

Things to Come:

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WITH

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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



Edward W. 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.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MAN HAS REJECTED GOD.

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

"YE SHALL NOT SURELY DIE."

and

"YE SHALL BE AS GODS,"

and thus became under bondage to Satan.

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

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

The word "deceived" tells us the whole story.

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

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

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

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

But there is another side of this subjection to vanity.

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

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

In Psalm 81 Jehovah said unto Israel:

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

SO I GAVE THEM UP

unto their own hearts' lusts;

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

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

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

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

WHEREFORE GOD GAVE THEM UP.

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

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

FOR THIS CAUSE GOD GAVE THEM UP.

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

GOD GAVE THEM UP.

(Rom. 1. 21-32).

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

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

The consequences may well be described as "groaning."

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

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

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

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

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

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

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

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

THE NIGHT IS ADVANCED,
THE DAY HAS DRAWN NEAR.

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

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

POSTPONED.

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

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

The epistle to the Romans closes (in one of its post-scripts) 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 *epignōsis*, and means full, personal knowledge as contrasted with a passing acquaintance. It is the word particularly used in the prison epistles in relation to the truth of the Mystery.

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

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

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

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

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

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

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

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

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

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

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

CHARLES H. WELCH.

Bible Numerics

BY IVAN PANIN.

(HOW NUMERICS HELP THE TRUE TRANSLATION)

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

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

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

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

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

Yours in Christ,

I. PANIN.

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

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

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

Things New and Old.

THE ACTS OF THE APOSTLES CONSIDERED HISTORICALLY AND DISPENSATIONALLY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

To pray now (though doubtless with pious intent),

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

Signs of the Times.

SIGNS OF THE APOSTASY.

THE COMING "WORLD-TEACHER."

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

We have great pleasure in now reprinting

DR. HORTON'S REPUDIATION

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

THE "WORLD TEACHER."

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

A REMEDY WORSE THAN THE DISEASE.

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

RAG-TIME IN CHURCH.

MINISTER'S DENUNCIATION—STRANGE SCENE IN AMERICA.

From Our Own Correspondent.

NEW YORK, Monday.

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

Then began Mr. Morrill's sermon, which was a long, fervent, tirade against rag-time dances of to-day—dances, he said, that would make the devil blush, and which would hardly be tolerated in hell. Mr. Morrill asked for legislation to fight the terpsichorean evils, which, he said, originated in low resorts on the Barbary coast, and were now sweeping like a plague over Christendom.

As the chorus girls gyrated, now and then a coin was flipped towards the pulpit, while the big organ of the church pealed forth rag-time music to accompany the dances.

THE ENEMY'S SPHERE.

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

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

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

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

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

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

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

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

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

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

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

that it should read:

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

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

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

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

SPIRITIST SIGNS.

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

"WAR ON THE SAINTS"

and is

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

Price 6/-

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

It fully confirms our own belief and conclusions that the recent

"WELSH REVIVALS"

were largely the work of evil spirits.

We pointed out at the time that we were to

"TRY THE SPIRITS":

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

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

"CONFUSION."

And as the Holy Spirit expressly declares that

"GOD IS NOT THE AUTHOR OF CONFUSION,"

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

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

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

Questions and Answers.

QUESTION No. 407.

"THE LAMB OF GOD."

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

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

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

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

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

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

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

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

QUESTION No. 408.

"RECONCILIATION."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

QUESTION No. 409.

THE "BODY" of 1 Cor. 12.

G. A. R. (Barking). "With reference to 'Dispensational Expositions' Bro. Welch . . . bases doctrine on the suggestion that the ear, the eye, and the smelling belong to the head.' Is this so?"

"I once heard . . . the head is most properly described as the seat of the will?"

In the first place we would point out that the main argument in the paper to which you refer is found before you reach the last paragraph. It may, or may not be true that the seat of the will is the head. There are passages of Scripture which would suggest the heart. The "will" is exercised, in 1 Cor. 12, by God; "as He will" (verse 11); "as it hath pleased Him" (verse 18).

As you say, the organs of sense found in the head are as much members of the body as the hands, but we fail to see how that helps you to the conclusion that this chapter speaks of the One Body of which Christ is the Head. If you interpret 1 Cor. 12 of the One Body which is the fulness of Him that filleth all in all, you will have to meet the difficulty of placing the "uncomely parts:" they must not be omitted.

All is clear if we see that the apostle is using the human body with its "diversity in unity" as an illustration. You say that "the apostle seems to have the Anointed Body in mind." To some readers he may "seem" to have all manner of things in mind. Our safest plan is to find out all that had been *written* on the subject *up to that time*. So far we shall have certainty. If you will look up every occurrence of the word "body" in Cor., Gal., Rom., you will find *all that was then known*, and will probably see that all that we know of the "One Body" is derived from the teaching of the prison epistles, which were not written until several years later.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

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

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

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

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

Your prayers and kindly interest are both greatly valued.

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

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

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

'Abi denotes the father of.

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

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

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

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

U. S. A.

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

Will our readers kindly note the correct address:—

Mrs. SILLS,
4613 North Paulina Street, CHICAGO.

THE EDITOR'S SPEAKING ENGAGEMENTS.

Dec. 28.—DERBY, Watson Street Chapel.
Jan. 5.—IPSWICH, Foundation Street Schoolroom, 11 and 7.
Jan. 27, 28.—LIVERPOOL, Good News Mission Hall, OAKFIELD, ANFIELD.
Jan. 29.—EASTBOURNE, Cavendish Street Chapel, 3 p.m.

MEETINGS FOR BIBLE STUDY.

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

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

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

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

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

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

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

LONDON.

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

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

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

SCOTLAND.

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

U.S.A.

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

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

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

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

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

ACKNOWLEDGMENTS.

("Things to Come" Publishing Fund.)

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THINGS TO COME.

No. 224.

FEBRUARY, 1913.

Vol. XIX. No. 2.

Editorial.

"THE LORD HATH SPOKEN."

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

(iii). THE EARLIER PAULINE EPISTLES.

ROMANS.

(Continued from p. 4).

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

And this is the case.

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

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

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

<p>Romans.</p> <p>Corinthians.</p> <p>Galatians.</p>	<p>Ephesians.</p> <p>Philippians.</p> <p>Colossians.</p> <p>Thessalonians.</p>
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Corinthians and Galatians are two separate commentaries on Romans, the one practical and the other doctrinal.

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

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

Ephesians is built on the deep foundations of Romans.

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

* See Vol. XIII., p. 51.

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

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

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

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

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

Rom. 8. 1-39.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In order to understand the Mystery (of Ephesians)

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

What then were

THE FOUNDATIONS OF PAULINE DOCTRINE.

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

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

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

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

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

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

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

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

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

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

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

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

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

The God and Father of our Lord Jesus Christ

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

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

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

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

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

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

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

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

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

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

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

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

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

They would not believe Him.

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

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

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

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

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

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

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

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

Contributed Articles.

THE ONLY HOPE OF A GROANING CREATION.

(BY COLONEL E. H. THOMAS).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE PENTATEUCH

(BY COLONEL G. J. VAN SOMEREN.)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Dispensational Expositions:

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

No. 31.

THE THREEFOLD PETITION.

Eph.: 1. 15-23.

(Continued from p. 6).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Riches," in Ephesians.

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

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

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

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

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

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

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

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

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

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

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

By CHAS. H. WELCH.

(To be continued.)

Questions and Answers.

QUESTION No. 410.

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

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

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

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

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

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

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

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

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

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

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

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

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

QUESTION No. 411.

JEWISH CHRONOLOGY.

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

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

"The attempt at an accurate chronology of the early

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

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

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

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

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

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

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

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

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

QUESTION No. 412.

THE PATRIARCHAL AGE.

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

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

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

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

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

Signs of the Times.

JEWISH SIGNS.

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

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

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

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

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

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

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

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

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

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

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

JEW AND PALESTINE.

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

Editor's Table.

ANSWERS TO CORRESPONDENTS.

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

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

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

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

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

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

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

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

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

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

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

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

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

REVIEW.

THE LURE OF A SOUL.

BY SYDNEY WATSON.*

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

* Nicholson. Price eightpence.

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

MEETINGS FOR BIBLE STUDY.

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

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

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

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

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

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

LONDON.

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

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

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

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

SCOTLAND.

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

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

U.S.A.

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

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

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

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

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

ACKNOWLEDGMENTS.

("Things to Come" Publishing Fund.)

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THINGS TO COME.

No. 225.

MARCH, 1913.

Vol. XIX. No. 3.

Editorials.

"THE LORD HATH SPOKEN."

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

(iii). THE EARLIER PAULINE EPISTLES.

ROMANS.

(Continued from p. 16).

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

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

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

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

Nothing beyond this one fact is here stated or taught.

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

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

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

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

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

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

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

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

So the question is not one of our raising.

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

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

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

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

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

The facts are these:—

(1) The Doxology itself is variously placed in the different manuscripts.

(2) In over 190 it stands after Ch. 14. 23.

(3) In two or three manuscripts it is omitted altogether.

(4) In one there is a space left after verse 24; and in another a space is left after ch. 14. 23.

(5) In some manuscripts it stands in both places.

(6) Even in the manuscripts where the Doxology stands as we have it in the A.V., the Benediction in verse 24 is omitted. This variation is exhibited in the R.V.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A		1. 1-6. The GOSPEL, always revealed, never hidden.
B		1. 7-15. Epistolary.
C		a 1. 8-8. 39. Doctrinal.
		b 9. 1-11. 36. Dispensational.
C		a 12. 1-15. 7. Practical.
		b 15. 8-12. Dispensational.
B		15. 13-16. 24. Epistolary.
A		16. 25-27. The MYSTERY. Never revealed, always hidden.

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

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

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

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

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

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

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

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

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

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

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

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

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

He may have then added the postscript, or postscripts.

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

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

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

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

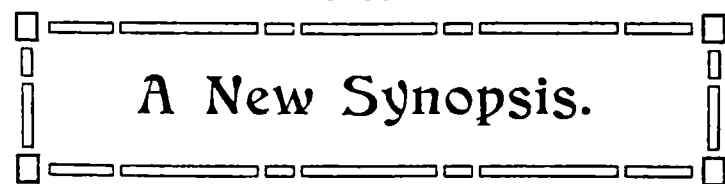
At any rate, we are certain that the apostle needed "the books" and "the parchments," and if these were the Scriptures of the Old Testament, both the Hebrew and the Greek or Septuagint translation, we may gather that he needed them for reference in writing those three chapters (Rom. 9. 10. and 11), for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

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

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

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

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



BY JAMES CHRISTOPHER SMITH.

GENESIS.

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

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

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

To trace these beginnings in the Bible is to be lifted to the hilltops of Truth, to see "visions of God," which enrapture our spirits and call forth our adoring praise. Without exhausting the list we note, in passing,

The beginning of the *saving work of God in a human heart*, Phil. 1. 6. (Comp. Prov. 9. 10).

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

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

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

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

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

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

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

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

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

The beginning of the Material Universe (Cosmology).

The beginning of the Human Race (Anthropology).

The beginning of the Sabbath (Sabbatology).

The beginning of Human Sin (Hamartiology).

The beginning of Revelations concerning Redemption (Soteriology).

The beginning of Variety of Tongues (Philology).

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

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

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

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

Origins.

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

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

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

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

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

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

perished by water.

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

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

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

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

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

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

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

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

BIOGRAPHIES.

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

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

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

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

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

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

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

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

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

and the amount of space devoted to biographical records.

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

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

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

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

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

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

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

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

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

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

I.

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

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

The Fall is the transition event.

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

The Flood is the transition event.

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

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

The Call of Abraham is the transition event.

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

II.

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

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

God's "works" are prophetic no less than His "words."^{*}

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

III.

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

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

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

"The End."

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

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

The end is seen in the beginning:

and the beginning is seen in the end.†

IV.

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

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

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

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

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

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

Line of Descent.

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

The Seed of the Woman,

The Seed of Shem,

The Seed of Abraham,

The Seed of Judah.

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

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

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

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

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

"For ever with the Lord." Amen.

Bible Numerics

BY IVAN PANIN.

1. NEW TESTAMENT WRITERS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Dispensational Expositions:

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

No. 32.

THE PRAYERS OF THE LORD'S PRISONER.

Eph. 1. 15-23.

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

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

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

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

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

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

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

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

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

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

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

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

POWER, (*Dunamis*), occurs three times in Ephesians, and each occurrence is connected with the word "work" (1. 19; 3. ¹²20). It is this word which gives "the power of His resurrection" in Phil. 3, Working (*energeia*) gives us the word energy—it occurs three times in Ephesians (1. 19; 3. 7; 4. 16). Mighty power is *kratos ischuos*. Both words convey the idea of strength and might.

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

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

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

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

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

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

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

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

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

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

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

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

- | | | | |
|----------------|--|---------|--|
| A | | 13. | My suffering—for a time—your glory. |
| B | | 14-16. | a. Prayer to the Father. |
| | | | b. Answer, according to the riches of glory. |
| C ₁ | | 16-18, | "that" (<i>hina</i>) |
| | | | c. Strength in the inner man. |
| | | | d. Christ dwelling in the heart. |
| | | | e. Rooted and grounded in love. |
| C ₂ | | 18, 19, | "that" (<i>hina</i>) |
| | | | c. Strength (R.V.) to comprehend. |
| | | | d. Breadth, length, depth, height. |
| | | | e. To know the love of Christ. |
| C ₃ | | 19, | "that" (<i>hina</i>) |
| | | | c. Filled with all the fulness of God. |
| B | | 20. | a. Praise to the Father. |
| | | | b. Answer according to the power that worketh in us. |
| A | | 21. | Glory by the Church unto all ages. |

The key to the structure is the thrice repeated *hina*, meaning "in order that," which we have in C₁, C₂, C₃ respectively.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAS. H. WELCH.

(To be continued.)

Signs of the Times.

"LIBERAL CHRISTIANS."

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

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

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

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

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

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

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

"A SOLEMN LESSON FOR ENGLAND."

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

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

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

Editor's Table.

ANSWERS TO CORRESPONDENTS.

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

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

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

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

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

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

BACK VOLUMES.

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

MEETINGS FOR BIBLE STUDY.

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

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

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

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

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

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

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

LONDON.

PIMLICO, S.W.—At 55 Moreton Street. Wednesday, Mar. 5th., 1913, at 7 p.m. Subject: "Absent from the body, present with the Lord, When? At death or in Resurrection?"

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

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

CONFERENCE on March 21st (see advt.)

HARROW ROAD, GOSPEL HALL, LEYTONSTONE, N.E.—Saturdays, Mar. 1, 15, and 29, at 7 p.m. (Mr. C. H. Welch). Subject: "The Book of Revelation." Gospel Meeting, Sundays, at 7 p.m.; Bible Class, Tuesdays, at 8 p.m.

SCOTLAND.

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

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

U.S.A.

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

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

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

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

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

CANTON (Okla.).—Meetings at the residence of Mr. Park De Graw, Treasurer of the Christian Bible Students Association.

ACKNOWLEDGMENTS.

("Things to Come" Publishing Fund.)

	£	s.	d.
F. W. W. (Kent)	2	2	0
W. B. (S. Australia)	0	5	0
Mrs. K. (S. Australia)	0	4	6
F. C. (London, N.)	0	4	0
A. E. & L. C. (Richmond) monthly	0	3	0
G. E. S. (Gloucester)	0	2	6
H. R. P. (Hants)	0	2	6
Anon (Brighton)	0	2	6

(Editor's Publishing Fund.)

F. W. W. (Kent)	1	1	0
A. W. (New York)	1	0	0
G. E. S. (Gloucester)	0	2	6

(Trinitarian Bible Society.)

E. R. (London, W.)	0	5	0
H. R. P. (Hants)	0	2	6

(Tyndale Memorial.)

H. R. P. (Hants)	0	2	6
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(Breton Evangelical Mission.)

W. J. W. (London, N.W.)	1	1	0
Mrs. R. (Ealing)	0	10	0
F. A. (Greenwich)	0	5	0
G. E. S. (Gloucester)	0	5	0
G. R. (Birmingham)	0	5	0
F. J. (Darlington)	0	2	0

THINGS TO COME.

No. 226.

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Vol. XIX. No. 4.

Editorial.

"JEHOVAH HATH SPOKEN"

OR

THE FOUNDATIONS OF DISPENSATIONAL TRUTH.

iii. THE ACTS OF THE APOSTLES.

BEFORE we take up the Prison Epistles, written after Acts 28. 29, 30, it is absolutely necessary that we should have a very clear understanding of the great dividing line which separates the *earlier* from the *later* Pauline Epistles.

In order to gain this understanding we must have a clear view of the scope and design of the Acts of the Apostles as being a dispensation characterised by

CONCLUDING ISRAEL'S BIBLICAL HISTORY.

Of no book of Scripture has the key been more effectually lost, or more difficult to recover.

The eyes of Christendom have been blinded by the tradition, originated by the Popes of Rome, that "Jesus Christ came on earth to found a church, and that He gave the keys to Peter, and Peter gave them to the Pope."

This, or the milder and more modern form of expression, "The Church began at Pentecost," is the root of all the 'darkness, which, like a thick veil, hides the truth from the churches to this very day.

Through the unfortunate translation of *ekklesia* by "church" in Matt. 16. 18, instead of "assembly" or "congregation" (as in the Old Testament), the Romish and Protestant figments have brought forth the pernicious fruit that, in the Acts of the Apostles, we have the formation of "the Christian Church."

And Christians, to-day, not knowing that for some fifty years after the destruction of Jerusalem there is a perfect blank in Ecclesiastical history, have supposed and assumed that "organized Christianity" as we see it to-day is merely the *continuation* of what we read in the Acts of the Apostles: but this is far from being the case.

"The years that followed the destruction of Jerusalem are in truth the most obscure in the history of the Church."

So writes Dr. Samuel Geen in his *Hand-book of Church History*.^{*} He goes on to say:

"When we emerge into the second century we are, to a great extent, in a changed world. Apostolic authority lives no longer in the Christian community: Apostolic miracles have passed . . . As Dr. Arnold

^{*} Published by The Religious Tract Society of London.

has finely said.^{*} "We stop at the last Epistle of St. Paul to Timothy with something of the same interest with which one pauses at the last hamlet of a cultivated valley, where there is nothing but moor beyond. It is the end, or all but the end of our real knowledge of 'Primitive Christianity'; there we take our last distinct look round; further, the mist hangs thick, and few and distorted are the objects we can discern in the midst of it."[†]

The oldest known writing is the *Didachē* or "the teaching of the Twelve Apostles to the Gentiles." It remained undiscovered till 1883, since when it has been published, in several forms and translations. The generally supposed date being in some part of the second century[‡]. It consists of moral precepts and duties; rules as to fasting, baptism, the Eucharist and ritual observances, as unlike what we read in the Acts

^{*} *Rugby Sermons*, Vol. VI. p. 336.

[†] Further information as to the great time of silence after the destruction of Jerusalem, may be added from some standard authorities:

The late Dean Stanley in his *History of the Eastern Church*, thus writes on the transition from the New Testament to the Christianity of the earliest of the Fathers: He says,

"The stream, in that most critical moment of its passage from the everlasting hills to the plain below, is lost to our view at the very point where we are most anxious to watch it. We may hear its struggles under the over-hanging rocks; we may catch its spray on the boughs that overlap its course; but the torrent itself we see not, or see only by imperfect glimpses. It is not so much a period for Ecclesiastical history, as for Ecclesiastical controversy and conjecture.

"A fragment here, an allegory there; romances of unknown authorship; a handful of letters of which the genuineness of every portion is contested inch by inch; the summary examination of a Roman magistrate; the pleadings of two or three Christian apologists; custom and opinions in the very act of change; last, but not least, the faded paintings, the broken sculptures, the rude epitaphs in the darkness of the catacombs; these are the scanty, though attractive materials out of which the likeness of the early church must be reproduced. . . . This chasm once cleared, we find ourselves approaching the point when the story of the church once more becomes history."

Similar testimony is borne by *The Edinburgh Review* (April, 1870) in reviewing Renan's *St. Paul*. Having brought the history to the point when the Apostle reached Rome, the Reviewer proceeds:—

"Once arrived there, once securely planted in that central and commanding position, strange to say, the church with all its dramatic persons suddenly vanishes from our view. The densest clouds of obscurity immediately gather round its history, which our eager curiosity in vain attempts to penetrate. It is gone, amid a wreath of smoke, as completely as when a train plunges into a tunnel. The arrival of St. Paul at Rome marks the origin of Christianity the commencement of a profound night; illumined only by the lurid fire of Nero's horrible festivities . . . The history of St. Paul's life, and the history of the Apostolic age, together abruptly end; black darkness falls upon the scene, and a grim and brooding silence—like the silence of an impending storm—holds, in hushed expectation of the day of the Lord, the awestruck, breathless church."

Thus, all that we have (as Gentile believers) for our spiritual, doctrinal and ecclesiastical guidance are the Prison Epistles (Eph., Phil., Col., and 2 Tim.); and all that the Hebrews had for their guidance is the Epistle specially addressed to them. But both we and they have the whole Bible "for our learning."

[‡] "It seems wisest not to place the complete work much earlier than A.D. 120, and there are passages which may well be later." *Encycl. Brit.* 11th (Camb.) Edition, Vol. VIII., p. 202.

of the Apostles as can be imagined; closing with solemn warnings as to "the last judgment." Whatever may be the meaning of the word "sacrifice" in a quotation from Mal. 2. 14 in connection with the Eucharistic service, it shows that already those seeds had been sown which bore so abundant a harvest of heresies in later times.

Judged by internal evidences, apart from any chronological data, the degeneration is so evident that, instead of being regarded as the early writings of a pure Christianity, we cannot fail to see in it the beginnings of a corrupt Christianity and of the Apostasy foretold in 2 Thess. 2. 3, which would have had its place in those last days, even if the ministry of "them that heard" the Lord had accomplished its purpose.

The postponement of the *Parousia* by the Destruction of Jerusalem, was the result of the "grievous wolves," of whose coming "after his departure" the Apostle Paul knew by Divine inspiration. When once these had entered in, the teaching of which the *Didachē* was a specimen, was the result (Acts 20. 29). This is the only "Apostolic succession" which is referred to in the Word of God. The *Didachē* reveals the beginning of that corruption of truth which ended in "the dark ages," and was developed and consummated in the worst errors of the church of Rome, to which so many in the present day are seeking to return.

Ignorance of this *hiatus* in ecclesiastical history has led to the ready acceptance of the hypothesis that "the church began at Pentecost."

The consequence of this has been that the four Gospels, as well as the Acts of the Apostles, are read into the Pauline Epistles, and with many readers take their place; or those Epistles are treated as a negligible quantity because they cannot, in this connection, be properly understood.

Nothing can be clearer than the emphatic statement which opens the second dispensational portion of the Epistle to the Romans (15. 8-12).

"Now I say that Jesus Christ was A MINISTER OF THE CIRCUMCISION for the truth of God, TO CONFIRM THE PROMISES MADE UNTO THE FATHERS."

The first of these promises is seen in Gen. 12. 2, 3. It was made to Israel's Father, Abraham, in these words:—

"I will make of thee a great nation,
And I will bless thee
And make thy name great;
And thou shalt be a blessing;
And I will bless them that bless thee,
And curse him that curseth thee;
And in thee shall all the families of the earth be blessed."

In this seven-fold promise each item is indicated, and emphasized by the figure *Polysyndeton* (the repetition of the conjunction "and"), as being a "promise" absolute, and without any conditions. It was thus an *unconditional covenant*, and, therefore, so far as Jehovah is concerned, it must be, and will yet be faithfully

fulfilled to the very letter, notwithstanding Israel's past unfaithfulness, and continued disobedience.

This unconditional covenant contained the foundation and essence of what are described as "the promises made unto the fathers"; and, the ministry of Messiah had for its one great object the confirmation and performance of those "promises," which would have ended by making the nation of Israel the channel of blessing to "all the families of the earth."

Romans 15. 8 thus determines the scope of the four Gospels, and enables us to discern the true purpose and object of the Lord's ministry as

"A MINISTER OF THE CIRCUMCISION."

The word "circumcision" used in this connection is full of significance.

It emphasizes the difference between Israel and all other peoples on the ground of *religion*, as the word *Hebrew* does on the ground of *language*, and the word *Israel* on the ground of *race*, and the word "Jews" on the ground of their *Dispersion* and nationality.

This guides us to the scope of the Lord's ministry, and when we study that ministry as set forth in the four Gospels, we find that in each it consisted of two subjects:

THE KINGDOM, AND THE KING.

Taking the Gospel of Matthew as an example we find the following order:*

A 4. 12-7. 28.	THE KINGDOM	} PROCLAIMED.
B 8. 1-16. 20.	THE KING	
B 16. 21-20. 34.	THE KING	} REJECTED.
A 21. 1-25. 46.	THE KINGDOM	

We thus learn that the ministry of our Lord was confined to "the Circumcision," and was devoted to the confirmation of the promises made by God unto the fathers of the Israelitish nation; and thus, could not have had for its object anything to do with the "founding of a church," or with the setting up of "the Christian religion."

We have this set forth in the Lord's own parable of "the Marriage Feast." Twice He taught in parables concerning the kingdom: in Matt. 13 with regard to the *proclamation* of the King, and in Matt. 21 and 22 with regard to the *rejection* of the kingdom.

One of the later parables is that of the Vineyard. Having sent his servants repeatedly to receive the fruit of His Vineyard, and these being shamefully ill-treated, He at last sent His own Son—His well-beloved, Whom they slew.

In this we have the history of the Prophets and of the four Gospels.

In the parable of the Marriage Feast we have His servants (John the Baptist and the Lord) sent to tell them who had already been bidden (by the Prophets in the Old Testament) that the feast was ready, but

"THEY WOULD NOT COME."

This was the result and the end of the Lord's ministry.

* The number of verses apportioned to these four subjects in each of the Gospels varies, and forms an interesting subject for study.

Then we have the sequel, which is the condensed history of the Acts of the Apostles:—

“He sent forth other servants (Peter and the Twelve) saying, tell them which are bidden:—

‘Behold I have prepared My dinner;
‘My oxen and fatlings are killed,
‘And all things are ready;
‘Come unto the Marriage-Feast.’

“But they made light of it and went their ways, one to his farm, and another to his merchandise: and the remnant took his servants and treated them spitefully, and slew them. But when the king heard thereof he was wroth, and sent forth His armies, and destroyed those murderers, and burned up their city” (Matt. 22. 1-7).

What is all this but the history of the Acts of the Apostles (condensed), and of “the destruction of Jerusalem.”

This tells us that the Acts of the Apostles is

A HISTORICAL BOOK,

and a historical book occupying an altogether unique position in the Word of God.

It closes the historical books of the whole Bible.

The history of Israel's failure would have been wanting in completeness, and *left without any conclusion* but for the history set before us in this last historical book, which is given to us for this end.

Without it we should have had the history of the Lord's rejection in the Land, and learnt how “by wicked hands He had been crucified and slain,” but we should have been left in total ignorance of the fulfilment of the Lord's prophetic parable of Matt. 22. 1-7.

And though profane history would have told us of the destruction of those murderers, and of the burning of their city, we should have known little of the real cause and nothing of the renewed proclamation of forgiveness for the nation notwithstanding its greatest of crimes; nothing of the wonderful grace of Jehovah in turning that crime into the greatest of blessings for them if they would receive and reverence His Son; nothing of the wondrous promise to send Him with these blessings in His hands, to fulfil all Jehovah's prophecies of glory for His people and His Land—and all this on the one condition that they would manifest their national repentance by reverencing His Son.

Moreover the Acts of the Apostles, so far from being “the beginning of the Church,” is the fulfilment of the ancient prophecy of “The Song of Moses,” concerning Israel's history, recorded in Deut. 32. 1-43.

It was the duty of every Israelite to know this Song by heart; for it is a concentrated prophecy of Israel's whole history from the beginning down to the very end of the Apocalyptic judgments and the opening of millennial glories.

God had promised to be a God to Abraham and to his seed after him (Gen. 17. 7). But Israel had been guilty of idolatry (which in all the Prophets is spoken of as (spiritual) adultery), and had never turned back with all her heart to Jehovah (though He was a

husband to them). The nation had refused to repent; under the ministries of the Prophets, the successive ministries of John the Baptist, of the Lord Himself, and of the Holy Ghost bearing witness to “them that had heard Him” with signs and wonders and divers miracles and spiritual gifts; and so sentence of excision was at length pronounced.

Thus, in the Acts of the Apostles, we have the outward historical record (from the Jewish point of view) of that which (from a Gentile point of view) is presented in the inner and parabolic form in the dispensational portion of the Epistle to the Romans.

The teaching of the olive tree in Romans 11 has nothing whatever to do with the Christian church; but expresses, as by a parable, the whole historical transition detailed at length in the book of the Acts.

Deuteronomy 32. 20, 21, and Isaiah 28. 14-21 combined with Habakkuk 1. 5 are quoted alike both in Acts and Romans as the scriptural warrant for the historical record of the one and the dispensational teaching of the other.

If now we take this key in our hands we shall find that it will give us the following as

THE STRUCTURE OF THE ACTS AS A WHOLE.

(Introversion and Extended Alternation.)

C | 1. 1-3. Introduction.

D E | 1. 4—2. 13. Jerusalem. Mission of the Holy Spirit. Equipment of the Twelve for their forthcoming ministry.

F | 2. 14—8. 1. The ministry of Peter (and others) to the Nation in Jerusalem and in the Land.

G | 8. 1—11. 30. Peter's ministry in the Land of Israel (1) to Jews, and (2) to Gentiles.

H | 12. 1-23. Jerusalem. Peter's apprehension and imprisonment, subsequent abode (Cæsarea), and close of his ministry.

D E | 12. 24—13. 3. Antioch. Mission of the Holy Spirit. Equipment of Paul and Barnabas for their forthcoming ministry.

F | 13. 4—14. 28. The ministry of Paul (with others) to the Dispersion; apart from Jerusalem and the Twelve.

G | 15. 1—19. 20. Paul's ministry in the Dispersion in association with the Twelve (becoming “as a Jew to the Jews”).

H | 19. 21—28. 29. Jerusalem. Paul's apprehension and imprisonment, subsequent abode (Rome), and close of his ministry.

C | 28. 30, 31. Conclusion.

Only a few words are now required to call attention to the great divisions set forth above and presented to the eye.

At the time the history of the Acts commenced, the fulfilment of this Song had reached Deut. 32. 20, and it remained to be seen whether to

"A very froward generation
Children in whom is no faith,"

there should then be fulfilled the words that follow in verse 21.

A | a | "They have moved Me to jealousy;
 b | With that which is not God;
B | c | They have provoked Me to anger
 d | With their vanities:
A | a | I will move them to jealousy
 b | With those which are not a people;
B | c | I will provoke them to anger
 d | With a foolish nation."

These words furnish the key to the book of the Acts of the Apostles.

This key is put into our hands by the Holy Spirit Himself in order that we may see in the history recorded in the Acts the fulfilment of Deut. 32. 21 (without which that verse would be left without any fulfilment at all!), and the reasons for the transfer of the position of privilege possessed under "the promise made unto the fathers" to the Gentiles, as such (not to a church or churches).

In the member "E" we have the Lord Jesus making the promise to endue them with spiritual power, and explaining the dispensational position to the Eleven, and "speaking of the things pertaining to the Kingdom of God." The question of the Eleven shows what He had said. The Lord must have explained that whatever might be the result of the proclamation which was about to be made, yet the kingdom would, in the end, be "restored," according as all the prophets had foretold. For, they ask, "Wilt Thou *at this time* restore again the kingdom to Israel?" The question was only as to the *time*, not as to the *fact* (1. 6).

In the member "F" we have the twelve eyewitnesses of the transactions in the Land from the days of John the Baptist to the Resurrection who were again to give the call to repentance, and to repeat the great proclamation that on the repentance of the nation Jehovah would send Jesus the Messiah, and not only restore again the kingdom to Israel, but would go further, and fulfil all the prophecies which God had foretold and promised by the mouth of all His prophets.

In the member "G" we see Peter exercising the ministry committed to him in Matt. 16. 18, and using the keys given to him to open the kingdom (1) to Jews in the Land, and (2) to Gentiles in Samaria and Galilee.

These Gentiles were admitted to a participation in Israel's privileges in order to fulfil the many prophecies which had foretold the rejoicing of Gentiles with God's People Israel, and are all condensed in the concluding words of "the song of Moses" (Deut. 32. 43):—

J | e | Rejoice, O ye nations
 f | With His People:
K | For He will avenge the blood of His
 servants,
K | And will render vengeance to His ad-
 versaries.

Ƴ | e | And will be merciful to His Land
 f | And to His People.

All was ripening for this glorious consummation.

"The powers of the age about-to-come" were being manifested.

Peter was "binding" and "loosing," exercising judicial functions, working miracles greater than those wrought by Christ (according to Christ's own word in John 14. 12), striking dead those who were dishonest, raising from the dead those who had fallen asleep.

The signs predicted by Joel 2. 28-32 were beginning to be witnessed, signs of "the great and notable day of the Lord," which would issue in "the restoration of all things spoken of by the holy prophets which have been since the world began." "This" which was seen at Pentecost was "that" which had been foretold by Joel. We have this fact stated emphatically by the Holy Spirit through Peter. All was ready, and all would then have come to pass and would have ended with the glorious reign of Christ and His saints, had the nation obeyed Peter's call.

But, side by side with this, the Apostasy of the nation in the Land was approaching its climax.

Satan also was working and preparing his Antichrist, using Herod for the purpose of making the first breach in the twelve-fold Apostolic body by the murder of James, and the attempted murder of his leader Peter; and then, with unparalleled blasphemy exalting himself as God, which will be equalled only by the Antichrist himself (Acts 12).

In the member "F" we have the fulfilment of the prophecy of Deut. 32. 20, 21, and we find "the Jews filled with jealousy" (13. 45-51), and the nation threatened by excision, while in the member "G" we have the inclusion of the Gentiles (as such) (13. 41-47) confirmed by the Apostolic Council at Jerusalem (Acts 15).

The admission of Gentiles as such to *the privileges of Israel* roused the jealousy of the Jews of the Dispersion (Acts 16 and 18); and it was during this period that Barnabas was replaced by Silvanus, Timothy, Trophimus, Tychichus, and others as Paul's associates in the ministry.

It was, moreover, during this period that Paul's earlier Epistles were written, viz., 1 and 2 Thess., 1 and 2 Cor., and Galatians.

The book closes and the history culminates with that quotation from Isaiah 6. 9, 10, which is repeated for the third and last time,* giving the Divine prophecy of Israel's judicial blindness.

A few years later was fulfilled the prophetic parable of the Marriage-Feast, when the King

"Sent forth His armies,
And destroyed those murderers,
And burnt up their city" (Matt. 22. 7).

* The other two being Matt. 13. 14, 15 and John 12. 39-41.

Since that epoch-making event, the solemn effect and the full meaning of which, few, if any, can fully comprehend or even imagine, Israel has continued with the veil over their hearts and eyes.

On the one hand we see, to this very day, Gentile hatred manifested in anti-semitism; and on the other hand Jewish hostility never more bitter against "the Conversionist" movement.

The Jewish history, which closed with the Acts of the Apostles, will not be resumed from the Biblical and Dispensational standpoint which JAMES referred to when he quoted Amos. 9. 11, 12, in combination with other prophecies in Acts 15. 13-17, until God's purpose relating to the Mystery (or Secret) which had been hidden from the prophets (1 Peter 1. 10-12, Eph. 3. 9) shall have not merely been "preached among the Gentiles," but the body of Christ shall have been received up in glory," and united to its glorious Head (1 Tim. 3. 16, Phil. 3. 14, Col. 3. 4).

Then there will be a change in the Holy Spirit's present working, and a return to His original purpose at Pentecost, taking up and fulfilling the remaining verses of "the song of Moses" (Deut. 32. 22-43), bringing on "the great and notable day of the Lord" (Joel 2. 28-32), and "restoring again the kingdom to Israel" (Acts 1. 6), and to "the remnant whom the Lord shall call" (Joel 2. 28, Acts 2. 39, Dan. 9. 7), by means of the Apocalyptic judgments culminating in the heavens opening and the Lord's descending in the air (1 Thess. 4. 16, 17, Acts 3. 20) as the Son of Man, when His feet shall stand on that very Mount of Olives whence His disciples had seen Him ascend (Acts 1. 11, 12), so fulfilling His own promise made at His ascension (Acts. 1. 3, 6).

We must leave for succeeding papers the further consideration of this subject, showing that the special dispensation of the Acts of the Apostles, so far from being the beginning of "church history," was really the Biblical conclusion of Israel's past history, and was further characterised

2. By being a period of *expectancy* based on Jehovah's promise in the Prophets and in Acts 3. 18-26.

3. By the Apostolic *confirmation* of the Son's words (as recorded in the Gospels), and

4. By the Divine *witness* borne to that confirmation (recorded in the Acts) "by signs following" (Mark 16. 17-20) consisting of "signs and wonders, with divers miracles, and gifts of *pneuma hagion* (spiritual gifts) according to His own will" (Heb. 2. 4, 1 Cor. 12. 11).

Then, and not before, shall we be in a position to appreciate the evidence we have already given that the earlier Pauline Epistles did not go beyond, but belonged, and conformed to the characteristics of the Acts' dispensation, and not till then shall we be able to understand the new dispensation (in which our happy lot is cast) revealed in the later Prison Epistles addressed to assemblies: (Ephesians, Philippians and Colossians).

Contributed Articles.

"THESE THREE"

(1 Cor. 13. 13).

EVERY reader of the New Testament notes the selection of Peter, James, and John from among the twelve on three occasions; at the Transfiguration, at the raising of Jairus' daughter, and in Gethsemane. Also, that John was yet further chosen from the three for special favour.

But that James, who was the brother of John, was slain by Herod (Acts 12. 2) and another James, the Lord's brother (Gal. 1. 19) came into prominence (Acts 15. 13-20). All these were authors of Epistles, and it is noteworthy that the order in our canon is James, Peter and John, as Paul arranges them in Gal. 2. 9. Now it will be noted that James speaks of "faith" all the way through; the word "hope" is not mentioned in his Epistle, nor is "love" as a noun or substantive and only twice as a verb. But Peter begins at once to talk about "hope," which is associated with "suffering," and confined wholly to his first letter. In this letter he has in view that phase or period of Jewish experience in which is seen the "bringing in of a better hope," characterized by a suffering Saviour; but in his second he is in contemplation of "the power and coming," with deliverance for the godly, and judgment for the unjust, and the key word is "remembrance," not hope.

When we consider John, "the greatest of these," we see his three epistles full of the idea of "love, in deed and in truth." He writes as it were from the light of "the day of the Lord" (Rev. 1. 10); and only once does he mention "faith," and only once, "hope;" as though he *saw*, and "hope that is *seen* is not hope; for what a man *seeth*, why doth he yet hope for?" And the summary of his three letters may be stated as love inculcated, love assimilated, and love demonstrated.

It should be noted that the epistles of these chosen three follow the transition dispensation of Acts.

Here, at the very threshold of the age to come, are placed these representatives of Israel to be restored, with Jude as a herald of the revelation of Jesus Christ and of judgment.

James sweeps the chords of Israel's faith from Abraham to Elijah, Peter sounds the hope of God's holy nation and peculiar people, from the sure word of prophecy unto the Day of God; while John, as from the inner shrine of his Lord's heart, tells of knowing God as Love.

James deals with the ministry of bodily or physical needs; Peter discourses of saving the soul or psychical man; while John's atmosphere and teaching is wholly in the spiritual realm.

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Dispensational Expositions:

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

No. 33.

THE PRAYERS OF THE LORDS PRISONER.

Eph. 3. 14-21.

(Continued from p. 35.)

BEFORE CONTINUING our study, we must understand the real object of this prayer.

It is given in verse 19 marked C₃ in the structure (p. 34), "That ye might be filled with all the fulness of God" To quietly ponder these words, to let them grow upon one, is to be overwhelmed with the magnitude of the petition. It is therefore not only necessary to note the tremendous object of the prayer, but to mark the steps which lead to its attainment.

They are five in number, and are as follows:

First step. Spiritual strength in the inner man.

Second step. Christ dwelling in the heart by faith.

Third step. Rooted and grounded in love.

Fourth step. Comprehending with all saints.

Fifth step. To know the knowledge-surpassing love of Christ.

Goal. Filled with the fulness of God.

It is because the final petition is so vast, that the steps are so comprehensive. It is for this reason that the first plea is for strength, spiritual strength, strength for the inner man. Without this strengthening, the fulfilment of the prayer would be more than the believer could bear.

Just as in the days of the Lord's earthly ministry, He had many things to tell them, which they were at that time unable to bear, so now to believers of the present dispensation, it is folly to speak of the crowning glory of the mystery, without the necessary prelude. None can appreciate the *glory* of the mystery who have no relish for the *grace* of the Gospel. None can endure the fulness of God who are not strengthened by the Spirit in the inner man. Just as our blessings are "all spiritual blessings" so the strengthening is in the "inner man." The outward man may perish (2 Cor. 4. 16), but it is the inner man that is renewed.

The inner man is linked by grace to the intellect, the affection, the will, the conscience, and the spiritual exercise of worship, love, faith and hope. What a prospect to contemplate, the possibility of being spiritually strengthened in mind and thought not merely to have granted "a *spirit* of wisdom and *revelation*," but to have the spirit sustained by spiritual strength! How often we "faint in our minds" (Heb. 12. 3; Eph. 3. 13), and what a comfort to know of this inner strength being available. Not however the mind and reason only, but the affections, the will, and all the spiritual fruits of the New Creation, all coming under the energizing of the Spirit of God. This power is not by any so-called

revivals, or by any exciting exhibitions of possessed enthusiasts; this strength is received deep down in the heart, as the Spirit of God takes of the things of Christ, and shows them unto us. This is step one, but it is only step one. Step two lifts the mind away from self's weakness and need, to the glorified person of the Lord Himself, "that Christ may dwell in your heart by faith."

As before mentioned, the "dwelling" here is parallel with the "habitation" of Eph. 2. 22. What the collective unity *will be*, is anticipated "by faith" now.

The Lord Jesus Christ is at this moment "at the right hand of God," this is the time of *His real absence*, rather than *His real presence* on the earth. By faith however, He may dwell in the heart, that faith which reaches out to things hoped for, and makes them present possessions. Faith ever embraces the Word of God, and Col. 3. 16, must be considered together with this passage, "let the word of Christ dwell in you richly." The word "dwell" carries with it the idea of "being at home." So fully does the Spirit of God strengthen the inner man, in this faith and love, that Christ can be "at home" as it were in the heart. However welcome we may be at other people's homes, there is a difference which is very real between being the guest, and being at home as the head of the family. This prayer contemplates the complete recognition of the Headship of Christ. We are not our own, we are bought with a price, and we own Him as Lord and Master. It is useless to urge believers "to make a full surrender," to "let the Saviour in" without the very real work of grace named in the first petition accompanying it; if that is accomplished, such unscriptural ideas will be seen to be unnecessary.

The third petition views the believer from without; contemplates him as a tree firmly planted in congenial soil, standing firm against all opposition and growing in fruitfulness, "rooted and grounded in love."

In the Epistle to the Colossians, similar expressions are found. We read of the saints "remaining upon the faith, *grounded* and settled" (1. 23), and "*rooted* and built up in Him and stablished in the faith" (2. 7).

Each word speaks of certainty; the accumulation of terms is overwhelming in its message of absolute fixedness. Believers are not only likened to a building whose foundation is firmly laid, they are likened also to a tree whose roots go deep and grip the soil. The figure of the building gives the idea of stability: the figure of the tree adds the thought of life, growth, and fruit. Whether we build or plant, the nature of the soil must be fully taken into account. Look at the ground specified in the prayer before us. We sometimes hear with great emphasis how essential it is to be "grounded in fundamental truth" or "in first principles." The Apostle prays rather that the believer may be "rooted and grounded in LOVE."

No building ever had such a rock foundation, no tree ever had such rich soil. Faith and hope even may pass away, but love must remain. Love is greater than all else (1 Cor. 13. 13). "In love" is the sphere of our predestination (Eph 1. 4, 5), the foundation and ground of our spiritual growth (3. 18), the all embracing

grace needed in our endeavour to keep the unity of the Spirit (4. 2, 3), the temper of all our right relations with our fellow members (4. 15, 16), the sphere and cohesive force of the one body, and, and the grand characteristic of our walk (5. 2). To hold the Truth of the Gospel, it must be held "in love," otherwise the mere verbal assent to doctrinal statements however Evangelical and sound will leave us but "tinkling cymbals and sounding brass," and possibly degenerate into an unholy, "say now, Shibboleth."

It will be seen by the structure that the grounding in love is answered by the passage which speaks of the wonderful love of Christ. We shall never, at least in this life, get more than a glimpse of the vastness of that love, and we shall not even be capable of that, apart from this necessary preparation which we have been considering.

The next petition in the prayer (C.) may be rendered, "In order that ye may be mighty enough to comprehend with all saints, what is the breadth, and length, and depth and height."

The rather strange expression "that ye may be mighty enough" is a literal rendering of the passage (see Rotherham). It is no light thing that lies before us. Strength in the inner man is needed and must be sought, before this is approached.

First, we are to comprehend. The word (*katalambanō*) is variously rendered; *perceived* (Acts 4. 13); *find* (Acts 25. 25); *attain* (Rom. 9. 20); *obtain* (1 Cor. 9. 24); *apprehend* (Phil. 3. 12).

This Act of comprehension is only possible as we comprehend "with all saints." A Sectarian and party spirit is fatal. Denominational pride is poison. Creeds will but clog. "All saints" must be included.

Before the Apostle prayed the first prayer of Ephesians he was satisfied that the Ephesian believers had love to all saints. He now goes further and shows them that if they would comprehend they must do so *with* all saints. In his final prayer in this Epistle he asks prayer for all saints. Much of the spiritual poverty of vision may be attributed to the failure on the part of many to see over their party walls. How can we understand breadth from God's standpoint if we exclude many who are really included in His grace?

Many interesting explanations are given of the words, "breadth, length, depth, and height." Some refer it to the "love of Christ" which follows; reading, "what is the breadth and length and depth and height of it." Others see a reference to the Temple of Eph. 2. 21, concerning the vastness of the structure and the firmness of the foundations. These explanations are true, but only partly so, for the passage means so much more, and the wonder of it is, that when we discover its richest meaning we find it to be, *just exactly* what it says, without the addition of any words, either from the context or the imagination. What the Apostle prayed for was that the saints may be able to comprehend *what is breadth*. Breadth is an abstract term. To a child of a few years, the local park or the neighbouring field is about the limit of his capacity. Those who teach

children will know, that they will ask with all seriousness, whether David lived when their grandmother was a little girl, their conception of the length of time being limited. So with depth and height. Heaven may be reached by a big ladder is the idea of many young folk. The child of God has only advanced a few stages beyond this, and the Apostle desires that we should really be able to comprehend what is breadth.

Something had been told them in the preceding chapter to prepare their minds. Sinners of the Gentiles, so destitute and helpless as described in Eph. 2. would begin to realize "what is breadth" when they found that they were "fellow-members" and "fellow-heirs." Jewish readers would see "what is breadth" as they beheld the breaking down of the middle wall of partition, and the ingathering of believers from among the Gentiles.

Length, such as had never before entered the revelation of grace would be considered in such expressions as "chosen in Him before the overthrow of the world," and "unto the generations of the age of the ages" (Eph 3. 21).

Depth is included in the fact that those who are included in this mighty plan, were plunged in the darkness of death, and the grave of sin (Eph. 2.).

Height is realised as never before, when we contemplate the exaltation of Christ "far above all," and learn that we too have been raised and seated together with Him in the Heavens.

Here the spiritual capacity of the believer is enlarged; here is a new meaning and added fulness in the terms, breadth, length, depth and height. To the greatest minds, abstract terms are more readily appreciated when they are accompanied by illustration or demonstration, and so the Apostle continued his prayer—not only on behalf of those with great minds but for men and women of lowly upbringing. He prayed that they might get to know the greatest demonstration and illustration of the utmost meaning of breadth, length, depth and height, that has ever been displayed in the whole realm of God's universe—the *love of Christ!*—"And to get to know the knowledge-surpassing love of Christ."

It is a paradox every believer will appreciate. We are to seek to know that which we are certain will baffle our attempts.

However deep we sound, the love of Christ goes deeper, however high we soar, the love of Christ is still above all.

What wonders are treasured in Christ for the believer.

He gives peace which passeth understanding.

He Himself is God's unspeakable Gift and

His love transcends the limits of human comprehension, yet we may seek to know it, even as we seek to know God and His Word.

How much better for believers to be exercised in the pursuit of this precious knowledge, than to be continually ferreting out the heresies of others, or probing their own diseased and failing hearts. The one leads to emptiness, the other to fulness.

This, indeed, is the one great prayer of the third clause (C₃), "In order that ye might be filled unto all the fulness of God."

How comforting is the preparation for this final petition! To think of the fulness of God alone, is to be dismayed with the overpowering majesty of the Creator. The prayer seeks for inward spiritual strengthening and leads on to the love of Christ as the steps to the fulness of God. Mount Sinai and Calvary alike bear witness to the Majesty of God, but oh! how different their message to the believer.

To be filled with all the fulness of God, one must know the love of Christ, for in Him all fulness dwells. The fulness of God is the crown set upon the love of Christ.

This is not a command, it is a blessed possibility, a glorious result. We are not told to "get the fulness"; that flows out of the "getting to know the love of Christ."

What is the filling? It is the perfect satisfaction arising out of a knowledge of the completeness of the believer in Christ.

What is the fulness? Christ Himself. "Ye are complete or *filled full* in Him" (Col. 2. 10). "In Him dwelleth *all* the fulness of the Godhead bodily" (Col. 2. 9). "For it was well pleasing that in Him should *all* fulness dwell" (Col. 1. 19). This fulness we shall see is the measure of our calling. "Till we all arrive unto the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the *fulness of the Christ*" (Eph. 4. 13).

In Eph. 3. Paul prays that we may be filled or completely satisfied, with all the fulness of God. In Eph. 4. he bids us remember that our gauge is the stature of the fulness of Christ. Nothing, therefore, but the Doxology is left for us to say—"Now unto Him that is able to do above all things, exceeding abundantly above the things which we ask or think, according to the power that worketh in us, unto Him be glory, in the church, in Christ Jesus, unto the generations of the age of the ages—Amen."

CHAS. H. WELCH.

Bible Numerics

BY IVAN PANIN.

2. THE WORD JESUS IN THE NEW TESTAMENT.

THE multiplication of the 913 occurrences of this word into the place and numeric values of the writers of the passages where they occur settles thus the authorship of the New Testament books; but these phenomena at the same time prove that the word *Ἰησοῦς* does occur just 913 times; since otherwise the schemes of sevens, elevens, nineteens and eighty-threes disappear.

But in Westcott and Hort there are about a dozen

uncertainties about the occurrence of that word; seven in the Gospels alone; not to mention the last 12 verses of Mark, and the first 11 verses of John 8. They also omit the prayer of the Lord for the forgiveness of His enemies on the Cross from the genuine portion of Scripture. From the above phenomena we know that the word occurs 913 times, but we are not yet certain just where they thus occur within the authors themselves. Thus in Matthew 1. 18 Westcott and Hort offer the omission as alternative; in 22 and 20, the insertion. An assurance, therefore, is needed that though the word occurs in Matthew certainly 150 times, it is to be retained in Matt. 1. 18. and 14. 27, rather than by omitting one of these and inserting 22, 20.

Matthew 1. 18 has by other numerics been proved unassailable in many ways; and the same is true of Matt. 14. 27. And with these two settled, the third case falls of itself. Still the word *Ἰησοῦς* itself furnishes its own evidence.

The word occurs as follows:

1. Matthew	150 times	= 150 × 1 =	150
2. Mark	81 times	81 × 2 =	162
3. Luke	88 times	88 × 3 =	264
4. John	242 times	242 × 4 =	968
5. Acts	69 times	69 × 5 =	345
6. James	2 times	2 × 6 =	12
7. 1 Peter	9 times	9 × 7 =	63
8. 2 Peter	9 times	9 × 8 =	72
9. 1 John	12 times	12 × 9 =	108
10. 2 John	2 times	2 × 10 =	20
12. Jude	6 times	6 × 12 =	72
13. Romans	37 times	37 × 13 =	481
14. 1 Corinthians	26 times	26 × 14 =	364
15. 2 Corinthians	18 times	18 × 15 =	270
16. Galatians	18 times	18 × 16 =	288
17. Ephesians	20 times	20 × 17 =	340
18. Philippians	22 times	22 × 18 =	396
19. Colossians	7 times	7 × 19 =	133
20. 1 Thessalonians	16 times	16 × 20 =	320
21. 2 Thessalonians	13 times	13 × 21 =	273
22. Hebrews	14 times	14 × 22 =	308
23. 1 Timothy	14 times	14 × 23 =	322
24. 2 Timothy	13 times	13 × 24 =	312
25. Titus	4 times	4 × 25 =	100
26. Philemon	7 times	7 × 26 =	182
27. Revelation	14 times	14 × 27 =	378
		913 = 11 × 83	6703

The number 913 being 83 elevens (Feature 1), it is divided thus: Acts—Revelation have 352 or 32 elevens, and the Gospels have 561, or 51 elevens (Feature 2), of the Gospels, Matthew and Mark have 231, or 11 × 7 × 3, a multiple of eleven and seven; Luke has 88, or 8 elevens (Feature 3), and John 242, or 11 × 11 × 2, a multiple of eleven (Feature 4) elevens (Feature 5). From one book only is the name *Ἰησοῦς* absent: from 3 John, but this is the *eleventh* book (Feature 6).

It is to be observed that the number in Acts—Revelation, 352, or 32 elevens, is thus divided: Acts and Paul have 298, or (11 × 27) + 1; the Catholic Epistles and Revelation have 54 = (11 × 5) - 1; the division between these 4 extreme and mean portions of this part of Scripture being within *one* of so many elevens.

Incidentally it may be pointed out that 352 being within one of 39 *nines*, the division is also by *nines*; thus $54 = 9 \times 6$; and 298 is $(9 \times 33) + 1$.

As Matthew is the first book, and *Ιησους* occurs therein 150 times; supposing the book number to be placed against each occurrence, we have 150×1 , or 150. As Mark is the second book, supposing this book number placed against each occurrence in Mark, we have 81×2 , or 162. The sum of all these numbers in the 26 books where the word occurs amounts to 6703, a prime number; and within one of no satisfactory number.

This suggests (but merely suggests), that though the number 913 is right, its distribution among the books may need revision. The scheme of elevens makes it unlikely that it is the Gospels that are to be disturbed. Neither Acts nor Revelation offer any alternatives. In the Catholic Epistles, Jude 5 alone presents a possibility of *Ιησους* taking the place of *Κυριος*, *Lord*. But this is the only alternative which Westcott & Hort fail to offer as a real alternative. They *suspect* a primitive error, and simply express by their notation the presence of confusion in manuscripts, but not sufficient attestation for *Ιησους*. Thus the correction (if any is to be made), is reduced to Paul.

Two of the uncertainties are in 1 Cor. 5. 5 (shall *Ιησους* be inserted after *Κυριος*, *Lord*?) and Philippians 3. 12 (shall it be omitted after *Χριστου*, *Christ*?) The two stand or fall together. If one comes in the other must come out.

If now this change is made, the undesirable number 6703 becomes four less, $6699 = 7 \times 11 \times 29 \times 3$, a multiple of *seven*, *eleven*, and *twenty-nine*.

And this accordingly, the writer *provisionally* accepts as the true readings. Provisionally, because, until the same result is arrived at by at least two other different methods, he thinks it only right to keep such a case in a U.C. Pile, *i.e.*, *Under Consideration*.

The problem of the true 913 occurrences of the word *Jesus* in the New Testament has been attacked and solved in a different way, thus:

Ιησους occurs in the following forms:

Place Value.	Numeric Value.		Occurs.	Letters.	Total Letters.	Total Numeric.
69	688	<i>Ιησου</i>	327	5	1635	224,976
82	738	<i>Ιησουυ</i>	126	6	756	92,988
87	888	<i>Ιησους</i>	460	6	2760	408,480
238	2314		913	17	5151	726,444

The number of letters in these three forms is *seventeen* (Feature 1); their place value is 238, or $17 \times 7 \times 2$, a multiple of *seventeen* as well as of *seven* (Feature 2). The total number of letters in the 913 occurrences is 5151, or 303 *seventeens* (Feature 3). And their total numeric value is 726,444, or $17 \times 9 \times 4 \times 1187$, a multiple of *seventeen* (Feature 4). Compare the fact that the

word occurs in the Gospels 561 times or $17 \times 11 \times 3$, a multiple of *seventeen* (Feature 5) as well as of *eleven*.

These numerics alone would settle the fact of the 913 occurrences. But the numeric value of the three forms is 2314, or 178 *thirteens*.

With two such different methods of testing the number of occurrences 913 (not taking up for the present its relation to the numeric value of the very first word of the Bible), we may consider this number as assured, and it may now be dismissed with a few comments.

Westcott and Hort are uncertain about eighteen of these occurrences, and of these only two are most likely to go against their *primary* judgment. In other words they are surely right in 16, and probably wrong in two. This proportion is most gratifying, since greater reliance can now be placed on their results, than, there was reason to fear, could be placed. This is further borne out by the following facts:

In a perfect text of *Ephesians* recently obtained by the aid of numerics, only *two* out of some thirty odd uncertainties proved to be against Westcott and Hort's primary judgment. The rest proved to be the right readings. But where they were *certain* that "in Ephesus" in 1. 1 was an interpolation, they are proved to be wrong.

In a perfect text of *Matthew* recently obtained by the aid of numerics (not yet, however, as to spellings), of their uncertain readings which ran into over a hundred, *only two* proved to be against their primary judgment. In their other uncertainties their first preference proved the right one.

But where they were *certain* that Matthew 16. 2, 3 was an interpolation, where they were *certain* that *Παπειδ*, *Ιωσειας*, were the true spellings, they were found—wrong. . .

In a perfect text of *Philemon* obtained years ago by means of Numerics, but till recently held U.C. (Under Consideration, having all along been waiting for the final, clinching, unassailable proof), they are in doubt in seven details. Every one of their primary readings, however, is right. In other words, their test as it stands is perfect, except—

But where they are *certain* that in verse 6 *Ιησους* is to be omitted after *Χριστου*, they are again—wrong.

Incidentally these numerics of *Ιησους* once more prove the genuineness (1) of Mark 16. 9-12; (2) of John 7. 53, 8. 11; (3) of Luke 23. 34; (4) of the words *του κυριου Ιησου*, *of the Lord Jesus* in 24. 3 stamped by Westcott and Hort as an "Interpolation."

Questions and Answers.

QUESTION No. 413.

"A FURTHER ENQUIRY *re* No. 410."

D. D. (N.B.) Thanks for your "further enquiry and view," concerning our answer to Question No. 410, (Feb 1913). We are unable to find our statement as

you quote it. Nor can we see that the "men of Israel" in Acts. 3. 12, are different from those whom you describe as "men of Macedonia, 1 Thess. 1. 1, 2." For that the latter were Israelites of the Dispersion, and proselytes, is perfectly clear from Acts. 17. 1-5.

As to Acts. 3. 20, in the promise to "send Jesus Christ," you must not add the words "on the earth" so as to limit the Descension into the air, of 1 Thess. 4. 16, and the Ascension in verse 17; for you yourself hold that both of these are to be *completed* "on the earth."

As to the rest of your enquiry. If *anastasis* in Phil. 3. 10 can denote only Christ's bodily resurrection, how can *exanastasis* denote a moral condition, or, as you say, "the perfect christian walk for present attainment"?

The fact is, the word "*exanastasis*" (which occurs only here) does not stand alone, but is preceded by the Article, and followed by the expression *tōn nekron* (of the dead), or, according to all the critical Greek Texts, *tēn ek nekron* which is stronger still and means "the *exanastasis*, the (or that) one from among the dead. This, surely, must remove all doubt, and makes it impossible to interpret it of anything except a bodily resurrection."

We may ask, in this case, Why "it cannot in any possibility apply to any *living* Christian?"

It will apply to them *if they die*, just as much as *anastasis* does.

As to the word translated "attain" in Phil. 3. 11, it is not a matter for reasoning, it is a question of fact. It is impossible that it can refer to the *attainment* of any higher condition of spiritual life or walk here, as you (and all our readers) will see if we give you a list of all the occurrences of the verb *katantaō*, which are as follows:—

Acts. 16. 1; 18. 19-24; 20. 15; 21. 7; 25. 13; 26. 7; 27. 12; 28. 13; 1 Cor. 10. 11; 14. 36; Eph. 4. 13, and the passage under consideration, Phil. 3. 11.

In all these passages it refers to *personal arrival* except in 1. Cor. 10. 11, where it is the arrival of an event; and in 14. 36, of the word of God.

It will be noted that, in the last two (Eph. 4. 13 and Phil. 3. 11), this *personal arrival* can only be through resurrection.

QUESTION No. 414.

"RECONCILIATION."

D. J. (Middlesex).—"What is the force of the preposition *apo* in *apokatallassō*? Does it, as some say, describe the change in us, from enmity to love?"

In our answer to Question No. 408 in the January Number, we gave all the references where the words *katallassō* and *apokatallassō* occur. We add here the occurrences of the noun *katallagē*; Rom. 5. 11 (translated atonement); 11. 15. 2 Cor. 5. 18, 19. A consideration of all these passages will show that there is no idea in any one of them of the reconciliation being mutual. In that case, as we pointed out, the word used would have been *diallassomai*, as in Matt. 5. 24, which is its only occurrence in the New Testament.

Mutual reconciliation can only be where each party

has wronged the other. What injury has God done to us, that we have to forgive?

The enmity in the heart of man against God is due to the fact that *man has wronged God*, and anyone with a knowledge of human nature will admit that it is the one who has done wrong who seeks to justify his position by blackening the character of him he has wronged. This is one of the awful consequences of man's fall. Because of sin, man is under the wrath of God (Rom. 1. 18. Eph. 2. 3. Col. 3. 6). By the death of Christ, this wrath is appeased, and God can "be just, and the justifier of him that believeth in Jesus" (Rom. 3. 26). Those who receive this reconciliation (or atonement, Rom. 5. 11), are removed *from (apo)* a condition of being under wrath and condemnation (Rom. 8. 1), to one of acceptance and peace with God. The change is one of position or standing, not of character. That comes afterwards.

And here is the mistake that so many make. They are looking for acceptance because of some change in themselves, instead of believing God, and accepting His statement as to reconciliation (2 Cor. 5. 18-20). Not until the sinner believes in the love of God, does any love to God spring up in his heart (1 John 4, 10, 19), driving out the enmity which is there by nature. Reconciliation is a question of pure grace or favour on God's part, and we are conformed to the image of His Son, by contemplating Him and becoming more and more acquainted with the perfectness of His work. To grow in grace is to grow in the *knowledge* of our Lord and Saviour Jesus Christ (2 Pet. 3. 18, R.V.).

Any other view of "Reconciliation" (such as universal reconciliation) does away entirely with the Bible word "destruction," and deprives it of any meaning that can be given to it. There is no place for the two. As "destruction" is a Bible word, and "universal reconciliation" is a human *formula*, the latter must be abandoned.

Signs of the Times.

A UNIVERSAL RELIGION.

Abdul Baha, the grandson of the Persian reformer known as The Báb, held three meetings in Edinburgh, in January last, to expound the doctrine of the universal religion, known as Bahaism. The first was presided over by Dr. Kelman, Dr. Alexander Whyte's successor at Free St. George's. Professor Patrick Geddes was the chairman of the second meeting; and the leader of the Edinburgh Theosophists of the third. *The Scotsman* says the object of the meetings was to "show the way of divine union of man with God and its manifestation in the brotherhood of mankind." On the second evening Abdul Baha said that those who adopted the views of his holiness Baha Ullah, became

entirely free from their former shackles and limitations. Nowadays meetings and assemblies were organised in Persia, in which one

would find Mahomedans and Christians, Jews, and Zoroastrians, and Buddhists gathered together in the same room in the utmost fellowship and amity, so that if an outsider were to enter he would find such a spirit of love prevailing and so complete an elimination of the ego or self that he would be unable to distinguish between one religion and another.

This teaching is so entirely in accord with the New Theology that no surprise need be felt at the adherents of that cult giving Abdul Baha a warm welcome, or at *The Christian Commonwealth's* devoting much space to chronicling his doings. We remember that Archdeacon Wilberforce gave the Baba almost episcopal honours at his church in Westminster. This also need cause no astonishment—but it is lamentable indeed that Dr. Kelman and others who are supposed to adhere more or less to the "Old Paths" should have commended this Oriental, who has no place in his Creed for Him Whom we adore as Master and Lord, save one where He stands on a level with Krishna, Buddha and Mohammed. Indeed Abdul is himself regarded as a divine messenger and called by his followers "the Master." Like Mrs. Besant's proclamation of the coming, "Lord of love," this movement is an indication of the approaching Antichrist.

REVIVAL OF PAGANISM.

Lord Beaconsfield in one of his early novels, *Tancred*, describes a secret temple in the Syrian mountains, near Antioch, which was filled with images of the Greek gods, Jupiter, Apollo, Venus, etc.; and one of his characters says:—

"When the people refused to sacrifice, and the gods, indignant, quitted the earth, the faithful few fled to these mountains with the sacred images, and we have cherished them. . . . in the divine hope that mankind will return again to those gods who made the earth beautiful and happy."

And in his later novel of *Lothair*, he speaks thus of "The Madre Natura, the oldest, the most powerful, and the most occult of the secret societies of Italy":—

"They could conceive nothing more benignant and more beautiful than that system of creative order to which they owed their being . . . and they desired to revive those exquisite personifications of the abounding qualities of the mighty mother which the Aryan genius had bequeathed to the admiration of man. Parthenopè was again to rule at Naples instead of Januarius, and starveling saints and winking Madonnas were to restore their usurped altars to the god of the silver bow and the radiant daughter of the foaming wave."

Some may think that Januarius and the other Saints of Rome are only the ancient pagan gods under other names, and will adduce the fact that St. Denys is only the shortened form of St. Dionysus, the Greek name for Bacchus. Indeed both St. Dionysus and St. Bacchus are found in the Roman Calendar as saints whose festivals occur in the early days of October. But there seems reason to suppose that the worship of these impure deities may be revived in so-called Protestant and Christian England under their ancient names and without disguise. Nearly sixteen years ago, in our issue for June, 1897, we called attention to a manifesto issued by some of the "smart set," proposing a return to "Olympian Jove, father of gods and men, sublime upon his ivory throne, to Phæbus Apollo, the lord of poetry and light, etc." Nothing more was heard of it then. The time was not ripe, perhaps. But great advances in the direction of apostasy have been made since 1897. The modern critical attacks upon

the Word of God, the New Theology, the ready acceptance of new creeds, such as Christian Science, Bahaism, Theosophy, all indicate that an open return to Paganism and the worship of Nature may not be far off. These remarks are suggested by the account of the Chelsea Arts Club Ball at the Albert Hall on Feb. 26th.

This is a great society function and some 4000 persons were present. The following is an extract from the report in *The Daily News* of Feb. 27th.

RED AND GOLD VENUS.

Red and gold tinged even the contrasting whiteness of the hangings before the mighty tier of boxes, red and gold wove intricate patterns to the measure of the music on the floor below, where the dancers circled slowly round a pavilioned figure of Venus in the very centre of the hall—Venus snowy pale, but reflecting, too, the red and gold of all this magic city.

We do not suppose all these dancers had any idea of doing homage to Venus, but the god of this world, doubtless arranged this episode so as to familiarize people's minds with the ideas he wishes to instil.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

S. J. R. (Newcastle). Luke 22. 36, cannot be understood unless "the Word of truth" be rightly divided; which precept is connected with, and is necessary for "the Word of truth," not with "the Word of life" (which has to be held forth, Phil. 2. 16); not with "the faithful Word," (which has to be held fast, Titus 1. 9); not with "the engrafted Word," (which has to be received with meekness, Jas. 1. 21).

Luke 22. 36, has to be rightly divided as to its times. The command referred to was given in Luke 9. 3, when the Apostles were sent forth to proclaim that the Kingdom was at hand (or had drawn nigh); and it was suited for that time. But in Luke 22. 36, the Kingdom had been already rejected, and the King was on the eve of being crucified.

That command was no longer appropriate and could no longer be obeyed. It was therefore formally *abrogated* by the Lord.

This teaches us that we are not to join together what God has separated (even as we are not to separate what God has joined together); if we join a right precept with a wrong time, or *vice versa*, we shall not get "the Truth," and be always in confusion.

A. M. (Yorkshire). The Epistle to the Hebrews, though it has no superscription, is rightly so called, because internal evidence proves it to be addressed to that people, "whose are the fathers" (Heb. 1. 1), and to whom pertained "the covenants, and the giving of the law, and the service of God, and the promises" (Heb. 8. 6-13; 9. 1; 12. 18-21, &c.). The place of their assembly was the synagogue. It was in the synagogue that the Lord was found on the Sabbath days. It was to the synagogue that Paul went on his missionary journeys. There are no places of assembly to-day which have the same stamp of Divine authority. Modern religious organisations are the work of man. It is, therefore, great presumption for anyone to apply Heb. 10. 25 to his own "meeting place" or "upper room." What was "the day approaching," in view of

which this injunction was given? Was it not the destruction of Jerusalem, then imminent? See further the evidence in our next issue (for May).

M. H. W. (South Australia). When the Lord said (John 20. 17) to Mary Magdalene, "Touch me not, for I am not yet ascended to my Father," and the same evening to the Apostles, as we read in Luke 24. 39 (cp. vv. 13, 33), "*Handle me and see,*" besides challenging Thomas a week later, it is clear something must have taken place in the interval. In Lev. 23. 10-14 we read of the ordinance of the presentation of the first-fruits. This was observed the moment there was a sheaf of barley ripe, and watchers were appointed to examine the fields so as to secure the absolute first-fruits of the harvest. Now barley ripened at the time of the Passover (Exod. 9. 31; Josh. 3. 15, cp. 4. 19); and the sheaf was to be waved "on the morrow after the Sabbath" (Lev. 23. 11). There is, therefore, great probability, though we cannot say "certainty," that on the day of the Lord's resurrection the priest was waving the sheaf of first-fruits in the Temple. If so the Lord was ascending to the Father to present Himself as the antitype (1 Cor. 15. 20), at the time of the typical ordinance which was taking place below.

M. H. W. (South Australia). With reference to Luke 24. 39-43, the Lord's body, while capable of being handled, and of partaking of food, was not a *natural* body. A natural body has flesh and *blood*, His was flesh and *bones* (v. 39). The blood had been poured out when He poured out His soul (life) unto death (See Lev. 17. 11-15, where the word *nephesh* occurs nine times, variously translated "life" or "soul"; and note especially v. 11). Flesh and blood characterize the psychical or soulful body, called "natural" in 1 Cor. 15. 44, 46. The resurrection body is called in contrast a "spiritual" body. Hence the argument, to which you refer, in 1 Cor. 15. 50-54.

Will D. J. and M. D. kindly write again, sending full address.

NOTICE.

In our request for Back Volumes we omitted to state that Vols. I. and II. are the desideratum. There are sufficient of the subsequent volumes in stock. We regret the trouble this omission has caused some of our readers.

"EVERYDAY LIFE IN THE HOLY LAND."

This great and important work, by the Rev. James Neil, M.A., has just been published by Messrs Cassell & Co., Ltd., and from every point of view deserves the highest commendation we can give it.

The book purports throughout to throw more or less new light on the letter of Holy Scripture, drawn from Mr. Neil's discoveries made in Palestine amongst its unchanged manners and customs, natural features and colloquial speech. It gives, from the Arabic spoken by the Palestine fellahkeen, the true and technical meaning of a number of Hebrew words hitherto misunderstood, and also many of the results of thirty-five years of Biblical research work on very special lines.

Every endeavour has been made to make the book popular and readable. To this end, it has been divided into a brief but very important introduction, and thirty-two short chapters, each complete in itself, but each leading on to those that follow.

But its chief feature is the reproduction in colour of thirty-two out of Mr. Neil's collection of fifty-three large and life-sized oil paintings of Palestine Life, which have been valued at a great sum, and which purport to give for the first time with perfect realism and minute accuracy the unchanged life of Bible Lands, as he was privileged to see it forty-three years ago before any of the modern changes—a life at almost all points 4,000 years old! The artists, Mr. James Clark, R.I., and his two able coadjutors, worked throughout under his supervision and direction in order to secure perfect accuracy at all points, and especially to avoid the confusion of matters *bedaween*, *fellahkeen* and *belladeen*, into

which all other artists have unavoidably fallen. Thus, these pictures, quite apart from their beauty, constitute a new and true school of Biblical illustration. Mr. Neil employs art to draw men to Scripture as Rome has employed art to draw men to superstition. This is about the seventeenth original work he has written on his great subject, the first of which has run through twenty-two editions and the second through thirteen editions. This work has a unique Missionary value as being probably the only coloured illustrations of Scripture that would not give offence to the Jews. It aims a crushing blow at Romish and Ritualistic idolatrous images by *showing their utter inaccuracy*. While every line of the letter-press is written to confirm the verbal accuracy and integrity of the autographs of the Divine Word, yet it is not too much to say that the new light he has thrown on the letter of Holy Scripture is as fresh and novel as any work of the "Higher Critics" though as the Archbishop well points out the "vivid touch in my case, is one not of fancy but of fact."

It is a marvel of cheapness, the price being only 7/6 net.

MEETINGS FOR BIBLE STUDY.

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

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

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

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

ELTHAM.—83 Earls Road (Well Hall Station), Saturdays, Apr. 5 and 19, at 7. Mr. C. H. Welch.

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

LONDON.

PIMLICO, S.W.—At 55 Moreton Street. Wednesday, Apr. 2nd., at 7 p.m. Subject: "Paul's Desire" (Phil. 1. 23).

KENSINGTON.—251 High Street. Wednesday, Apr. 9th, at 7.30 p.m. Subject: "The Epistle to the Ephesians."

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

CONFERENCE ON March 21st (see advt.)

HARROW ROAD, GOSPEL HALL, LEYTONSTONE, N.E.—Saturdays, Apr. 12 and 26, at 7 p.m. (Mr. C. H. Welch). Subject: "The Book of Revelation." Gospel Meeting, Sundays, at 7 p.m.; Bible Class, Tuesdays, at 8 p.m.

SCOTLAND.

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

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

U.S.A.

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

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

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

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

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

CANTON (Okla.).—Meetings at the residence of Mr. Park De Graw, Treasurer of the Christian Bible Students Association.

ACKNOWLEDGMENTS.

("Things to Come" Publishing Fund.)

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THINGS TO COME.

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MAY, 1913

Vol. XIX. No. 5.

Editorial.

"JEHOVAH HATH SPOKEN"

OR

THE FOUNDATIONS OF DISPENSATIONAL TRUTH.

iv. THE ACTS OF THE APOSTLES.

2. *A Dispensation of Expectancy based on Jehovah's promises.*

As the confirmation of "them that heard Him" was based on the Son's words; and as God's witness to their confirmation was based on the Holy Spirit's works, so the state of expectancy which characterized the Dispensation covered by the Acts of the Apostles was based on Jehovah's words.

To see this we need go no further back than MALACHI the last of the prophets.

The Old Testament ends with the grave indictment of Israel's moral condition; an indictment which charged the nation with hypocrisy, contempt of God's laws, and apostasy; an indictment which the nation had the hardihood to repudiate on every count.

This was a condition which called for and betokened coming judgment.

The very title of Malachi's prophecy is most solemn, significant and instructive, "the burden of the word of Jehovah to Israel by the hand of Malachi:"

It points to the crisis which the nation had reached. It can be understood only as we study it in the light of

"THE DAY OF HIS COMING."

Among its closing words was the declaration which links it on to the opening of the New Testament history.

"Behold I will send you ELIJAH the prophet before the coming of the great and terrible day of the LORD" (4. 5).

The New Testament dispensation opens with the fulfilment of this promise of Jehovah in the person of JOHN THE BAPTIST who came to fulfil his mission by calling on the nation to REPENT; the ground being that the kingdom from Heaven which had been the subject of Old Testament prophecy had drawn nigh, and was thus "at hand."

"The Messenger of the Covenant" (Mal. 3. 1) Himself declared concerning JOHN:

"If ye will receive [him], this is Elijah who is about to come" (Matt. 11. 14).

This determines the scope of the Gospel history.

The purpose of the Messenger of the Covenant, was not to "found a church"; but it was "the day of His coming" in which the faithful remnant was to be saved, and the apostate nation judged; in which the gold and

silver was to be refined, and the dross rejected (3. 3); in which the "jewels" were to be gathered (3. 17), and the "stubble burned up" (4. 1); in which the "sons" were to be "spared" (3. 17), and the "wicked" trodden down (4. 3). In the midst of the darkness of dismay for the wicked, "the Sun of righteousness would arise with healing in His wings" for the faithful.

The door of hope was not yet closed. Elijah would be sent; and, if the nation would repent and return to Jehovah, the "curse" with which the prophecy closes might be averted.

After four centuries this "day of His coming" drew near. The dispensation marked by expectation was begun. There were those who were "waiting for the Consolation of Israel" (Luke 2. 25), and "that looked for redemption in Jerusalem" (Luke 2. 38), and others who "waited for the kingdom of God" (Mark 15. 43), and who trusted that the crucified one "had been He that should have redeemed Israel" (Luke 24. 21).

"All men mused in their hearts concerning John" (Luke 3. 15).

Expectation characterized the dispensation covered by the Four Gospels; and this same expectation was carried over into the dispensation covered by the Acts of the Apostles and continued to the end of that book.

This expectation was based on the word of Jehovah Himself.

We now give six passages from the Acts which manifest and prove that EXPECTANCY was its great characteristic; and, so far from "the Church" beginning at any part of the book, this condition of expectancy goes on up to the very last chapter.

(1) THE FIRST PASSAGE: Acts 1. 3, 6.

At the very commencement we are told of the subject of the Lord's teaching during the forty days between His resurrection and His ascension. It was

"THE THINGS PERTAINING TO THE KINGDOM OF GOD."

No other subject is named; and it is not for us to suppose that the Lord occupied the attention of His disciples with anything else.

How He treated it may be surely gathered from Luke 24. From that it is clear (1) That His hearers needed to be wise of heart and quick to believe ALL that the prophets had spoken about it (v. 25).

The disciples were in this respect the same as the Jewish hearers of the Lord, and like all Jews in the present day. They were quick to believe what the prophets had spoken concerning THE GLORY, but "slow of heart to believe ALL," which included much concerning the Lord's SUFFERINGS.

They did not wish to believe that their Messiah was to suffer: so, among other efforts to explain these prophecies away, they invented the theory of two Messiahs;

one, "Messiah the son of David," who would *reign*; and the other, "Messiah the son of Joseph," who would *suffer*.

It may be that John the Baptist referred to this when he sent two disciples to ask, "Art Thou He that should come or are we to look for another?" (Matt. 11. 3)?

The Lord did not answer "yes" or "no," but quoted the prophecies (Isa. 35. 5, 6; 42. 6, 7) which were neutral as to the intent of the question, but quite sufficient to furnish the evidence which truly answered it.

To correct this error in the case of the two disciples who were going to Emmaus, the Lord asked them:—

"Ought not Messiah to have suffered these things, and to enter into His glory" (v. 26)?

The Holy Spirit, in a later day declared by Peter, that the prophets "testified beforehand the sufferings of Messiah, and the glory that should follow" (1 Pet. 1. 11).

Belief of what the prophets had written left only one difficulty outstanding, and that was the question of "time," *i.e.*, what period of "time" would elapse between "the sufferings" and "the glory."

This difficulty had been experienced by the prophets themselves when they

"Searched, diligently, searching *what*, or *what manner of time* the Spirit of Christ in them was signifying, testifying beforehand the sufferings [pertaining] to Christ, and the glories after these [sufferings]" (1 Pet. 1. 10).

The disciples, to whom the Lord was speaking in Acts 1. 3 "concerning the kingdom of God," were perplexed by the same question which had troubled the prophets: "they asked of Him; saying 'Lord, *at this time* restorest Thou the kingdom to Israel?'"

But it was not for them "to get to know times or seasons which the Father placed in His own authority" (Acts 1. 7).

The *time* of restoration depended on the fulfilment of other prophecies. The oldest of all had been spoken by Jehovah to Moses in Lev. 26, where, after describing Israel's sins, and the judgments of Captivity and Dispersion, He ended with the one unalterable condition made between Him and the Nation of Israel in *Mount Sinai* by the hand of Moses:

"If they shall confess their iniquity,
And the iniquity of their fathers,
With their trespass which they trespassed against Me.

And that they also have walked contrary unto Me:
And that I also have walked contrary unto them,
And have brought them unto the land of their enemies.

IF THEN their uncircumcised hearts be humbled,
And they THEN accept of the punishment of their iniquity:

THEN will I remember My covenant with Jacob,
And also My covenant with Isaac,
And also My covenant with Abraham will I remember:

And I will remember the Land" (Lev. 26. 40-42).

* Gr. *heteros* = a different one. Not *allos* another (similar) one.

This was the Scripture remembered and pleaded by SOLOMON in the height of Israel's glory at the dedication of the Temple, in the closing words of his prayer (1 Kings 6. 46-53).

This was the Scripture which EZRA remembered in his prayer (Ezra. 9. 15; 10. 11).

This was the Scripture remembered by NEHEMIAH in his prayer (Neh. 1. 5-11) and by the LEVITES in their prayer (Neh. 9. 26-36).

This was the Scripture which was remembered by DANIEL in his solemn prayer (ch. 9. 4-19) "as it was written in the law of Moses" (v. 13).

This Scripture is the basis of HOSEA's appeal:

O ISRAEL, return unto the LORD thy God;
For thou hast fallen by thine iniquity,
Take with you words, and turn to the LORD: Say
unto Him,

"Take away all iniquity,
And receive us graciously:
So will we render the calves of our lips.

* * * *

I will heal their backslidings,

I will love them freely:

For Mine anger is turned away from him"
(Hos. 14. 1-4).

* * * *

Who is wise, and he shall understand these things?
Prudent, and he shall know them? (v. 9).

Lev. 26. was the Scripture which was the ground of JOHN THE BAPTIST'S proclamation, "REPENT, for the kingdom of heaven has drawn near" (Matt. 3. 2).

The opening words of the Lord's ministry were based on the same Scripture:

"From that time (when John's ministry had ended [Matt. 4. 12]) began Jesus to proclaim and to say, "REPENT: for the kingdom of heaven has drawn near" (Matt. 4. 17).

This was the basis of PETER'S appeal on the day of Pentecost; when those whom he addressed asked, "Men and brethren, what shall we do? Then Peter said unto them:

"REPENT, and be baptized every one of you in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of *pneuma hagion*, For the promise is unto you and to your children, and to all that are afar off, (*i.e.* the Dispersion, Dan. 9. 7.), even as many as the LORD our God shall call" (Acts 2. 37-40).

This Scripture was the basis of PETER'S second appeal in Acts 3. 19-26.

Alas, all these appeals were alike unheeded; and the history of the Acts closes PETER'S Ministry with the rejection of the testimony by the nation, in Jerusalem and the Land in the stoning of STEPHEN, and Peter's own imprisonment; while Paul's ministry closes in Acts 28. with the formal rejection of his appeal by the scattered tribes in Rome, the capital of their Dispersion, after an appointed, all-day conference with "many" of "the chief of the Jews" (vv. 17-28).

After that final and formal rejection their City was destroyed, their Temple burnt: and, all that they have to-day of that Sacred Temple area is

A WAILING PLACE

while throughout their dispersion they continue to bewail, not their national sin, but its consequences; not their crime, but their calamities.

For forty days the Lord spoke to them "concerning the kingdom of God," explaining why He must needs have SUFFERED, and assuring them that in the Father's own time He would "enter into His Glory."

Meanwhile they were to make proclamation of Repentance, as the one condition of national restoration and blessing.

(2) THE SECOND PASSAGE: Acts 1. 11.

This also made the period covered by the Acts of the Apostles a Dispensation of Expectancy.

Immediately after the Lord had ascended, the disciples were assured by Angelic testimony that

"This same Jesus which is taken up from you into Heaven, shall SO come, IN LIKE MANNER as ye have seen Him go into heaven (Acts 1. 11).

They were standing on Mount Olivet and were thus reminded of Zechariah's prophecy (14. 4.) concerning the coming day of the Lord's return when

"HIS FEET SHALL STAND UPON THE MOUNT OF OLIVES."

These words were spoken to the disciples. They referred only to the *fact*, not to the *time*. The Lord had already instructed them that "the Father had put that in His own authority."

But they must, from that moment, have lived in the constant hope and expectation of the fulfilment of that promise.

They did not go about their business with the settled conviction that that fulfilment was not to take place until some 1900 years had run their course; for had not the Lord Himself declared while He was yet with them, how;

"A little while, and ye shall NOT SEE Me:

And again, a little while, and ye SHALL SEE Me" (John 16. 16.).

The omission of any reference to *time* perplexed them, as it had the prophets; and, as it had troubled the two going to Emmaus, and the eleven in Acts 1. 6. Hence, they at once questioned among themselves as to what *time* the Lord meant: "What is this that He saith 'A little while?' We cannot tell what He saith:"

But the Lord with great solemnity replied,

"Verily, Verily, I say unto you . . .

Ye shall be sorrowful,

But your sorrow shall be turned into joy . . .

Ye now therefore have sorrow;

But I will see you again

And your heart shall rejoice

And your joy no man taketh from you" (John 16. 17-22).

Still there was no intimation as to *time*; but this

assurance caused them to return to Jerusalem after the Ascension "WITH GREAT JOY."

Are we to believe that they would have gone back "praising and blessing God continually" if they had not believed the Lord's word? or if they had thought He meant that this joy was not to be realised till after some 1900 years?

Is it possible that, in the same breath, the expression "a little while" meant only a few days in the first clause, and nineteen centuries in the next clause?

Surely, it is impossible; and it is equally impossible to suppose that their "great joy" on hearing that solemn promise was misplaced.

The only explanation that satisfies all these difficulties, is that the promised *Parousia* might possibly take place at no distant date, the one condition being the obedience of the Nation and of the Dispersion to the demand for repentance.

Surely it must be evident that the result of this proclamation to "Repent," could not properly have been assumed at that time one way or the other.

(3) THE THIRD PASSAGE: Acts 2. 16-20.

"THIS is THAT which is spoken by the prophet

Joel:

"It shall come to pass in the last days, saith God, That I will pour out from My Spirit upon all flesh; And your sons and your daughters shall prophesy, And your young men shall see visions, And your old men shall dream dreams;

And on My bond-servants, and on My bondwomen in those days

I will pour out from My Spirit:

And they shall prophesy:

And I will shew wonders in heaven above,

And signs in the earth beneath;

Blood, and fire, and vapour of smoke:

And the sun shall be turned into darkness,

And the moon into blood,

Before that great and notable day of the LORD come" (Joel 2. 28-32).

In this passage we have a Divine and authoritative interpretation of JOEL's great prophecy.

We all know but too well, how we have struggled with this passage in order to clear up the difficulty involved in explaining—"this is that," and how unsatisfactory we have inwardly felt it to be.

But all is clear, the moment we look at the passage in its dispensational perspective.

JOEL is speaking by the Spirit of the events which should take place "in the last days" of that dispensation, *before*, and leading up to, and ending with "the day of the Lord"

"The last days" of verse 17 are "those days" of v. 18 and the beginning of JOEL's prophecy was being fulfilled before their very eyes.

They refer to "the day of His coming" of Mal. 3. 2 and 4. 1; and "those days" of Matt. 24. 29.

All speak of the same events, notably the latter words of the Lord Himself; and all speak of those days as being near at hand.

How much more simple, and easy, and satisfactory it is to believe God's word, than to explain it away because on the one hand we cannot suppose that JOEL is prophesying of the shibboleth—"the Church began at Pentecost," and on the other hand we cannot believe with the vast majority, that "the day of the Lord" actually did come, at the destruction of Jerusalem!

Nothing will satisfy PETER's quotation and interpretation of JOEL's prophecy, except the dispensational truth that Pentecost saw the beginning of the events which should lead up to, and end in the restoration of the kingdom to Israel (which was the subject of JOEL's words; and that the complete fulfilment of them was suspended and postponed on account of Israel's continued and persistent disobedience to the call to repent, on which the prophecy was based.

The promise which involved the pouring out of the Spirit upon "all flesh" was not then fulfilled, for the same reason. This of itself shows that the only reason was because of Israel's impenitence, and not because of the failure of Jehovah's word. The fulness of that pouring out on all flesh is therefore postponed.

This is a satisfactory solution of all the difficulties with which mistaken views have surrounded this important Scripture

(4) THE FOURTH PASSAGE: Acts 2. 40;

"And with many other words did he (PETER) testify and exhort them, saying, Save yourselves from this untoward generation.

These concluding words of Peter's first address establish the fact that the generation, to which Peter referred was the same as "this generation" of which our Lord had spoken in Matt. 24. 34.

It was the same generation—that "wicked and adulterous generation," that was warned by JOHN THE BAPTIST to flee from the coming wrath.

It was that same generation which had the unparalleled privilege of seeing and hearing the Son of man Himself, which was filling up the measure of its iniquities, and over which judgment was then impending.

Luke had chronicled in his Gospel the events of that generation beginning at B.C. 4 and ending with the Lord's death in A.D. 29, thus covering the Lord's 33 years.

The generation which heard the appeal of PETER in Acts 2. began from A.D. 29 and ran from thence to about A.D. 62, covering another and similar period of about 33 years, and ending with Acts 28. 25, 26.

"This untoward generation" of Acts 2. was therefore the same which had heard the proclamation of JOHN THE BAPTIST and the LORD to "repent and turn to the Lord."

This brings us to

(5) THE FIFTH PASSAGE: Acts 3. 12-26.

It is needless to quote this long passage in full. Our readers must find and read it for themselves and receive the words as coming direct from God the Holy Spirit.

Fortunately none of these passages depends on any inadequate translation or any peculiar interpretation.

Each one is clear, plain, and perfectly easy of understanding.

All that is needed is a childlike faith to believe God, and to hear what He has caused to be "written for our learning."

At the close of Peter's address in Acts 2. 40, we have a brief outline showing how those "that gladly received his word were baptized;" and how they were enlightened by it and were already "tasting the heavenly gift," and "became partakers of *pneuma hagion*" (i.e. spiritual gifts); and had "tasted the good word of God" and "the mighty works (or miracles) of the age about [to come]."

Peter's hearers are thus described in Heb. 6. 4, 5; and, in Acts 2. 43 we are told how they tasted the Divine socialism of the kingdom; by having "all things in common," which the world is now vainly reaching after, tired of man's evident failure to attain anything like good government; and how they had tasted "the signs and wonders" which were wrought by the Apostles; and how they sold their possessions and goods and parted them to all as every man had need.

These were not the signs of the founding of the church. At any rate we see no such signs now, nor are we likely to do so!

These were among the signs of "the new age, which was even then about to come."

"They continued daily with one accord in the Temple." They were not occupied with framing an "organized Christianity." But they were worshipping the God of their Fathers in His own Temple in Jerusalem. They were "not forsaking the assembling of themselves together," but exhorting one another and the more so as they saw "THE DAY APPROACHING"; "the day" of which JOEL had prophesied and PETER had testified.

In one thing they differed from all other Israelites who refused to believe the new revelation of dispensational truth which God was then making through the Apostles, they ceased to offer sacrifices and therefore broke their bread (i.e. "ate their meat") no longer in the Temple courts but "at home" in their own houses (Acts 2. 46).

Those who continued to offer sacrifices, denied the offering of the one sacrifice of Christ, offered "once for all"; and such are described in Heb. 10. 29 as "treading under foot the Son of God, counting the blood of the covenant an unholy thing" of which He had said "this [cup] is My blood of the New Covenant which is shed for the remission of sins" (Matt. 26. 28).

This "New Covenant" having been made, formed the very basis of PETER's second appeal, in this fifth passage in the Acts now under consideration.

It was brought about by one of the "many signs and wonders" done by the Apostles (Acts 2. 43).

The miracle took place probably some few days after the day of Pentecost. We are not told what time elapsed, but it was on one of those days on which "Peter and John went up together into the Temple at the hour of prayer, being the ninth hour." (about our

3 p.m.) Acts 3. 1., and the lame man was healed at the Gate of the Temple.

The miracle produced so great an effect on the people that they were "filled with wonder" and amazement.

This led to Peter's *second* address in which he charged home on the people the enormity of their guilt in denying the Holy One and the Just and desiring a murderer to be spared, and killing the Prince of Life, closing with the words :

"And now, brethren, I know that through ignorance ye did it, as did your rulers also.

But those things which God before announced by the mouth of all His holy prophets that Messiah should suffer, He hath thus fulfilled. THEREFORE repent ye and turn [to the Lord], FOR THE REMISSION OF YOUR SINS so that there may come seasons of refreshing from the presence of the LORD, and [that]

HE MAY SEND JESUS CHRIST

Who was before proclaimed to you, Whom heaven indeed must receive till the times of restoration of all things which God spoke by the mouth of all His holy prophets from ages [past]" (Acts 3. 18-21).

PETER went on to quote MOSES (Deut. 18. 18), and specially to mention SAMUEL. And why SAMUEL? Because SAMUEL was the prophet who first denounced Israel's sin in rejecting Jehovah as their King, and desiring a man instead, like the nations around them.

How suitable and how solemn was this reference to SAMUEL's name at this critical moment in the later history of Israel, when the nation was again rejecting their king, and the promise of Jehovah to "SEND" Him to reign over them!

We need not dwell further on this important address of PETER's. And surely it is hardly necessary for us to press home the solemn alternative that on any other interpretation we are to suppose that the Holy Spirit Who was speaking by Peter, was mocking the nation by promising to "send Jesus Christ," when that sending was not then imminent, on the condition named.

Surely those "seasons of refreshing" and those "times of restoration" were not then some nineteen centuries away in the far distant future.

What urgent motive for *immediate* national repentance would such a promise have been?

The Lord Himself had spoken of these "times" as the "regeneration" (Matt. 19. 20) which is the equivalent for this "restoration." This latter was the work of John the Baptist who would have been, had they received him, the Elijah which was for to come (Mark 9. 12).

This "time" is fixed for us in v. 20 when the sending, or coming of Jesus Christ is specified, as the period in which all the prophecies concerning the glories were to be realised.

Alas, the condition demanded was not complied with. Neither the Nation nor the Dispersion repented; hence all the expected blessings were necessarily postponed, and are therefore now in abeyance.

They could not be fulfilled in the establishment of

"the Christian Church." No amount of holiness on the part of individuals could produce the physical marvels connected with the "restoration" spoken of by the prophets, when the desert should blossom as the rose, and waters should break out in the wilderness (Isa. 35, &c.).

There was certainly no such "restoration" at the destruction of Jerusalem, as many vainly imagine. That was followed by a still further "scattering" and not the promised "gathering." We have only to read Jer. 30 and 31 to be convinced of this.

There remains only one other passage to be considered.

(6) THE SIXTH PASSAGE: Acts 17. 30, 31.

This was uttered by the Apostle Paul to Gentiles in Athens. There, he was not speaking of the fulfilment of Old Testament prophecies, but stating facts, and among them was this:

"God now charges all men everywhere to repent, because he set a day in which He is about to judge the [habitable] world in righteousness by a Man Whom He appointed, having given proof to all by having raised Him from among the dead."

Only two remarks are needed:

(1) that the "day" spoken of here, is the same "day" which has been referred to in all the Scriptures we have quoted, and

(2) that the Verb translated "He will judge" is not the future tense of the one verb to *judge*, but is a combination of two different Verbs: *viz.*, the Present Tense of the Verb *mello*=to be about to; and the Infinitive Mood of the Verb *krinō*=to judge.

Again we note that the Apostle was not speaking of an event that would take place nearly two millenniums distant, but of a judgment that might then ere long take place; and, in asserting this fact he is referring to and "confirming" the words of the Lord in John 5. 22, 27.

The above six passages from the Acts of the Apostles are sufficient to establish our second point, and to show that, without further argument, this book covers a unique and distinct Dispensation characterized by being a period of EXPECTATION.

Dispensational Expositions:

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

No. 34.

THE PRAYERS OF THE LORD'S PRISONER.

Phil. 1. 9-11.

THOSE of our readers who considered with us "The Gospel in Philippians" (*Things to Come*, 1912), will remember that we found no doctrinal statements regarding the Gospel, but rather that great emphasis was placed upon the practical outworking of the "Salvation of God."

The same element is discoverable in the prayer we are now to consider. The prayers in Ephesians include in their petitions the great doctrines of the dispensation of the Mystery. The prayer in Philippians gives prominence to the great practical outcome of those glorious doctrines.

In Ephesians we heard the apostle praying that the believer might "get to know the love of Christ which passeth knowledge." Here he prays that the believer himself may have so learned the love of Christ, that his "love may abound yet more and more."

In Eph. 3, the apostle prayed that the knowledge of the great love of Christ might lead to their being "filled with all the fulness of God." Here he prays concerning *their* love abounding yet more and more, and connects it with their being "filled with the fruits of righteousness." He desired fruit that might abound to their account (Phil. 4. 17).

"And this I pray that your love may abound yet more and more, in full knowledge and all discernment, that ye may try the things which differ, that ye may be sincere and without offence unto the day of Christ, having been filled with the fruit of righteousness, which is through Jesus Christ unto the glory and praise of God" (Phil. 1. 9-11).

When the apostle instructed the Philippians to make their requests known unto God, he told them with their prayer to link thanksgiving (Phil. 4. 6).

So in Phil. 1. 3 we read, "I thank my God upon every remembrance of you." One of the reasons for this thanksgiving and prayer is discovered to us in verse 7. "Because I have you in my heart." The A.V. gives in the margin, or "ye have me in your heart." In either case we realize that a deep and real affection bound the apostle to these saints, a real and practical exhibition of that for which he prayed, "that your love may abound." In verse 8 again the heart of the apostle is shown for a moment when he tells the Philippians that God is his witness how he longed over them all in the tender affections of Jesus Christ.

We may feel sure that one suffering imprisonment as Paul was, and yet feeling so greatly for the welfare of the saints at Philippi, would pray for the things which were most vital and important for them.

Before looking more closely at the things prayed for, let us get a general idea of the scope of the passage from the structure.

Phil. 1. 3-26. Paul's care for the Philippians.

A | 3-5. Thanksgiving for their past fellowship and present attainment.

B | 6-8. Confidence that God will perform or perfect what He has begun.

A | 9-11. Prayer for their present and future blessing in view of the need of discernment.

B | 12-26. Confidence regarding the preaching of the Gospel and the release of the apostle.

The first plea of the apostle is for *abounding love* (v. 9). From this spring two main branches, knowledge and discernment. From these are developed the power to discern the things which differ, and the blessed position

of realizing that one is sincere and gives no occasion of stumbling.

Let us consider this abounding love. The teaching of Philippians is eminently practical. We must have the truth of Ephesians in order to be able to appreciate the message of Philippians. In Eph. 3, the apostle prayed that the believer might be "rooted and grounded in love." Now he prays for that love to abound. Eph. 3 shows us the *root*. Phil. 1 the *fruit*.

It is useless to expect fruit without first of all having the root, and until we have, in some degree at least, been led to appreciate the wonderful message of Ephesians, we shall not be ready to grasp the prayer of Philippians.

The word "abound" is of great interest.

In Phil. 4. 12 the apostle wrote, "I know both how to be abased, and I know how to *abound*; everywhere and in all things I am instructed both to be full and to be hungry, both to *abound* and to suffer need."

Here the contrast is sharply drawn, and shows that the primary meaning of this word is "to be over and above."

It is the word used in Eph. 1. 7, 8, "The riches of His grace wherein He hath *abounded* towards us." Abounding grace calls for abounding love. We are to adorn the doctrine of God our Saviour in all things.

This abounding overflowing love is to lead to knowledge. To read these words, as before God, is to receive a rebuke which may be salutary.

How little we realize the power and prominence of love. The inspired summary of love in 1 Cor. 13, needs to be continually read. Knowledge without love is nothing worth. "Though I have the gift of prophecy, and understand *all mysteries*, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing." Brethren, we need this word of exhortation. Some of us have been searching the Scriptures and by the grace of God we have beheld wondrous things therein. None of us can dare to say that we understand all mysteries, we are too conscious of the fact that we know none fully. But even though we knew the whole truth concerning the One Body, the great Mystery, even though we may have knowledge sufficient to resolve all problems and difficulties that are before the student of dispensational truth, even though we had attained to such heights, and had not love, we should be nothing.

The surest way to bitterness, strife, contention, division, and all the heart-breaking results of faction and sectarianism, is knowledge unaccompanied by, and not springing out of LOVE.

Knowledge of the Word of Truth rightly divided, if not received and circumscribed with love, will assuredly "puff up." We shall merit the scorn of Job, "No doubt but ye are the people, and wisdom shall die with you." Love will reveal the utter unworthiness of any to the least of all God's favours, and the greater the believer's knowledge of His Mighty Grace, the deeper in humility will he be found.