

Things to Come:

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Publishers Note:

The original twenty-one volume set of **THINGS TO COME** is reprinted in these seven volumes. Volume seven contains a complete and combined subject and scripture index.

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



Methodist W. J. Bullinger?



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

THINGS TO COME

A Journal of Biblical Literature,

WITH

Special Reference to Prophetic Truth

AND

“That Blessed Hope.”

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PREFACE.

DEAR FRIENDS,

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

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

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

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

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

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

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

c/o MISS ELIZABETH DODSON,

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

November, 1913.

Yours in "that blessed hope,"

THE ACTING EDITOR.

INDEX OF SUBJECTS.

	PAGE		PAGE
Acts of the Apostles:—		Dispensation of Expectancy	49
Historical and Dispensational	7	" Confirming Testimony	61
Apocalyptic "Must," An	140	" Divine Witness	74
BIBLE NUMERICS:—		" With Signs following	85
Help to New Translation	7	Teaching as to Signs ceasing	97
New Testament Writers	30	Spheres of Future Glory	109
The Word "Jesus" in the New Testament	44	God speaking by the Spirit of Truth	121
Matthew's Gospel	104	Editor's Table and Answers to Correspondents:—	
Books and the Parchments, The:—		12, 23, 36, 47, 68, 71, 84, 96, 108, 119, 131, 143	
2 Tim. 4. 13	27	Holy Scripture, Concerning	129
BULLINGER, DR.:—		"If the New Testament were written now?"	131
Death	73	Initiation and the Mysteries (see also "Signs of	
Notices and Tributes	88, 120, 132	the Times")	116
Proposed Memorial	144	Kadesh Barnea and its Lessons	104
Church and the World, The	128	Laodicean Spirit, The	131
Coming of the Lord, The	129	Need of the Modern Man	131
Dan and his Descendants	57	Notes from Dr. Bullinger's Bible	128
DISPENSATIONAL EXPOSITIONS:—		Notes on Books	24, 48, 72, 108, 132
Prayers of the Lord's Prisoner:—		Only Hope of a Groaning Creation	16
Eph. 1. 15-23	5, 19, 33	Order of Events in Unfulfilled Prophecy	124
Eph. 3. 14-21	42	Parable of the Wicked Mammon	95
Phil. 1. 9-11	53	Pentateuch, The	17
Col. 1. 9-12	68, 79, 91	QUESTIONS AND ANSWERS:—	
Doctrine of the Lord's Prisoner	112	The Lamb of God	10
Epistle to the Ephesians	137	Reconciliation	11, 46
Divine Sovereignty	123	The Body of 1 Cor. 12.	11
EDITORIALS:—		The Resurrection of 1 Thess. 4 and	
The Lord hath Spoken:—		1 Cor. 15	21, 45, 81
By them that heard Him:—		Jewish Chronology	22
The Pauline Epistles	1, 13, 25	Patriarchal Age, The	22
The Acts of the Apostles	37	Worship	105
		The Mystery of the Rapture	117

	PAGE		PAGE
Rod and Thy Strength, The	65	Awakening of Israel	130
Romish Mass, Meaning of	126	Socialist Atheism	130
		"The Black Art"	130
		Christian Progressive Thought	130
SIGNS OF THE TIMES:—			
The Coming World-Teacher	9	Sunday School Lessons—I.	141
Rag-time in Church	9		
The Enemy's Sphere	10	SYNOPSIS, A New; or the Message of the Books:—	
Spiritist Signs	10, 130	Introductory	4
Jewish Signs	23, 142	Genesis	27
"Liberal Christians"	35	Exodus	100
"Solemn Lesson for England"	35	Leviticus	135
A Universal Religion	46		
Revival of Paganism	47	Theosophy: Order of Star in the East (see also	
The Bible To-day	71	"Signs of the Times")	77
The Man of Destiny	71	These Three—I Cor. 13. 13	41
Restoration of the Mysteries	95, 106	What is Life?	131
Down-grade among Wesleyans	107	Where is He?	139
Joseph and His Brethren	118	Work of Deceiving Spirits, The	77
What Rome Wants	118	Worship and Work	143
Science So-called	118		

INDEX OF TEXTS EXPLAINED.

	PAGE		PAGE
Gen.	27	Matt. 11. 20-24	2
Gen. 1. 1-3	27	Matt. 13. 31-33	123
Gen. 1. 2	16	Matt. 16. 18	37
Gen. 1. 2, 28	3	Matt. 19. 20	52
Gen. 2. 1	3	Matt. 19. 28	17, 109
Gen. 3.	3	Matt. 22. 1-7	39, 61
Gen. 3. 4, 5	3	Matt. 22. 3	98
Gen. 3. 9	139	Matt. 24. 31	32
Gen. 25. 1, 2	108	Mark 1. 1	27
Ex.	100	Mark 9. 12	53
Lev.	135	Mark 16. 9-20	85, 141
Num. 14. 28-32	104	Luke 9. 3	47
Num. 17. 1-10	65	Luke 13. 18-21	123
Deut. 12. 14-26	19	Luke 13. 25-27	140
Deut. 17. 12	19	Luke 14. 14	110
Deut. 32. 20	40	Luke 22. 36	47
Deut. 32. 42	40	Luke 24. 31-39	48
1 Sam. 1. 3	19	John 1. 1	27
2 Sam. 2. 16	12	John 1. 29, 36	10
2 Sam. 11. 21	12	John 5. 29	110
2 Sam. 23. 14-17	19	John 11. 25, 26	64
1 Chron. 2. 2	59	John 11. 52	36
Neh. 8. 8	18	John 16. 13	121, 133
Psa. 81. 8-16	3	John 20. 17	48
Psa. 95. 8-11	15	Acts	7, 37, 61, 74, 85, 97
Psa. 110. 2	65	Acts 1. 3, 6	49
Prov. 8. 22-31	27	Acts 1. 11	50
Prov. 9. 10	27	Acts 2. 16-20	51
Prov. 16. 1-9	69	Acts 2. 23	139
Isa. 24. 23	17	Acts 2. 40	52
Isa. 25. 1-4	19	Acts 2. 46, 47	110
Isa. 53. 7	10	Acts 3. 1	76
Lam. 3. 22, 23	141	Acts 3. 12	26, 46, 52
Ezek. 47. 1, 2	24	Acts 3. 19-21	8, 17, 24
Dan. 9. 4-19	50	Acts 3. 26	116
Micah 5. 2	139	Acts 4. 27	139
Zech. 14. 8	24	Acts 5. 4-9	77
Matt. 2. 2	139	Acts 5. 14-16	68
Matt. 3. 7	4	Acts 7. 56	6

INDEX OF TEXTS EXPLAINED—Continued.

	PAGE		PAGE
Acts 8. 32	10	Phil. 1. 6-15	27
Acts 9. 3-12	76	Phil. 1. 9-11	53
Acts 9. 33	76	Phil. 2. 12-16	47, 55
Acts 9. 36-41	76	Phil. 3.	4, 81, 114
Acts 10. 3-6	76	Phil. 3. 11-14	8, 20, 22, 41, 83, 94
Acts 12. 6	36	Phil. 3. 20, 21	15, 20
Acts 13. 8-11	76	Phil. 4. 13	27
Acts 13. 20, 46	8, 62	Phil. 4. 19, 20	21, 25
Acts 14. 8	76	Col. 1. 9-12	17, 68, 79, 93
Acts 16. 9, 10	79	Col. 1. 15, 16	112
Acts 17. 1-5	46	Col. 1. 20, 21	11
Acts 17. 30, 31	53	Col. 1. 27	21
Acts 18. 9, 10	76	Col. 2. 2	21
Acts 19. 11-16	76	Col. 3. 3, 4	17, 41
Acts 20. 9-12	70	Col. 3. 24, 25	24
Acts 20. 28	82	1 Thess. 4.	64, 81
Acts 22. 17-21	77	1 Thess. 4. 13-18	21, 24, 36
Acts 23. 11	77	1 Thess. 5. 6-10	34
Acts 27. 23, 24	77	1 Thess. 5. 23	9
Acts 28. 1	82	1 Tim. 1. 9	20
Acts 28. 8	76	1 Tim. 3. 16	8, 41, 126
Acts 28. 28, 29	4, 122, 134	1 Tim. 6. 15, 16	25
Romans	1, 13, 25	2 Tim. 1. 8	133
Romans 1. 22-32	4	2 Tim. 4. 1	77
Romans 2. 12, 16	2	2 Tim. 4. 13	27
Romans 8. 1-39	13	2 Tim. 4. 18	27
Romans 9. 4, 5	119	Titus 1. 9	47
Romans 9. 10, 11	27	Titus 3. 5	17
Romans 10. 19-21	63	Heb. 1. 1	47
Romans 13. 11-14	4	Heb. 2. 3	61
Romans 15. 8-12	38	Heb. 3. 7-19	15
Romans 16. 25-27	4, 25, 63, 111, 124	Heb. 8. 6-13	47, 141
1 Cor. 2. 6, 7	133	Heb. 9. 1	47
1 Cor. 12. 11-18	11	Heb. 10. 12, 13	8, 140
1 Cor. 13. 8	133	Heb. 10. 25	47
1 Cor. 13. 13	42, 86	Heb. 11. 5-9	29, 79
1 Cor. 15. 24, 35	60	Heb. 11. 13-16	109
1 Cor. 15. 40	112	Heb. 12. 18-21	47
1 Cor. 15. 51, 52	21	James 3. 15	118
2 Cor. 4. 3, 4, 6	3, 20	James 5. 14, 15	36
2 Cor. 4. 17	114	1 Pet. 1. 4	109
2 Cor. 5. 10	24	1 Pet. 1. 10-12	41
2 Cor. 5. 17	141	1 Pet. 1. 19	10
Eph. 1. 3, 4	20	2 Pet. 3. 5-7	3, 16
Eph. 1. 8	21	2 Pet. 3. 12-14	12, 141
Eph. 1. 15-23	5, 19, 20, 33	2 Pet. 3. 18	46
Eph. 2. 7	33	1 John 3. 8	16
Eph. 2. 13	140	1 John 4. 17	140
Eph. 2. 16	11	Jude 14, 15	29
Eph. 2. 19-22	34	Rev. 1. 1	140
Eph. 3. 9	41	Rev. 7. 3-8	60
Eph. 3. 14-21	33, 34, 35, 42, 93	Rev. 12. 12	16
Eph. 4. 4	20	Rev. 20. 12, 13	60
Eph. 6. 8-10	24, 33	Rev. 21. 1-8	24, 142
Eph. 6. 13	114	Rev. 22. 1-3	24, 142
Phil. 1. 3-26	54	Rev. 22. 6	140

THINGS TO COME.

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Editorial.

"THE LORD HATH SPOKEN."

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

(iii). THE EARLIER PAULINE EPISTLES.

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

THE EPISTLE TO THE ROMANS.

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

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

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

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

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

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

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

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

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

A | Doctrinal. Chaps. 1-8.

B | Dispensational. Chaps. 9-11.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

There is nothing here of the doctrine of the Prison

* See Vol. XIII., April, 1907.

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

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

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

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

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

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

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

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

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

And again:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MAN HAS REJECTED GOD.

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

"YE SHALL NOT SURELY DIE."

and

"YE SHALL BE AS GODS,"

and thus became under bondage to Satan.

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

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

The word "deceived" tells us the whole story.

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

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

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

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

But there is another side of this subjection to vanity.

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

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

In Psalm 81 Jehovah said unto Israel:

"Hear, O My people, and I will testify unto thee:
O Israel, if thou wilt hearken unto Me:
There shall no strange god be in thee;
Neither shalt thou worship any other god
But My people would not harken to My voice;
And Israel would [have] none of Me,

SO I GAVE THEM UP

unto their own hearts' lusts;
And they walked in their own counsels." (Ps. 81. 8-16).

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

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

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

WHEREFORE GOD GAVE THEM UP.

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

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

FOR THIS CAUSE GOD GAVE THEM UP.

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

GOD GAVE THEM UP.

(Rom. 1. 21-32).

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

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

The consequences may well be described as "groaning."

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

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

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

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

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

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

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

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

THE NIGHT IS ADVANCED,
THE DAY HAS DRAWN NEAR.

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

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

POSTPONED.

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

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

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

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

This assurance must refer back to the original

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

"SHORTLY."

But through the continued impenitence of Israel, that hope was

POSTPONED.

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

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

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

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

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

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

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

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

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

A NEW SYNOPSIS,

OR

THE MESSAGES OF THE BOOKS,

IN THE LIGHT OF AGE-TIME TEACHING.

BY JAMES CHRISTOPHER SMITH.

Introductory.

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

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

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

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

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

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

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

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

"WRITING OF TRUTH."

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

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

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

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

"GOD SPAKE."

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

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

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

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

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

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

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

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

Dispensational Expositions:

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

No. 30.

THE PRAYERS OF THE LORD'S PRISONER.

Eph.: 1. 15-23.

Continued from Vol. XVIII, p. 143).

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

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

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

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

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

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

The word "wisdom" occurs nine times in the prison

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

Eph. 1. 8. 9 "In all wisdom and prudence *having made known* the secret of His will."

Eph. 1. 17 "A spirit of wisdom and revelation in the *knowledge* of Him."

Eph. 3. 10 "Unto the principalities . . . *might be known* by the church, the manifold wisdom of God."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHARLES H. WELCH.

Bible Numerics

BY IVAN PANIN.

(HOW NUMERICS HELP THE TRUE TRANSLATION)

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

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

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

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

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

Yours in Christ,

I. PANIN.

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

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

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

Things New and Old.

THE ACTS OF THE APOSTLES CONSIDERED HISTORICALLY AND DISPENSATIONALLY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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