is realized, this prior hope will be consummated. It depends not upon times or seasons, archangel or trumpet. We simply "look for the Saviour," we look for "that blessed hope."

Christ as the Heir of all things is seen in Eph. 1. 10, and in those "all things" we, the "fore-hopers," have our inheritance. Like Abraham in Rom. 4. 11, we have the *earnest*, the *seal*, not made with hands *in* the flesh, or *on* the flesh, but by the work of the Holy Spirit. It is so also in 2 Cor. 1. 22. In each dispensation the future inheritance is connected with a present pledge, connected in some way or other with the work of the Holy Spirit. There are many parallels, but just as parallel lines never meet, so the parallels of Scripture must not be mixed together.

Israel has the adoption; so have we. Israel has the promises; we have the promise. Israel enter their inheritance by redemption; so do we. Israel will receive *pneuma-hagion* (holy spirit); so have we. Nevertheless, the sphere of our blessing is distinct from theirs, as is also our calling. Do we really pray "that we may know what is the hope of His calling, and what the RICHES of the GLORY of His INHERITANCE in the HOLIEST OF ALL." (Eph. 1. 18.) The hope of His calling may mean His vocation as High Priest in the heavenly holiest, for there our inheritance will be found. It may mean His calling of us, in the sense of Eph. 4. 1-4. "walk worthy of the calling wherewith *you* have been called . . . in one hope of your calling." It may mean His calling of us, as set forth in Phil. 3. 14. "The calling on high by God in Christ Jesus." It probably includes all three.

That blessed hope, the *inheritance* of the church of the Mystery, is something entirely removed from all else. It IS in heaven (Phil. 3. 20). It will never "come down out of heaven," like Abraham's inheritance. Those are heirs, who are in harmony with that Mystery of godliness, whose end is to be "received up in glory."

The blessed hope, the hope of eternal life, has nothing whatever to do with the age times. Both the purpose and promise were made long before, and kept as a secret until after Acts 28. Dear reader, have you the faith of God's elect? If so, have you added to this faith the knowledge of the truth as set forth in the epistle to Titus? Then, seek those things which are above. You have no need to be subject to ordinances, you have been "translated." (Col. 1.) Enoch, when he was translated, returned to earth no more. Men sought for him, but he was not. *You* have been translated. Why then mind earthly things, earthly promises, worldly ordinances, fleshly rites or ceremonies? Such things may help you to look forward to an inheritance that was never promised to *you*, but will be of no help to you who seek to walk worthy of the calling, who seek to LIVE . . . . LOOKING FOR THAT BLESSED HOPE.

CHARLES H. WELCH.

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Bible Numerics.

By Ivan Panin.

ADVERBS ENDING IN "ΩΣ."

1. *The corresponding Adjective or Verb from which they are formed being found in the New Testament.*

In the following list the first column gives the Adverbs themselves, the second gives the words of which they are treated as forms. The numerical values precede, and the number of occurrences follow in each case. As σπουδαίως and περισσῶς are already in the list, σπουδαιοτέρως and περισσοτέρως are not given in the list, nor is οὕτω counted as οὕτως: they are counted with their adjectives as their special forms.

1054	Ἀγνῶς	1	324	ἁγνός	8	1113	ὀλίγως	1	383	ὀλίγος	41
1043	ἀδήλως	1	313	ἄδηλος	2	1100	ὅλως	4	370	ὅλος	110
1441	ἀδιαλείπτως	4	711	ἀδιάλειπτος	5	1190	ὁμοίως	31	460	ὅμοιος	75
1035	ἀδίκως	1	305	ἄδικος	12	1848	ὁμολογουμένως	1	1088	ὁμολογέω	26
2110	αἰσχροκερδῶς	1	1318	αἰσχροκερδής	2	1420	ὄντως	10	65	εἰμί	2,462
1133	ἀκριβῶς	5	341	ἀκριβής	9	1179	ὀρθῶς	4	449	ὀρθός	5
1048	ἀληθῶς	18	256	ἀληθής	43	1280	ὁσίως	1	550	ὅσιος	8
1061	ἄλλως	1	331	ἄλλος	154	1770	οὕτως	195	1040	οὗτος	1,570
1466	ἀμέμπτως	2	736	ἄμεμπτος	6	1431	πάντως	8	281	πᾶς	1,241
1820	ἀναντιρήτως	1	1090	ἀναντίρητος	1	1510	παραπλησίως	1	630	παραπλήσιον	1
1122	ἀναξίως	1	392	ἀνάξιος	1	1595	περισσῶς	4	865	περισσός	36
1161	ἀνόμως	2	431	ἄνομος	10	1210	πικρῶς	1	480	πικρός	2
1071	ἀξίως	6	341	ἄξιος	46	1790	πλουσίως	4	1060	πλούσιος	31
1111	ἁπλῶς	1	451	ἁπλόος	2	1916	πνευματικῶς	2	1176	πνευματικός	27
1732	ἀσφαλῶς	3	940	ἀσφαλής	7	1699	προθύμως	1	969	πρόθυμος	3
1622	ἀτάκτως	2	892	ἄτακτος	2	2251	προσφάτως	1	1521	πρόσφατος	1
1017	βαθέως	1	612	βαθύς	3	2280	πρώτως	1	925	πρότερος	165
1108	βαρέως	2	703	βαρύς	7	1765	σπουδαίως	3	1035	σπουδαῖος	6
1271	γνησίως	1	541	γνήσιος	4	1874	σφοδρῶς	1	875	σφόδρα	11
1045	δικαίως	5	315	δίκαιος	84	2371	σωματικῶς	1	1641	σωματικός	2
1724	δυσκόλως	3	994	δύσκολος	3	2720	σωφρόνως	1	2450	σώφρων	4
1094	ἐθνικῶς	1	364	ἐθνικός	4	1906	ταχέως	10	1501	ταχύς	27
1705	ἑκουσίως	2	975	ἑκούσιος	1	1350	τελείως	1	620	τέλειος	19
1380	ἐκτενῶς	2	588	ἐκτενής	3	2068	ὑπερβαλλόντως	1	1448	ὑπερβάλλω	5
2106	ἐσχάτως	1	1376	ἔσχατος	52	1656	φανερῶς	3	926	φανερός	20
1410	ἑτέρως	1	680	ἕτερος	97	1684	φειδομένως	1	640	φείδομαι	11
1425	ἑτοιμῶς	3	695	ἑτοιμός	19	1770	φρονίμως	1	1040	φρόνιμος	14
2011	εὐαρέστως	1	1281	εὐάρεστος	9	2130	φυσικῶς	1	1400	φυσικός	3
1419	εὐθέως	33	1014	εὐθύς	93	105,575		469	54,285		6,718
1854	εὐθύμως	1	1124	εὔθυμος	1						
1536	εὐκαίρως	2	806	εὔκαιρος	3						
1612	εὐσεβῶς	2	820	εὐσεβής	4						
2373	εὐσχημόνως	3	2103	εὐσχήμων	7						
1017	ἡδέως	3	612	ἡδύς	4						
1515	Ἰουδαϊκῶς	1	785	Ἰουδαϊκός	1						
1210	ἴσως	1	480	ἴσος	8						
1041	κακῶς	16	311	κακός	65						
1051	καλῶς	36	321	καλός	137						
1075	κενῶς	1	345	κενός	18						
1340	(κοσμίως)	1	610	κόσμιος	1						
1251	λαμπρῶς	1	521	λαμπρός	9						
1079	μεγάλως	1	249	μέγας	243						

1. The number of these words is seventy, or ten *sevens*, and they belong to seven classes of words thus: the largest number, forty-nine, or seven sevens, belong to adjectives in ος; the remaining twenty-one, or three sevens, are distributed among the other classes as follows: adjectives in ης have six; in ύς five; in ων two; in ας, two: verbs have four, and adverbs two.

Among the letters of the alphabet the seventy words are distributed thus: words under α–δ have twenty-one, or three sevens; under ε–μ, twenty-one; under ο–σ twenty-one also; under τ–φ, seven, the numeric value these letters is 1120, or 160 sevens.

The seventy words have 504 letters, or seventy-two sevens, of which words under α and β have 126, or eighteen sevens; under γ–ε, 133, or nineteen sevens; under η–π 175, or twenty-five sevens; under σ–φ ninety-one, thirteen sevens.

These seventy adverbs occur in the New Testament 469 times, or 67 sevens; of which words under α–ι have 119, or 17 sevens; κ–μ, 56, or 8 sevens, ν–τ, 287, or 41 sevens; ὑ–φ, seven. And the total number of letters in the 469 occurrences is 2,702, or 386 sevens.

The twenty-seven books of the New Testament comprise four great divisions: Gospels, Acts, Epistles, and Revelation. The Epistles in their turn consist of two great divisions: the seven General Epistles (which Westcott & Hort, contrary to the English Version, place immediately after Acts), and the fourteen Pauline Epistles. Now among these New Testament divisions the 469 occurrences are distributed, not

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at random but by sevens in two different ways; thus: Gospels, Acts, and Epistles General have 287, or 41 sevens; Paul's Epistles and Revelation have 182, or 26 sevens. And again, Gospels and Revelation have 203, or 29 sevens; Acts and Epistles have 266, or 38 sevens.

Lastly, the total numerical value of all the 469 occurrences of these seventy adverbs is 712,502, or 101,786 sevens.

A marked scheme of sevens thus runs through every detail of these words: their number, letters, occurrences, numerical values, alphabetical distribution, and their distribution among the words from which they are formed, their distribution among the New Testament divisions—is all by sevens.

Without looking further, at present, these phenomena alone already give certainty in several details:

Be it remembered that not only the total number of letters but also the *total numerical value* of the 469 occurrences of these seventy adverbs is also a multiple of seven. So that not only the omission of even a single letter in any of the 469 words would destroy the total result, but even the exchange of one letter for another, unless indeed the numerical difference between the two letters be seven or a multiple thereof. So that the status of these seventy adverbs in the New Testament as given in the table, above, must be considered as settled. Accordingly:

i. In 1 Thess. 3. 13 Westcott and Hort read ἀμέμπτους (*unblameable*), but in their uncertainty they offer the adverb ἀμέμπτως (*unblameably*) as an alternative. Were the adverb to replace the adjective, the number 469, a multiple of seven, would become 470; and the total numerical value of the 470 occurrences would cease to be a multiple of seven from the addition of 1,466. And the total number of letters would also be increased by eight. The text, therefore, in this passage is right as it stands. This conclusion, moreover, as well as those following below, are amply confirmed by evidence presented in other papers.

ii. In 1 Cor. 2. 13 Westcott and Hort have πνευματικοῖς πνευματικὰ συνκρίνοντες, *interpreting spiritual things to spiritual men*. But in their uncertainty they offer πνευματικῶς, as an alternative for πνευματικοῖς, so that the sentence would become *interpreting spiritual things spiritually*. The argument for retaining the present reading in the case of ἀμέμπτους holds also in this, as well as in cases iii. and iv. below. No change can be made without destroying several features of the numerical design.

iii. In Matt. 5. 46 Westcott and Hort have οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν; *do not even the publicans the same?* In their uncertainty, however, they offer οὕτως, (*thus*), as an alternative for τό αυτό (*the same*): but the reading in the text is right.

iv. In Matt. 22. 39 Westcott and Hort have δευτέρα ὁμοία αὐτῇ, *a second, like* [unto it] *is this*. As an alternative they offer ὁμοίως, *likewise*, but it cannot be accepted.

In these four cases the effect of the adoption of the alternative reading would have been to increase the number of the occurrences of these adverbs in ως. In the following three cases the adoption of the alternative readings would diminish the number of their occurrences, but the same reasoning applied to the first four cases holds also with regard to these.

v. In Matt. 14. 22 Westcott and Hort offer the omission of εὐθέως (*forthwith*), as an alternative, but the word cannot be spared.

vi. In Mark 2. 8 they offer the omission of οὕτως, (*thus*), as an alternative, but the text as it stands is right.

vii. In Luke 12. 21 they offer the omission of the whole verse as an alternative: *So is he that layeth up treasure for himself, and is not rich toward God.* But the presence here of οὕτως (*so*), which cannot be spared from the numerical design, proves the verse to be genuine.

In no less than seven cases do these numerics prove the final judgment of Westcott and Hort to be right. Unless indeed it should prove that Westcott and Hort are wrong in both cases of οὕτως, so that with its gain in Matt. 5. 46 is made up its loss in Mark 2. 8 or Luke 12. 21. But this is most unlikely. Further evidence about these three passages is given elsewhere.

viii. But on the other hand in 1 Tim. 2. 9 Westcott and Hort read κοσμίῳ (*modest*), the dative of the adjective, in the text; but in their uncertainty they offer κόσμίως (*modestly*), the adverb, as an alternative. The effect of not adopting the alternative reading is that κόσμίως is lost from the list of these seventy adverbs in ως, and *every single feature of the scheme of sevens disappears at once.* In other words, with the reading in the text all is numerical chaos; with the reading in the margin all is numerical harmony.

ix. In the above table πικρῶς (*bitterly*), was given as occurring only once. In the *text* of Westcott and Hort, however, it occurs once more, namely, in Luke 22. 62. But in their uncertainty they offer the omission of the whole verse as alternative, and accordingly they bracket it. On other grounds, which are given elsewhere, the writer had already come to the conclusion that the verse should be omitted; and the numerics of these adverbs in ως confirm that conclusion.

(*To be continued*).

Questions and Answers.

QUESTION No. 398.

THE "WORKS" of 1 Cor. 3.

J. W. E. (Brixton):—You ask "Does 1 Cor. 3. 12-15, include those who are accepted in the Beloved—'His workmanship created in Christ Jesus unto good works' (Eph. 2. 10)?" When does this take place?

A reference to 2 Tim. 2. 11, 12, and 4. 8, will show that, although 1 Cor. 3, is not to be interpreted of the Church of the Mystery, the principle involved is parallel. Both 1 Cor. 3, and 2 Tim. 2, deal with "service": the life and acceptance being irrevocably settled in connection with *the work of Christ*.

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According to the structure and scope of 1 Cor. 3, the primary interpretation is ministerial and ecclesiastical. The particular subject being the danger of erecting on the one foundation other structures than "God's Building." A reference to 1 Cor. 1. 2, 8 and 30, will show that these believers were indeed "accepted in the Beloved."

In your reading of Eph. 2. 10, you should change the word "unto," and read "upon (*epi*) good works;" here is the foundation. But "that we should walk in them"—this is the result—which varies in each case.

You must clearly distinguish between the grace of God in salvation, which is absolute, and which depends solely upon the finished work of Christ; and, the grace of God which deigns to take into account the service of those whom He has saved.

The trial of 1 Cor. 3, takes place in THE Day—the Day which follows "Man's Day," 1 Cor. 4. 3 (Margin), in which man is now judging. It is the "Day of our Lord Jesus Christ," 1 Cor. 1. 8. It is called the "*Bēma*" or "Judgment Seat" in 2 Cor. 5. 10, and takes place immediately after the "*Parousia*."

The Church of the Mystery will not be found here—scripture is silent as to when 2 Tim. 2. 11, 12, will take place, unless we take "that Day" of 2 Tim. 4. 8, as sufficient.

QUESTION No. 399.

F. J. B. (South Australia). You ask, "What reply could be given to a person who, when shown that 1 Peter is not about us but about the strangers scattered throughout . . . Bithynia, asks by way of answer: 'Very well, the Philippian Epistle is not about us or for us, but for all the saints . . . at Philippi?'"

We think we should seek to show the absurdity of his argument by suggesting that, unless he could find his name and address, or, at least, that of the church where he attends, that he had no part or lot in *any* portion of the Sacred Word. This would help him to see that the words "Bithynia" and "at Philippi" are of local and temporary value. It is *characters* which are described, and these are in the one case the "Dispersion" and in the other the "saints in Christ Jesus," not merely in Philippi.

Peter's commission was connected with the "kingdom of the heavens," and with the "gospel of the circumcision." Paul's commission was the gospel of the uncircumcision; and, further, to him was entrusted exclusively the present dispensation FOR YOU GENTILES (see Gal. 2. 7, 8; Ephes. 3. 1, 2). Both racial and dispensational differences close the door of Peter's epistle; but they open the door of Paul's dispensation to "everyone that believeth" during this present period. No part of God's word so fits the circumstances wherein we find ourselves than those epistles of which Philippians is a part.

Your second question as to the kingdom in 1 Thess. 2. 12, and 2 Thess. 1. 5, is a difficulty only while we assume that 1 and 2 Thess. are counted among the "church" epistles. Subsequent light upon the Scriptures has led us to see that, strictly speaking, "the church epistles" are those written by Paul after Acts 28. It is a mistake, however, to divorce all thought of a kingdom from the Dispensation of the Mystery, see Col. 1. 13; 4. 11; 2 Tim. 4. 18; Ephes. 5. 5. "The kingdom of God" means *the sovereignty of God*, and this is wider in meaning than "the kingdom of heaven." It embraces things in heaven and things in earth, the millennial kingdom and the church of the mystery. May you have much grace and "long-suffering" while you seek to lead others into these precious truths.

Signs of the Times.

JEWISH SIGNS.

THE TENTH ZIONIST CONGRESS

Has come and gone. Two or three points emerge from the reports which are worthy of mention.

One is the notable movement for re-establishing Hebrew as a living language. At this Congress, for the first time, whole debates were carried on in Hebrew which, though always recognised as an official language of the Congress, has not until now been generally employed. This is a result almost entirely due to the Zionist movement.

Another feature was the manifestation of deeper sympathy for and interest in the present condition of the Dispersion; though, alas! there was no reference to the one great and solemn cause of it.

The consequences of it as seen in Russia were the text of the great orator's (Max Nordau's) indictment of the Russian government and of the European conscience which tolerates its iniquities. Dr. Nordau's indictment (*The Jewish Chronicle*) says:—

"Has never been surpassed for burning eloquence and forceful insight. He held up the bleeding body of Russian Jewry to the eyes of the Western world, and indicted the Christian Powers for conniving at the unprecedented tragedy which is going forward in the Pale of Settlement. With remorseless power he exposed the nature of the Russian campaign, which substitutes gradual extermination, without the sensational accompaniments of rapine and massacre, for the more summary methods of the pogrom. Dr. NORDAU is right in arraigning the European Governments for their inaction in the presence of the appalling Russian crime. But there is another party to be brought to the Bar. What have the Jewries outside Russia to say to the Russian question? Zionists have taken a manly stand according to their light. At worst and weakest their movement is a proud re-assertion of the rights of Jews to a place among the peoples, and, as such, a challenge to the Russian bureaucracy, and an encouragement to its victims. But the men in high places have rejected Zionism. What, then, have they put in its place? That is the question which we are entitled to ask with increasing insistency, the question which is raised by Dr. Nordau's address, and to which an answer must be given, sooner rather than later. Our *Alliances* and Icas stand baffled and bankrupt before the devil's work in Russia. Their heroic tinkering only sets the vast Jewish tragedy in bolder relief. Demoralisation grows in the Pale of Settlement, and it must, in the end, poison the springs of Jewish life in every country. Can we do nothing but lie down and sleep, until fresh disasters are upon us? Such degrading acquiescence would be greater tragedy than the Russian tragedy itself. If it accomplish no more, at least Zionism spares the Jews who adhere to its lead, this reproach—it has no hesitation in telling the proud Nebuchadnezzar that he is worthy only to eat grass with the oxen."

During the Congress, *The Times* correspondent wrote:—

"I was struck by the manner in which many speakers seemed to look to the Turkish Government under the new *régime*, and to insist upon the value to Turkey of a number of Jewish agricultural colonists in Palestine who would cultivate the neglected soil of the country. I therefore asked Dr. Nordau about the official attitude of

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the Turkish Government to Zionism. 'The official attitude,' he replied, 'is that they want to have nothing to do with us, enemies in the Jewish camp having spread the rumour that Zionists are revolutionaries who want to smuggle themselves into Palestine and then proclaim themselves an independent kingdom.' Nevertheless, as regards the emigration of the Jews *en masse*, 'no country but Turkey opens its doors to this. In America and England, there are so many conditions imposed on Jewish emigrants in the mass that they amount practically to exclusion.'"

SIGNS OF THE APOSTASY.

THE UNIVERSAL RACES CONGRESS.

This congress was recently held in London (the first of its kind). It had nothing to do with horses, and less with God.

It was all to do with man. "God was not in all their thoughts." It was a rare tangle. "What is man?" would have been a more profitable subject, but no true answer would have been possible apart from God's Word.

The anthropologists who assembled from all parts of the world were all alike ignorant of man and of mankind apart from what God has revealed concerning him.

The pure scientists, for the most part pessimistic, found no point of contact with their brother idealists, the architects of their own millennium.

Some were for probing man's past; others were prognosticating man's future.

Sir Harry Johnston, in *The Contemporary Review* for July gives some idea of the "vain babblings" and affords us an insight into what man is now groping for in the dark, but points to the goal to which all this confusion is tending, and shows how all is ripening for the revelation of the "lawless one" who will head up the Apostasy in the day of its crisis.

One sees the coming regeneration in a vast intermarriage of all the different races. Sir Harry Johnston sees

A UNIVERSAL RELIGION.

He says:—

"If some such Inter-racial Congress as that which is now meeting in London could define a religious basis on which all nations and civilised races could agree (as they may agree on a universal language, weights and measures, currency, quarantine regulations, scientific nomenclatures, an international code of law), and on this basis regulate their inter-racial, international dealings, then in their own homes and local temples they could still continue to carry on other forms of worship of divine, human, animal, vegetable, or meteoric attributes (one word, 'Divine,' covers all these phases of life and energy), such as were not inconsistent with the principles of the basic religion. There could still survive the stately ritual of the Latin Church, the beautiful service of the Anglican Cathedral, even the more reasonable practices of Jain Buddhism and the prayers to Allah as seen through the mental vista of pure-minded Mohammedans. Japan would take a tremendous step forward in the comity of nations if to-morrow she declared her state religion to be undogmatic Christianity. The only hope for the continued survival of the Turkish Dynasty and Empire is for it to have no State religion at present, so that Christianity and Judaism may be placed on at least an equal footing with Islam, so that Mass may once more be sung at St. Sophia's, and Jerusalem be restored to the Jew as a religious centre.

ISRAEL ZANGWILL, at the same Congress, gave a superb description of the Jewish Race, past, present, and future, but it ends in nothing. For all that he had to say the Bible might never have been written, and God might never have spoken, the Messiah might never have come or His second coming been foretold. Modern Judaism has no place for any of these Divine realities, and is still content to feed upon vanities.

To speak of the history of the Jewish race without reference to the Word of God, is to talk about light without any reference to the sun; or as the world puts it and Mr. Zangwill (the playwright) would understand it, to talk of "the play of Hamlet, with the Prince of Denmark left out."

Editor's Table.

ANSWERS TO CORRESPONDENTS.

W. H. A. (Suffolk). You may well be surprised at the prayer issued by the Archbishop for use in the recent crisis caused by the strikes. It is a sad evidence of the darkness, yea, the "gross darkness" which we are told will overspread the people just before the glory of the LORD shall arise upon Israel (Isaiah 60. 1, 2). Look at it. It sounds so good, and seems so nice, that few will detect its error. The newspapers all published it, but we did not notice anything but approval. Even in the religious press we noticed no word of comment. It is based on and asserts the universal Fatherhood of God, and the universal brotherhood of man.

"O God, Who art the Father of all, and Who alone makest men to be of one mind in an house, we beseech Thee, at this time of strife and unrest, to grant to us, by the inspiration of Thy Holy Spirit, a fuller realisation of our brotheroood man with man in Thee."

1 John 3. 10 might as well be cut out of our Bibles, for, according to the Archbishop, all men are "sons of God," and there are no "sons of the devil" at all.

E. D. E. (Essex). As to Dr. Westcott's view that it was always the intention of God that the Son of God should become incarnate, otherwise "we owe our greatest blessing—the Incarnation—to man's sin," we object to the conclusion that "the Incarnation" is our "greatest blessing." For our Union with Christ is not in Incarnation, but in Resurrection: and this means that our greatest blessing is included in "the eternal purpose which He (God) purposed in Christ Jesus our Lord" (Eph. 3. 11), "according as He hath chosen us in Him before the foundation of the world" (Eph. 1. 4).

There is no blessing for mankind in Incarnation; for man is held guilty of the murder of the Incarnate Son, and Jew and Gentile have yet to pay the penalty of their united crime.

All blessing now is in a Risen and Ascended Christ in the heavenlies, not on earth (Eph. 1. 3).

E.C. (Surrey).—With regard to Ex. 7. 11, we have only to believe what is written, and not to try and find an explanation which accords with our understanding. The repetition in *v.* 22, and 8. 7, and the limitation in 8. 18, show that we are to understand the words in their natural sense. We are actually told how the magicians performed those miracles, viz., "with their enchantments," which means by Satanic power. By the same power he will do yet more wonderful miracles.

Miracles in themselves were no proof of our Lord's divine commission. It was the fact that the miracles which He wrought were the very miracles foretold of Him in the prophets which constituted His claim to be the promised Messiah. Compare Matt. 11. 2-6 with Isa. 29. 18; 35. 4, 5, 6; 42. 7.

G. A. L. (Sussex). We note your information as to the vicar of W.C. finding a difficulty in "marrying a Christian with an unbaptised person." This shows the outcome of tradition, and surely ought to lead many to see the difference between Religion and Christianity. Religion has to do with ordinances, while Christianity has to do with Christ.

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A CONSTANT READER and J. B. D. Your difficulties as to 1 Thess. 4. and 5. 18, and Phil. 3. 14, will not be solved by reasoning *from the Particular to the General*. Let us first rightly divide the Word of Truth, and then we shall see the only way out of these, and all other similar difficulties.

E. C. G. Ps. 31. 5, and Acts 7. 59, both clearly distinguish between "spirit" and "soul." Most people make no such distinction and, consequently, are in a constant muddle. See our pamphlet on *The Rich Man and Lazarus*.

W. C. (Warwick).—Your question is interesting. The difference between 2 Sam. 21. 19, and 1 Chron. 20. 5, is on purpose to establish the independence of each of the two inspired accounts. The full name and parentage of Elhanan, and the name and relationship of the Giant (or Raphaite) are both given in the latter passage. Thus the two accounts are complementary, and not contradictory.

"THE WITNESS OF THE STARS."

A friend has printed at his own amateur Press, and and at his own charges, a number of notices and descriptive notice of this book. It is very tastily got up, and is most suitable for enclosing in letters.

It will greatly help us if our friends will write for as many copies as they may be likely to use. They will be gladly sent post free.

A NEW PAMPHLET

has just been printed, written by a reader of *Things to Come* in New Zealand. It is the result of his close study of what has been taught these last few years, and those who peruse it will know that he has not read in vain.

May many others enter into the rest which he enjoys, and thus have time to employ their minds, and hearts, and hands in the Lord's happy service.

We do not "review" books, but we *commend* those that will prove useful.

It is entitled:

The Testimony of Paul, the Prisoner of Jesus Christ;

or,

Where we are who are Members of Christ's Church, which is His Body.

It may be obtained from the writer, Mr. James W. Baker, Alma Street, Wanganui, New Zealand; or from the editor of *Things to Come*, price one penny, postage 1½d. Twelve copies for 1/- post free.

THE EDITOR'S SPEAKING ENGAGEMENTS

during October will (D.V.) be as follows:—

Oct. 5th. LEAMINGTON.—The Memorial Hall, at 3.30 and 7.30.
" 10th. PORTSMOUTH.—Holmlea (Y.M.C.A.), Merton Road, Southsea, at 3.15. Congregational Hall, Stafford Road, 8 p.m.
" 15th. MANCHESTER.—Albert Memorial Church, at 11 a.m. Afternoon (Men's Service), at 3.
" 16th. MANCHESTER. — LIGHTBOWNE Evangelical Church, Moston, 7.45.
" 17th. MANCHESTER.—Congregational Church House, Deansgate, 7.30. At the invitation of the Lancashire Lay Preachers' Association (Manchester District).
" 18th. MANCHESTER.—STRETFORD, Barton Road, Independent Methodist Church, 7.30.
" 19th. MANCHESTER.—LEVENSHULME, Congregational Church, 7.45.
" 20th. MANCHESTER.—Religious Institute, Deansgate, 7.45. The 8th Annual Meeting of the Manchester and District Auxiliary of the Trinitarian Bible Society.
" 24th. LEICESTER.—The Sunday School Memorial Hall, 7.30.
" 25th. LEEDS.—Y.M.C.A. Hall, 7.30.
Oct. 26th. HALIFAX.—Hanover School, Bond Street, 3 and 7.30.
" 27th. HULL.—Prospect Street Presbyterian Church Lecture Hall, at 3. St. Andrew Church School, Beeton Street, 7.30.
" 29th-31st. LIVERPOOL.—Particulars of Rev. Th. A. Howard, St. Matthew's Vicarage, The Elms, Liverpool.

NOTICES.

MEETINGS FOR BIBLE STUDY.

Friends away from home, on business or pleasure, may be glad to know where they may find others like minded, and with whom they may have fellowship in a rightly divided Word of God. We, therefore, append the following notices of such:—

BAGULEY (Manchester).—October 15th, at the Congregational Church. Mr. G. W. Taylor at afternoon and evening services.

CARDIFF.—Every Saturday at 7.30, at the Albert Street Mission Hall, Cowbridge Road.

CROYDON.—Sundays at 11 and 7; Wednesdays at 8, at 48 Wandle Road.

CROYDON (WEST), (Strathmore Road).—The Iron Room.

ELTHAM, KENT.—83, Earlshall Road, Well Hall Station, October 7th and alternate Saturdays, at 7 p.m. (Mr. C. H. Welch).

GLASGOW.—At the Christian Institute, 70 Bothwell Street (Room No. 3), October 1st, 15th, 29th, at 2.30.

LEVENSHULME (Manchester).—Congregational Men's Bible Class, Mr. G. W. Taylor (President of the Manchester Auxiliary of the Trinitarian Bible Society), October 1st, at 3 p.m.

MANCHESTER.—At the Congregational Church House, Deansgate, October 17th, at 7.30.

NOTTINGHAM.—Thursday evenings, 7.30, at 57 Cobden Street.

LONDON (Pimlico, S.W.).—At 55 Moreton Street, Wednesday, October 11th, at 7 p.m.

SNARESBROOK (London, E.).—At "Dunster," 4 Spratt Hall Road, Saturdays, October 14th and 28th.

STONEHAVEN (N.B.).—Mondays, at 7.45, at Old Town Mission Hall.

WHETSTONE.—At Gordon Villa, Atheneum Road, October 13th, at 7 p.m.

U.S.A., WHEATON ILL.—601 Ohio Street. Sundays, 2.30.

LONDON.

A First Meeting will (D.V.) be held on October 8th, at 7 p.m., at

THE HOLBORN HALL

(Late "The Holborn Town Hall," at the corner of Gray's Inn Road and Clerkenwell Road),

BIBLE EXPOSITION BY CHARLES H. WELCH.

The possibility of continuing the meetings on following Sunday evenings will be considered and announced at the first meeting.

These meetings are simply for the worship of God in the Spirit, and for the study of His word; and nothing more.

No "Assembly" or "Fellowship," or "Society" or "Body" of any kind whatsoever will be formed.

ACKNOWLEDGMENTS.

("*Things to Come*" *Publishing Fund.*)

	£	s.	d.
E. H. T. (Kent)	0	10	0
A. E. and L. C. (Richmond), monthly ...	0	3	0
W. L. (N. Devon)	0	2	6
Anonymous (Brighton)	0	2	6
N.	0	2	6
(*Trinitarian Bible Society.*)			
N.	0	2	6
(*Barbican Mission to the Jews.*)			
N.	0	2	6
(*Breton Evangelical Mission.*)			
A Friend	5	0	0
J. D. H. (Fox Point)	3	0	0
A. S. (New Jersey)	1	0	6
D. J. (South Africa)	1	0	0
J. A. F. (U.S.A.)	1	0	0
J. Mc. (W. Australia)	1	0	0
S. (Southsea)	1	0	0
A. G. (Birmingham)	0	10	0
C. A. B. (Toronto)	0	8	0
E. B.	0	5	0
E. F. M. (Parkstone)	0	5	0
A. P. D. (Liverpool)	0	5	0

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THINGS TO COME.

No. 209. NOVEMBER, 1911. Vol. XVII. No. 11.

Editorials.

GOD SPEAKING.

I. "BY THE PROPHETS" HEB. 1. 1.

WE have all heard about "the greatest thing in the world," and of the various opinions as to what different minds believe it to be.

But if there be one fact greater than another in this world, it is that God hath spoken and made Himself known to man.

There was no reason why He should do so. He was under no compulsion. No necessity was laid upon Him. All things might have gone on exactly as they have; history might have been exactly what it is. The only difference being that man would have remained in a condition of total ignorance on many great and important matters, and would have been wholly unable to understand or explain them.

This is actually the case to-day with all who do not know the great fact that God has spoken; or, who, being aware of the fact, do not know or believe what He has said.

"Faith cometh by hearing; and hearing, by the Word of God" (Rom. 10. 17).

It is by faith, therefore, in what God hath spoken that we understand the ages were adjusted by Him, so that what is seen by the outward eye does not arise or spring from that which appears on the surface, and cannot, therefore, be judged or explained by outward appearance (Heb. 11. 3). In other words, it has been well said "things are not always what they seem."

How gracious, therefore, and how wonderful is the fact—that God has spoken and made known to man the secret springs of history, so that we may know and understand something of the "ages" or dispensations as they succeed each other, and learn to understand something of His principles of administration suited to each.

In the earliest ages God spoke directly *to* individuals; as He did to Adam, to Noah, to Abraham and others. But, when He speaks to men collectively, to nations, or to all, then He has always spoken by other men.

But, by whom did He speak? "Holy men spake from God as they were moved by the Holy Ghost" (2 Pet. 1. 21).

At sundry times, and in divers manners, in time past,

GOD SPAKE BY THE PROPHETS.

The great outstanding fact contained in these words is that He spake

NOT BY THE PRIESTS.

No! For prophets are *called*, not made. Called by God, not made by man; not "made with hands."

The prophet is God's spokesman; and no one can be a spokesman for another, unless he is called and appointed, and qualified by the sender, and is instructed as to what he is to speak and say, for him by whom he is called and sent.

But it was no part of the priest's service to be God's spokesman. His duties were strictly defined. His work was not merely to offer sacrifices (according to the general idea of apostate christianity) but *to teach the people what God had already spoken by the prophet.*

Thus, we read of the duties of the priests, in Deut. 17. 9-11: "according to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do."

They were to "teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses" (Lev. 10. 11).

Moses was the prophet, by whom God first spoke to "the fathers"—to His People "Israel," and, it was the duty of the priests to teach what they had heard from Moses.

In Deut. 33. 10, where the two great departments of the priests' duties are mentioned together, we may at once see which is the greater and more important, from the order in which their two great functions are placed. It is in the blessing of Levi that we find them; and we read

First: "They shall teach Jacob Thy judgments, and Israel Thy law:" and then—

Second: "They shall put incense before Thee, and whole burnt sacrifice upon Thine altar."

We have only to think of and contrast what is claimed to-day, by what is called "the Christian Priesthood," to see the extent of the apostasy, in which so-called Priests burn incense and offer the so-called "Sacrifice of the Mass;" while, instead of teaching the people what God has said, they do their utmost to prevent the people from knowing what He has written for their learning in His Word.

In former times the priests, who burn the incense, burnt the scriptures and those who read them, by fire, and afterwards corrupted and perverted them by false translations. To-day, so-called priests destroy them by writing against the Scriptures, sitting in judgment on the Sacred Text, denying the fact that God spake by its writers, and (at the same time) sanctioning the circulation of corrupt translations of it.

This is the measure of the Apostasy to-day; which is just as real and flagrant as in the worst days of King Jahoiakim.

True, all sins to-day are more refined than they were:

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but the natural heart of man is as bad as it has ever been. Scientific poisoning is taking the place of violent murder, robbery is superseded by refined calculation. The pistol is gone, but the pen and the false prospectus get the money all the same.

And so with Apostate Christianity to-day. The Bible is no longer publicly burnt (except in countries where priests have full power); but it is more effectually destroyed by Protestant priests, who treat its miracles as myths, its facts as fables, and its writers as forgers; and this by men who receive their emoluments and dignities for the very opposite purpose.

Priests have been the same in all ages. Ezra is the only recorded exception; and the wording of the record seems divinely designed. He stands out most conspicuously as a model priest. Nothing whatever is said about his offering sacrifices, or burning incense. But this we read:—

> "This Ezra . . . was a ready scribe in the law of Moses which the LORD God of Israel had given" (Ezra 7. 6).
>
> "And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding . . . and he read therein . . from the morning until mid-day . . . and the ears of all the people were attentive unto the book of the law . . . and
>
> EZRA OPENED THE BOOK
>
> in the sight of all the people . . . So they read in the book, in the law of God distinctly and gave the sense,
> and caused them to understand the reading" (Neh. 8. 2, 3, 5, 8).

Yes, Ezra was a true priest; and if all priests had done as he did, Apostasy would be unknown.

Israel and Judah would have known no Dispersion, and the so-called "Christian priesthood" would to this day have carried out and carried on the work begun by the Reformers, and have been content to be known as "ministers of the Word."

The present Apostasy which we see developing all around us in all the so-called "churches" may be traced directly to this one source.

Here we put our finger on the spot from whence all the spiritual and religious declension has arisen.

The evil is seen and deplored by all; but, how few discern the real cause, and set themselves steadfastly to remove it.

They fail to see that priests are human in more senses than one; they are human in themselves, and they are of human manufacture; and this has been so all through the ages.

Priests are all "made with hands."

In Israel they were "begotten of the will of man and by the will of the flesh," and to-day they are made by the same human will.

That is why, therefore, Jehovah never spoke by priests; but only by the prophets.

> "The priest's lips should keep knowledge and they (the people) should seek the law at His mouth, for he is the messenger of the Lord of hosts." (Mal. 2. 7).

Priests may be thankful that they were not entirely excluded from receiving the Divine call to be God's spokesmen..

Jeremiah and Ezekiel were priests who received this call; but so was Abraham, a patriarch (Genesis 20. 7); David, a king (Acts 2. 30, 31); Daniel, a prince (Daniel 1. 3); and so were Elisha, a ploughman (1 Kings 19. 19); and Amos, a herdman (Amos. 1. 1; 7. 14).

For the most part they were obscure men, and unknown but for their fathers' names. And there were prophetesses as well as prophets.

The great fact is that those by whom God spoke were called by Him. None other could give this call, or inform them as to what they were to say.

That is why the prophet was called a "spokesman." The Hebrew is "mouth." Aaron was the mouth of Moses (Exodus 4. 16, 7. 1); and the prophet was the mouth of Jehovah (Ezekiel 3. 17).

"I will put My words in his mouth" was the declaration of Jehovah, concerning the great prophet like unto Moses (Deut. 18. 18).*

This is the Divine explanation of inspiration. No clearer definition of it can be given. How it was done cannot be explained, any more than creation can be explained. It is for faith to believe it and not for reason to question it.

Inspiration is a fact, as creation is a fact. The God Who breathed into man's nostrils "the breath of life," is the same God Who breathed into man's mouth and pen the "words of life."

It is as Peter said in Acts 1. 16 "this scripture must needs have been fulfilled which the Holy Ghost, by the mouth of David, spake before concerning Judas."

It was David's mouth, but they were not David's words.

David knew nothing about Judas. How could he have spoken about Judas a thousand years before he was born?

David spoke about Ahithophel; but, the Holy Ghost by David's mouth spake of Judas; and, for the same reason David "being a prophet" (Acts 2. 30, 31), spake of the resurrection of Christ in Psalm 16.

In the same way God spoke to Ezekiel:

> "Therefore hear the word at My mouth,
> And give them warning from Me" (Ezek. 3. 17).

Thus, "God, at sundry times and in divers manners" spake in times past unto the fathers

BY THE PROPHETS.

NOT BY THE PRIESTS.

Notice, also, that what He spoke was "to the fathers"; *i.e.*, to the ancestors of those to whom the Epistle to the Hebrews was written.

It was not spoken to Gentiles, though there were many things spoken about the Gentiles.

What was spoken was spoken to the Hebrew nation,

*Compare Num. 23. 5, 16.

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concerning their own past unworthiness, and Jehovah's grace; their past provocations, and Jehovah's forbearance; their then present punishments and Jehovah's dispersal; their future restoration and Jehovah's glories.

In other words, the subject of Jehovah's words to them was entirely confined to Israel, and to Jehovah's then principles of administration. These things were peculiar to that particular Dispensation.

It follows, therefore, that, if we read that People and those principles into the present Dispensation, we are taking what God spake by the prophets to and concerning the fathers (*i.e.*, to Israel), and reading them as though they were spoken to, and about ourselves, in this present Dispensation.

This procedure can result only in confusion.

Hence, this confusion is seen when that which was spoken to Israel of the future blessing of the Nation is interpreted of the *present* literal blessing of the Gentiles or of the Anglo-Saxon race!

The same confusion is seen when the prophecies are spiritualized, and all is interpreted of the present spiritual blessing of the Church.

It was this latter system of interpretation which led to the former.

Sick of this unworthy treatment of the prophetic scriptures by traditional evangelical commentators who spiritualized its literal statements, relief was sought, and found, by many, in preserving the literal meaning, but interpreting it of another people and another race.

We sympathize with those who have been misled by this double mistake, for they gain nothing but loss. They gain a shadow and lose the blessed substance of which God afterwards spoke by His Son, and since then by them that heard Him, and by His servant Paul, "the prisoner of Jesus Christ" (2 Tim. 1. 8).

But this we must leave for our next issue.

THE BREAKING OF BREAD.

As our work on *Figures of Speech* is now out of print, and is not likely to be re-issued, it may be well, from time to time, to give some extracts from it. The first is from the chapter on *Idioms*, in which the Hebrew Idiom "to break bread" is considered (pp. 839-842):—

"'*To break bread*,' κλάσαι ἄρτον (*klasai arton*), is the literal rendering of the Hebrew idiom *pāras lechem*, and it means *to partake of food*, and is used of eating as in a meal.* The figure (or idiom) arose from the fact that, among the Hebrews, bread was made, not in loaves as with us, but in round cakes about as thick as the thumb. These were always *broken*, and not cut. Hence the origin of the phrase *to break bread*. Indeed so close is the connection that we sometimes have the word 'break' without 'bread.' So clear is the meaning, that there may even be the *Ellipsis* of the latter word.

"See examples of this Hebrew idiom in Jer. 16. 7 (see A.V. margin) 'Neither shall men break bread for them,' as in Ezek. 24. 17. Hos. 9. 4. See Deut. 26. 14 and Job 42. 11.

"Isa. 58. 7.—'Is it not to break thy bread to the hungry?'

"Lam. 4. 4.—'The young children ask bread, and no man breaketh it unto them.'

"Ezek. 18. 7.—'Hath broken (A.V. given) bread to the hungry.'

"We have the same Hebrew idiom in the Greek words of the New Testament, and the readers could have had no other idea or meaning in their minds (Matt. 14. 19). He took the five loaves and blessed, and break, and gave the loaves to his disciples, etc. This was in connection with ordinary eating. See Matt. 15. 36; Mark 8. 6, 19; 14. 22.

"Luke 24. 30.—'And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.'

"In verse 35, they speak of how Christ 'was known of them in breaking of bread,' *i.e.*, as He *sat at meat with them*.

Acts 27. 33-36.—'This day is the fourteenth day that ye have tarried and continued fasting,* having taken nothing. Wherefore I pray you take some meat: for this is for your health: . . . And when he had thus spoken, he took bread, and gave thanks to God in presence of them all; and when he had broken it, he began to eat. Then were they all of good cheer, and they also took some meat.'

"It is perfectly clear that in all these cases the 'breaking of bread' is not English at all, but is the ordinary Hebrew idiom for eating as in a meal. The bread could not be eaten till it was broken, hence the idiom which is used by Hebrews down to the present day.

"It is also evident that the Passover was a meal, and it was at this meal, and of it, that the idiom is used in Matt. 26. 26. Mark 14. 22. Luke 22. 19. 1 Cor. 11. 24.

"In Acts 2. 46, their breaking bread at home (margin) is mentioned to emphasise the fact that they no longer offered sacrifices, and, therefore, could not eat of them in the Temple. So that though they went to the Temple to worship, they ate their meat at home in their private houses.

"It is incredible, therefore, that in Acts 20. 7, the idiomatic expression can mean in any sense the Lord's supper, as is clear also from verse 11.

"The one solitary passage left is 1 Cor. 10. 16, 'The bread which we break.' This is referred by some to the Lord's supper in ignorance of the prevailing custom of the early Christians when meeting together on the first day of the week. Assemblies were few, and the members were scattered. Many came from long distances, and food had to be brought for the day's sustenance. The early fathers tell us that the people brought from their own homes hampers filled with cooked fowls, and geese, etc., meat, loaves of bread, with skin-bottles of wine, etc. The rich brought of

* Just as among the Arabs to-day, the *Idiom, to eat salt*, means to partake of a meal.

* see under *Synecdoche*.

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their abundance, and the poor of their poverty. These Sunday feasts acquired the ecclesiastical name, *agapai* or 'love-feasts' (from ἀγάπη, *brotherly love*, see Jude 12), because the richer brethren made them for the benefit of the poor.

"It is easy to see how this would in time become a feast; and how, though all partook of the common food, some would have too much, and some too little; and, as it is written, "some would be hungry, and others drunken" (1 Cor. 11. 21).

"This looks as though the feast or meal itself came to be spoken of as 'the Lord's supper,' from the fact that each received an equal portion, as on that night when the Lord Himself presided, and received it as from Himself and not merely from one another.

"But in process of time, a special ordinance was added at the close of these feasts, at the end of the assembly, and at the end of the day, to which the name, 'the Lord's supper,' was afterwards confined. Up to the time of Chrysostom it followed the feast; but, as superstition increased, it preceded the feast; but for 700 years after Christ they accompanied each other: and *the Lord's supper was unknown as a separate ordinance!*

"As late as A.D. 692 the close of the Lenten fast was celebrated by an *agapē*, or feast, as the anniversary of the institution of the Lord's supper; and in England the day was called Maunday Thursday, from the *maunds*, *i.e.*, the baskets or hampers in which the provisions were brought. No one but Royalty now keeps up this ancient custom. It fell into desuetude from the superstition of 'fasting communion;' which had been brought in (though Chrysostom wished himself *anathema* if he had been guilty of it!).

"The 'breaking of bread,' therefore, was used of the love-feast, and never, until quite recent years, used of the Lord's supper as a separate ordinance.

"The error has arisen from the misunderstanding of the Hebrew idiom; and, from translating *literally* that which is used as a *figurative* expression.

"Rome has done exactly the same, though in another direction. Rome forces the words 'to break bread,' to prove its practice of withholding the cup from the laity, or of communion in one kind! Rome argues that as it only says 'bread,' and *wine* is not mentioned; therefore the 'wafer' is sufficient!

"Had Gentiles been acquainted with the Hebraism, neither malice nor ignorance could have diverted the words from their simple and only meaning."

It will thus be seen that certain dear Brethren, in the early part of the last century, not being conversant with the above facts, used the expression, "The breaking of bread" for the Lord's Supper. And because, in Acts 20. 7, this "breaking of bread" took place on "the first day of the week," the inference was drawn that it must always be done every week, and on that one day.

On this *mistake* and this *inference* Brethren have ever since been bound hand and foot by what is nothing more or less than a modern, man-made TRADITION.

Contributed Articles.

"THE GOSPEL OF THE GLORY OF CHRIST."

EIGHTH PAPER.

THE GLORY OF HIS EXALTATION.

(*Concluded from page* 113).

HE is glorious in the office He holds. While on earth He was the Prophet. He came to declare the Father, to speak the words the Father had given Him (John 3. 34, 14. 24, 17. 8), and so fulfil the promise of Deut. 18. 15-18, where Moses declared to Israel, "The Lord thy God will raise up unto *thee* a Prophet from the midst of thee, of thy brethren, like unto Me." Thus He was the Prophet with special relation to Israel.

When He comes again it will be as their King. He will sit upon the throne of His glory (Matt. 25. 31), judging the nations of the earth, but He will also occupy the throne of David, as promised to His mother in Gabriel's message (Luke 1. 32).

Now He is Israel's great High Priest. He was not so on earth. "If He were on earth, He would not be a priest" (Heb. 8. 4). He never discharged any of the offices of the sons of Aaron. He was the antitype of them all, but He could not enter upon the office of Priest till He had been qualified for it. There were three conditions fulfilled in Him:—

(i). He was taken from among men (Heb. 5. 1). Having learnt all that obedience involves by the things that He suffered (Heb. 5. 8), having sounded the depths of human woe, He became fitted to represent man, because He can be touched with the feeling of our infirmities, and having been Himself tempted in all points like as we are, without sin, He can have compassion on the ignorant and on them that are out of the way (Heb. 4. 15, 5. 2).

(ii). He did not assume the office, but was called to it. "No man taketh this honour unto himself . . . So also Christ glorified not Himself to be made an High Priest, but He that said unto Him, Thou art My Son, this day have I begotten Thee" (Heb. 5. 4, 5). When was this? Paul tells us that it was the day of His resurrection (Acts 13. 33). On that day He refused to let Mary touch Him, "for" said He, "I am not yet ascended to My Father" (John. 20. 17). A few hours later, when the ten in Jerusalem were joined by Cleopas and his companion, the Lord stood in the midst, and said "Behold My hands and My feet, that it is I Myself; *handle* Me, and see; for a spirit hath not flesh and bones, as ye see Me have" (Luke 24. 39). The reason for the prohibition to Mary existed no longer. He had ascended to the Father in the interval. That day was the morrow after the Sabbath, and, when

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the priest in the temple was waving the sheaf of first-fruits before the Lord (Lev. 23. 10, 11), the great Antitype, Who had become the first-fruits of them that slept (1 Cor. 15. 20), was presenting Himself before the Father in the "true (real) tabernacle which the Lord pitched, and not man" (Heb. 8. 2). That, then, was the time when He entered upon the office of High Priest.

(iii). A priest implies a sacrifice. "It is of necessity that this Man have somewhat to offer" (Heb. 8. 3). What did He offer? "He offered up Himself." It was not "by the blood of goats and calves, but by His own blood, that He entered in *once* (for all) into the holy place, having obtained eternal redemption for us" (Heb. 9. 12).

Here again His glory is seen. The high priest of Aaron's line, once, and only once, a year lifted with trembling hand the second veil, and entered the most holy place. He was clothed in the holy garments all appointed by God, and made according to His directions, and carried a censer of burning coals sprinkled with sweet incense so that a cloud might cover the mercy-seat, "that he die not." When he had finished sprinkling the blood of the bullock and the blood of the goat upon the mercy-seat and before the mercy-seat, he went forth, not to return again till another year had run its course (Lev. 16).

How different was it with Israel's great High Priest. He entered not "into the holy places made with hands which are the figures of the true (real), but into heaven itself"—not with the blood of bulls and goats, but with His own blood—not for a few brief moments, but to remain—not to stand trembling before the mercy-seat and the radiance of the Shekinah, but to hear the voice from the excellent glory, "Thou art My Son, this day have I begotten Thee, *sit* Thou at My right hand till I make Thine enemies Thy footstool."

Can anyone, acquainted with the Levitical economy, and the way in which man was taught thereby the awfulness of God's presence, imagine a high priest returning to seat himself upon the mercy-seat? Yet this is what the Lord Jesus Christ has done, and there seems nothing strange in His doing so. It is but the fitting sequel to that life of self-abnegation, so fragrant to the Father, the life which culminated in His giving Himself to die, "an offering and a sacrifice to God for a sweet smelling savour" (Eph. 5. 2).

The priests of Aaron's line were themselves sinners. They needed to offer for themselves, and their sacrifices had to be constantly repeated. They could not bring rest to the troubled heart, or take away the consciousness of sins. "In those sacrifices there was a remembrance again made of sin every year" (Heb. 10. 3). But this High Priest is holy, harmless, undefiled, separate from sinners, and He has offered *one* sacrifice for sins *for ever*.

The superiority of His priesthood is that it is after the order of Melchizedek, and not after the order of Aaron. The Levitical priesthood derived its title from their great progenitor. One who could not prove his genealogy was disqualified (Neh. 8. 64). But the priesthood of Melchizedek was inherent in himself. We ask whence he derived it. There is no answer, for we know not who his father was. We ask to whom he transmitted it, and are equally at fault, for there is no record of his descendants. This is the meaning of the statement in Heb. 7. 3; not that he had no parentage or successors, but that these things are not recorded, that he may stand out before us as a unique personality, and therefore fit to be a type of the Lord Jesus Christ, Whose priesthood was conferred upon Him because of His own transcendent merits, and Who, being alive for evermore, abideth a priest continually. "This Man, because He continueth ever, hath an unchangeable priesthood" (Heb. 7. 24), that is, a priesthood that does not pass from one to another (see margin). And the blessed consequence is that He is able to deliver "them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7. 25).

Another feature in the office of Melchizedek is that it combined kingship with priesthood. He was King of Salem as well as the priest of the Most High God. So the Lord Jesus Christ is God's King (Psalm 2. 6). He is seated upon the throne of the Father, endowed with all power in heaven and in earth (Matt. 28. 18), and soon He shall exercise the kingly office, when "He shall sit and rule upon His own throne; and He shall be a Priest upon His throne" (Zech. 6. 13).

In regarding our Lord as Israel's Prophet, Priest, and King, it may be observed that there are other relationships He holds towards them, which are also appropriated by Christians of this dispensation.

A well-known hymn of John Newton's reads:—

> "Jesus my Shepherd, Husband, Friend,
> My Prophet, Priest, and King."

The former three titles relate to Israel, just as much as the latter three.

"Shepherd" is a term peculiarly connected with Israel. See Genesis 49. 24; Psalm 23. 1; 80. 1; Isaiah 40. 11; Jer. 31. 10; Zech. 13. 7; and it is quite in accordance with this Old Testament usage that we find in the New Testament that the Lord is only spoken of as shepherd in Matt. 25. 32; 26. 21; Mark 14. 27 (these last two quoted from Zech. 13. 7); in John 10; in Heb. 13. 20; and in 1 Peter 2. 25; 5. 4; never in Paul's epistles.

"Husband" is so well-known as a relationship applying to Israel, that it is scarcely necessary to quote such passages as Isaiah 54. 5, 6; Jer. 31. 32, etc. In the New Testament it is referred to only in Rev. 21. 2. Paul's words in 2 Cor. 11. 2 no more prove that the church is the bride of Christ than 1 Cor. 4. 15 proves that Paul was its father, or Gal. 4. 19 that he was its mother. And Eph. 5. 23 is only a comparison. "No man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church, for we are members of His body, of His flesh and of His bones" (verses 29, 30). These words declare the true relationship.

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"Friend" is only used *of* the Lord in relation to Israel's publicans and sinners, and *by* Him in addressing those who, in the coming day, shall sit on thrones, judging the twelve tribes of Israel.

Some will think we are thus robbing them of happy thoughts of what their Lord is to them; but the question is, what saith the Holy Spirit in the Word? If He uses one term in relation to one class of the redeemed, and another for another class, is it not better for us to recognise that there is a reason, and seek to find it?

Further, is not the office which the Lord holds as Head *over all things*, to the Church, and Saviour of the body (Eph. 1. 22; 5. 23), full enough to embrace every possible condition of need? If we are blessed with *all* spiritual blessings in the heavenly places in Christ (Eph. 1. 3), do we lack anything needful for life and godliness?

And is not the relationship of being "in Christ" a closer one than that described by the words Shepherd, Friend, Husband, or any other belonging to Israel?

It is also noteworthy that, while priest and high priest are only applied to our Lord in Hebrews, Peter calls Israel a holy and a royal priesthood (1 Peter 2. 5, 9), and the book of the Revelation thrice speaks of a kingdom of priests (chaps. 1. 6; 5. 10; 20. 6), a clear reference to Exodus 19. 6. No such language is used of the church.

The use of the words for temple is also instructive. It is only in the Gospels, Acts, and 1 Cor. 9. 13 that ἱερόν (*hieron*) is found. It means the whole building, the temple generally. But ναός which means the shrine (Acts 19. 24), and describes the holy place reserved for the priest alone (Matt. 23. 35; 27. 51; Luke 1. 9), is used in the metaphorical sense (Acts 7. 48; 17. 24). It is the word used in 1 Cor. 3. 16, 17; 6. 19; 2 Cor. 6. 16; Eph. 2. 21. In the last passage the body is described under the figure of a building growing unto a holy temple *in* the Lord . . . an habitation of God through the Spirit. It is thus connected with John 2. 21, where the Lord uses the same word ναός (*naos*) when He spoke of the *temple* of His body.

Such is our exalted Lord. He has told us that "there is joy in the presence of the angels of God over one sinner that repenteth." What must have been the joy in the courts of heaven when He, borne up on the chariots of God, returned in triumph, victorious over the great adversary, and invested with such high office for the blessing of the families of men! It is the good news of this glory that Satan hides from men (2 Cor. 4. 4). As one, who is a deep student of the Word, says, "That glory is the glory that excelleth (chap. 3. 10). One of the most wonderful thoughts that ever came to me is—what must have been the joy and gladness, the welcome, the transcendent honours paid to our Lord when He went up from Olivet to the Right Hand! This passes our imagination."

We have some echo of it in the acclamation that John heard when the Lamb took the seven-sealed book. It came from the voices of many angels round about the throne: "and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb That was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5. 11, 12).

This was the acclamation of angels in the prospect of His having His rights over the earth which He had redeemed from the hand of the usurper. What shall be the pœans of rejoicing when He shall be surrounded by all the redeemed whom He has purchased with His blood! Meanwhile let us glorify Him here, and resist every endeavour of the adversary to dim His honours.

Northwood. H. C. BOWKER.

Dispensational Expositions:

Being a Series of Studies having Special Reference to the Epistles of Paul & the Present Dispensation.

No. 23.

"THE HOPE LAID UP IN HEAVEN"

OR,

FURTHER CONSIDERATIONS ON THE "ONE HOPE OF OUR CALLING."

THERE are many believers who still feel that they are being robbed of their rightful possessions, by being told that 1 Thess. 4. 13-18, has reference to other administrations than that of the Church of the Mystery. We quite sympathise with them, and will endeavour to set out just what constitutes the hope of the believer, as set forth in the Prison Epistles.

We feel that, if the believer will but contemplate the richness and fulness of the hope as therein set forth, he will not say that he is robbed of anything by leaving 1 Thess. 4. to its rightful owners. We would suggest a little closer study on the part of those who would charge us wrongfully, and ask all such to "search the Scriptures" and fill in the space left against the following questions:—

1. How many Archangels are there? . . .
2. Does Scripture give the Archangel a name? . . .
3. Is this Archangel specially related to Israel (cp. Dan. 10 and 11)? . . .
4. Can we avoid the conclusion, that the Resurrection of Dan. 12 is the same as that connected with the same Prince which standeth for Israel, in 1 Thess. 4? . . .

We feel sure that none will fail to see that Michael is always found connected with Israel and the Kingdom, whether in Daniel, Jude, or Revelation. There are not a few who imagine that the words of 1 Thess. 4. 14, refer to the coming of the Lord *with* His saints. The subject is fully dealt with in the Editor's Work, *Figures of Speech*, pages 89-91, but we quote the setting out of the verse as there given, to show that *Resurrection* and not *coming with the Lord from heaven* is the theme.

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A | If we believe (Belief).
B | That Jesus died (Death).
C | And rose again. (Resurrection).
A | In like manner [we believe] also (Belief).
B | That them which are asleep (Death).
C | Will God, by Jesus, bring with Him [from the dead]. (Resurrection).

1 Thess. 3. 10, and 1 Thess. 4. 14, do not refer to the same thing as some suppose; the one refers to the angels who accompany the Lord, the other to the Resurrection which will result upon His Advent. We desire, however, to lay before the reader something better than mere controversy. We desire to consider the passages of the Prison Epistles wherein our "hope" is specifically mentioned.

The word *elpis*(=hope) occurs seven times in the the three Epistles Ephesians, Philippians, Colossians, as follows:—

Eph. 1. 18. "That ye may know what is the *hope* of His calling."
Eph. 2. 12. "Having no *hope* and without God in the world."
Eph. 4. 4. "Even as ye are called in one *hope* of your calling."
Phil. 1. 20. "My earnest expectation and *hope*."
Col. 1. 5. "The *hope* which is laid up for you in heaven."
Col. 1. 23. "Not moved away from the *hope* of the Gospel."
Col. 1. 27. "Christ in you the *hope* of glory."

Of these seven passages, two may be removed as not immediately bearing upon our subject.

Eph. 2. 12, speaks of the condition of those who were once "dead in trespasses and sins"; they had "no hope." Thanks be unto God that such hopeless and helpless ones as we were should ever have been saved and raised to sit together in the heavenlies in Christ. Phil. 1. 20 (as also 2, 19 and 23) have manifestly no relation to the subject before us. This leaves us with the five other occurrences, and we will now consider them.

Eph. 1. 18. This passage occurs in one of the deeply important prayers which are found in the Epistle to the Ephesians: "That the God of our Lord Jesus Christ, the Father of Glory, would give you a spirit of wisdom and revelation in a full knowledge of HIM, the eyes of your heart having been enlightened. that ye may know what is the *hope* of HIS calling, what the riches of the glory of HIS inheritance in the Holiest, and what the superabounding greatness of HIS power unto us who believe," etc. (Eph. 1. 17-19).

It is important that we should realize the conditions that are found in this prayer.

First, the Apostle does *not* pray that the eyes of their heart may be enlightened; he prays this prayer for those whose eyes HAVE BEEN enlightend. Further, it is not (as in the A.V.) "the eyes of your understanding," it is "the eyes of your HEART."

There are some who write to us and who would load us with their responsibilities; they say tell us plainly what we are to do, where we are to go, what we are to avoid, etc., etc.

This is entirely opposed to the letters of the present dispensation; definite commandments are exceedingly rare in the Prison Epistles, all are addressed to the "spiritual understanding" of those who have attained by grace to the "perfect man, the measure of the stature of the fulness of Christ."

Seeing that the opening sentence of verse 18 is the basis of the Apostle's prayer, we shall observe the connection between the "knowledge of Him," and the "knowledge of the hope." "That the God of our Lord Jesus Christ, the Father of glory, would give you a spirit of wisdom and revelation in the *full knowledge* of Him . . . that ye may *perceive* what is the hope of His calling."

There is a very interesting, and suggestive rendering of these verses, which we feel that we ought not to omit. The word translated "what," in verses 18 and 19, may mean "who." Looking at the prayer in this light we see how fully it "glorifies" Christ. "That ye may know *Who* is the Hope of His calling, and *Who* the Riches of the Glory of His inheritance in the Holiest." This turns our eyes away from things, or events, to Christ Himself, He is our Hope, and He is the Riches of the Glory of the inheritance.

A passage in Colossians teaches this same lesson. "God would make known *Who* is the riches of the glory of this mystery among the Gentiles, which is Christ among you the Hope of the Glory" (Col. 1. 27).

Here Christ is both the Hope and the Riches of the Glory, thus answering the question raised in Eph. 1. 18 "Who is the Hope?" etc. How fully this accords with the testimony of the Spirit, as recorded in John 16. 14, "He shall glorify Me." The more we understand the teaching of the Mystery, the more shall we be able to see that "Christ is All."

There is a Divine order in the school of Divine knowledge. The first lesson is to know HIM, and *as* we know Him, *so* shall we get to know about Him. If we know Him after the flesh, we shall not learn those things about Him which are connected with "things in heaven." Those who refuse to give heed to the teaching of the Apostle of the Mystery, to the peculiar and exclusive dispensation committed to him, cannot expect to understand or participate in the peculiar and exclusive hope which is attached thereto. If they *will have* 1 Thess. 4. with its evident connection with "the archangel," and "the parousia," both related to the period referred to in 1 Thess. 5. 2, "the day of the Lord," they must not expect to have the same hope before them as did the Apostle Paul who said, "forgetting those things which are behind, and eagerly reaching out unto the things which lie before, with the goal in view, I press forward for the prize of the calling on high of God in Christ Jesus" (Phil. 3. 13 and 14).

Further, just as "the knowledge of Him" precedes "the knowledge of the hope" in Eph. 1. 17 and 18, so, in Phil. 3., the same order is observable. First the

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Apostle says "that I may get to know Him;" then he "presses on" with the hope of the present period before him. This is found to be the same in Colossians. First we have the prayer that these believers may "be filled unto a full knowledge of His Will, in all spiritual wisdom and discernment . . . and growing by the full knowledge of God." This full knowledge of God enables them to "endure" (cp. 2 Tim. 2. 12), and to have the "hope of the glory" before them. A further consideration of these three passages will emphasize three further features. One is that of resurrection, another that of glory, and a third the inheritance, all of which are inseparably connected.

In Eph. 1. 18 the petition is divided into three sections:—

1. The hope of His calling.
2. The riches of the glory of His inheritance in the holiest of all.
3. The superabounding greatness of His power unto us who believe according to the inworking of the strength of His might which He worked in Christ when He raised Him out from the dead, and seated Him at His right hand in the heavenlies, far above all, etc.

Chapter 2. expands this mighty lesson; all who are members of the Body of Christ were once "dead in sins." "But God, being rich in mercy by reason of the great love wherewith He loved us, although we were dead by our sins, quickened us together with Christ (by grace ye are saved), and raised us up together, and seated us together in the heavenlies, that in the ages to come He might show forth the superabounding riches of His favour in graciousness upon us in Christ Jesus; for by grace are ye saved through faith, and that not of yourselves, it is the gift of God." Here we have a clear expansion of Eph. 1. 19-21. Christ was raised from the dead and seated in heavenly places far above all. Those who constitute His Body, were also raised from the dead, given life with Christ, and seated with Him in heavenly places. Hence there is fulness in the teaching—"Who believe according to the working of the strength of His might, which He worked in Christ when He raised Him out from among the dead." The very faith we have is the result of the same power that raised Christ from among the dead. It is absolutely "not of ourselves," it is upon resurrection ground; all is by grace.

This resurrection power is found again in Phil. 3. After the Apostle had said: "That I may know Him," he continues, "And the power of His resurrection." This "power" is that which enabled him to "forget" and to "press toward the goal," which was "the out-resurrection out from among the dead, the prize of the calling on high of God in Christ Jesus." This same power is emphasized in Col. 1. 11, "With all power being empowered according to the strength of His glory." There is no need to translate this "His glorious strength"; Christ was raised from the dead by the "Glory of the Father" (Rom. 6. 4). If we cannot "understand" this, we can "believe" it; the "Glory" is far more important than we may have believed. See how it recurs in relation to the hope and the inheritance, "Who is the hope of His calling, Who the riches of the *glory* of the inheritance."

Phil. 3. 20 and 21, emphasizes the "Glory" as the hope of the believer, this time specifying it as likeness to the resurrection glory of Christ, "For our citizenship is in the heavens, from whence also we look for a Saviour Who shall transfigure this body of our humiliation, into conformity with the body of His Glory."

The inheritance in Eph. 1. 18, is "His inheritance in the Holiest of all." This is the same as is found in Col. 1. 12, "Giving thanks unto the Father Who hath made us sufficient to be partakers in the inheritance of the Holiest of all in the Light." Gathering up what we have seen so far, we find:

1. The opened "eyes of your heart," and the "spiritual understanding" are necessary prerequisites for appreciating this divine calling.
2. The full knowledge of God, as revealed in the Epistles of the Mystery, is the next step.
3. The power of our faith is the same power that raised Christ from the dead.
4. The hope of Phil. 3 is "the out-resurrection out from among dead ones."
5. Its consummation and crown is "to be transfigured into the likeness of the Body of His Glory."

What is His Glory? "Far above all." Never before on the pages of Scripture had it ever been recorded that the Messiah should have a throne "in the heavenlies, far above all principality, authority, and power, and lordship, and every name that is named, not only in this age, but also in the age to come." Never before had it ever been recorded that the sinner saved by grace should be quickened, and raised, and seated together with Christ, not only as the expression of his faith, but as the realization of his hope.

Will the most zealous opponent venture to say that this was the hope before Abraham or Israel? Here we have nothing about "Archangels," "Flaming Fire," "Vengeance," "The Day of the Lord."

That which is so often spoken of as the "Second Coming" is not mentioned in Ephesians.

The hope of the believer to-day is "The Hope of the Glory."

His Coming is the hope of Israel, the hope of groaning creation, the hope of all that pertains to that section of redemptive purposes denominated "things on earth."

His Glory is the hope of the Church which is His Body. "To be received up in GLORY"; "The hope of the GLORY"; "Transfigured into conformity with the body of his GLORY"; "As soon as Christ Who is our life shall be made manifest, then ye also shall be made manifest together with Him, in GLORY"; "Looking for that blessed hope and manifestation of the GLORY of the Great God and Saviour Jesus Christ" (Titus 2. 13).

CHARLES H. WELCH.

(To be concluded in December).

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Bible Numerics.

By IVAN PANIN.

ADVERBS ENDING IN "ΩΣ."

(*Concluded from page* 117).

2. The numerical phenomena pointed out in the October Number of *Things to Come* as connected with these seventy adverbs ending in ως, are not, however, confined to the adverbs alone.

The seventy words from which these adverbs in ως are formed have a numerical value of 54,285, or 7,755 *sevens*, of which the words beginning with a vowel have 28,728, or 4,104 sevens; and the words beginning with a consonant have 25,557, or 3,651 sevens. Among the letters of the alphabet the number 54,285 is distributed into three groups of sevens thus: Words under α–ι have 26,040, or 3,720 sevens; under κ–ο 6,762 or 966 sevens, under π–φ, 21,483, or 3,069 sevens. Lastly, among the parts of speech the 7,755 sevens are distributed thus: the verbs have 3,241, or 463 sevens; adverbs, 1,505, or 215 sevens: adjectives in ης 4,263, or 609 sevens; adjectives in υς and ων, 8,995, or 1,285 sevens; adjectives in ας and ος, 36,281, or 5,183 sevens.

Of the seventy words from which these adverbs are formed just seven occur but once in the New Testament, likewise their corresponding adverbs; while the remaining sixty-three or 9 sevens, occur more than once.

A scheme of sevens thus runs through these seventy words also.

3. The number 54,285 (the sum of the numerical value of the seventy words from which the adverbs in ως are formed), is a multiple of *eleven* as well as of seven, since it is 4,935 elevens. Now among the letters of the alphabet this number is distributed not only into three groups of sevens, but also into three groups of elevens; thus: Words under α–β have 11,297, or 1,027 elevens; under γ–ο, 32,-780 or 2,980 elevens; under π–φ, 21,483, or 1,953 elevens.

The seventy words from which these adverbs are formed have *eleven* endings, thus: five for adjectives in ος, ης, υς, ων, ας; two for adverbs in α, ον; four verbs in ω, έω, ομαι, μί. Now the number of letters in these eleven endings is twenty-two, or two elvens, and their numerical value is 4,026, or 366 elevens; while the factors of this number 4,026, which are 2, 3, 11, 61 have for their sum seventy-seven, or seven elevens.

In addition then to the scheme of sevens, a scheme of elevens also runs through these seventy words. And this scheme of elevens further confirms the reading κοσμίως against κοσμίῳ in 1 Timothy 2. 9. For otherwise the word is lost from the list, with the total destruction of the present designs of elevens as well as of sevens.

No less than nine hitherto doubtful readings are thus helped to certainty by the presence of numeric design in these seventy adverbs and adjectives. In most of these the change is either purely grammatical, from an adjective to an adverb, or it involves only one word. But in two cases a whole verse is affected. One is indeed saved, but Luke 22. 62; Καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς, *And he went out and wept bitterly*, is, according to the evidence from these numerics, not a part of the sacred text.

Upon one other matter this design of sevens and elevens throws needed light. The word ἁπλόος (*single*) is found in the New Testament only in its contracted form, ἁπλοῦς, for the Nominative case.* And the question arises, What is its place in the Vocabulary, ἁπλόος or ἁπλοῦς? The difference in the numerical values of the two words is 330. Now while the scheme of elevens in the numerical values is not indeed wholly lost if the contracted form be given the place in the Vocabulary, the scheme of sevens is destroyed thereby, in the words from which those adverbs are derived. And perhaps we have in this a reason why there are here two numeric schemes, of sevens and elevens, instead of only one. So that if the one scheme should fail to give the desired certainty in some details, the other might dispel all doubt.

4. *The corresponding Adjective, etc. not being found in the New Testament.*

These adverbs occur in the New Testament 56 times or 8 sevens; of which 21, or 3 sevens, are found in the Gospels, and 35, or 5 sevens, are found in Acts and Epistles. The number of letters in these 56 occurrences is 420, or 60 sevens; and their total numerical value is 110,327, or 15,761 sevens; of which 82,488, or 11,784 sevens, belong to words beginning with a vowel, and 27,839, or 3,977 sevens, belong to words beginning with a consonant. Ἀπροσωπολήμπτως (*without respect of persons*, 1 Pet. 1. 17) and ὅμως (*nevertheless* John 12. 42, *even*, 1 Cor. 14. 7, Gal. 3 15), the longest and the shortest words in the list, have a numerical value of 2,859 and 1,110 respectively, or 3,969 for the two. This is 81 times the square of seven.

Of the 420 letters found in the 56 occurrences of these adverbs, 168, or 24 sevens, belong to words beginning with a vowel, and 252, or 36 sevens, belong to words beginning with a consonant; while their alphabetical distribution is thus: Words under α have 105 letters, or 15 sevens; under β–ρ, 140, or 20 sevens; σ–υ, 35, or 5 sevens; under φ, 21, or 3 sevens; and under ω, 119, or 17 sevens.

It is further noteworthy that the words with which the list begins and ends have each seven letters.

The syllable ως, with which all these words end, is preceded by the following letters only: β, γ, ι, κ, λ, μ, ν, π, ρ, σ, τ, χ. Their numerical values are: 2, 3, 10, 20, 30, 40, 50, 80, 100, 200, 300, 600, or 1,435 in all. This is 205 sevens. The numerical value of all the thirty letters which precede the syllable ως in these thirty words is 5,005, or 715 sevens.

A scheme of sevens thus runs through these adverbs also.

But this is not all. The numerical value of these thirty adverbs is 53,414, which is 3,142 *seventeens*. Now

*Matt. 6. 22. Luke 11. 34. (Ed.)

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the initial letters of these words are α, δ, ε, μ, ν, ο, π, ρ, σ, τ, υ, φ, ω, the numerical value of which is 2,550, or 150 seventeens. Ὡσαύτως (*likewise*) the word which occurs most frequently, here occurs *seventeen* times, while the words which occur more than once are found in the New Testament 34 times, or 2 seventeens. There is thus a design of seventeens running through these words as well as of sevens.

Four textual uncertainties are settled by the numerical phenomena of these adverbs:

i. In Mark 8. 25 Westcott and Hort read τηλαυγῶς (*clearly*), but in their uncertainty they offer as alternative a word which, without indeed changing its meaning, does change its numerical value as well as its alphabetical place, — δηλαυγῶς. The difference in the numerical values of δ and τ is 296, enough to vitiate the design of seventeens wholly, and the design of sevens in part. The alternative reading, therefore, cannot be admitted, and this conclusion is confirmed in other ways, as shown elsewhere.

ii. In 1 Thess. 5. 13 Westcott and Hort are uncertain whether ὑπερεκπερισσοῦ (*very highly*) should not yield its place in the text to ὑπερεκπερισσῶς, which they give in the margin. Here also the sense is not affected, but the change of the text into the marginal reading would add another adverb in ως, to the list, with the total loss of the design of both the sevens and seventeens. The alternative reading therefore cannot be accepted.

iii. The last twelve verses of Mark are double-bracketed by Westcott and Hort, as being in their judgment no part of the New Testament, but they add another ending to the Gospel which they also double-bracket as in their judgment equally ungenuine. This second ending is translated thus: *Now all the things commanded they briefly rehearsed to those about Peter. And after these things Jesus himself sent forth through them the holy and uncorrupted preaching of the eternal salvation from the east unto the west.* Now the word συντόμως, *briefly*, occurs in this passage; the adoption thereof in the Gospel of Mark would add one more occurrence to the fifty-six occurrences of these words in the New Testament, with the consequent destruction of the design of both sevens and seventeens now clearly displayed in these words. The evidence from this class of words is thus against the second ending of the Gospel of Mark as a genuine part of the New Testament.

In these three cases then the judgment of Westcott and Hort is confirmed by the numerical evidence from these adverbs.

iv. But on the other hand in Luke 22. 19-20 Westcott and Hort double-bracket also as an interpolation the passage beginning *which is given for you*, to the end of verse 20. But the presence here of one of these adverbs, ὡσαύτως, *in like manner*, which cannot be spared from the design, proves this passage to be a genuine part of the Greek New Testament text.

v. Upon one item, however, of New Testament lexicography the numerics of these thirty adverbs fail to throw any light, where it might naturally be expected from them. The comparative of τολμηρός occurs in the New Testament only in the adverbial form τολμηροτέρως, and it occurs even thus only once in the New Testament. The question arises: Is its place in the Vocabulary as it stands with the adverbs in ως, or should it be entered as τολμηρός of which it is only the comparative in one of its forms? As the numeric design of these adverbs in ως is possible without this word, it would seem at first as if this numeric testimony is against the adding of τολμηροτέρως to the list. It so happens, however, that the numerical value of this word, 2023, is a multiple not only of seven but also of seventeen; so that the numerical design would, by the addition of the word, in nowise be destroyed, though it would be changed in some of its details. The final decision on this point must, therefore, be obtained from other evidence.

The case of this word thus furnishes a good example of the difficulties which attend the settling of textual uncertainties even by means of Bible numerics. Design is so ever-present that the embarrassment is not so much in finding it, but rather in deciding which is the original one where two are possible.

The list of these adverbs in ως is as follows:

1132	ἀκαίρως	1	1093	μηδαμῶς	2
2551	ἀκωλύτως	1	1210	νομίμως	2
1576	ἀναγκάστως	1	2175	ουυνεχῶς	1
1977	ἀπερισπάστως	1	1110	ὅμως	3
2859	ἀπροσωπολήμπτως	1	1515	οὐδαμῶς	1
1561	ἀποτόμως	2	1725	πολυμερῶς	1
1296	ὡσμένως	1	2130	πολυτρόπως	1
2301	ἀσώτως	1	1408	ρητῶς	1
1573	ἀφόβως	4	2060	συντόμως	1
1069	δεινῶς	2	1742	τηλαυγῶς	1
1620	ἐκπερισσῶς	1	1810	τυπικῶς	1
1170	ἐπιμελῶς	1	2180	ὑπερπερισσῶς	1
1825	εὐτόνως	2	2580	φιλανθρώπως	1
1680	μακροθύμως	1	2330	φιλοφρόνως	1
1455	μετρίως	1	2701	ὡσαύτως	17
			53,414		56

Questions and Answers.

QUESTION NO. 400.

MATTHEW 18. 20.

"WHERE TWO OR THREE ARE GATHERED TOGETHER IN MY NAME."

In reply to questions put by more than one reader concerning Matt. 18. 20, we may say that

The subject of the whole context is the kingdom and not the church; and that it relates to the future Dispensation, not to the present.

The people had already rejected both the Messiah and the kingdom in their hearts, and were about to give effect to it by putting Him to death.

They had rejected Jehovah in their heart, as their king, in the former Dispensation. And now it was

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Exodus 33. 7 over again, when Messiah was being rejected.

He, Who tabernacled among His People Israel, was about to be removed from their midst, and offered as the sin-offering without the camp.

Now He is in heaven; and many of us, thank God, have gone out to Him there, as Joshua did, and find there our place of worship "far off" from the camp.

As the angels said to the woman at the sepulchre "He is not here, He is risen," so now it may be said to us, "He is not here, He has ascended to heaven," whither His disciples saw Him go; and will not be here again until His promised return.

If this fact were realised, the doctrine of Transubstantiation would be impossible; and the Sacramentarian talk of a "Real presence" would be seen to be untenable. We should speak instead, not of the "real presence" of Christ, but of the *Real Absence* of Christ, until the time shall come for the realisation of that blessed hope when it will indeed be a Real presence again in deed and in truth, for Israel, for Creation, and for the Church.

While He is absent, the Holy Spirit is present, as it is written so clearly in John 14—16.

This is the special Dispensation of the Spirit, not as it was in the book of Acts, but as it was subsequently revealed in the Prison Epistles and in John 14—16. In the latter chapters of John the words uttered in the secrecy of the final moments of Christ with His disciples were long years afterward written down, even later than the great secret of the Prison-Epistles.

It is through not "rightly dividing the word of truth" that we are put into the position of "looking for the Saviour," while, all the time, we are asked to believe that *He is here*, in spite of the angel's words, "He is NOT here." This is asserted most loudly by those who lay claim to the special privilege of assembling in His Name.

When He shall again be here, the Spirit will return to Heaven. While the Holy Spirit is here, Christ will not return to the earth. The presence of the Holy Spirit is the witness to Christ's absence.

Matt. 18. 20, and the concluding sentence of Matthew's Gospel, must refer to the coming Dispensation, when Christ will again be present in Person to fulfil His sure and certain promise.

There may be a difficulty in accommodating these Scripture facts to our reason, and to our traditions; but there is no difficulty to faith. A "spiritual presence" of Christ is a non-scriptural term, invented to turn tradition into truth; but Scripture knows nothing of such a presence of Christ. The Holy Spirit Himself is now the Vice-gerant of Christ.

To use such an expression now is to open the flood-gates for Romish error; and to pull down the mighty barrier erected by our Reformers against the blasphemous fable and dangerous deceit of "Transubstantiation."

You will find the Rubrick at the end of the Communion service in the Prayer Book of the Church of England. We need not quote the whole, which is an explanation why the Lord's Supper should be received "kneeling," and that, thereby, no adoration is intended. The words are as follows:—

> "For, the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored; (for that were Idolatry, to be abhorred of all faithful Christians); and the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's natural body to be at one time in more places than one."

So that here is your choice: either to surrender an unanswerable argument to Rome; or to rightly divide the word of truth, and take Matt. 18. 20 as referring to a yet future day, when Christ will again be present.

Meanwhile you lose nothing but a "Shibboleth," for you have the Spirit Himself present to glorify Christ and to direct your hearts to Him Who is now the object of all worship in the holiest of all.

Signs of the Times.

JEWISH SIGNS.

JEWISH COLONISATION IN PALESTINE.

PROBABLE LARGE CONCESSIONS.

Private messages from Constantinople (writes a correspondent of the *Manchester Guardian*) point to the extreme probability that the Jews will shortly obtain large concessions in Palestine. M. Pavolus, the departmental chief of the Agricultural Ministry, who had been sent to Palestine to investigate the agricultural and industrial condition of that region, has just returned and presented a detailed report of his investigations. He contends that, in order to develop colonisation in Palestine, it is absolutely essential to grant the Jews far-reaching concessions. M. Pavolus complains that the Government neglects the forests around Mount Lebanon, protesting that such neglect will be disastrous to the country. He warns the Government that, unless preventive means are taken, the whole of Palestine will be ruined in the course of a few years. To obviate this, the departmental chief suggests the granting of wide concessions to Jews. He maintains that they will develop plantations and guard against the destruction of the forests. Anyone who has seen the flourishing condition of the number of Jewish colonies in Palestine, he says, could not but come to the same conclusion.

CONCESSIONS TO JEWS IN PALESTINE OFFICIALLY RECOMMENDED.

Telegrams to the *Hazefirah* from Constantinople state that on the return from Palestine of the Director of the Department of Agriculture he submitted a report to the Ministry, advising the latter to grant, without delay, wide concessions to the Jews with a view to the cultivation of the land and the prevention of the further formation of sand hills on fertile Palestinian ground. The suggestion is said to have been received favourably in Government circles, and it is believed that it will soon engage the attention of the Cabinet.

THE NEW RAILWAY BETWEEN JERUSALEM AND HAIFA.

The Ministry of Public Works in Constantinople has given orders for the immediate commencement of the preparatory work of construction of the railway from Haifa to Jerusalem. The line will use the metals of the Haifa-Damascus railway as far as Aphule, and from there it will run via Dschenin and Nablous to Jerusalem.

POLITICAL SIGNS.

PORTUGAL AND THE JEWS.

Some time ago we connected the present condition of Portugal with the treatment of the Jews by King Manoel I. All we said has been more than confirmed by a book recently issued entitled *Eight Centuries of Portuguese Monarchy* by Mr. V. de Brança Cunha (Published by Stephen Swift). It is not a history of the Portuguese State, but a political study leading up to the present position of affairs. The author paints a dark picture of Manoel I., the arch-persecutor of the Jews of Portugal. "Such savage ferocity is too appalling to be explained on the usual principles of human nature," is his summary, "and Portugal must share the disgrace of such inhuman crimes which were committed by a people that seemed to have lost sight altogether of that spirit of tolerance that pervaded the whole political system of the days of their early Kings." The forcible conversion of the Jewish children of Portugal took place at Easter 1496.

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Editor's Table.

ANSWERS TO CORRESPONDENTS.

W. J. P. (U.S.A). We harmonise Phil. 3. 14, and 2 Tim. 4. 6 by noting that the latter was written some two years later than the former, and that when written the Apostle must have had a clear knowledge concerning his death, either as Peter had from above (2 Peter 1. 13, 14; cp. John 21. 18, 19) or by some sentence of death passed on him by man.

THE "GREAT CLOUD OF WITNESSES."

Under this title the Editor proposes to reprint the Editorials on Heb. xi. which were concluded in the October number.

Many readers have desired it, and others have enquired concerning it.

As the Editor has no capital he hesitates to give the order to the printer. But if he were assured that a sufficient number of friends would order copies he would proceed with it at once. The work makes about 460 pages and will form a handsome and suitable present.

The money need not be sent with the order, except where it is desired to save extra trouble and expense later on in postages for notices and receipts, etc.

If orders are sent *at once* it may be possible to get it out before Christmas. Price 5s. If paid in advance 4s.

Orders should be sent to Dr. Bullinger, "Bremgarten," Golders Hill, Hampstead, London, N.W.

RENEWALS.

Intending Subscribers and Readers of *Things to Come* should send their subscriptions (1/6) before the end of the year to Messrs. Horace Marshall and Son, 125 Fleet Street, London, E.C.

A NEW WORK BY MR. CHAS. H. WELCH.

We are glad to give some particulars concerning this, and warmly commend it. Its title is

DISPENSATIONAL TRUTH.

(1). The Place of Israel and the Church in the Purpose of the Ages.

(2). It has been written, so that those to whom Dispensational Truth is somewhat new, may be able to follow, it would form an excellent introduction to be placed in the hands of any exercised believer.

(3). All Traditions, so far as possible, have been thrown to the winds, the final and only appeal being the Word of Truth.

(4). The 1st chapter deals with "The Inspiration and Right Division of Scripture."
The 2nd chapter deals with "Definition of Terms used in these studies."
The 3rd chapter Reviews the whole Bible in order to gather its Purpose.
The other chapters (16 in all) trace the twofold Purpose of the Ages. The Kingdom on the Earth, and the Church in the Heavenlies, until the end. Many problems relating to the Present Dispensation are discussed. Special attention has been given to the Gospel of Matthew, and the Acts; and some introductory thoughts on the Words of the Mystery, which will be the subject of No. 2.

(5). The book will be well indexed.

(6). The number of pages will be about 350. The price will be somewhere about 3/6.

(7). All orders, cheques, etc., should be sent to Mr. F. P. BRININGER, 4 Spratt Hall Road, Snaresbrook, E.

A reduction will be allowed upon all advance orders.

THE EDITOR'S SPEAKING ENGAGEMENTS

during November will (D.V.) be as follows:

Nov. 2. WALTHAMSTOW, Conway Memorial Hall (Hoe Street Station).—Particulars of Mr. J. Woodhurst, 14 Third Ave.
,, 9. LLANDUDNO.—Presbyterian Church, Lecture Hall, 7.30.
,, 10. COLWYN BAY.—School of Music, 7.30 p.m.
,, 13. OLD HILL (Birmingham).—Trinity School, 8 p.m.
,, 14. HARBORNE (Birmingham).—St. John's Schoolroom, 8 p.m.
,, 16. REGENT STREET CHAPEL.—Thane Villas, Seven Sisters Road, N., 7 p.m.
,, 22. DARLINGTON.—Lecture Room, Central Hall, 7.30.
,, 30. GRANTHAM.—Castlegate Chapel, 7.30 p.m.

MEETINGS FOR BIBLE STUDY.

Friends away from home, on business or pleasure, may be glad to know where they may find others like-minded, and with whom they may have fellowship in a rightly divided Word of God. We, therefore, append the following notices of such:—

CARDIFF.—Every Saturday at 7.30, at the Albert Street Mission Hall, Cowbridge Road.

CROYDON.—Sundays at 11 and 7; Wednesdays at 8, at 48 Wandle Road.

CROYDON (West), (Strathmore Road).—The Iron Room.

ELTHAM, KENT.—83, Earlshall Road, Well Hall Station, Nov. 4th and 18, at 7 p.m. (Mr. C. H. Welch).

MANCHESTER.—At the Congregational Church House, Deansgate, Nov. 21st, at 7.30.

NOTTINGHAM.—Thursday evenings, 7.30, at 57 Cobden Street.

LONDON (Pimlico, S.W.).—At 55 Moreton Street, Wednesday, Nov. 8th, at 7 p.m.

SNARESBROOK (London, E.).—At "Dunster," 4 Spratt Hall Road, Saturdays, Nov. 11th and 25th (Mr. C. H. Welch).

STONEHAVEN (N.B.).—Mondays, at 7.45, at Old Town Mission Hall.

WHETSTONE.—At Gordon Villa, Atheneum Road, November 10th, at 7 p.m. (Mr. C. H. Welch).

U.S.A., LA GRANGE, ILL.—Saturdays, at 7.30, by appointment with Mr. B. F. Clarke.

U.S.A., WHEATON, ILL.—601 Ohio Street. Sundays, 2.30.

LONDON (Holborn Hall, late Holborn Town Hall), corner of Clerkenwell Road and Grays Inn Road.—Every Sunday evening, at 7. Expository Addresses will be given (D.V.) by Mr. Charles H. Welch. Subject: "The Purpose of the Ages." Those who are interested in a "Rightly Divided" Word of Truth are earnestly invited to attend.

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THINGS TO COME.

No. 210. DECEMBER, 1911. Vol. XVII. No. 12.

Editorial.

"THE LORD HATH SPOKEN."

I. "AT SUNDRY TIMES AND IN DIVERS MANNERS." (Heb. 1. 1).*

BEFORE we proceed further we must make a survey of the whole subject, inasmuch as the fact that Jehovah has spoken to mankind, is the greatest fact in the world.

In Heb. 1. 1, 2-, He has told us how He has spoken, as to two of these "times" and "manners."

These "parts" and "ways," or methods (for these are the meanings of the words), must be rightly divided if we are to arrive at "the truth" with regard to them (2 Tim. 2. 15).

We shall have no difficulty in doing this if we deem them worthy of our closest attention; and set out with the belief that all God's *words*, as well as all His *works*, are perfect (Psalm 111. 2).

All we have to do is to seek out and observe what is written concerning them.

We shall find there are *six* of these "parts" and "ways," all arranged in perfect order:

1. From the creation of man, Jehovah, in the first instance, spake directly, Himself, to individual men, without any human instr .entality or agency. From Adam, onward, to Abel and Cain, to Enoch, Noah, Abraham, and after these to the other patriarchs, down to the call of Moses at the burning bush (Ex. 3. 10). To these "parts," or "times," belongs the book of Genesis.

2. From the call of Moses, which dates from the formation of the nation of Israel (Ex. 1), Jehovah spoke by human agencies; and He spoke to "the fathers" of the Hebrew nation. Moses was the first of the line of prophets through whom Jehovah spoke, and the last was John the Baptist, the greatest of them all (Matt. 11. 11).

Malachi, the last of the Old Testament prophets ends by foretelling the nearness of the sending of "the Angel of the Covenant," Messiah (*i.e.*, the New Covenant which Jehovah was to make by Him), and of the "Messenger" who was to "prepare the way" before Him (Mal. 3. 1).

This "Messenger" was to be no other than "Elijah the prophet" (Mal. 4. 5), for he had never died, but had been caught up to heaven and was in safe keeping, ready for the delivery of His message.

* In reprinting these Editorials separately, this will come in its proper place in the first paper, so as to make a harmonious whole.

It is worthy of notice that Elijah and Moses, the first and the last of the Old Testament prophets, are linked together in Mal. 4. 4, 5. John the Baptist was sent, "in the spirit and power of Elijah" (Luke 1. 17). Had he been "received" he would have been reckoned as Elijah himself (Matt. 11. 14).

With John's death the "time" ended when God spoke "by the prophets."

To these "times," or "parts," belong the books from Exodus to Malachi, with Matt. 1. 1.—3. 12.

3. From that "time" the speaking was again Divine. For God spoke "by HIS SON" (Heb. 1. 2). It was still God speaking, for the Son spake not His own words but the Father's words Who sent Him. (See Deut. 18. 18, 19; and John 7. 16; 8. 28; 8. 46, 47; 12. 49; 14. 10; 14. 24; 17. 8). His ministry began with the threefold declaration "It is written" (Matt. 4. 4, 7, 10), and it ended with a like threefold reference to the origin and truth of the Word of God (John 17. 8, 14, 17).

To these "times" belong the Four Gospels.

4. From the time of our Lord's Ascension into heaven until the final rejection of Peter's repeated call to the nation, to repent (Acts 2. 38; 3. 19-26 to Acts 28. 25-28). God spoke "by them that heard Him" (Heb. 2. 3). These only "confirmed" what the Son had spoken at "the first" and did not go beyond what the Son Himself had said. No new revelation of truth was made, but the old was enforced; the Holy Ghost bearing them witness by His miracles and gifts (Heb. 2. 4), just as the Son had borne witness to His own testimony by the miracles which had been foretold by the prophets. To these "times" belong the Acts of the Apostles, the General Epistles,* and the Pauline Epistles written during these same "times," *i.e.*, before Acts 28. 23-28.

5. From the close of those "times" God spake once again, *directly*, Himself, by "the Spirit of truth, as foretold and promised by Christ in John 16. 12-15. He spake not of (or, "from") Himself, but only what He was to hear from the Father (for the Father kept all these "times and seasons" in His own authority) (Acts 1. 7).

The Spirit, spake, as before, by recording His words in the Scriptures (or writings) of truth, by the pen of "Paul the prisoner of Jesus Christ." Then, He recorded the precious doctrines which had hitherto been kept secret, and could not be made known until the *facts* of Christ's suffering, death, resurrection and ascension had taken place, on which these doctrines were to be based.

These doctrines are found only in the Prison Epistles (Ephesians, Philippians, and Colossians); and, to these "times" belong also, Timothy, Titus,

* Which follow the Gospels in the best and oldest Greek Manuscripts; James generally following the Acts.

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Philemon (written to individuals) and the Hebrews (written specially to Hebrew believers).

6. Finally, we have human agency again, in the person of John the Evangelist, His servant, who bare record of the word of God and of the testimony of Jesus Christ, and of all things that He saw. (Rev. 1. 1, 2). To these "times" belongs the Apocalypse.

We are now in a position to set out the above *six* "sundry times and divers manners" in which God has spoken to mankind (Heb. 1. 1). They are arranged in alternation, as follows:—

A¹ | DIVINE. By Jehovah Himself, apart from Human agency, to Adam (Gen. 1. 28) until the call of Moses (Ex. 3. 10). To these "times" belongs the book of Genesis.

B¹ | HUMAN AGENCY. "By the prophets" (Heb. 1. 1.) From the call of Moses (Ex. 3. 10) to the close of John the Baptist (Matt. 3. 12; 14. 10-12). To these "times" belong Exodus and the rest of the Old Testament to Matt. 3. 12.

A² | DIVINE. "By His Son" (Heb. 1. 1, 2; cp. Deut. 18. 18, 19). From the beginning (Matt. 3. 13) to the end of His ministry (Matt. 27. 66 and the parallel passages). To these times belong the Four Gospels.

B² | HUMAN AGENCY. "By them that heard" the SON (Heb. 2. 3, 4). From Acts 1. 1—28, 20-28). To these "times" belong the Acts of the Apostles, the "General" Epistles, and the Pauline Epistles written during those "times."

A³ | DIVINE. By "the Spirit of truth" (John 16. 12-15), through "Paul the prisoner of Jesus Christ" (Eph. 3. 1-13; 2 Tim. 1. 8). To these "times" belong the Prison Epistles (Ephesians, Philippians, and Colossians), 1, or at least 2 Tim. and the Epistle to the Hebrews.

B³ | HUMAN AGENCY. By "His servant John" (Rev. 1. 1, 2). To this time, belongs the book of the Revelation.

Here we have *six* "sundry times and divers manners." For, all through them, God was speaking to man. *Six* is the number of *man*, and all that pertains to him.

Since the end of those "times," God has never spoken to man, either directly, Himself; or indirectly, by human agency.

Man, now, has God's Word, written and complete. Nothing is to be taken from it or added to it.

Every man stands on equality before it; and, anyone, professing to have received any revelation purporting to come from God, is to be held "anathema" (Gal. 1. 6-9).*

At these *six* sundry times God spoke of old; and, since then, we have indeed, "the silence of God."

But, there is to be a *seventh* of these "times." God is to speak again, independently of Human agency. He is to speak from heaven (Psalm 50. 1, &c.).

That will be a *seventh* time, and thus will stamp the whole with the number of spiritual perfection.

All is perfect. Not only His speaking as a whole, but all the several times and manners which go to make up all that God has spoken to man.

It is in Hebrews 1 and 2, that we have the key to the whole.

To show that this key is perfect we must look yet again at those two chapters. They manifest and exhibit the same perfections as are seen in all the works of God.

The telescope fails to bring all the distant works in the heaven within our view, and the microscope fails to exhaust the minute perfections of His works on earth, or to bring all of them within the limitations of human vision.

We may first use the former, and look at these two chapters as a whole; then we shall be in a better position to use the microscope, and examine some of their infinite perfections.

The two chapters are divided into *four* members, arranged in alternation: the *first* and *third* having for their subject, God speaking; the second and fourth having the Son, by Whom He spake.

A | 1. 1, 2-. God speaking, by the Prophets, in the past.
B | 1. -2–14. The Son, by Whom He spake "Better than the angels" (*v.* 4); "God" (*v.* 8).
A | 2. 1–4. God speaking. By His Son, in those last days.
B | 2. 5–18. The Son, by Whom He spake (1. 2); "Lower than the angels" (*v.* 7); "Man" (*v.* 6).

This structure is self-explanatory, and is the best commentary on the whole of these two chapters, giving as it does their whole scope and subject; leaving us, by means of these, to arrive at the meaning of its words, and calling our special attention to the points which are emphasised for this purpose.

First, we notice that the four members, being in *alternation*, are set in two pairs, marked by the same letters (A and *A*; B and *B*, in Roman and Italic type respectively); so that A must be read on to *A* (from 1. 2- to 2. 1), thus:

> "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets hath in these last days spoken unto us by His Son . . . Therefore we ought to give the more earnest heed to the things which we have heard," &c.

In like manner we must read on from B to *B* (from 1. 14 to 2. 5) thus:

> "To which of the angels saith He at any time, sit on My right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? . . . For, unto the angels He hath not put in subjection the world to come, whereof we speak," &c.

* There have been such—and even in the present day there are several such. Those who put them forth are either not in their right mind, or the agencies of evil spirits.

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Thus there are eight things solemnly emphasised for us, in order to call our special attention to them. We must now, therefore, use the microscope; and, to observe them more minutely, we must note the order of the words (in the Greek) in the member A (1. 1, 2-.).

A | C | a | In sundry parts and in divers ways in time past
b | God spake
c | to the fathers
d | by the prophets

C | *a* | In these last days
b | He hath spoken
c | to us
d | by [His] Son.

Here are eight points set in two series. In our first paper we dwelt on the first series. We will repeat its four points, leading us up to the second four which we must reserve for our next paper.

1. God hath spoken. That is the first great fact.

2. He spake "in time past," or, of old, in contrast with any subsequent speaking.

3. He spake "to the fathers." Not to Gentiles of any kind.

4. He spake "by the prophets," not by the priests. Not by any false prophets called by man (for all such were necessarily "false,"), but by "the" prophets in whose writings alone God's words are to be found.

Contributed Articles.

"THE GOSPEL OF THE GLORY OF CHRIST."

NINTH PAPER.

THE GLORY OF HIS RETURN.

THIS is man's day (1 Cor. 4. 3, margin), and a very sorry kind of day it is, a day of wars and rumours of wars, a day of general unrest and upheaval, a day of social problems beyond the wit of any statesman to solve, a day of new theologies and new religions. The world is like a ship without a rudder, drifting no one knows whither. Yet men are still anticipating improvement, to be brought about by arbitration, conferences, social schemes, more education, all kinds of human devices--without Christ.

Man has had six thousand years for making his experiments, and we see the outcome in the hopeless condition of things to-day. No doubt someone will say, "This is pessimism." It is: for no one can read the Word of God without being an absolute pessimist as to man and all his doings. It is all summed up in the words of the prophet, "Cease ye from man whose breath is in his nostrils; for wherein is he to be accounted of?" (Isaiah 2. 22).

But the student of that Word will be an absolute optimist as to God and His doings. He will never say, "Can God?" but will be perfectly satisfied that His Christ, to Whom He has committed all judgment, will be fully able to unravel the most tangled skein of human affairs, and to subdue the most rebellious beneath His sway.

Man's day will soon give place to the day of the Son of Man, and the only hope for this sin-burdened, sorrow-laden world is His return to take unto Him His great power and to reign. When He comes it will be in glory indeed.

It will be a *transforming* glory. The church which is His body will be complete, and He will "present it unto Himself a glorious church, not having spot, or wrinkle, or any such thing, but holy and without blemish" (Eph. 5. 27). How will that perfectness be produced? As regards the body, the Apostle tells us that it is from heaven that "we look for the Saviour, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself." (Phil. 3. 21, R.V.). As regards the moral change, "We know that when He shall appear we shall be like Him, FOR we shall see Him as He is" (1 John 3. 2). What a transformation the manifestation of His glory will produce in His redeemed! The German poet, Largbecker, sings:—

> "What shall I be, Lord, when Thy radiant glory,
> As from the grave I rise, encircles me,—
> When brightly pictured in the light before me
> What eye hath never seen my eye shall see?
> What shall I be? Ah! blessed and sublime
> Is the dim prospect of that glorious time."

But His glory will also be, for His people Israel, a *converting* glory. It is when He leaves the heavens, and descends to stand upon the Mount of Olives, that a cry arises, "Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation" (Isaiah 25. 9).

For He has not forgotten His kinsmen according to the flesh, nor the promises to Abraham His friend. That people is still in the furnace of affliction, tribe of the wandering foot and weary breast. Some of them have turned from the traditions of the Rabbis and acknowledge the Nazarene as their Messiah, but the nation as such curses that blessed One as the Saviour for lost sinners, and spurns as apostate the Jew who bows before it.

Yet they shall one day be a righteous people. "In that day shall the branch of Jehovah be beautiful and glorious, and the fruit of the earth be excellent and comely for them that are escaped of Israel." Then they will acknowledge Him, in all His excellencies, in Whom their fathers saw no beauty, that they should desire Him; no form nor comeliness to attract them; but this will not be till He "shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem (the innocent blood, Matt. 27. 4), by the spirit of judgment and by the spirit of burning" (Isa. 4. 2, 4). God is using the Gentile nations to effect

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this purging process, but the furnace is to be heated yet hotter before the dross is purged away. Then shall be fulfilled the intervening verse of Isaiah's prophecy, "He that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even everyone that is written *to life* (margin) in Jerusalem."

But this glorious consummation, the conversion of the remnant of Israel, is to be the work of the Lord Himself, in the day when their eyes shall be opened to see in their Deliverer the One Whom their fathers pierced (Zech. 12. 10).

Of these Paul was a pattern or example. His conversion was not due to any human agency. Ananias was employed to instruct him afterwards, and no doubt Stephen's defence prepared the way. For that martyr's argument was irresistible, and Saul was too good a logician not to see the force of it. But it ran counter to all his cherished ideas, with which were bound up his ambitions for the future, and, unable to refute the speaker, he helped to silence his voice in death. The truths against which he was fighting afterwards bore fruit, and he became the most ardent champion of that liberty and universality of the Gospel which Stephen first enunciated. But the actual change was wrought in Saul by the visible appearing of the Lord Himself. He was still kicking against the goads, when the light more glorious than the noonday sun shone upon his dazzled sight, and the voice which is as the sound of many waters demanded, "Saul, Saul, why persecutest thou Me?"

To this he refers when he says to Timothy, "Howbeit for this cause I obtained mercy that in me, first* Jesus Christ might show forth all long-suffering, for a *pattern* to them which should hereafter believe on Him to life everlasting" (1 Tim. 1. 16). This conversion was a pattern, not only of the *power* of the grace that is in Christ Jesus, but also of the Lord's *method*. The same method will be used to bring in the remnant of Israel who shall form the righteous nation, who shall bring forth the fruits meet for the kingdom (Matt. 21. 43). Of these the Lord says, "Thy people shall be all-righteous, they shall inherit the land for ever, the branch of *My* planting, the work of *My* hands, that *I* may be glorified" (Isa. 60. 21). This glory belongs to the Lord at His return.

But His glory will also be a *destroying* glory. He will come to tread down those who shall be placed as a footstool for His feet. He comes forth, as we see Him in the Revelation, conquering and to conquer. Arrayed against Him will be the kings of the whole world, organised by demons, and marshalled under the leadership of one to whom the dragon, that old serpent, called the devil and Satan, will give his power and authority.

That wicked one will be able to overcome the saints who are then upon the earth (Rev. 13. 7), and he will then dare even to make war with the Lamb; but the Lamb shall be the Conqueror, "for He is Lord of lords and King of kings" (Rev. 17. 14).

This glorious victory is reserved for Him alone. Though the armies in heaven follow Him "on white horses, clothed in fine linen white and clean," they do not appear to be armed. He alone has a sharp sword which proceeded out of His mouth (Rev. 19. 15), and this appears to be the weapon used to destroy the assembled hosts of wickedness arrayed against Him.

To use John's vivid imagery, He treads "the wine-press of the fierceness and wrath of Almighty God," but, as Isaiah says, He treads it *alone*, and the armies that follow Him have but the task of seizing the defeated leaders. "For the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone" (Rev. 19. 20).

That fire is kindled by His breath. Paul tells us that the lawless one shall be consumed by the Lord "with the spirit (breath) of His mouth, and destroyed with the brightness of His coming" (2 Thess. 2. 8); while Isaiah declares that "Tophet is ordained of old; yea, for the *king* it is prepared; He hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it" (Isa. 30. 33); for "His lips are full of indignation and His tongue as a devouring fire" (verse 27). After describing the capture of the leaders, it is added, "And the remnant were slain with the sword of Him That sat upon the horse, which sword proceeded out of His mouth" (Rev. 19. 21).

All the glory of the victory over the forces of evil belongs to Him and to Him only. He began it in the wilderness; He crippled the power of the strong one whenever He encountered it on earth; on the cross He gave him his death blow (Heb. 2. 14); and now, having overthrown his mightiest agents, He sends the arch-enemy bound into the abyss, to be restrained from deceiving any more, at least for the millennial age (Rev. 20. 1-3). Well may we, in the prospect of that day, join in the cry, "Alleluia: Salvation, and glory, and honour, and power, unto the Lord our God."

Northwood. H. C. BOWKER.

* Not first in order, but first as chief, as the most signal example of the power of grace to change the blasphemer, the persecutor, the injurious, the chief of sinners.

CHRIST'S SUFFERINGS AND THE AFTER-GLORY.

THE following "Pulpit Echoes" from *The Watch-tower*, the organ of the West Cliff Baptist Church, Bournemouth West (Sept., 1910), will prove profitable to our readers.

The Pastor (Rev. G. P. McKay) is a diligent reader of *Things to Come*, and we cordially avail ourselves of his permission to reproduce his sermon notes below:—

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SERMON NOTES, SUNDAY MORNING, AUG. 28th, BY REV. G. P. McKAY.

"For it is better, if the will of God should so will,
That ye suffer for well doing than for evil doing.
Because Christ also suffered for sins once,
the righteous for the unrighteous,
that He might bring us to God;
being put to death in the flesh,
but quickened in the spirit;
in which also He went
and preached unto the spirits in prison,
. . . disobedient . . . in the days of Noah.
Who (Christ) is on the right hand of God,
having gone into heaven;
angels . . . being made subject unto Him."
—1 Peter 3, 17-20, 22. (Displayed to assist the eye).

This epistle was "to the strangers scattered"; men "of the dispersion." As in Acts 8, when "there was a great persecution." About this time, in Rome, "some were disguised in the skins of beasts and worried by dogs; some were crucified; other were wrapped in pitched shirts and set on fire when day closed, that they might serve as lights to illuminate the night" (Tacitus). Everywhere the "sect" was spoken against, and exposed to cruelty and abuse.

Such confessors stood in need of comfort. Hence the epistle. It opens by showing them

(1. 1-12) *Their high Privileges as Christians.*

A past experience: election, and a new birth.
A present possession: a living hope, a glad faith.
A future prospect: resurrection life, and glory.

(1. 13; 2. 10) *General Counsels.*

These are grouped around familiar figures:
"As obedient children,"—"as new born babes,"—"as living stones,"—"an holy priesthood."

(2. 11—4. 6) *Particular Counsel as to Suffering.*

Again, figures: "As strangers and pilgrims."
Strangers, as to *this* world, Pilgrims to *that!*
"As *strangers*" to abstain from evil conduct;
to submit to evil treatment (Passive Virtues.)
"Because Christ also suffered,"
"Who did no sin, &c." (2. 21, 22).
"As *pilgrims*," to "be followers of that which is good"—to "suffer for well doing" (Active Graces).
"Because Christ also suffered,
for sins once, &c." (5. 18 of our text).

Here follow certain important

DETAILS OF THE SUFFERING OF OUR LORD.

1. *The Glorious Person*: "Christ." Not simply "Jesus"; but "the Lord's Anointed." "Consider how great this man was."

2. *The Amazing Fact*: He "suffered," being tempted. "The Word was made flesh," sensitive, quivering. Suffering at the hands of men; and even of the Devil.

3. *The Redemptive Nature*: "for sins once." "The just for the unjust." Here surely is substitution! The Son of God for sinful me! Oh Love Divine! (Thank God for the "once" that is inserted here! Christ "once offered," dieth no more; and His suffering people may learn that they too can only "once" go the way of the cross).

4. *The Gracious Purpose*: to "bring us to God." Not for reconciliation only, but for Glory. Nor for a few alone; but for many sons (Heb. 2. 10). "Behold, what manner of love."

5. *The Dread Degree*: "being put to death." Elsewhere He is the Volunteer: giving His life. Here our Lord is the Victim: "put to death." This brings it home to other suffers.

But *the apostle's purpose* is to show that "IT IS BETTER" they should suffer for well-doing than for evil doing, so he discloses, next, some striking

DETAILS OF THE AFTER-GLORY OF OUR LORD.

To call disciples to take up their cross is not enough. They must be shown that this way lies the crown. Even Christ Himself was by this thought upheld. "For the joy that was set before Him He endured." So the apostle gives his readers glimpses of the glory to which the Lord attained, and which also they may share if they but bear their cross.

1. *A Joyful Resurrection*: "Quickened in the spirit." (Not "by," as in A.V., nor should the "s" be capital.)

What a contrast! "Put to death in the flesh"; but quickened (made alive) in the spirit."

"This evident antithesis makes it clear that the quickening must refer to the resurrection . . . His human spirit was never dead, and so could not be 'made alive' or 'quickened.'"—(Griffith Thomas.)

"Flesh" is This state: "spirit" is That!
"Flesh," is the natural; "spirit" the supernatural.

Hence, "a spiritual body" (employing the very word that is used here), is Paul's phrase in 1 Cor. 15. 44. This quickening had fired the heart of Christ! Well might it now be named to cheer His followers.

2. *A Mysterious Act*: "He went and preached, &c." (This is brought in by the way. Pass on for a moment to *v.* 22).

3. *A Glorious Ascension.* "Having gone into Heaven." "Here we suffer grief and pain," the martyrs would feel. Christ "received up into glory" would be therefore good news; for had He not prayed that they should be with Him? The risen Christ *there* would inspire them here.

4. *A Divine Exaltation*: "On the right hand of God." Here suffering at the hands of men and demons! There, "at the right hand of God!" Oh, what a change! But all this, He "is worthy to receive."

5. *Supreme Dominion*: "Angels . . . made subject." "Far above all principality and power (Eph. 2. 21). "Having become so much better than the angels," Who had been "made a little lower" than they (Heb. 1. ii.)

Thus "God hath highly exalted Him, and given Him a name which is above every name: that in the name of Jesus every knee should bow, of things in heaven (angels) and things in earth (men) and things under the earth,"—(what beings are they?) May we not here think of

Those "Spirits in prison"?

1. *They are "spirits."* Not human beings. Men are not called "spirits" in God's Word. He calls

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"His angels spirits." "Ministering spirits." (Heb. 1. 7, 14). Some of these mighty are "fallen," and have become "wicked spirits," "deceitful spirits," "seducing spirits."

2. *They are "spirits in prison," "disobedient."* Peter in his second epistle (2. 4) refers to "the angels that sinned," whom "God spared not," "but cast down to hell, (not Hades, but Tartarus), and delivered into chains of darkness, to be reserved unto judgment." Jude also (Jude 6) speaks of "the angels which kept not their first estate, but left their own habitation," as "reserved in everlasting chains under darkness unto the judgment of the great day." Here is coincidence that is remarkable, if the "spirits" of our text are not meant.

3. *They were disobedient "in the days of Noah."* Here the coincidence becomes more remarkable; for Peter mentions Noah again (2 Peter 2. 5) in the same breath as "the angels that sinned." We read also in Genesis 6. of the sin of certain non-natural beings, in our version called "sons of God" (a name given in the Old Testament to angels,) and in the margin of the Septuagint, the ancient Jewish version, called "angels of God." These certainly are spirits that were disobedient in the days of Noah; and they may be those referred to in our text.

4. *Christ "went" unto them.* His personal going is implied; the word being the same as that used in *v.* 22 "*having gone* into Heaven." It was not through Noah, then, that He preached, as some have thought, nor yet through His Apostles, as others have done; but a personal visit on the part of the Lord. This shows also that it could not have been to the dead. He preached; for it was after His quickening; after "He rose and *left* the dead."

5. *Christ "preached" to the spirits.* Weymouth translates this, "proclaimed His message"; Rotherham also, "proclaimed." It is a different word altogether from that used for the preaching of "the gospel" in the next chapter. What Christ's proclamation was we have no means of knowing; but *there* is the statement, that on His way to receive the "subjection" of the unfallen spirits (*v.* 22), He made some proclamation to the spirits that had manifested in-subjection. "Having (in His resurrection) spoiled principalities and powers, He made a show of them openly, triumphing over them in it" (Col. 2. 15). "Manifested (put to death) in the flesh, justified (made alive) in the spirit, seen of (proclaiming His will unto) angels, ... He was received up in glory" (1 Tim. 3. 16).

In all Christ's triumphs His believing people are to have a share; and the details of His victory over the powers of darkness are here given, that those who were called to suffer for righteousness might be strengthened and sustained. The same great consolation is for all believing hearts to-day. They, like the first disciples, will be called to suffering, though not necessarily through persecution; and it is in humble following that they will find the blessing here, and the entrance into their great Leader's joy hereafter.

"As surely as He overcame,
And triumphed once for you,
So surely you that love His name
Will triumph in Him too."

Dispensational Expositions:

Being a Series of Studies having Special Reference to the Epistles of Paul & the Present Dispensation.

No. 23.

"THE HOPE LAID UP IN HEAVEN"

OR,

FURTHER CONSIDERATIONS ON THE "ONE HOPE OF OUR CALLING."

(*Concluded from page* 128).

WE must now consider the phrase "The Hope of His calling." To what does this refer? Is it the calling of Christ by God, *i.e.*, His Headship? Is it His calling of us as expressed in Eph. 4. 4, "even as ye were called in one hope of your calling"? Is it the "calling on high" which will consummate our hope as given in Phil. 3. 14?

When a passage of Scripture can have more than one phase of meaning we believe that it has been left open purposely, and so this expression, "The hope of His calling," embraces these three together.

Our hope is ultimately connected with "HIS calling"; the One who was raised from the dead, seated at God's right hand in the heavenlies, Who has passed through the heavens, our hope is linked with Him. Until the "mystery of Christ" was opened up, the revelation of the mystery of Christ and His Church was impossible. Until Christ was revealed as raised "far above all," it could not be the object of our hope to be "seated together with Him" in this glorified position.

The second meaning of the phrase is exemplified in in Eph. 4. "one body and one spirit, even as ye were called in one hope of your calling." The hope of the calling is only one part of the seven-fold unity of the spirit. Those who are members of the one body have one hope, even as they have one faith, one Lord and one baptism. All go together. Two baptisms, viz., water and spirit, are connected with the hope of Israel (see the whole book of Acts). They who form the One Body recognize but One Baptism, and have One Hope which is intimately connected with the "calling wherewith they have been called." It is idle to talk of being members of the one body if we definitely refuse the hope which is connected with that calling. The "one hope" of Eph. 4. is linked with the "one faith." If we have the "faith," "knowledge" and "enlightenment" of Eph. 1. 18 and 19, we may have the related "hope of His calling" also. If we have not the one, we cannot have the other.

The third meaning looks forward to the day when the hope of the believer is fulfilled in "the calling on high" (Phil. 3. 14).

This "upward calling" may take place before any other hope is realized.

It is the "out-resurrection out from among the dead." It does not wait for the *parousia* of Christ. (1 Thess. 4).

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"They that are Christ's at his coming" (1 Cor. 15.) will be raised and changed in their appointed time, but Phil. 3. 14, is independent of, and takes place independently of that. Those whose citizenship is in heaven, look for the Saviour; these are the "fore-hopers," or those who are in a state of "prior-expectancy" (Eph. 1. 12). Called last they receive their glory first; all is of sovereign grace. The saints of the present time are indeed a peculiar people. All who preceded them were "called of God" in harmony with His purposes of grace in relation to the EARTH; those who have been called since Acts 28 are related to the purpose of God in connection with the HEAVENS.

There are three links, and two sections, in the purpose of God. These are TIME, PLACE, and PEOPLE.

SECTION A.	SECTION B.
Time. "Before the Overthrow of the world."	*Time.* "Since the overthrow of the world."
Place. "Things in Heaven."	*Place.* "Things on Earth."
People. The Church of the Mystery. The Hope. Phil. 3. 11-14; the out-resurrection and the glory of 3. 20.	*People.* Israel and the Kingdom. The Hope, the *parousia* and the Millennial glory.

God is working out His mighty purpose: He has His appointed channels. The Earthly section is centred in Israel; the Heavenly section is connected with the Church. The Hope of the one is connected with the Earth, the hope of the other is connected with the Heavens. Those who are connected with the Earth will have their expectancy set upon the coming of Christ to the Earth, those who are connected with the Heavens "Look, from thence, for a Saviour Who shall transfigure them like unto the Body of His Glory."

The Epistles of the Mystery do not speak so much of the "second coming," as do the Epistles which are related to the Kingdom and Abrahamic promises. The theme seems rather His Glory, as raised far above all, and His inheritance in the heavenly, the holiest of all. With this our hope is connected. Before the Lord returns to this-earth, the hope before us will be consummated. We wait to be "received up in glory." When or how He shall be manifested we do not know. There is always something beyond our ken to whichever Dispensation we may belong. Some things are not for us to know. What we do know is that "When Christ Who is our life shall be made manifest, then shall we be made manifest with Him in Glory." Where, or to whom *this* manifestation is made, the passage does not say. The general tenor of the context (Col. 3.) would lead us to see that it has a relation to the "Heavens" rather than the "Earth."

The heavens are the locality of our hope, even as they are the sphere of our blessings. Col. 1. 4, 5 gives us the the faith, love and hope of the unity of the spirit. "Having heard of your *faith* in Christ Jesus, and of the *love* which ye have unto all the saints, because of the *hope* that is lying by for you in the heavens." How wonderful! See how faith and love are stimulated by hope. The hope is laid up in the heavens, even as the crown of righteousness of 2 Tim. 4. 8. *There* it is to be consummated and *there* enjoyed. Our citizenship IS in heaven. Our city is never "coming down out of heaven," as is the city of Abraham's hopes. Why will we confound these things which differ? Why do we call those who seek to point these things out to us hard names? Do they rob us if they discover to us that which is our own? This "hope laid up in the heavens" is the "hope of the Gospel" of which Paul was made a minister (Col. 1. 23). In verses 24 and 25 he further declares that he was made a minister of the Church which is His Body, "according to the Dispensation of God which hath been given unto me to you-ward, to fill up the Word of God, the Mystery."

This hope then is directly connected with Paul's Gospel and Paul's Dispensation given him by God to "fill up" the Word of God, complete the cycle of redemptive purposes and occupy the interval between the setting aside of kingdom purposes and the times of the "Regeneration." Further, the Apostle declares that the riches of the glory of this Mystery among the Gentiles, is Christ in you the Hope of the Glory. "That Christ may dwell in your hearts by faith" was the prayer of the Apostle. That Christ, Who was rejected by His Own, should now be preached and received by sinners of the Gentiles, was at once the climax of mercy and the pledge of the Hope of the Glory.

Do we value aright "the Riches of the Glory?" If we will but see the twofold purpose of God, and its twofold sphere, we shall have no difficulty in distinguishing between "Things on Earth" and "Things in Heaven." Sin entered both realms; redemption is to be applied to both. Reconciliation is to be brought about concerning "Things on Earth and Things in Heaven." Israel, the Kingdom, and the New Earth, are connected together. The One Body, the Mystery, the New Heavens, are connected together. Both centre in Christ, neither trespass upon the other. The hopes of the one are related to the regenerated earth; the hopes of the other, the cleansed Heavens, the members of the One Body, taking the place forfeited by the Devil and his Angels. This constitutes "the One Hope of our calling."

Phil. 3. contains the attitude and hope of the believer of the Present Dispensation. "The upward call," the "out-resurrection out from among the dead," the "transfiguration into likeness of the Body of His Glory." To those who have the eyes of their heart enlightened, these things will be seen to more than compensate for any fancied loss, in discovering that 1 Thess. belongs to others. This Hope is like the Faith of this present time, it is related to "that which is perfect." "Till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a *perfect* man" (Eph. 4. 13). "One thing, forgetting those things which are behind, and reaching forth unto the things which are before, I press toward the mark, for the prize of the upward call

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of God in Christ Jesus. Let us, therefore, as many as be *perfect* (or, initiated) be thus minded."

Let us live "looking for that blessed Hope, and the appearing of the *Glory* of our Great God and Saviour Jesus Christ."

In matters of this sort we must not be surprised if we are unable to "apprehend that for which we have been apprehended by Christ," at once. We have a great deal to learn and to unlearn. Nevertheless, let us have the same readiness of faith which is recorded of Abraham, who "when he was called . . . . . went out not knowing whither he went." Let us not be in a hurry to form a creed, and thereby reconstruct the fetters from which by grace we have been set at liberty. CHARLES H. WELCH.

Bible Numerics.

BY IVAN PANIN.

CHAPTER VI.

THAT THE OLD TESTAMENT IS CONSTRUCTED ON THE SAME NUMERIC PLAN AS THE NEW.

NUMERICS OF GENESIS 1. 1.

THE Bible begins with this sentence: "In the beginning God created the heavens and the earth." In Hebrew (reading from right to left) the words are as follows, with the numerical value of each letter * placed over it. This sentence forms the first verse of the first chapter of the book of Genesis:

40	10	5	30	1		1	200	2		400	10	300	1	200	2
א	ל	ה	י	ם		ב	ר	א		ת	י	ש	י	ר	ב

90	200	1	5		400	1	6	40	10	40	300	5		400	1
ץ	ר	א	ה		ת	א	ו	ם	י	מ	ש	ה		ת	א

The number of words in this verse in the Hebrew, in which language the old Testament is written, is seven. (Feature 1.) These seven words have fourteen syllables, or 2 sevens (Feature 2) and 28 letters, or 4 sevens (Feature 3.)

The 28 letters of these seven words are thus divided: the first three words constituting the subject and predicate of the sentence—"In the beginning God created"—have 14 letters, or 2 sevens; the last four words, constituting the object of the sentence—"the heavens and the earth"—have also 14 letters (Feature 4.)

The object of the sentence contained in the last four words consists of two separate objects: *the heavens and the earth*. Accordingly, the 14 letters constituting the words of this object of the sentence are in their turn thus divided: The first object, "*the heavens*," has seven letters; the second object "*and the earth*," has also seven. (Feature 5.)

With regard to the importance of the words in the sentence, their 28 letters are thus divided: The three leading words: *God*, the subject; *the heavens*, *the earth*, the two objects, have 14 letters, or 2 sevens; the other four words have also 14. (Feature 6.)

The numeric value of the first word of this verse is 913; of the last 296; of the middle, the fourth word, 401; the numeric value of the first, middle and last words is thus 1610, or 230 *sevens* (Feature 7); the numeric value of the first, middle, and last letters of the 28 letters of this verse is 133, or 19 sevens. (Feature 8.)

If now the first and last letters of each of the seven words in this verse have their numeric value placed against them, we have for their numeric value 1393, or 199 sevens. (Feature 9). Of these, the first and last words have 497, or 71 sevens; and the remaining five words have 896, or 128 sevens. (Feature 10.)

It was seen above at (Features 4 and 6) that the seven words of Genesis 1. 1 are in two distinct cases divided into sets of three and four, and that the 28 letters, or 4 sevens, of these words, are divided by sevens, with special reference to this division of seven into three and four. Now the numeric value 1393, or 199 sevens, making up Feature 9 is thus divided: The numeric value of the letters beginning and ending the first *four* words is 847, or 121 sevens; the value of the letters beginning and ending the last *three* words is 546 or 78 sevens. (Feature 11.) The first letter and last letter of the first three words have a value of 42, or 6 sevens. (Feature 12); the first letter and last letter of the last four words have a value of 91, or 13 sevens. (Feature 13.) The three final letters of the first three words have a value of 441, or 63 sevens. (Feature 15).

In this verse three of the eleven letters used occur only once each. Their values are 6, 30, 90; or 126, which is 18 sevens. (Feature 15).

It was seen above under Feature 6 that the three important nouns of this verse: *God*, *heaven*, *earth*, have 14 letters, or 2 sevens. The numeric value of these three words, with their 14 letters, is 777, or 111 sevens. (Feature 16); of which the first letter and the last of these three words have 91, or 13 sevens. (Feature 17). And the *one verb* of this sentence, "*created*," has a value of 203, or 29 sevens. (Feature 18).

In this verse of seven words there are some repetitions. The untranslatable particle *eth* occurs twice; and the article *the* also occurs twice. The numeric value of these repetitions is 406, or 58 sevens, (Feature 19).

The Hebrew Alphabet consists of 22 letters, of which just one half, eleven, are used in this verse. The numeric values of these eleven letters (respectively) are: 1, 2, 5, 6, 10, 30, 40, 90, 200, 300, 400. They occupy the following places in the alphabet: 1, 2, 5, 6, 10, 12, 13, 18, 20, 21, 22. The first, middle, and last numbers of these eleven places have for their sum 35, or 5 sevens. (Feature 20). These eleven numbers consist

* The value of the letters of the Hebrew alphabet being as follows: —*Aleph*, א=1; *Beth*, ב=2; *Gimel*, ג=3; *Daleth*, ד=4; *He*, ה=5; *Vau*, ו=6; *Zayin*, ז=7; *Cheth*, ח=8; *Teth*, ט=9; *Yod*, י=10; *Kaph*, כ=20; *Lamed*, ל=30; *Mem*, מ=40; *Nun*, נ=50, *Samech*, ס=60; *Ayin*, ע=70; *Pe*, פ=80; *Tzaddi*, צ=90; *Koph*, ק=100; *Resh*, ר=200; *Shin*, ש=300; *Tau*, ת=400.

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of three classes: Places 1-6 belong to units; 10-18, to tens; 20-22, to hundreds. Now the sum of the places for units and hundreds (the two extremes) is 77, or 11 sevens. (Feature 21); and this number is thus divided: The units have 14, or 2 sevens; the hundreds have 63, or 9 sevens. (Feature 22). The number of these numbers is seven. (Feature 23).

Again, the 4 numbers for units, 1, 2, 5, 6, with their sum 14, or 2 sevens, are thus arranged: the two extremes have for their sum seven; the two means, also seven. (Feature 24). The three numbers for hundreds, with their sum 63, are thus arranged: The two extremes have for their sum 42, or 6 sevens; the mean number, 21, is 3 sevens. (Feature 25).

Numerics in Addition to *Sevens*.

(1) Elevens.

Number of letters used	$11 = 11 \times 1$
Numeric value of 1st word	$913 = 11 \times 83$
Place value of 1st, middle and last words	$143 = 11 \times 13$
of which 1st and middle have	$99 = 11 \times 9$
and last has	$44 = 11 \times 4$
Feature 11 of sevens is	$847 = 11 \times 11 \times 7$
Feature 21 of sevens is	$77 = 11 \times 7$
Place value, verse, 298 =	$(11 \times 3 \times 3 \times 3) + 1$ $= (13 \times 23) - 1$

(2) Thirteens.

Sum of eleven Nos. under Feature 20	$130 = 13 \times 10$
Their *seventh* number is	$13 = 13 \times 1$
Numeric value of nouns	$1690 = 13 \times 13 \times 13 \times 10$
Feature 12 of sevens is	$91 = 13 \times 7$
Feature 11 of sevens is	$546 = 13 \times 7 \times 6$
Place value of letters used	$130 = 13 \times 10$
Place value of 1st, middle and last words	$143 = 13 \times 11$
Place value of 7th letter of 11	$13 = 13 \times 1$
Place value of verse	$298 \times 13 \times 23 - 1$

Of these numerics the following may be remarked; the verse contains only seven words, yet it presents some 25 features of sevens; over three for every word; seven features of *elevens*, one of them being a case of 11 elevens; eight features of thirteens, one of them being a case of 13 thirteens of thirteen. And this enumeration of 40 numeric features is by no means complete; for, while writing this very sentence, the writer noticed that the numeric value of the FIRST *syllable* of the verse 203 is 7×29, a multiple of 29 as well as of seven, or a combination of *seven* and *twenty-nine*. Now the numeric value of the LAST syllable of this verse is 290 or $29 \times 2 \times 5$, again a multiple of twenty-nine; and again a sort of combination thereof with seven, since the sum of the factors $2+5$ is—seven. . . .

The bracketed item 298, though not a perfect multiple of either eleven or thirteen has been given to show a frequent phenomenon in Bible numerics: where now and then a number shows no numerics of *itself*, it is very likely within just *one* (and only one) of showing most striking numerics. So that, though 298 is of itself no numeric number, it is within one of a multiple of BOTH ELEVEN and THIRTEEN, by which numbers the schemes are already marked. That is to say: supposing a caviller should say to the Great Numberer, "How is this? Your 298 is neither a multiple of *seven*, nor of *eleven*, nor of *thirteen*. Do not numerics break down here?" The answer is: Not so fast, Mr. caviller. It is neither an eleven, nor a thirteen, but it has both of them at each side; one at the right thereof, the other at the left thereof! . . . It is within *one*, and only one, of a multiple of eleven, and within one, and only one, of a thirteen. The eleven and the thirteen thus stands guard at each side thereof, to protect it, as it were, against the slur that it shows no numerics after all!

Moreover, a closer examination shows a scheme of *twenty-threes* running through this verse as well as of sevens, elevens, thirteens, and twenty-nines. Now this number 298 is within *one* of a multiple of twenty-three, as well as of eleven and thirteen.

This particular case of the number 298 (which is typical of numerous others) is a good illustration of how Omnipotence deals with impossibilities. The infinity of the skill consists in keeping to the art within these very limitations, and displaying it in spite of them. Thus with all the features of sevens, elevens, thirteens, twenty-threes and twenty-nines displayed in this verse, it was apparently (humanly speaking) *impossible* to have the place value also of one of these multiples. But here, infinite skill comes in and leaves the number 298, which cannot be directly a perfect factor of these, with just *one* of at least three of them, having on one side thereof $299 = 13 \times 23$; and on the other $297 = 11 \times 3 \times 3 \times 3$.

Be this as it may, the first verse of the Old Testament displays at least some forty numeric features of at least four distinct numeric schemes. It shows, in fact, the same structure, the same texture as the New Testament; only apparently considerably richer. For the writer has so far not yet found any seven successive words in the New Testament that show so many numeric features.

(*To be continued*).

Things New and Old.

BABYLONIAN RESEARCH.

THE SCENE OF BELSHAZZAR'S FEAST.

Professor Koldewey, who for eleven years has been engaged in excavating Babylon for the German Orient Society, publishes in the *Berliner Tageblatt* an interesting account of the results of last year's work. This work was divided between the private houses of the city, the fortifications, the citadel 'Kasr' with palace and connected buildings, and, finally, the sacred precincts of the Tower of Babel. Results of importance were attained in all four quarters. A large area covered with streets and houses from New Babylonian time was disinterred. The streets more or less coincide with the streets of the older city underneath, being fairly straight and right-angled. As, however, the house rooms were always built with exact right-angles, the builders met with technical difficulties, which were got

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over by building the outer faces of the walls with zig-zag projections, a method which gives to the walls to-day a fantastic appearance seen nowhere else in the world.

The part of the outer fortifications which was laid bare shows the massive character of this work, each side of which was six kilometres long. Almost the whole southern side of the inner town wall has been excavated. Originally this wall was directly connected with the fortifications of the citadel. The southern part of the citadel has nearly all been uncovered. This part is oldest; and here, overbuilt by Nebuchadnezzar's later palace-extensions, lie the remains of the Euphrates quay-walls of Sargon and Nabupolassar. After the completion of Nebuchadnezzar's palace-extensions this part of the citadel served as a private residence of the King, the offices of the Court, the private dwellings of the palace officials, the Government offices being farther to the west.

"Here," says Professor L. Koldewey, "is the hall where Nebuchadnezzar was enthroned, and the scene of Belshazzar's feast. It was here also that Alexander gave his generals the last commands for the conquest of the world. The fourth object of investigation, the 'Sachn,' lies between the citadel and the hill 'Amran.' The precinct of the Tower of Babel is a square with sides of about 400 mètres, divided into several compartments. On all four sides are large entrances mostly with courts on the outside. Probably in these courts collected the spectators or participators in processions. Into the walls were built towers vertically fluted at short intervals. Remains of four hundred of these towers have already been excavated, but the total number was probably a thousand. "Here," says Professor Koldewey, "there is no trace of grace, but only might and power, great numbers and great masses." This style of architecture will probably also be found in the Tower of Babel, "the excavation of which," says Professor Koldewey, "we now aspire to and expect."

To these particular ruins refers a not fully deciphered Babylonian inscription, giving the measurements of various edifices. It is hoped that when the excavations are complete a comparison of the inscription with the ruins will completely elucidate the Babylonian standard of measurement.

Signs of the Times.

JEWISH SIGNS.

"AN OMINOUS RUMOUR."

Under this sub-heading *The Jewish Chronicle*, of Nov. 10, has a momentous article entitled:

"A CALL FROM THE EAST."

After referring to Kipling's saying "East is East, and West is West," the article goes on to speak of the present war between Italy and Turkey. Of this we have nothing to say; but, as a "Sign of the Times," we have already referred to that war as being a caustic comment on the recent cry of "Peace, Peace" so loudly made.

The article goes on to say:—

"To us Jews the Italian raid on Tripoli may mean infinitely more than sorrow at seeing Italy pursuing evil courses, or sympathy with the Turks in the wrong of which they are the victims. . . .

"For the statement has been made, and though contradicted has been reaffirmed, that Italy's designs on the integrity of the Ottoman Empire do not stop at Tripoli. It has been asserted that, although an expansion of territory into North Africa is the ostensible object of Italy's war operations, a far deeper and yet more sinister motive impels it. An Italian journal, published in America, contained last week the astounding report that Italy will refuse to enter into a peace treaty with Turkey until the latter agrees to cede Palestine to the conqueror as war indemnity. This is a sufficiently alarming statement, but Italy's alleged intention in Palestine is full of direst menace. The cablegram to the journal *L'Italia* stated as follows:—

> 'I am in a position to communicate a very important fact, learned through a personage high in Vatican diplomacy. Besides conquering Tripoli, Italy is also planning to take possession of the city of Jerusalem and the Holy Land and to present it to the Holy See to hold under the protectorate of the Italian Government.'
>
> 'Italy will confine its military action to the coast of Africa as long as the Turks respect the rights of Italians living on Turkish soil, but should the Government of Turkey foment massacres or show its inability to prevent them, then our fleet will enlarge its sphere of action and will occupy the island of Mytelene and Jaffa and Jerusalem.'

"And that this plot is no mere fine-spun figment of an imagination obsessed by militarism, is shown by the editorial comment of this journal on the cablegram. It observes:—

> 'The radical change in the policy of the Holy See in regard to the Tripolitan affair, leads one to suppose that some understanding exists between the Vatican and the Quirinal. One could not explain otherwise the enthusiasm of the clergy for this military expedition undertaken by Italy, nor the enthusiastic gesture of Pius X., who, from a window in the Vatican, blessed a regiment of Italian soldiers departing for the war, The journey made lately by King Victor to the Holy Land, the projected visit of Queen Marguerita to the same territory, and the trip of the Duchess of Aosta last year, plainly show that for some time the eyes of Italy have been turned towards Jerusalem.'

"Here, in all sooth, is a revelation the ominousness of which it is not easy to grasp readily in all its tortuous enormity. Here, in all sooth, is a call from the East—a call to every Jew, not alone in the West, but to every Jew east and west, north and south, the world over. . . .

"For, if the fell design here alleged is really harboured by Italy—if she thinks of conquering Palestine, of filching it from the Turk and presenting it as a peace offering to the Holy See, then a disaster—or its possibility—faces the Jewish people, greater than any we have sustained since we were exiled from our land and banished from our national soil. To contemplate the consequences of such a consummation is sufficient to make the brain rock and reel in a deadly sickness of apprehension. I am thinking not for the moment of the effect on Zionist efforts and aspirations, though, to be sure, for them it would mean disaster complete and absolute. But I am thinking of the effect upon the whole house of Israel. For it would mean that Palestine, in which is bound up not alone so much of the Jew's historic and religious past, but so much of his religious future, would be passing to, not as hitherto since the *Diaspora*, a 'strange nation,' but to an 'alien creed,' than which none has shown itself more bitterly hostile to Jews and Judaism, and none that is more ruthlessly opposed to our race and our creed by tradition and by teaching. The conquest of Palestine by the Roman Empire was, for Jews, a galling calamity. Its acquisition by the Romish Church would be the blackest of black disasters. Its moral effect on Judaism would be a blow which would reverberate to the tiniest *Minyan* in the obscurest corner of the earth. Let us make no mistake. The Romish Church in possession of Palestine and the status of the Jew would be lowered to the very dust. . . .

"To be sure the cablegram to *L'Italia* and the Editor's comments are but a cablegram and an editorial comment. There is no need to exaggerate them. But as they are, they are sufficiently ominous. That such a cablegram should be sent, such an editorial penned, should form a call which the heaviest—and longest—of Jewish ears should heed. The mere idea should not, must not, go without protest. The suffering and martyrdom of our people for twenty centuries has won for us in the tribunal of human justice a right to a word in the disposition of the land with which our past and our future are irretrievably interwoven. This is the plea, not of Zionism, but of Judaism. There is no need to exaggerate, yet as things are in the world we cannot too narrowly be on our guard. When Frederick the Great told the miller of Sans Souci, who refused to sell him his mill, that being King he could take it without payment, he received for reply '*Ja, wenn das Berliner Kammergericht nicht wäre*!' And to-day in international politics, as we have seen before our eyes, 'there are no judges in Berlin,' and every international infamy is possible. 'You are always talking to me of principles,' were the words of Tsar Alexandra I. to Talleyrand. 'As if your public law were anything to me; I do not know what it means. What do you suppose that all your parchments and your treaties signify to me?' The international morality of the Muscovite ruler has been assimilated. East has called to West, and we Jews know to our cost (in Roumania, for instance) that parchment and treaties signify nothing to-day. 'There are no judges in Berlin,' else Italy would not have dared go to Tripoli. Knowing 'there are no judges in Berlin'—with the power and the force of the Vatican urging her—she may dare to go to Palestine. The call of the East to us Jews may well become a piercing cry of appealing anguish. Shall we be altogether helpless—hopeless?'"

SIGNS OF THE APOSTASY.

THE FREE CHURCHES AND THE REV. R. J. CAMPBELL.

In referring to this we do not treat the matter as personal, but as one affecting specially the Free

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Churches. We make no comment, but we take the following from other journals.

The English Churchman (Oct. 19).

"A strange scene, and one which, with our present information, we must pronounce to be unaccountable, took place at the recent Conference of the Congregational Union in Nottingham. During a discussion on the 'Historical Basis of Christianity,' the Rev. R. J. Campbell made a statement of his belief in the Saviour which seems to have, as it were, carried the meeting by storm, and produced an immediate and enthusiastic reconciliation between him and those with whom he was formerly at variance. It is hard to understand why it should have done so. Mr. Campbell offered no recantation of his 'New Theology,' which has shocked believers in the divinity of Christ so deeply. On the contrary, he distinctly affirmed that no change of any moment had taken place in his theological opinions during the past five years. How a few emotional expressions could have been allowed to override this plain pronouncement we altogether fail to see. If, by their hasty and excitable action, the Congregational Union have pledged themselves to agreement with the teaching that has prevailed in the City Temple, the consequences will indeed be most serious."

The Christian (Oct. 19 and Nov. 2).

"At the meeting in question, Mr. Campbell felt called upon to declare his personal belief, and he said: 'Jesus of Nazareth in my experience, is inseparable from the Eternal Christ' . . . In view of this explicit statement, recall two plain facts. Five years ago, he said: 'Every man is a manifestation of the Eternal Christ.' Last week he said: 'Jesus of Nazareth is inseparable from the Eternal Christ.' Obviously these statements yield no teaching on the unique divinity and glorious majesty of the Lord Jesus. Years ago Mr. Campbell repudiated the Evangelical doctrine regarding Christ, and his latest words do not withdraw such repudiation. Indeed five years ago he said: 'Jesus was (and is) Divine; and so are we.' If, as he tells us, his theological opinions have not changed, it is not ungracious to conclude that he still holds this unscriptural view.

"We find in his book, *The New Theology* (page 94), the statement:—

> 'We deny nothing about Jesus that Christian adoration has ever affirmed; but we affirm THE SAME THINGS OF HUMANITY as a whole, in a differing degree.'

"This is akin to the passage in his sermon delivered at the City Temple on the Sunday following the Nottingham meeting, that the difference between Christ and mankind 'is one of degree and NOT of KIND.'

"It is evident, therefore, that if Mr. Campbell's contradictory statements are to be reconciled at all, it can only be done by attaching to his words, 'I worship Him,' some reserved and subtle meaning which they do not convey to the ordinary hearer."

Now with regard to his position, another journal says:—

"People are asking what is now to be the position of the Rev. R. J. Campbell, M.A., of the City Temple, in the councils of the Free Churches, from which he has been excluded for five years.

It is this:—"The National Free Church Council, of which the Rev. F. B. Meyer is secretary, will welcome him back to its platform. The council, which turned Mr. Campbell off from its committee because of his New Theology, will take the line that the Congregational Union, of which he is a member, has recalled him to its platform, and, therefore, the Free Church Council can have no option but to follow suit. Mr. Campbell has already had a warm letter of congratulation from the Rev. F. B. Meyer on his Nottingham speech, and Mr. Meyer has spoken from the platform of the City Temple in acknowledgment that they now belong to the same fold."

"CHRISTIAN SOCIALISM."

Any movement outside "the Church" is unendurable to the Episcopal mind. All must be brought within its sphere; whether it be Faith-healing, Romanism, Modern Criticism, the Stage, the Psychological Movement, or now, at the present moment, Socialism.

In a sermon at the recent Church Congress, preached by the Bishop of London a high bid was made to this end.

On this, the *Expository Times* for November remarks:—

"The Bishop's sermon was an invitation for the Church of England to a departure in policy that can scarcely be carried out without a revolution.

"For the doctrine of the Church of England has hitherto been, that for those who are unhappy here a heaven of happiness is waiting beyond the grave. Its practice has been to leave them, therefore, in their unhappiness. But the Bishop of London sees clearly now that those who are unhappy here decline the offer of a future heaven of happiness. They demand that they shall at least have the chance of being happy here. This demand, in the language of his text, the Bishop calls 'new wine.'" And he asks his fellow-Churchmen at the Church Congress, do they intend to let this 'new wine' burst the 'old bottles' of Church doctrine and practice, or are they ready to provide new bottles for it?

"There is a strong new wine working in the hearts and brains of thousands to-day. Thousands believe to-day that there is a possibility of equality of opportunity for all. Thousands believe that this grinding poverty which some of us have seen in great cities before our eyes is unnecessary, and should come to an end. Thousands look forward with a hope to a day when each child shall have a chance, and no one shall be—to use a terrible phrase—'damned into the world.' Thousands believe that literally a Kingdom of God is 'at hand.' They are tired of hearing of a heaven in another world; they believe they were promised a heaven on earth.

"The Bishop of London does not invite the Church of England to deny the existence of heaven. He even invites his fellow-churchmen to think more of heaven, less of earth—for themselves; but he entreats them to think more of earth and less of heaven for others. For he says that thousands of men and women are set upon seeing at least the beginning of a heaven upon earth. He says it is a modest heaven."

The grievous part of the whole matter to the Bishop is that the Labour or Socialist movement is *outside the church*, and he complained bitterly of the controversy about vestments and incense, &c., as being "trivial" and "petty" compared with the questions of social interest!

Here is yet another effort to attain a millennium without Christ!

Editor's Table.

ANSWERS TO CORRESPONDENTS.

J. McC. (Ireland). In answer to your enquiries *re* our answer to Question No. 400, the "we" in John 14. 23 includes the Father as well as Christ. This abiding must be by manifestation, and not personal, for "God is spirit." And how Christ now dwells in the heart is determined by the answer to your second text, Eph. 3. 17, where it distinctly says it is "by faith." Your third question relates to Col. 2. 27 (you do not give the reference), and here we have to say that the Greek preposition "*en*," when used with the *singular* number, means "in" or "by," &c., but when used with the *plural* number, it means "among," as given in the margin of the A.V.

You are quite right as to the Saviour's resurrection body being not "flesh and blood" but "flesh and bones." We have often called attention to this. This is the very point of the Rubric from the Church of England Prayer Book, which we quoted, which rightly argues that "the body and blood of our Saviour Christ" are "not here" in the bread and wine on the altar, as alleged (referring to the former part of the Rubric, which we did not quote).

Your questions are critical, if not hostile, but we answer in view of 2 Tim. 2. 25.

T. H. McI. The subject of your letter is very important. As you have used Gal. 4. 5. with Rom. 8. 10, to give you, as you say, a combined declaration, we may as well look at one or two more. By reading Rom. 2. 7, you will find that Eternal Life, embraces glory, honour, and immortality. A similar witness is borne by 2 Tim. 1. 9, 10, with Tit. 1. 1-3, "life and immortality" being parallel with "eternal life."

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Further, with regard to 1 John 5. 12, you must remember that the same emphasis and import must be given to the second word "hath," as to the first. When you can explain the words "hath the Son," you will be able to speak clearly upon the words "hath life." Verse 11 says "this life is in His Son," while 1. 2, and 5. 20, declare that Christ Himself is "that Eternal Life." There is another important consideration. The words "Born again" and kindred statement should be rendered "Begotten." The birthday is coming—in Resurrection, and not till then does mortality put on immortality. "Your life is hid with Christ by God."

When emphasizing Rom. 6. 23, do not omit to notice verse 22, "and the end everlasting life." Neither omit from your consideration such passages as Gal. 6. 8, and 1 Tim. 6. 12 and 19.

Until "that day," eternal life, like all other blessings, are ours "IN CHRIST," not in ourselves. "Faith is the substance or ground of things hoped for," and by faith we can emphatically say that we HAVE eternal life. We have the Son, too, upon the same authority; but that is not inconsistent with the fact that He is at this moment at the right hand of God. You are not being robbed of anything. You are simply being directed by these things from yourself to Christ, in Whom all fulness dwelleth.

THE GREAT "*CLOUD OF WITNESSES.*"

We are pleased to be able to say that copies are promised by the printers and binders for

DECEMBER 14th.

which will be in ample time for the season's presents, and will relieve many of our readers from the difficulty of deciding what they shall give.

Orders should be sent now (with remittance 4/-) without any delay, as they will be executed in the order they are received.

The price will be 5/- *after* publication.

Send direct to the Editor, Bremgarten, Golder's Hill, Hampstead, London, N.W.

THE RECORDS UNROLLED.

Those who are interested in the deeper studies of Greek and Latin manuscripts, will read with interest a work with the above title, by E. S. Buchanan, M.A., B.Sc. Published by John Ouseley, Limited, Fleet Lane, Farringdon Street, London, E.C. Price 21/-

HOLY WATER.

A pamphlet on the above subject will be found most useful. It is a valuable exposure, illustrated, by the aid of the microscope, of the defiled condition of several samples of such water, which is far from "holy," the number of *bacteria* running into seven figures to one cubic centimetre.

The pamphlet is by Luis Lopez Murray (Rodriguez), B.A., M.R.S., and is published by and sold for the benefit of the Spanish Religious Tract and Book Society, Figuèras, Prov. Gerona, Spain. Price 1d.; 2/- per 100, by cheque or postal order, to the Hon. Director, Rev. Luis Lopez Rodriguez; or to the Hon. Treasurer, General Battersby, Lyncroft, Weybridge, Surrey, England.

MILLENNIAL DAWNISM.

Dr. I. M Haldeman has written a valuable little pamphlet on *Millennial Dawnism* which deserves a wide circulation. It is a masterly denunciation of the evil teachings which C. T. Russell, with satanic ingenuity, has given so much publicity. A copy of the booklet can be had free of charge upon application to C. C. Cook, 150 Nassau Street, New York City, N.Y.

THE MODERN REVIVAL OF NECROMANCY.

We heartily recommend a new pamphlet entitled *Spiritistic Phenomena* and *their Interpretation* (Price 1/- net. Published by the St. Anselm's Society, 3 Dyer's Buildings, Holborn, E.C.) It is the best small work on the whole subject that we have yet met with. It is a brief and concise exposition of ALL the facts connected with Modern Spiritism, and will be most useful to those who desire to be properly informed on this important subject.

THE EDITOR'S SPEAKING ENGAGEMENTS

during DECEMBER will (D.V.) be as follows:

Dec. 5. CROUCH HILL, N.—Holly Lodge, 1 Holly Park, 7.30.
,, 7. LEWES.—The Town Hall, afternoon, at 3.15, and evening at 8.
,, 13. FOLKESTONE.—The Y.W.C.A., Alexandra Place, afternoon at 3, evening at 7.30.
,, 16. LEICESTER.—S.S. Memorial Hall, New Walk, at 3 p.m.

MEETINGS FOR BIBLE STUDY.

Friends away from home, on business or pleasure, may be glad to know where they may find others like-minded, and with whom they may have fellowship in a rightly divided Word of God. We, therefore, append the following notices of such:—

CARDIFF.—Every Saturday at 7.30, at the Albert Street Mission Hall, Cowbridge Road.

CROYDON.—Sundays at 11 and 7; Wednesdays at 8, at 48 Wandle Road.

CROYDON (West), (Strathmore Road).—The Iron Room.

ELTHAM, KENT.—83, Earlshall Road, Well Hall Station. Dec. 2nd and 16th, at 7 p.m. (Mr. C. H. Welch).

NOTTINGHAM.—Thursday evenings, 7.30, at 57 Cobden Street.

LONDON (Pimlico, S.W.).—At 55 Moreton Street, Wednesday, Dec. 6th, at 7 p.m.

SNARESBROOK (London, E.).—At "Dunster," 4 Spratt Hall Road, Saturdays, Dec. 9th and 23rd (Mr. C. H. Welch).

STONEHAVEN (N.B.).—Mondays, at 7.45, at Old Town Mission Hall.

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. (Except the Sundays before and after Christmas). Expository Addresses will be given (D.V.) by Mr. Charles H. Welch. Subject: "The Purpose of the Ages." Those who are interested in a "Rightly Divided" Word of Truth are earnestly invited to attend.

ACKNOWLEDGMENTS.

("*Things to Come*" *Publishing Fund*).

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THINGS TO COME

A Journal of Biblical Literature,

WITH

Special Reference to Prophetic Truth

AND

"That Blessed Hope."

VOL. XVIII.

JANUARY TO DECEMBER, 1912.

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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.

"BREMGARTEN,"
GOLDER'S HILL, HAMPSTEAD,
LONDON (ENGLAND), N.W.
November, 1912.

INDEX OF SUBJECTS.

PAGE

Amen 138
Answers to Correspondents 11, 24, 35, 48, 60, 71, 84, 95, 107, 120, 132, 143
Begotten 65, 87
Besant, Mrs., and Dr. Horton 35
Besant's, Mrs., Lectures 47
Bible Numerics 8, 21, 46, 57, 81, 125
Bible, The, Our only Prayer Book ... 115
Bible Word Studies:—
6. Redemption 3
7. The verb Present 31
8. Perfect 41
9. Begotten 65, 87
10. Hope ... 101
11. Propitiation 112
12. Amen 138

Coming World Teacher, The 23

Daniel, Notes on ... 19, 29
Death's Victory ... 59

PAGE

Dispensational Expositions:—
The Manifestation of the Glory... 33, 64
The Truth of the Gospel 54
The Gospel of the Mystery ... 67, 80, 91
The Gospel in Philippians 104
More Kingdoms than One ... 116, 126
The Prayers of the Lord's Prisoner 141

Eastern Question, The 131
Editorials:—
The Lord hath Spoken:—
"By His Son" 1
"By them that heard Him":—
The four Gospels and the Epistles of James and Peter 13
The Epistles of John and Jude and the Apocalypse 25
What they had heard ... 37, 49
The Pauline Epistles 61
1 Thessalonians ... 73
2 Thessalonians ... 85, 97
1 Corinthians ... 109
2 Corinthians ... 121
Galatians ... 133

Digitized by Teleios Ministries

	PAGE
Gospel of the Glory of Christ, The ...	5, 17
"Hath abolished Death" ...	119
Hope	101
Jewish Signs	9, 106
Kiss, The command to	84
Last Times, The	138
"Let no one deceive you"	47
"Lord, The, hath spoken" (see Editorials)	
Millennial Dawn ...	24
Notes on Books ...	36, 48, 72, 108
Perfect	41
Peril, The great, of Christendom ...	123
Propitiation	112
Questions and Answers:—	
No. 401. The Times of the Gentiles	59
,, 402. Mark 16. 18	94
,, 403. Attaining unto the Resurrection	94
,, 404. Hath abolished Death	119
,, 405. The Kingdom in Acts 28. 31	130
,, 406. The "works" of 1 Cor. 3.	130
"Read Carefully"	98
Redemption ...	6
Sanctuary of Ezekiel, The: its mystical interpretation	125
Sidelights of Scripture Analogy ...	69, 77, 89
Signs of the Apostasy 10, 11, 23, 35, 46, 83, 95, 107, 143	
Spirits, and the Titanic Disaster	71
Things New and Old	125, 137
Turkey and Palestine ...	106

INDEX OF TEXTS EXPLAINED.

	PAGE
Gen. 1. ...	108
Gen. 1. 5...	8
Gen. 4. 1 ...	57
Gen. 9. 24	81
Gen. 10. 21	81
Gen. 15. 6	128
Gen. 25. 8	96
Ex. 15. 25, 26	108
1 Sam. 6. 19	35
2 Sam. 8. 4	35
2 Sam. 10. 18	35
2 Sam. 12. 23	96
2 Sam. 23. 8	35
1 Kings 4. 26	35
1 Kings 7. 24	35
1 Kings 7. 26	36
1 Chron. 18. 4	35
2 Chron. 4. 5	36
2 Chron. 9. 25 ...	35
2 Chron. 19. 8	35
Prov. 21. 1	132
Isa. 53. 3, 4	108
Ezek. 13. 22	107
Ezek. 41-48 ...	125
Daniel ...	19, 29, 69, 77, 89
Dan. 2	131
Hos. 14. 2	115
Matt. 3. 15, 16	120
Matt. 7. 22	125
Matt. 10. 23	38
Matt. 10. 33	12
Matt. 16. 27	39
Matt. 19. 28	40
Matt. 23. 39	40
Matt. 24. 4-7 etc.	26
Matt. 24. 34	40
Matt. 25. 11	125
Matt. 28. 19, 20	41
Mark 3. 22	71
Mark 13 5-8 etc.	26
Mark 13. 30	107
Mark 13. 32	107
Mark 16. 15-20	41
Mark 16. 18	94
Luke 13. 24 ...	123
Luke 13. 26	124, 125
Luke 18. 7, 8	40
Luke 21. 8, 9 etc. ...	26
Luke 21. 24	59
Luke 24. 47	41
John 11. 25, 26	75
John 14. 19	95
John 16. 13-15 ...	96
John 20. 23	71

Digitized by Teleios Ministries

	PAGE
Acts 13. 33	35
Acts 17. 1-14	120
Acts 17. 15-31	120
Acts 28. 31	...117, 130
Rom. 16. 16 ...	84
1 Corinthians ...	109
1 Cor. 3. 12-15	130
1 Cor. 3..13, 14	122
1 Cor. 11. 26	107
1 Cor. 16. 20	89
2 Corinthians	122
2 Cor. 4. 14 ...	33
2 Cor. 4. 3 ...	35
2 Cor. 5. 10	122
2 Cor. 11. 2	33
2 Cor. 13. 12	84
Galatians	133
Gal. 2. 5, 14 ...	54. 55
Gal. 3. 23, 24 ...	12
Gal. 4. 25, 26	133
Gal. 5. 7	56
Eph. 1-3 ...	138
Eph. 1. 15-23 ...	141
Eph. 1. 17-23	126
Eph. 2 ...	91
Eph. 4. 11-13	143
Eph. 5. 27	33
Eph. 5. 18	12
Philippians	104
Phil. 1. 12-26	105
Phil. 3 11	... 94. 144
Col. 1 6 ...	... 48
Col. 1. 22, 28	... 33
Col. 1. 23...	... 48
1 Thess. ...	73
1 Thess. 2. 16	134
1 Thess. 5. 26	84
2 Thess. ...	85
2 Thess. 2	97
2 Thess. 2. 3 ...	... 47
2 Tim. 1. 10 ...	... 119
2 Tim. 1. 15	... 125
2 Tim. 2. 12	12
Heb. 1. 2...	1
Heb. 2. 3...	... 13, 124
Heb. 11. 13, 16 ...	135
James 5. 9	... 75
1 Peter 1 & 2 ...	... 16
1 Peter 5. 14 ...	84
2 Peter 1. 19	48
1 & 2 John	25
1 John 2. 18	132
1 John 5. 16, 17	36
Revelation ...	... 27, 134
Rev. 1. 7 ...	95
Rev. 3. 20	75
Rev. 20. 5	72
Rev. 20. 4, 5	132
Rev. 21 & 22	16
Rev. 21. 9-27	134
Rev. 22. 1-5	134.

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THINGS TO COME.

No. 211. JANUARY, 1912 Vol. XVIII. No. 1.

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 *kenoō* 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 *kenoō* is given by the words that

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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 *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. Proclaimed.
F | 8. 1—16. 20. The King. His Person Proclaimed.
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. 12–17. 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.

(The four-fold ministry.)

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

* Note the rebuke in these words to those of Mary in *v.* 48 "*Thy* father and I have sought thee."

† The Hebrew *bō*, 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."

* 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

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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.

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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, *pādāh* 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, *perīpoieomai*,
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, *peripoiēsis*,
means *acquirement*, *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 docirine 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*

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(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

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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,

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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*)

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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 $7\times7\times7\times7$, 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 $7\times3\times3\times2\times2\times2\times2$, 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 $7\times13\times17\times2\times2$: 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.

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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 אֵת, 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:

וירא אלהים כי טוב

And God saw that it was good.

(*b*) Expanded in verse 4:

וירא אלהים את האור כי טוב

And God saw the light that it was good.

(*c*) The expanded phrase in verse 31:

וירא אלהים את כל אשר עשה והנה טוב מאד

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:

טוב	17 - 17	ו	6 - 6
כל	50 - 23	ראה	206 - 26
אשר	501 - 42	אלה	36 - 18
הנה	60 - 24	את	401 - 23
עשה	375 - 42	ה	5 - 5
מאד	45 - 18	אור	207 - 27
	1,939,292	כי	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:

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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

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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 propogating 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 *touched* 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.

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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 11., 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 Earlshall 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
C. C. (Durham)	1	0	0
Anon (Darlington)	1	0	0
J. S. B. (London, N.W.)	0	11	6
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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

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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.

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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 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

* 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.

* 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).

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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 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.

* 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.

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.	
fadeth not away 1. 4.	"no more" 22. 3-5.
reserved in heaven for you (marg. for us).	descending out of heaven 21. 10. "the twelve tribes" 21. 12. "the twelve apostles" 21. 14.
praise and honour and glory, 1 Pet. 2. 4.	"glory and honour" 21. 23, 24.
precious living stones, 2. 5.	"precious stones" 21. 12. foundations 21. 14.

* The Greek Texts, with that of Tregelles reads "BY YOUR APOSTLES."

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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 negligable 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.

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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 coveteousness" (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 hasting righteousness" (Isa. 16. 5).

National blessing will then be conditional on obedience 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,

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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 superhuman 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

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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 super-session.

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 lxviii.). 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.

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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 θησαυρ ιζω, *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.

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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:—

הַסֵּפֶר

Ἡ ΒΙΒΛΟΣ

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*: $(7 \times 7) \times (4 \times 4)$; and again: $(14 \times 14) \times (2 \times 2)$. It is the combination of *three squares*: $(7 \times 7) \times (2 \times 2) \times (2 \times 2)$. It is the combination of a *square* with a *cube*, taken twice: $(7 \times 7) \times (2 \times 2 \times 2) \times 2$.

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 $\beta\iota\beta\lambda o\varsigma$ 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 הַ, 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 הַסֵּפֶר and ἡ $\beta\iota\beta\lambda o\varsigma$ consists of these words:—הַ, סֵפֶר ὁ, $\beta\iota\beta\lambda o\varsigma$. The numeric value of the first and last letters of these four words is 567, or $7 \times 9 \times 9$, a multiple of seven (Feature 11) and in combination with a *square* and with *two squares*: $7 \times (3 \times 3) \times (3 \times 3)$. (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 $7 \times 7 \times 13$, 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 $23 \times 11 \times 3$ (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 superhuman.

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

ΒΙΒΛΟΣ 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 $\delta\iota\alpha\theta\eta\kappa\eta\varsigma$ is replaced by $\delta\iota\alpha\theta\eta\kappa\eta$. The numeric value of these four words is 1326, or $17 \times 13 \times 2 \times 3$. (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 $17 \times 7 \times 8$, a multiple of *seventeen* as well as of seven,

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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—

בְּרִית הָרִאשֹׁנָה

Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ

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: ד, ש, ה, ב, א, ר, ה, י, ד. The Greek letters used are seven, α, δ, η, ι, κ, θ, ν. 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 ה רִאשֹׁן, 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 $7\times11\times5\times5$, 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 $11\times11\times8$, 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

הַסֵּפֶר

Η ΒΙΒΛΟΣ,

with the secondary title

סֵפֶר בְּרִית

ΒΙΒΛΟΣ ΔΙΑΘΗΚΗΣ,

and that the sub-title to its two great divisions is

בְּרִית הָרִאשֹׁנָה

Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ.

[1] Note: of these three words between the first and last: the first 5,561 or $(7\times80)+1$; the other two have 97 or $(7\times7\times2)-1$.

[2] Note again: The numeric values are 1679 or $(7\times240)-1$; the place value, 246, or $(7\times7\times5)+1$.

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).

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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 Gable.

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

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.

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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:—

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

* Gr., *ginesthai*, arise, or happen.

* 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. 19-26.

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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.

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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. 9 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 "confimed" 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.

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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 Phenician 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.

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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 prophetical, 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 prophetical 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.

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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

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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 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

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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. Brininger, 4 Spratt Hall Road, Wanstead, E.

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THE TWOFOLD PURPOSE.

I. Two Time Periods.

Earthly Things.	Heavenly Things.
Since the overthrow of the world.	Before the overthrow of the world.
Since the age times.	Before the age times.

II. Two Spheres of Operation.

The earth.	The heavens.
The land. The city.	The heavenly Holiest of all.
Palestine. Jerusalem.	

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.	The Lord's manifestation of glory in the heavens.
Resurrection and rapture.	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.

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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 worser 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 *soric* 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, stedfastness, 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.*, ז and ן 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 × 20 + 17).

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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. Panton, 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 SNARESBROOK, 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.

	£	s	d
("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

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 word,") 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

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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.

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

* 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.

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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.

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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 *tāmīm*, 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 *Kālîl* 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 *taklīth* 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 *gᵉhmīr* 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 *akriboō*, *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).

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(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 *kālīl* 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 *akriboō*, *akribōs*, and allied forms, occurring thirteen times, appear as follows:—

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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 tanslation 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

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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" (Isaiah 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.

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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."

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-

* "All prayer" should be regarded as a part of the armour.

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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.

$7\times11\times29\times2$, 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 $29\times7\times2\times3$, a multiple of twenty-nine as well as of seven, and the New has 3248, or $29\times7\times2\times2\times2\times2$, 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

$$\frac{290\times289\times288\times287\times286}{2\times3\times4\times5}$$

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 $(17\times13)+1$, 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 $(17\times5)+1$, 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. P.

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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. Brininger, 4 Spratthall Road, Snaresbrook, Essex, at least one week before the conference.

ACKNOWLEDGMENTS.

("Things to Come" Publishing Fund.

	£	s.	d.
W. P. (London, N.)	1	1	0
E. A. S. (London, S.W.)	1	0	0
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J. A. (Dumfries)	0	4	0

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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 prophetical 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, 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

* Ten of these were spoken to His disciples, and 15 were spoken to others.

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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

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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 everyone 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.

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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 destructi of Jerusalem, for *Satan is not yet cast out*. Rev. 12 & 13 still wait for their yet certain fulfilment, and wi. 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,

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"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 *bekōr* (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 *re*-newing (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

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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" (*alēthcia*) 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"	
John 4. 23, "The TRUE worshippers"	His people.
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

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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 "UN-circumcision 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

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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.

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"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

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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	3	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-Kain	2	7	1
18	165	Naamah	1	4	1
43	700	Seth	2	3	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	10	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
43	700	Seth	1	700	3	3
61	736	Ul'Seth	1	736	4	4
42	357	Enosh	1	357	4	4
25	79	Adah	3	37	3	9
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 7×7×5. 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 7×13×41 (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 7×13×41 (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 41×41×2 (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*;

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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-three*, 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 Mundo* 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.

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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

(Breton Evangelical Mission.)

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
E.M.A.D. (Edinburgh)	0	2	3

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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.

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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.

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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 journies 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 Introits" 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

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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 rom 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

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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 unrenewed 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

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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.

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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.

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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

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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 awanting. 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";

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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

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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:—

	Matthew	Mark	Luke	John
The 1st Subject.—*The Proclamation of the Kingdom,*	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.
The 3rd Subject.—*The Rejection of the King.*	16. 21—20. 34	8. 31—10. 22	9. 22—18. 43	7. 1—11. 54.
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.

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. Brininger, 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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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

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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.

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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).

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

* 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."

* 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.

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"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 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 uncircumsion,
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).

* 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.

* The word "holy" is omitted by all the critical Greek texts.

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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.

* *metaschēmatizō* = 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,

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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 unskilfulness 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

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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, whatever 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 Judæorum*" (John 19. 19), and now appear upon every Roman Catholic crucifix. Although the formula is not openly acknowledged,

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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 unreproveable 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.

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"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.

Bible Numerics

BY IVAN PANIN.

(HOW NUMERICS HELP THE TRUE TRANSLATION)

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 young-EST 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

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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 7x2x3x3x5x5x5, 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 7x7x71. (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, 7x7x7x5x5, 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 7x7x7x5x5x2, 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

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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 7x5x37; 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 13x13x3x41; 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 7x7x2x2x2x3x19, 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

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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."

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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.

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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."

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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 transcendant 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.

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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

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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

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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."

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This second chapter is divided as follows:

A | 1-3. Past		
B | 4-10. Present	Salvation.	
A | 11-12. Past		
B | 13-22. Present	Sanctification.	

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
The Past.	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
The Present.	b	saved by grace.	
Life.	*a*	raised and seated with Christ	
	b	saved by grace.	
A | 11 & 12.	a	Gentiles—in the flesh	once
The Past.	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
The Present.	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 unfailing 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.

huios.

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

teknon.

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, Philippiens and Colossians. Their order and emphasis are worthy of notice.

A | Eph. 1. 11. God worketh all things	a	Eph. 1. 20. In Christ. Resurrection
	b	Eph. 2. 2. Spirit of disobedience
	c	Eph. 3. 20. The power—prayer
	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.

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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 discountenanced, 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.

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(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.

*Published by James Parker and Co., Oxford and London.

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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 Dolorossa—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 Christus" 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 "Christus" 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.

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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
J. S. (Lee)	1	0	0
J. S. (Ayrshire)	0	12	6
J. S. (Motherwell)	0	10	6
E. H. T. (Kent)	0	10	0
D. M. (Scotland)	0	10	0
A. J. (Glasgow)	0	10	0
Anon (Oxon)	0	5	0
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J. C. (London)	0	4	0
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C. T. C. (Reading)	0	5	0
E. F. M. (Parkstone)	0	5	0
E. S. (London, N.W.)	0	5	0
J. G. (Deddington)	0	5	0
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

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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 *throeomai* 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.

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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 (*klēsis*) 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 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.

*Lachman reads "away from great tribulation" instead of "out of the great tribulation."

"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

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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 words "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).

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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 belive 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 whatever 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

*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.

* 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").

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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 *maḥseh* occurs twenty times, and is mostly translated *refuge*.

The word *miḇṭaḥ* occurs fifteen times; and *keseł* eleven times.

The word *mikveh* occurs eight times, and has the word *gathering* as one of the English translations.

The word *to'cheleth* occurs six times; *biṭṭāḥōn*, 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 *bāṭaḥ* 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 *chāṣah* 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, *apelpizō*, 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.

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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 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.

* "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*

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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.*

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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 (*koinōnia*) from the first day.
B | 1. 7. Defence (*apologia*), ye all partakers.
C | 1. 12. I would that ye should understand (*ginōskein*) Paul's unselfishness and the gospel.
B | 1. 17. Defence (*apologia*), I am set.
D | 1. 27. Manner of life worthy of the gospel.
B | 1. 27. Striving together (*sunathlountes*) for the faith of the gospel.
C | 2. 21, 22. Ye know (*ginōskete*) Timothy's unselfishness and the gospel.
B | 4. 3. Strivers together with me (*sunēthlēsan*) in the gospel.
A | 4. 15. Communication (*ekoinōnēsen*) 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 *past* 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

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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 sif 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 becometh 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.

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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

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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 *Synecdochē*, 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

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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 Wandle Road.

CROYDON (West), (Strathmore Road).—The Iron Room.

ELTHAM.—83 Earlshall 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
A Reader (Grimsby)...	0	1	6

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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

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* 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.

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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 *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

* All the critical Greek texts read, "the fire itself."

* Gr. *kosmos*.

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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 Dispersion.

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 *katantaō* 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).

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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, nekrōn*, or *tōn nekrōn*, the resurrection of the dead.

The other in Phil. 3. 11 is THE EX-*anastasis tōn nekrōn* 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 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."

* 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.

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).

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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 regenerating 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-one-ment*; 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 anyone, any nation.

This is made clear, further, when we call up the type

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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 *Sacrifice*. Christ is the *Light*.
Christ is the *Ark*. Christ is the *Priest*.
Christ is the *Mercy-seat*. Christ is the *Veil*.
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 (*huper*); 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

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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

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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

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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

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the Heavens" fofetold 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 hidden 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-embracive 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

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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 *un*equal 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;

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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 *katargeō* 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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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 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.

* 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).

* *Dia Iēsou*, 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."

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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 for ever 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 daïs, 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.

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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

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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 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

* 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.

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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 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.

*Except that, as in the case of the tabernacle, certain vital dimensions are deliberately and purposely withheld.

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.

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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

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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 noonday 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

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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, ἡ 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 (2×2×2). 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.

Bible Numerics

BY IVAN PANIN.

(HOW NUMERICS HELP THE TRUE TRANSLATION)

GENESIS 15. 6.

SHOULD "ABRAHAM" BE INSERTED IN GEN. 15. 6?

"AND he believed God; and it was reckoned unto him for righteousness."—Hebrew.

Επιστευσεν δε Αβρααμ τῳ Θεῳ, και ελογισθη αυτῳ εις δικαιοσυνην.

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: επιστευσεν δε τῳ Θεῳ, και ελογισθη αυτῳ εις δικαιοσυνην, 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 inexactly. Adding then to the Greek the proper quotation marks we have the passages in James and Romans thus:

"Επιστευσεν δε"—Αβρααμ—"τῳ Θεῳ, και ελογισθη αυτῳ εις δικαιοσυνην." The effect of which punctuation

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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 τω θεω, και ελογισθη αυτω 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	αυτω	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	επιστευσεν	3	3765	10	30
814	Θεω	3	2442	3	9
31	και	3	93	3	9
1100	τω	3	3300	2	6
6083	9 words with 21 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 with 20 syllables	26	44

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 τω, 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 $7\times7\times23$, 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 $7\times11\times79$. 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 $7\times11\times19\times3$. 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 $7\times11\times19\times3$. 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 $8\times8\times15\times19$.

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

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him for righteousness." While in the Greek the word Αβρααμ 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-embracive 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 *vv.* 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

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"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 Geneses 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 possesson 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

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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 חזק (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 *zaō*, (even without the preposition prefixed) means to live again (in resurrection), as well as *anazaō*, (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 *zaō* in verse 5, then, what does *zaō* 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
,, 28.—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	1	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

(*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

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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 *ævum*, 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 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. 3*).

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.

---

* 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 *enistēmi*, 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 "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.

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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.

§ *Heres*, 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.

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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.

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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 *the end of the age.*
Matt. „ 40.	So shall it be at *the end of this age.*
Matt. „ 49.	So shall it be at *the end of the age.*
Matt. 24. 3.	What shall be the sign . . . of *the end of the age?*
Matt. 28. 20.	Lo I am with you . . . even unto *the end of the age.*
Heb. 9. 26.	But now, once, *in the end of the ages* (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 *the end*, &c.
Matt. 24. 6.	But *the end* is not yet (So Mark 13. 9; Luke 21. 9).
Matt. „ 13.	But he that shall endure unto *the end*, &c. (Mark 13. 13).
Matt. „ 14.	Then shall *the end* come.
1 Cor. 1. 8.	Who shall conform you unto *the end.*
1 Cor. 10. 11.	Upon whom *the ends of the ages* (pl.) are come.
1 Cor. 15. 24.	Then cometh *the end.*
Heb. 3. 6.	From unto *the end.*
Heb. „ 14.	Steadfast unto *the end.*
Heb. 6. 11.	Diligence unto *the end.*
1 Peter 2. 7.	*The end* of all things is at hand.
Rev. 2. 26.	He that keepeth My works unto *the end.*

3. THE LAST TIMES, LAST DAYS, &c.

(*husteroi kairoi* or *eschatai hemerai*, *&c.*).

1 Tim. 4. 1.	*In the latter times* some shall apostatize.
2 Tim. 3. 1.	*In the last days* perilous times shall come.
Heb. 1. 2.	*In these last days.*
Jas. 5. 3.	Ye have heaped up treasures *in the last days.*
1 Peter 1. 5.	Salvation ready to be revealed *in the last time.*
1 Peter 1. 20.	Who was manifested *in these last times* for you.
2 Peter 3. 3.	There shall come *in the last* days scoffers, &c.
1 John 2. 18.	It is the last time (*eschatē hōra*).
Jude 18.	That there should be mockers *in the last time* (*en eschato chronō*).

4. THE DAY.

Matt. 25. 13.	Ye know neither *the day* nor the hour when the Son of Man cometh.
Luke 17. 30.	*The day* when the Son of Man is revealed
Rom. 2. 16.	*In the day* when God shall judge, etc.
1 Cor. 3. 13.	*The day* shall declare it.
Heb. 10. 25.	Ye see *the day* approaching.

5. THAT DAY.

Matt. 7. 22.	Many will say unto Me *in that day*, Lord, Lord.
Matt. 24. 36.	But of *that day*, etc., knoweth no man.
Luke 10. 12.	It shall be more tolerable *in that day*, etc.
Luke 21. 34.	And so *that day* come upon you unawares.
1 Thess. 5. 4.	*That day* shall not overtake you as a thief.
2 Thess. 2. 3.	*That day* shall not come except, etc.
2 Tim. 1. 12.	Against *that day.*
2 Tim. „ 18.	That he may find mercy of the Lord *in that day.*
2 Tim. 4. 8.	A crown . . which the Lord . . shall give me at *that day.*

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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.	Treasurest 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

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(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 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)."

* 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.

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 *oomnām* 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*

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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 amen, 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. If 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*.

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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.

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"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.

The extent of the exaltation	H | e. over every	g. Principality.
		h. Authority.
		h. Power.
		g. Lordship.
	f. over every	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

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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 Thessolonica, 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

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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 choirmaster 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.

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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 Earlshall 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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