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

Respectfully,
George L. Johnson
INVICTUS

THINGS TO COME.



A Journal of Biblical Literature,
WITH
Special Reference to Prophetic Truth
AND
"That Blessed Hope."

VOL. IX.

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PREFACE TO VOL. IX.

ANOTHER year has passed, amid blessing and encouragement, for which we praise "the God of all grace." He has supplied all our need, and been a very present help in the needful time of trouble.

Letters from all parts of the world assure us of the usefulness of *Things to Come*; and testify as to many readers being delivered from human tradition and religion; and of their being led more and more to feed upon the written Word, and to be occupied with Christ, who is the "living Word."

We have learned the important lesson of 2 Tim. ii. 24-26, which has to do with the different vessels of "a great house." In dealing with these (Christians, not worldly opposers), we are told "The servant of the Lord must not strive (*i.e.*, contend); but be gentle unto all [of them]; apt to teach, patient (Greek, bearing up under the *evil* they would do, in injuring or hurting the feelings and breaking the hearts of their fellow-servants). In meekness instructing them that oppose themselves; if God, peradventure, will give them repentance to the acknowledgment (Greek, with a view to their fuller knowledge) of the truth: and that they may recover themselves (Greek, wake up) out of the Devil's snare, who are taken captive (Greek, having been taken alive) by him, at his will (Greek, with a view to their doing his will)." Satan has his object in thus using them; but God has His own object; and that is that our patiently bearing up under it all, and by not contending with them, they may wake up from the snare in which they have been caught, and come into a fuller knowledge of the Truth.

May we, as "the Lord's servant," desiring to obey this command, yet reap the blessing for which we strive; and be used by Him to still instruct and teach by means of *Things to Come*.—THE EDITOR.

25 CONNAUGHT STREET, LONDON, W. (England).

May 15th, 1903.

INDEX OF SUBJECTS.

	PAGE		PAGE
Abijah ...	85	Bible, The; and Babel ...	102
Acknowledgments ...	12, 24, 48, 72, 84, 108	Bible Word Studies:—	
A Correction ...	60	Hades ...	24, 103, 115
Acrostic, A Bible ...	81	Sheol ...	67
A Foundation Truth ...	86	Bible Translations, English ...	106
"Agapemone," The ...	22	"Blessing, The Laughing" ...	36
"Agapemone," The; and the New Messiah ...	40	Born of a Virgin (Isa. vii. 14) ...	82
Ages, The Divine Plan of the ...	75	Bowing the knee (Phil. ii. 10) ...	57
Ages, The Great Conflict of the ...	37	Bride, the; and the Church ...	118
A Jewish University ...	71	China, The Native Jews of ...	84
Alien Immigration Commission, The ...	46	"Christ": The meaning of the word as a title ...	95
Anglo-Israelism ...	143	Christian's Greatest Need, The ...	46, 60, 61
Anglo-Jewish Parliament ...	11	Christian Science ...	20
An immediate issue ...	108	Christ, The Miracles of ...	45
Another view of the Second Coming ...	71	Christ, The Spirit of ...	45
Answers to Correspondents ...	108, 119, 132, 144	Church, The; and the Bride ...	118
Apocalypse, The ...	60	Church, The; and the Stage ...	93
Apocalypse, Papers on the:—		Church, The; as a social centre ...	36
The Second Vision "in Heaven" (vii. 9—viii. 6) ...	4	"Cino-Service," The new ...	72
The Great Multitude (vii. 9-17) ...	4	"Clerical Washermen" ...	48
The 7th Seal (viii. 1-6) ...	6	"Closet, Thy" ...	142
The Second Vision "on Earth" (viii. 7—xi. 14) ...	16	Clubs and Cycles ...	56
The First Trumpet (Hail and Fire, viii. 7) ...	17	Contributed Articles:—	
The Second Trumpet (The Burning Mountain, viii. 8, 9) ...	18	Christian Science. By Col. F. W. Weldon ...	20
The Third Trumpet (The Fallen Star, viii. 10, 11) ...	27	Church and the Stage, The. By N. ...	93
The Fourth Trumpet (Sun and Stars Smitten, viii. 12) ...	28	Dispensational Teaching. By N. ...	31
The Fifth Trumpet (The Locusts, ix. 1-12) ...	28	Divine Provision for "Perilous Times." By Rev. J. J. Beddow ...	91
The Sixth Trumpet (ix. 13—xi. 14) ...	41	Grievous Wolves. By N. ...	54
The Spirit-Horsemen (ix. 16-21) ...	42	Higher Criticism the Teaching of Demons. By N. ...	21
Another Angel (x. 1-11) ...	51	Jesus, The Mother of. By A. M. ...	32
The Two Witnesses (xi. 1-14) ...	63	Daniel's Vision of the Four Imperial World Powers, "The Times of the Gentiles" ...	8
The Third Vision "in Heaven"—		A Chronological Table. By A. S. W. ...	19
The Seventh Trumpet (xi. 15-19) ...	87	Psalms i. and ii. Rev. Sydney Thelwall, B.A. ...	126
The Third Vision "on Earth" (xi. 19) ...	90	Who is "The Prince of this World"? By James E. Mathieson ...	66
The Fourth Vision "in Heaven" (xii. 1-12) ...	99	"Conversions Guaranteed" ...	72
The Woman and the Dragon (xii. 1-4) ...	99	Correspondence ...	119
The Woman and the Child (xii. 5) ...	112	David's last Words ...	34
The War in Heaven (xii. 7-9) ...	113	Decline of Literature, The ...	23
The Loud Voice in Heaven (xii. 10-12) ...	114	"Defiling the Temple of God" ...	59
The Fourth Vision "on Earth" (xii. 13—xiii. 18) ...	123	"Delivered unto Satan" ...	131
Result of the War as to Israel (xii. 13—xiii. 1-) ...	124	Dispensational Teaching ...	12, 31
Result of the War as to the Earth (xiii. 1-18) ...	125	Divine Plan of the Ages, The ...	75
The First Beast (xiii. 1-10) ...	138	Divine Provision for "Perilous Times," The ...	91
A Popular Prayer ...	33	Editorials:—	
Apostasy, Theological ...	55	A Foundation Truth ...	86
A Vicar's Pantomime ...	119	Abijah ...	85
Babel and the Bible ...	102	Christian's Greatest Need, The ...	49, 61
Babylon: Prof. Hilprecht's Discoveries ...	94	Divine Plan of the Ages, The ...	75
Baron Hirsch's millions, and the Zionist Movement ...	143	Evolution in the "New Creation" ...	25
Believers not punished ...	118	Great Conflict of the Ages, The ...	37
Bible Structures ...	107		

	PAGE		PAGE
Editorials (continued) :—		Psalms i. and ii. ...	126
Green Pastures, The ...	133	Questions and Answers :—	
Hammurabi, or Jehovah? ...	122	Agapemone, The ...	22
King, the ; Predicted, Rejected, Crowned... ..	26	Anglo-Israelism ...	143
Needed Truth ...	73	A Popular Prayer ...	33
New Messiah, The ; and the Agapemone... ..	40	A Vicar's Pantomime ...	119
Oldest Lesson in the World : The book of Job :—		Believers not punished ...	118
Introduction ...	109	Bible Structures ...	107
The Adversary's Assault ...	121	Born of a Virgin (Is. vii. 14) ...	82
Job and his three friends ...	135	Bowing the knee (Phil. ii. 10) ...	57
Prayer to the Holy Spirit ...	15	"Christ," The meaning of the title ...	95
Resurrection, The hope of ...	1	Church and the Bride, The ...	118
Spirit, The Sealing of the ...	4	Church as a Social Centre, The ...	36
"The year that King Uzziah died" (Is. vi. i.) ...	97	Church Boxing Club and Chapel Skittle-Alley ...	36
"Third Heaven, The" ...	13	David's last Words ...	34
Egypt, The Plagues of ...	108	Defiling the Temple of God ...	56
"End of the Days" ...	142	"Delivered unto Satan" ...	131
Endor ; Samuel and the Witch of ...	129	English Bible Translations ...	106
English Bible Translations ...	106	Enquiring of the Lord (1 Sam. xxviii. 6 & 1 Ch. x. 13) ...	131
Enquiring of the Lord (1 Sam. xxviii. 6 and 1 Chron. x. 13) ...	131	First and Second Resurrections, The ...	117
Evolution in the "new creation" ...	25	Gift and Gifts of the Spirit ...	106
Exodus, The Roumanian ...	23	"Good and Perfect" ...	45
Extension of the Higher Criticism, The ...	84	God's permission ...	56
First and Second Resurrections, The... ..	117	Hath God cast away His people? ...	94
Foreign stamps ...	24	Isaiah lxv. 20 ...	23
From theatre to Church ...	12	Is the Church in John iv. ? ...	33
Gift and Gifts of the Spirit ...	106	Joel's Prophecy (ii. 28, 29) and the Church ...	70
God's Permission ...	56	Judgment of the Nations, The ...	56
Gone astray—Now returned... ..	67	Matthew xiii. ...	45
"Good and Perfect" ...	45	Miracles of Christ, The ...	45
Great Conflict of the ages, The ...	37, 60	Paul's Desire in Phil. i. 23 ...	57
Green Pastures, The ...	133	Rapture and Tribulation, The ...	69
Grievous Wolves ...	54	Rapture, The meaning of the ...	95
Hades ...	24, 103, 115	Remnant of Heb. ix. 27, 28, The ...	143
Hammurabi, or Jehovah? ...	122	"Reprobates" ...	56
Hath God cast away His people? ...	94	Resurrection and Dan. xii. ...	117
"Heaven, The Third" ...	13	Romans vii. and viii. ...	11
Herzl, Dr. ; and the Pope ...	71	Romans xi., Dispensational ...	10
Higher Criticism, The extension of ...	84	Samuel and the Witch of Endor ...	129
Higher Criticism the teaching of Demons ...	21	"Spirit of Christ," The ...	45
Higher Critics in Scotland, The ...	58	"Strife about Words" ...	10
Hill of Tara sold, The ...	118	"This Generation" (Luke xxi. 32) ...	70
Hilprecht's discoveries, Prof. ; and Babylon ...	94	Tribulation, The ...	95
Hirsch millions, The ; and the Zionist Movement ...	143	"Thou shalt stand in thy lot" (Dan. xii. 13) ...	141
"Holy Ghost and Us" Society, The ...	63	Three Heavenly Witnesses, The ...	142
Hope of Resurrection, The... ..	1	"Thy closet" (Matt. vi. 6) ...	142
"Individual Communion" versus "This Cup" ...	36	Universalism and Ezek. xvi. ...	56
Inquisition threatened, The... ..	58	Virgins, The ten ...	44
Israel, The ten-tribed Kingdom of ...	44	What is Worship? ...	105
Is the Church in John iv. ? ...	33	"Which is in Heaven" (John iii. 13) ...	34
Jesus, The Mother of ...	32	"With the Lord" ...	95
Jews of China, The native ...	84	Rapture and the Tribulation, The ...	69
Job, The Book of (see Editorial) ...		Rapture, The meaning of ...	95
Joel's Prophecy (ii. 28, 29) and the Church ...	70	Remnant and Heb. ix. 27, 28, The ...	143
Judgment of the Nations, The ...	56	"Reprobates" ...	56
King, The : Predicted, rejected, crowned ...	26	Resurrection and Dan. xii. 2... ..	117
"King Uzziah, The year that ; died." (Is. vi. 1) ...	97	Resurrection, The hope of ...	1
"Laughing Blessing, The" ...	36	Rich Man and Lazarus, The... ..	60
Map of the future division of Palestine (Ezek. xlviii.) ...	132	Romans vii. and viii. ...	11
"Meats, Commanding to abstain from" (1 Tim. iv. 3) ...	48	Romans xi., Dispensational ...	10
Miracles of Christ, The ...	45	Roumanian Exodus, The ...	23
Modern Jewish thought concerning Jesus ...	11	Samuel and the Witch of Endor ...	129
Mother of Jesus, The ...	32	Science, Christian ...	20
Nations, The judgment of the ...	56	Scotland and the Higher Critics ...	58
Natural Man and the Spiritual Word, The ...	141	Sealing of the Spirit, The ...	4
Needed Truth ...	73	"Sheol" ...	67
"New Creation," Evolution in the ...	25	Shepherd of Souls, The ...	138
New Messiah, The ; and the Agapemone ...	40	Signs of the Times :—	
Nonconformist "Friars" ...	96	Jewish Signs :—	
Oldest Lesson in the World, The (See Editorials)		A Jewish University ...	71
Palestine, Map of the future division of (Ezek. xlviii.) ...	132	Alien Immigration Commission, The ...	46
Palestine, the return to ; and Mr. Zangwill ...	34	Anglo-Jewish Parliament ...	11
Papistry and Agnosticism ...	58	Baron Hirsch's millions and the Zionist Movement ...	143
"Parousia" ...	132	Herzl and the Pope, Dr... ..	71
Pastures, The Green ...	133	Jews of China, The Native ...	84
Poetry :—The Shepherd of Souls ...	138	Modern Jewish thought concerning "Jesus" ...	11
Paul's desire in Phil. i. 23 ...	57	Palestine, The return to ; and Mr. Zangwill ...	34
"Perilous Times," The Divine Provision for ...	91	Railways in the near East ...	144
Plagues of Egypt, The ...	108	Roumanian Exodus, The ...	23
Pope, The ; and Dr. Herzl ...	71	Zionism ...	118
Prayer, A Popular ...	33	Zionism and Commerce ...	132
Prayer to the Holy Spirit ...	15	Zionism and Scripture ...	57
Press and the Pulpit, The ...	12	Zionist Conference of 1902, The... ..	95
Prophetical Conferences ...	96	Zionist Notes ...	107

	PAGE		PAGE
Political Signs :—		Sultan's Greatest Railway, The	35
"Signs of the Times" ...	47	Sunday School and the Higher Criticism, The	59
Sultan's Greatest Railway, The	55	Sundry Discrepancies	33
Religious Signs :—		Sunteleia, The	84
A "Benefit" for a South London Church ...	119	Superstition, The Growth of	24
An immediate issue	108	Temple of God, Defiling the	56
Another new trick	12	Ten-Tribed Kingdom of Israel, The	44
Another view of the Second Coming	71	Ten Virgins, The	44
Christianity's open door	59	Theological Apostasy	55
Church Boxing Club and Chapel Skittle-Alley	36	"They will not endure sound doctrine"	59
"Cino-Service," The new	72	Things New and Old :—	
"Clerical Washermen"	48	A Bible Acrostic	81
Clubs and cycles	56	Babel and the Bible	102
Conversions guaranteed	72	Babylon : Prof. Hilprecht's Discoveries	94
"Commanding to abstain from meats" (1 Tim. iv. 3)	48	Gone Astray—Now Returned	67
Extension of the Higher Criticism	84	Natural Man and the Spiritual Word, The	141
From theatre to church	12	Ten-Tribed Kingdom of Israel, The	44
Hill of Tara sold, The	118	Theological Apostasy	55
"Holy Ghost and Us" Society, The	36	Third Heaven, The	13
"Individual Communion" versus "This Cup"	36	"This Generation" (Luke xxi. 32)	70
Inquisition threatened, The	58	Three Heavenly Witnesses, The	142
Laughing blessing, The	36	Traditional Christianity	48
Nonconformist "Friars"	96	Tribulation, The	95
Old Decoration Sunday	59	"Trusts"	107
Papistry and Agnosticism	58	Truth, A Foundation	86
Plagues of Egypt, The	108	Twentieth Century, The	24
Press and the Pulpit, The	12	Universalism and Ezek. xvi.	56
Scotland and the "Higher Critics"	58	University, A Jewish	71
Sunday Evening Entertainments	36	U.S. Church Novelties	48
Superstition, The growth of	24	Vatican and Biblical Criticism, The	96
"They will not endure sound doctrine"	59	Virgin, Born of a (Is. vii. 14)	82
Traditional Christianity	48	Virgins, The Ten	44
"Trusts"	107	Volumes, Back	24, 36, 48, 72, 84, 144
Twentieth Century, The	24	Volume, The Tenth	144
"U.S. Church novelties"	48	What is Worship?	105
Vatican and Biblical Criticism, The	96	"Which is in Heaven" (John iii. 13)	34
Vicar's Parish Theatre	78	"Whistling fills a Church"	59
World's Improvement, The	24	Who is "The Prince of this World"?	66
Social Signs:—The Decline of Literature	23	Witch of Endor, Samuel and the	129
Spirit of Christ, The	45	"With the Lord"	95
Spirit, Prayer to the Holy	15	World's Improvement, The	24
Spirit, The Gift and Gifts of the	106	Worship, What is?	105
Spirit, The Sealing of the	4	Zionism	118
Stage and the Church, The	93	Zionism and Commerce	132
Stamps, Foreign and Colonial	24, 60	Zionism and Scripture	57
Strife about Words	10	Zion Conference, 1902, The	95
Structures, an explanation of	107	Zionist Notes	107
Suicide while you wait	59		

INDEX OF TEXTS.

	PAGE		PAGE		PAGE		PAGE
Gen. i. 1, 2 ...	13, 14	Is. vii. 16, 17 ...	82	Luke xvi. 23 ...	116	Eph. v. 18 ...	15
Gen. iii. 15 ...	38	Is. vii. 10-25 ...	82	Luke xix. 4 ...	27	Phil. i. 23 ...	57
Gen. xxxviii. 8 ...	27	Is. viii. ...	83	Luke xix. 42-44 ...	63	Phil. ii. 10 ...	57
Gen. xli. ...	38	Is. ix. ...	83	Luke xxi. 32 ...	70	Phil. iii. 3 ...	105
Gen. xlii. 6 ...	27	Is. lxxv. 20 ...	20, 23	John iii. 13 ...	34	Phil. iii. 10 ...	62
Gen. xlii. 14 ...	27	Is. lxxvi. 24 ...	132	John iv. 21-24 ...	33	Col. i. 12-14 ...	25
Gen. l. 18-20 ...	27	Jer. vii. 22, 23 ...	33	John viii. 55 ...	55	Col. ii. 21 ...	48
Ex. ii. 14 ...	27	Jer. xlv. 4-10 ...	42	John xii. 31 ...	66	1 Thess. v. 23 ...	132
Ex. ix. 16 ...	56	Ezek. xvi. 53 ...	56	John xii. 41 ...	98	1 Tim. i. 20 ...	131
Ex. xv. 13 ...	106	Dan. xii. 2 ...	117	John xii. 39, 40 ...	98	1 Tim. iv. 1, 2, 6 ...	23
Ex. xxi. 20, 21 ...	33	Dan. xii. 13 ...	142	John xiii. 7 ...	50	1 Tim. iv. 3 ...	48
Deut. iv. 8 ...	122	Joel ii. 28, 29 ...	70	John xiii. 10 ...	15	Hebrews ix. 27, 28	143
1 Sam. xxviii. 5 ...	129	Joel iii. 12 ...	56	Acts i. 14 ...	33	Jas. i. 17 ...	45
1 Sam. xxviii. 6 ...	131	Matt. iv. 6 ...	40	Acts ii. 27 ...	117	Jas. v. 11 ...	109
2 Sam. xxiii. 5 ...	34	Matt. vi. 6 ...	142	Acts ii. 31 ...	117	1 Pet. i. 11 ...	45
1 Kings xiv. 3 ...	85	Matt. viii. 23-27 ...	40	Acts vii. 35 ...	27	1 Pet. ii. 25 ...	67
2 Kings xvi. 5-9 ...	33	Matt. xi. 23 ...	116	Acts xii. 19 ...	26	2 Pet. iii. 6, 7 ...	13
1 Chron. x. 13 ...	131	Matt. xii. 48-50 ...	32	Acts xvi. 30, 31 ...	25	2 Pet. iii. 7 ...	15
2 Chron. xxi. 4 ...	39	Matt. xiii. ...	98	Rom. vii. 6 ...	86	2 Pet. iii. 13 ...	13
2 Chron. xxviii. 5-20 ...	33	Matt. xiii. 36-44 ...	45	Rom. viii. 9 ...	45	1 John i. 7 ...	34
Esther iii. 13 ...	39	Matt. xvi. 18 ...	116	Rom. xi. 1 ...	94	1 John v. 7 ...	142
Job i. 1-5 ...	110	Matt. xxiv. 6-28 ...	44	Rom. xi. 15 ...	94	1 John v. 20 ...	50
Job i. 6—ii. 10 ...	121	Matt. xxiv. 29 ...	95	1 Cor. iii. 17 ...	56	Rev. i. 18 ...	117
Job iii. 1—xxxi. 40	135	Matt. xxiv. 29-31	70	1 Cor. v. 5 ...	131	Rev. v. 3, 13 ...	57
Ps. i. and ii. ...	126	Matt. xxiv. 29—xxv. 46 ...	45	1 Cor. xv. 55 ...	117	Rev. vi. 8 ...	117
Ps. ii. 2, 6 ...	26	Matt. xxv. 32 ...	56	2 Cor. v. ...	95	Rev. vii. 9 ...	4
Ps. xii. ...	104	Mark iii. 21, 31 ...	32	2 Cor. v. 10 ...	118	Rev. vii. 10, 11 ...	5, 27
Ps. xii. 6 ...	104	Mark ix. 44 ...	132	2 Cor. xii. 2 ...	13	Rev. vii. 13-16 ...	6
Ps. xxiii. 2 ...	133	Luke iv. 29 ...	40	2 Cor. xiii. 5 ...	56	Rev. viii. 1-4 ...	7
Prov. xxxi. ...	82	Luke vii. 1-10 ...	45	Gal. iv. 4 ...	39	Rev. viii. 5, 6 ...	8
Is. vi. 1 ...	97	Luke viii. 22-25 ...	40	Eph. i. 7 ...	25	Rev. viii. 7 ...	17
Is. vii. 14 ...	82	Luke xv. 3 ...	142	Eph. i. 13 ...	4	Rev. viii. 8, 9 ...	18
				Eph. i. 17 ...	49	Rev. viii. 10, 11 ...	27

THINGS TO COME.

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Vol. IX. \ No. 1.

Editorial.

"THE HOPE OF RESURRECTION."

THERE is no article of the Christian Faith that has been more affected and injured by tradition than the hope of Resurrection. Notwithstanding the fact that there is no truth more important or more fundamental to the Gospel, there is none more neglected. It is difficult to find a hymn in any book which we can sing concerning this blessed hope. We can find hymns about Christ's resurrection, plenty about "Easter," but how few concerning the blessed fact that His people, who died with Him, have risen also in Him: how few about "the resurrection of the body," in which all profess to believe!

In nothing do we see the truth of Isa. lv. 8 more exemplified:

"My thoughts are not your thoughts, neither are your ways My ways,	} saith the Lord."
---	--------------------------

Thus does the Structure emphasise the difference between "my" and "your": between God's thoughts and ways, and those of man.

God, in His Word, makes everything of resurrection: man makes nothing of it.

God makes resurrection our blessed hope: man makes death our hope, and most of his hymns testify to the truth of our indictment. If we do get a good hymn, it is generally spoiled by the last verse; for most hymns, like man who makes them, end with death.

God speaks of death as an *enemy*—"the last enemy Man speaks of death as though it were a *friend*.

God speaks of death as an *end*. Man speaks of it as a new *beginning*.

God speaks of it as a *terminus*. Man speaks of it as a "door" or a "gate."

Christianity ends in the Resurrection and Rapture of the Church of God at His coming. Religion ends in dreams, imaginations, and speculations as to the intermediate state.

The Word of God tells of glorious realities, and bodies like Christ's own risen body. "Incorruption," "glory," and "power" characterise our risen bodies (1 Cor. xv. 42, 43). Man has nothing better to talk about than "ghosts," "spirits," and "spooks."

The Holy Spirit says "the wages of sin is death, but the gift of God is eternal life" (Rom. vi. 23). "Deceiving spirits and teachings of demons" say "there is no death," and talk of having "passed on," and about the "home-going" and "the great beyond," and "beyond the Veil," &c., &c.

And the sad fact is that the majority believe man rather than God; and "lying spirits" rather than "the Holy Spirit."

All resurrection depends on the resurrection of Christ (1 Cor. xv. 13-17). But the teachings of Tradition are all apart from Christ. They shut out Christ. They ignore Christ's finished work, and they are silent as to Christ's coming again.

As one of the most glorious of the "things to come" it shall ever be our aim and delight to dwell upon the blessed theme—the glorious hope of resurrection; and leave others to fit it in as best they may with their traditions.

Others may be governed by men and their traditions; by evil spirits and their "teachings;" but "our seat-of-government" is in heaven, from whence also we look (and are waiting) for the Saviour, the Lord Jesus Christ, who shall change (*i.e.*, change the essential form, *μορφή*, *morphē*, chap. ii. 7) the body of our humiliation, that it may be like (in outward appearance, *σχῆμα*, *schēma*) the body of his glory (*i.e.*, His own glorious body) according to the working whereby he is able even to subdue all things to himself" (Phil. iii. 20, 21).

This is how our glorious hope is presented to us. We are to look out for it; we are to wait for the wondrous transformation of these poor human bodies.

The great promise is given, and held out to us, that one day—at His coming—our bodies will be made like Christ's own glorious body. Infinite power is going to be put forth to accomplish this.

What a blessed hope! It surely becomes us to enquire What is Christ's glorious body like? Because, if we can find out anything about that, we shall, so far, know what our own bodies are to be like.

"Like Him" is the promise in 1 John iii. 2; and "Like unto His glorious body" is repeated in Phil. iii. 21.

His body when raised from the dead could eat and drink (See Luke xxiv. 43; Acts x. 41; and compare Matt. xxvi. 27; Mark xiv. 25; Luke xxii. 16, 18). It was His own body, not another's. He showed them His hands and His side. The print of the nails and the mark of the spear could be seen. The Lord Jesus did literally rise from the dead; and, in the body in which His people saw Him we may see our own; for, "we shall be like Him."

That body was adapted for heaven as well as for earth: and for earth as well as for heaven. It was independent of all "natural laws." It was above them, and not constrained by them. It was super-natural, or above nature.

These bodies of ours daily suffer from the working of "natural laws"; but then we shall be above them and beyond their constraining power. We shall be in no

* This is the meaning of *πολίτευμα* (*politeuma*) according to the use of the word in Plato's *Republic*. It is not "conversation," or "citizenship," or "commonwealth." It is the *seat of government*.

† These words are omitted by G.L.T.Tr.A. WII. and RV.

danger from storm or lightning, drought or flood, heat or cold. We shall be able to walk the earth and talk with men; and yet be able to ascend into the skies. This is what is called "the glorious liberty of the children of God" (Rom. viii. 21). Men cry and strive for liberty in this corruptible flesh; but they know not what real liberty is; and never will till "this corruptible shall have put on incorruption, and this mortal shall have put on immortality" (1 Cor. xv. 53, 54).

Yes, we shall be "like Him": seeing as He sees; hearing as He hears; going as He goes; doing as He does.

Now, our bodies and our bodily senses are *limited* in every direction.

SOUND is caused by vibrations of the air. But our ears and hearing are *limited*, and cannot detect a sound below 16 vibrations of air in a second, or above 40,000. Yet it can be demonstrated that there are sounds above these, though we cannot hear them.

LIGHT is caused by vibrations of the ether which is in the air; but these are billions and trillions in a second, compared with the tens and hundreds, of air, which produce sound.* The fact is, our eyes are *limited*, not only as to distance, but as to power. They cannot see the colours of the prism below the red rays (which are about 400 billions of vibrations of ether in a second); or above the violet rays (which are about 750 billions). Yet there are vibrations of ether *below* the red rays which, though they are invisible, can be felt. These are the heat rays (about 100 billions of vibrations of the ether in a second). And there are vibrations of the ether *above* the violet rays. These, for want of a name, are designated by the letter "X," and called "X rays." They can neither be seen nor felt; but they can be discerned only by their actinic or chemical effects (as in photography).†

But, we shall be beyond all limitations then. "We shall see Him as He is," and be "like Him." Even now, God has only to "open our eyes," and things are seen that were before invisible. Elisha said of his servant, "LORD, I pray thee, open his eyes that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha" (2 Kings vi. 17).

And our eyes need only one touch from the Almighty Creator to remove all the present limitations of these vile bodies; and enable us to see new orders of things, the conception of which has never entered the human mind.

Yes, our resurrection bodies will have knowledge beyond all the mere dreamings of earthly wisdom, and will be able

* Both phenomena take place when we see a gun fired at a distance. The flash of *light* is conveyed instantaneously to the eye by the vibration of the ether in the air; but the *sound*, which is conveyed by the vibrations of the air, does not reach the ear for some seconds later. The same phenomena are observed in connection with lightning and thunder. The distance does not affect the perception of the light, but it does affect the hearing of the sound.

† "God is light." The *heat* rays cannot be seen, though felt. (So with the Father.) The *light* rays can be seen. (So with the Son.) The *actinic* (or chemical) rays can neither be seen nor felt, but can be discerned by their powerful and wondrous effects. (So with workings of the Holy Spirit.) There is much to be learned from the Scripture, "God is light," as we learn and understand more of what "light" is.

to pierce the present mysteries of Creation. They will find out something of what it means as they read of the fulness of joy at His right hand, and pleasures for evermore (Ps. xvi. 11).

Our hope is set upon Him (1 John iii. 3, R.V.). And having been made one with Him in Crucifixion, we shall be one with Him in Resurrection, Ascension, and coming glory. Body, soul, and spirit being reunited in our resurrection body.

Man is a *composite* being, and consists of "spirit and soul and body" (1 Thess. v. 23). No one of these three, therefore, apart from the other two, is "man."

The body alone is not the man. The spirit by itself is not the man. Hence the word "whole," and the prayer that "your spirit and soul and body may be preserved WHOLE—or *entire*, as the word *ὁλόκληρον* (*holoklēron*) means—AT the coming (or *parousia*) of our Lord Jesus Christ"; and be reunited together in resurrection.

Oh, how different is the revelation of God from all the speculations and traditions of man.

Man guesses, and dreams, and imagines, and thinks; but he does not know, and can not know, anything of this great subject apart from what God has revealed.

Here, we have, in Scripture, facts and realities; supernatural, but, nevertheless, real; facts which set our feet on the rock of everlasting truth, unmoved by all the vapourings of man's traditions.

In 1 Cor. xv. we learn all that can be known about the fact of Resurrection. The grain of wheat is used by the Holy Spirit to illustrate it. There is a mysterious connection between the old, which passes away; and the new, which springs out of the old.

The new grain of wheat has the form, colour, taste, properties, and likeness of wheat. It is not barley or oats. It is "its own body." So it will be with the mortal body of the child of God. The living identity will be reproduced in a new immortal body. We cannot understand the mystery; but we believe it. Once know "the Scriptures and the power of God" (Matt. xxii. 29), and all is easy to faith. "God giveth it a body as it hath pleased him." This answers all our questions, solves all difficulties, and resolves all our doubts.

It is entirely a matter of Revelation. But that is the very thing that man will not have. The Lord combated this opposition in the Pharisees and Sadducees. Paul met with it in the Epicureans and Platonists and Stoics. We meet with it to-day in Infidelity and Spiritism; yes, and in the Traditionalism of the churches, which is more akin to Spiritism than to Revelation.

Thousands of Christians know nothing of this blessed hope of Resurrection. They have no place for it in their creed. They forestall it by another hope which they have substituted for it. They put on their tombstones—"Death is swallowed up in Victory";* notwithstanding it is clearly stated, "THEN (*i.e.*, in *Resurrection*) shall be brought to pass this saying that is written." And, "He is not here";* notwithstanding the fact that these words were spoken of the *risen* Christ, who had left the Tomb.

* We have seen these ourselves.

So perverse is Tradition, and so diverse from God's written Word.

Oh! to rest on the realities of Divine revelation; to be content with them; yea, to be satisfied with them. To hope for that on which His word has "caused us to hope"; and to wait for that which He has promised.

As we write these words, it all seems so beautiful and glorious, that we wonder how we can ever settle down to contemplate any other subject. And we marvel that Christians can listen to, or entertain for a moment, the vain imaginations of Tradition, when God has set before us the grand realities of Resurrection in "the world to come."

This it is that glorifies Christ; for it shuts us up to Him. If He be not raised, then there is no resurrection at all. And if we are to rise, it is only when He shall descend into the air and accomplish the mighty work. "SO," and only "So shall we ever be with the Lord" (1 Thess. iv. 17).

This word "so" defines for us the basis of all true "comfort"; hence, it is added, "wherefore comfort one another with these words." But these are not the words with which most Christians, to-day, "comfort one another." The majority find no comfort in them.

True comfort, and that which makes present affliction light and its duration seem "but for a moment," is only "WHILE we look not at the things which are seen, but at the things that are not seen: for the things that are seen are temporal; but the things which are not seen are eternal."

And what are the "eternal" things which have this wonderful transmuting power of making heavy afflictions "light," and long years "a moment"?

The one that is immediately mentioned is Resurrection; and the blessed hope is set forth in the verses that follow (2 Cor. v. 1-8). We give them in full in the translation of Conybeare and Howson,* with their notes, as they so beautifully exhibit the precious truth set forth in this scripture. Moreover, their words will furnish an independent support of our teaching.

"Yea, I know that if the tent¹ which is my earthly house be destroyed, I have a mansion built by God, a house not made with hands, eternal, in the heavens. And herein I groan with earnest longings, desiring to cover² my earthly raiment with the robes of my heavenly mansion (if indeed I shall be found³ still clad in my fleshly garment).

* *Life and Epistles of St. Paul*. New Edition, 1898; page 448. Large Edition, 1865; Vol. II., page 123.

¹ The shifting tent, σκηνος (*skēnos*), is here opposed to *enduring mansion*, οικοδομή (*oikodomē*); the vile body of flesh and blood to the spiritual body of the glorified saint.

² There is much force in ἐπενδύσασθαι (*ependusasthai*), *clothed upon*, as distinguished from ἐνδύσασθαι (*endusasthai*), *clothed*.

³ Literally, "If indeed I shall be found clad, and not stripped of my clothing; i.e., "If, at the Lord's coming, I shall be found still living in the flesh." We know from other passages that it was a matter of uncertainty with St. Paul whether he should survive to behold the second coming of Christ or not. Compare 1 Thess. iv. 15, and 1 Cor. xv. 51. So in the next verse he expresses his desire that his fleshly body should be transformed into a spiritual body, without being "unclad" by death. The metaphor, γυμναί (*gymnai*), of nakedness, as combined with ἐν τῷ σκηνῇ (*en tō skēnēi*), tent, seems suggested by the oriental practice of striking the tent very early in the morning,

For we who are dwelling in the tent groan and are burdened; not desiring to put off our [earthly] clothing, but to put over it [our heavenly] raiment, that this our dying nature might be swallowed up by life. And He who has prepared me for this very end is God, who has given me the Spirit as the earnest of my hope. Therefore I am ever of good courage, knowing that while my home is in the body I am in banishment from the Lord (for I walk by faith, not by sight). Yea, my heart fails me not, but I would gladly suffer banishment from the body, and have my home with Christ.* Therefore I strive earnestly that whether in banishment or at home, I may be pleasing in His sight."

But tradition alters all this. It changes the whole scope of the passage by picking out four of the words from the A.V.; joining them with four other words, and then using them in the very opposite sense, as though the subject treated of were Death instead of Resurrection. It quotes them thus: "Absent from the body, present with the Lord." But this is not what is written. Resurrection is the theme; and this precious truth concerning it is put in two ways:—

(1) What we know; and (2) What we desire.

(1) We know that while we are in the earthly house of this tabernacle, we are not clothed upon with our house (or body) which is from heaven" (vv. 6 and 1), and are thus "absent from the Lord."

(2) We desire to be absent from the earthly house of this tabernacle, and to be clothed upon with our heavenly house or body, because then we shall be "present with the Lord."

To pick out and divide asunder those eight words from their context is, to say the least, garbling the words of God, and comes perilously near what is censured in the immediate context (2 Cor. iv. 2).

We might with equal justice quote the words "hang all the law and the prophets," and leave out "on these two commandments" (Matt. xxii. 40); or say "there is no God," and leave out "The fool hath said in his heart" (Ps. liii. 1); or say, "Ye shall not drink wine,"† and leave out "Ye have planted pleasant vineyards, but [ye shall not drink wine] of them" (Amos v. 11); or talk about "the restitution of all things," and leave out "which God hath spoken by the mouth of all his holy prophets" (Acts iv. 21).

All these partial quotations are correct so far as the *Text* is concerned, but what about the *Context*?

The context is, "We are confident, I say, and willing

often before the travellers are dressed. So we read in M'Cheyne's account of his journey through the desert: "When morning began to dawn, our tents were taken down. Often we have found ourselves shelterless before being fully dressed" (*Life of M'Cheyne*, p. 92). It should be observed that the original, ἐνδυσάμενοι (*endusamenoi*), denotes simply *dressed, clad*, the antithesis to γυμνοί (*gymnoi*), *naked*. Professor Stanley's translation "in the hope that after having put on our heavenly garment we shall be found not naked but clothed," involves a paralogism, being tantamount to saying "in the hope that after having clothed ourselves we shall be found to have clothed ourselves."

* Literally, *the Lord*.

† We have seen this as a wall-text.

rather to be absent from the body, and to be present with the Lord" (v. 8).

By omitting the words which we have printed in thicker type, the sense is entirely changed. "The body" in both verses is explained, in verse 1 to be "our earthly house of this tabernacle;" and being "present (or at home with) the Lord" is explained in verse 2 as being "clothed upon with our house which is from heaven." The Apostle distinctly says, on the one hand, that he did not wish to die (v. 4, "not that we would be unclothed"); and on the other hand, he was not merely "willing rather" but "earnestly desiring to be clothed upon" (v. 2). The popular quotation of these words is worthy of the tradition which it is used to support, when it seeks to make them prove the very opposite of what the whole context teaches.

We bring this solemn impeachment of misquotation against all who thus handle the Word of God.

We exhort our readers to believe God instead of Spiritists; that so they may be "earnestly desiring to be clothed upon" with that glorious heavenly, spiritual body, "our house* which is from heaven." It is to be ours when we shall be caught up to meet the Lord in the air, SO to be ever "present with the Lord."

THE SEALING OF THE SPIRIT.

As to the sealing of the Spirit mentioned in Eph. i. 13, it does not (as an enquirer asks) "take place days or years after the new birth." There is nothing about such a thought in this passage.

The scope of Eph. i. 13 is our "inheritance," which we have obtained in Christ. In verse 11 Paul says of himself and his Jewish believing brethren—"in whom WE obtained an inheritance also (*i.e.*, as well as redemption and forgiveness, v. 7)." They first trusted in Christ, before the Gentile believers. But in verse 13 he says of these, "In whom YE obtained an inheritance also (not "trusted" as A.V. The *ellipsis* must be supplied from v. 11), when ye heard the word of truth, the gospel of your salvation: in whom, when ye believed also, were sealed with that Holy Spirit of promise which is the earnest of our (*promised*) inheritance."

The sense of the participle "believing" is the same as the participle "hearing" in the former part of the verse; and the sealing took place at the same time as the *hearing* and *believing*. It may be rendered "on hearing . . . and on believing ye were sealed." Or, as it is often represented by the word "when":—"When ye heard and believed ye were sealed." Or, as in the R.V., "having heard and having believed ye were sealed." In any case there is no idea in the passage as is suggested by the word "after." There is no Greek word for "after" in the verse. It is merely another way of rendering the participle which is not good, as it is forced and twisted and perverted to support a novel "wind of doctrine."

* The word rendered "house" (2 Cor. v. 2) is *οικητήριον* (*oikētērion*), and is used only here and in Jude 6. The latter passage shows that the word means a "spiritual body" like that which angels have; and which some left, and fell under God's judgment, being reserved in chains for the judgment of the great day (Jude 6, 2 Pet. ii. 4. 1 Pet. iii. 19). The word here refers to *our* resurrection body (1 Cor. xv. 44).

Papers on the Apocalypse.*

THE SECOND VISION "IN HEAVEN."

¶² (page 118†), chaps. vii. 9—viii. 6.

The Great Multitude and the Seventh Seal.

We now come to the second Vision "in Heaven." It contains a yet further answer to the question of vi. 17: "Who shall be able to stand" in the judgment? while it commences the second pair of Visions: *viz.*, the opening of the seventh Seal "in heaven," and the consequent sounding of the six Trumpets "on earth."

The Structure of the Vision, as a whole, is as follows:—

¶² (page 118), vii. 9—viii. 6. THE SECOND VISION IN HEAVEN.

The Great Multitude and the Seventh Seal.

- | | | |
|----------------|---|--|
| ¶ ² | A | vii. 9-12. The Heavenly Voices and utterances. |
| | B | 13, 14. The Great Multitude. Whence they came. |
| | B | 15-17. The Great Multitude. Where they are. |
| | A | viii. 1-6. The Heavenly Silence and Activities (Seventh seal). |

Each of these four larger members may be expanded; and we give the expansions in order, with translation, as before.

A. (page 285), vii. 9-12. *The Heavenly Voices and Utterances.*

- | | | |
|---|---|--|
| A | a | 9. The great multitude. |
| | b | 10. Their utterance. "Salvation to our God." |
| | a | 11, 12-. All the angels. |
| | b | 12. Their utterance. "Blessing and Glory." |

TRANSLATION OF "a," vii. 9.

The Great Multitude.

vii. 9. After these things] the expression marks a separation from what has gone before, and introduces the second distinct Vision "in heaven."

I saw, and lo, a great multitude, which no one was able to number, out of every nation, and of all tribes and peoples, and tongues (Gen. x. 5, 20, 31. Dan. iii. 4, 5; iv. 1; vi. 25), standing before the throne, and before the Lamb, arrayed with white robes, and palm branches in their hands;] The definite number of Israelites (vii. 1-8) stands in marked contrast to this innumerable company of Gentiles. We say Gentiles,

* These papers have been copyrighted in view of their future separate publication.

† These pages refer to the future book-form, and not to the pages of *Things to Come*.

because this Vision carries us on to the end, as the preceding Vision of the sealing carried us back to the beginning. We are, here, beyond Matt. xxiv., and even xxv. Two distinct companies are named, first "Jews," then "Gentiles." Thus both are marked off from "the church of God," which is now composed of both Jews and Gentiles. The twelve tribes of vii. 4-8 are distinct from people out of "all tribes." That they are distinct from "the church of God" is further shown, in that they are "standing" in the position of servants (and not seated); and are "before the throne" (not upon it). True, they share the same salvation, and by the same precious merits of the blood of the Lamb. But as "star differeth from star in glory" (1 Cor. xv. 41), so do these differ in their position, dignity, and honour. They are saved, but for what? and for which one of the "many mansions"? They are seen "in heaven," but not until after the Great Tribulation through which and out of which they will have been brought.

Not only will this elect remnant of Israel survive "through" the Tribulation, but a countless multitude from all the Gentile nations will be saved "out" of it.

Constantly do we find Gentile blessing consequent upon Israel's blessing. First, God deals with Israel, and then with mankind in general. This is stated in many passages: e.g., Ps. lxvii. 1:

"God be merciful to us, and bless us;
And cause his face to shine upon us:
That thy way may be known upon earth,
Thy saving health among all nations."

The same fact is stated in verse 7:

"God shall bless us;
And all the ends of the earth shall fear him."

Again in Ps. xcvi. 3, we read:

"He hath remembered his mercy,
And his truth toward the house of Israel:
All the ends of the earth have seen the salvation of
our God."

So in Isa. xlix. 6, Jehovah says to Messiah:

"It is a light thing
That thou shouldest be my servant,
To raise up the tribes of Jacob,
And to restore the preserved of Israel;
I will also give thee for a light to the Gentiles,
That thou mayest be my salvation unto the end
of the earth."

So Isa. lii. 9, 10:

"Break forth into joy, sing together, ye waste
places of Jerusalem:
For the LORD hath comforted his people,
He hath redeemed Jerusalem.
The LORD hath made bare his holy arm
In the eyes of all the nations,
And all the ends of the earth shall see
The salvation of our God."

The palm-branches speak not merely of victory, as with the heathen, but of the Feast of Tabernacles (see Lev. xxiii. 39-43). It was not a feast for the wilderness, but for the time "when ye be come into the Land."

(Lev. xxiii. 10). And yet it was never kept in the Land by all Israel. Not until the return from Babylon was it kept (See Neh. viii. 16, 17). Then "all the people shouted with a great shout" (Ezra iii. 11, 12. 2 Chron. xx. 19). So here, in like manner it will be again kept.

b. (page 286), vii. 10. *Their utterance.*

10. And they cry* with a loud voice, saying,
"Salvation to our God
That sitteth upon the Throne,
And to the Lamb."

They ascribe their salvation and their deliverance from the Tribulation which they had passed through, to God. A paraphrase would be, "Praise for our salvation be to our God," etc. The church calls God "my Father" ("Abba," Rom. viii. 15), but the Sealing Angel speaks of Him as "our God" (ch. vii. 3). The assembled angels say "our God" (ch. vii. 12), and this great multitude say "our God" (ch. vii. 10).

a. (page 286), vii. 11, 12-, *All the angels, etc., and*

b. (vii. -12), *Their utterance.*

vii. 11. And all the angels were standing† around the throne, and around the Elders and the four Zoa, and they fell before the throne on their faces, and worshipped God, (12) saying,

"Amen!

Blessing, and glory, and wisdom,
and thanksgiving, and honour, and
power, and might, be unto our
God, for ever and ever.

Amen!"

Such is the sevenfold ascription of the heavenly host standing around the throne, the elders and the Zōa. It is similar to that in chap. v. 12, but the order of the words is different, and thanksgiving is here put instead of "riches." There the ascription was to the Lamb. Here it is to "our God."

We next have the explanation of the Vision; and the Question which one of the Elders put to John shows that we should have a like spirit of holy enquiry. It is not mere abstract wonder that God looks for in us now, but a reverential interest in what He has revealed in the Visions of this book.

The following is the Structure of B. (page 285), chap. vii. 13, 14:

B. (page 285), vii. 13, 14. *The Great Multitude:*
Whence they came

B	c	|	vii. 13-. The Elder.	
	d	|	f | -13-. Persons	} Question.
		|	g | -13. Place	
			e | 14-. John.	
	c	|	-14-. The Elder.	
	d	|	g | -14-. State	} Answer.
		|	f | -14. Persons	

* So G.L.T.Tr.A. WH. and RV., not "cried."

† So L.T.Tr.A.

TRANSLATION "OF B," vii. 13, 14.

vii. 13. And one of the Elders answered, saying (*i.e.*, by the Figure, *Idiom* "asked me, saying") unto me,

"These who are arrayed in white robes, Who are they? and Whence came they?"

(14) and I said, my* lord, thou knowest. And he said to me,

"These are they who come out of the Great Tribulation, and they washed their robes, and made them white through the blood of the Lamb.]

Not "in the blood"; nothing under the Law was ever washed "in blood," nothing can be made white "washed in" blood. It is through a forced literal meaning of the preposition *en* (*in*) which has led to this false notion. This preposition constantly means *by*, or *through*: and is translated "by" 142 times and "through" 37 times. (See Matt. ix. 34; v. 34, 35. Gal. iii. 11. 2 Tim. ii. 10.) In this very book (v. 9) it is rendered "by." So here and in i. 5 this must be the meaning. This is the standing of "works"; and not our standing in "grace," as in the present dispensation. We are "washed, justified, and sanctified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. vi. 11). These have washed their own robes, and made them white. This is followed by the consequence:—

B. (page 285), vii. 15-17. *The great multitude: Where they are.*

B | h | i | 15. The Multitude. Position before the throne
j | -15. God upon the throne.
h | i | 16. The multitude. Their Blessing.
j | 17. God. The Lamb the Blessor.

15. "For this cause are they before the throne of God, and serve him day and night in his temple: and he who sitteth upon the throne shall spread his tabernacle over them.]

This is exactly what we read in Isa. iv. 5, 6.

"And the Lord will create

Upon every dwelling place of Mount Zion,

And upon her assemblies,

A cloud and smoke by day,

And the shining of a flaming fire by night;

For above all the glory shall be a covering (*marg.*, Heb. *חֹפֶה*, (*chuppah*), the marriage canopy, for the marriage of the Lamb will have come)

And there shall be a tabernacle

For a shadow in the day time from the heat

And a place of refuge, and for a covert

From storm and from rain."

They perform priestly service day and night, and fulfil the duties of "servants," for they "serve before the throne." Other Old Testament passages referred to here are Lev. xxvi. 11. Ezek. xxxvii. 27.

* G.[L.]T.Tr.A. WH. and RV. add "my."

And then, alluding to the privations and trials they have undergone, we have further earthly blessings:—

h. (page 291), vii. 16, 17. *The Blessing and the Blessor.*

k | 16.	No hunger.	} Negative.
l | -16.	No thirst.	
m | -16.	No suffering.	
k | 17.	Hunger satisfied.	} Positive.
l | -17.	Thirst assauged.	
m | -17.	Sorrow banished.	

16. "They shall not hunger any more, nor yet thirst any more; neither shall the sun in any wise fall upon them; no, nor any burning heat. (17) Because the Lamb that is in the midst of the Throne shall tend them (as a shepherd), and shall lead them unto the fountains of the waters of life:* and God shall wipe away every tear from their eyes"]

Thus ends the Elder's description of the great multitude and their ultimate blessings. The blessings of the Church are heavenly. We have the same blessing prophesied in Isa. xlix. 8-10; xxv. 8; and lxxv. 19. Jer. xxxi. 16. Thus are Israel's blessings extended to Gentiles. The fulfilment is seen in Rev. xxi. 3, 4; xxii. 1. and Ezek. xlvii.

The Seventh Seal (viii. 1-6).

From the Structure of this Second Vision "in Heaven" (page 285) we saw that this last great member A (viii. 1-6) is set in contrast and corresponds with A (vii. 9-12), the Heavenly voices and utterances.

We have shown that the six Seals cover not only the whole period of the Great Tribulation, but that the sixth bring us right up to the great day of wrath; co-terminous, apparently, with chap. xi. 17, 18 (the seventh Trumpet), and chap. xx. (the final Judgment).

But that, whereas the seventh Trumpet expands into the seven Vials—which are consecutive—the sixth Seal is followed by silence in heaven, as though to break off all continuity, and to show us that we have to go back and learn how the details of the judgments of the Seals are to be filled in.

The following is the Structure of viii. 1-6, describing the close of this second Vision "in Heaven":

A. (page 285), viii. 1-6. *The Heavenly Silence and Activities. (The Seventh Seal.)*

A | n | p | 1.	Silence in heaven.
q | 2.	The 7 angels and the 7 Trumpets.
o | r | 3.	Another angel with censer and prayers.
s | 4.	Result. Smoke ascended up to heaven.
o | r | 5.	The angel with censer and fire.
s | -5.	Result. Fire descended to the earth.
n | p | -5.	Sounds on the earth.
q | 6.	The 7 angels and the 7 Trumpets.

* So G.L.T.Tr. WH. and RV.

The breaking of the seventh Seal, instead of producing one single result, as the other six had done, is closed by this "silence," which seemed to John to last half an hour; after which, John is shown how the prayers of the saints under the fifth Seal are presented (vv. 3, 4), and answered (v. 5), by the commencement of a series of judgments ushered in by the sounding of seven Trumpets. But we will first give the translation of viii. 1-6.

viii. 1. **And when he opened the seventh seal, there was** (*i.e.*, became, came on, or followed) **silence in heaven about half an hour.**] At the sounding of the seventh Trumpet there are "great voices in heaven" (xi. 5). And at the pouring out of the seventh Vial, a great voice came out of the throne (xvi. 17).

But this "silence" means more than that. It marks very solemnly the pause between the *prayer* and the *answer*, which shall turn the prayer into *praise*. On earth, the cry of the saints has been incessant. They "cry day and night." In heaven the cry is now about to be answered, and there is a solemn pause—the silence of expectation.

The Heb. דְּמִיָּה (*dūmēyyah*) *silence* (*fem. adj.*), which occurs four times, exactly expresses the position.

(1) "O my God, I cry in the daytime, but thou hearest not ;

And in the night season, there is no *silence* to me.

But thou art holy,

O thou that inhabitest the praises of Israel" (Ps. xxii. 2, 3 (3, 4).

(2) "I was dumb with *silence*" (Ps. xxxix. 2 (3)).

(3) "Truly my soul is *silence* toward God :
From him cometh my salvation" (Ps. lxii. 1 (2)).

(4) "There shall be *silence* before thee,

And praise, O God, in Zion.

O thou that hearest prayer,

Unto thee shall all flesh come" (Ps. lxxv. 1 (2) RV. marg.).

In all these four passages the word denotes a period of waiting between the offering of the prayer, and the giving of the answer which shall call forth praise. The adverb in Lam. iii. 26 exactly expresses it: "It is good when one doth wait even *in silence* for the salvation of Jehovah."

That goodness is here seen, for the prayers offered on earth are, during this period of *silence*, formally presented before God, and the answer is formally announced in the preparation of the seven angels to sound their Trumpets and declare war against Satan and all his hosts. This is what is now seen by John.

2. **and I saw the seven angels]** *i.e.*, at the expiration of the half-hour. Not merely seven angels, but THE seven, because well known, and before referred to as "the seven spirits which are before the throne" (i. 4; iii. 1; iv. 5; v. 6), for "he maketh his angels spirits" (Heb. i. 7).

At the breaking of the seventh Seal there is silence. This shows that here we have a pause with a view of a return, to fill up details. While in the other two (the Trumpets and Vials) we have continuous and consecu-

tive and consequent action arising from the seventh Trumpet.

who stand in the presence of God ;] In chap. iv. 5, they are called THE seven spirits of God (So. iii. 1) for it is said of the angels: He "maketh His angels spirits" (Heb. i. 14). The word πνεύματα (*pneumata*) *spirits*, is used of any spiritual being. In chap. v. 6 also we again read of "THE seven spirits sent forth into all the earth."

There seems to be no doubt but that all these passages relate to the same seven "Presence-Angels."

In Dan. iv. 13 (10), 17 (14), 23 (20), they are called עֲרֵי (*irin*) *watchers* (Greek, ἐγρήγοροι (*egregoroi*), *lxx.* Lam. iv. 14). This term is from Ps. ciii. 20, *i.e.*, those who watch and wait for the Divine commands. That GABRIEL is one of these is clear from Luke i. 19. MICHAEL may be another.

and there was given unto them seven trumpets.] By whom they were given is not stated. But they were given by direction from the Throne; the action of which is now renewed, though it is changed. The Lamb opened the Seals, but Angels sound the Trumpets. The Seals were opened in secret; the Trumpets publicly proclaim war. (See Num. x. 9. Judges vi. 34; iii. 27; vii. 8, 16, 18. 1 Sam. xiii. 3. Jer. iv. 5. Job xxxix. 25. Rev. xiv. 14). They notify also the presence of the great and terrible day of the Lord. See Zeph. i. 14-16.

3. **And another angel came and took his stand at the altar, having a golden censer ;]** We are not told who this other angel was, and therefore it is simple speculation to assert, as many do, that he was the Lord Jesus Himself. The golden censer belonged to the Holy Place (Heb. ix. 4), and it was the golden altar on which the incense was offered.

And there was given unto him much incense, that he should offer it with the prayers of all the saints upon the golden altar that was before the throne. (4) And the smoke of the incense went up before God, with the prayers of the saints, out of the hand of the angel.] We have here a Vision of events in Heaven, from which we learn that Heaven is a place of great and grand realities; the dwelling-place of God, in which Heavenly worship is carried on. The Tabernacle on earth and its worship; and afterward the Temple with its ordinances, were only copies of the realities in heaven; "figures of the true," and "patterns of things in the heavens." "Moses was admonished of God when he was about to make the Tabernacle: for, see, saith he, that thou make all things according to the pattern showed to thee in the mount" (Heb. viii. 5; ix. 23, 24). In like manner was David admonished, when he received the plan and pattern of the Temple "in writing" from God (1 Chron. xxviii. 11-13, 19).

The prayers of the martyred saints were over, but the cry of their blood from the ground is voiced in words (vi. 10). These prayers are the living saints, the people of the book; the 144,000, and the great multitude before they are taken out of the great Tribulation, who "cry day and night unto Him" (Luke xviii. 7) We

have specimens of these prayers, given (proleptically) in the Psalms :

"Give them according to their deeds,
And according to the wickedness of their
endeavours :

Give them after the work of their hands ;
Render to them their desert " (Ps. xxviii. 4).

"Do unto them as unto the Midianites ;
As to Sisera, as to Jabin, at the brook of Kishon "
(Ps. lxxxiii. 9).

And the very Psalm which likens prayer to incense,
also contains similar prayers (Ps. cxli. 1, 2, 7, 10).

"LORD, I cry unto thee:
Make haste unto me:
Give ear unto my voice, when I cry unto thee.
Let my prayer be set forth before thee as incense;
And the lifting up of my hands as the evening
sacrifice. . .

Our bones are scattered at the grave's mouth,
As when one cutteth and cleaveth wood upon the
earth. . .

Let the wicked fall into their own nets,
Whilst that I withal escape (marg. Heb. *pass over*)."

The Golden altar "is before the throne." So it was
in the earthly copy of the heavenly pattern. It was
"before the vail that is by the ark of the testimony,
before the mercy-seat that is over the testimony" (Ex.
xxx. 6; xl. 5, 26.)

5. And the angel took the censer, and filled it
from the fire of the altar (Lev. xvi. 12), and he cast
the fire unto the earth: and there were thunders,
and voices, and lightnings,* and an earthquake.]
We have a similar scene in Ezek. x. 2, &c., where the
fire is taken from between the cherubim under the
throne, and scattered over the city of Jerusalem in
token of its destruction. So here: that on which the
fire falls is to be consumed and destroyed. This is the
answer to the prayers which had been so solemnly
offered. In other places "fire" is mentioned as one of
the judgments which He will send on the earth. (See
Ezek. xxxix. 6; xxxviii. 22. Hos. viii. 14. Amos i.
4, 7, 10, 12; ii. 5). Compare Deut. xxxii. 22.

This very scene is prophesied in similar words in
Ps. xviii. 4, 6-8:

"The floods of ungodly (marg. *Belial*) men made me
afraid . . .

In my distress I called upon the LORD,
And cried unto my God:
He heard my voice out of his Temple,
And my cry came before him, even into his ears.
Then the earth shook and trembled;
The foundations also of the hills moved
And were shaken, because he was wroth,
There went up a smoke out of (marg. *by*) his
nostrils,
And fire out of his mouth devoured:
Coals were kindled by it."

* This is the order according to T.Tr.A. WH. and RV. L. and
WHm. read "thunders and lightnings and voices."

The fulfilment of the next verse, which speaks of this
actual descent, is deferred here by the description of
other events which are also to take place.

6. And the seven angels who had the seven
Trumpets made themselves ready that they might
sound them.] The prohibition of vii. 1 is now about
to be removed. Twice the sevenfold enunciation is
given, and the reproach of Ps. lxxix. 11, 12 is about
to be rewarded "sevenfold," in answer to the prayers
which had been offered.

This heavenly vision is a vision showing what will
one day literally take place. If they are Symbols, they
are symbols of solemn realities. If they are Figures,
they are figures, not of speech, but of facts. Just as the
judgments of God at the time of the Exodus were real
and literal; and the announcements of them were
literally fulfilled, so will these be. For they are exactly
what is foretold. "According to the days of thy coming
out of the land of Egypt will I show him marvellous
things" (Mic. vii. 15).

Indeed, we are distinctly told that the physical marvels
of that day shall be "like as it was to Israel in the day
that he came up out of the land of Egypt" (Is. xi. 15, 16).

We are even told in Jer. xxiii. 17, 18, that the coming
judgments (for which preparation is now made, Rev.
viii. 1-6) shall exceed those which God performed in
Egypt, and the covenant of marvels we must once more
quote as being conclusive on this point:

"Behold I make a covenant: before all thy people
I WILL DO MARVELS, such as have not been done in all
the earth, nor in any nation: and all the people among
which thou art shall see the work of the LORD: for it
is a TERRIBLE THING that I will do with thee "
(Ex. xxxiv. 10, and compare Deut. xxviii. 10).

Contributed Articles.

DANIEL'S VISION OF THE FOUR IMPERIAL WORLD POWERS.

"THE TIMES OF THE GENTILES."

(PART VII.—Continued from page 142).

XXVII.

To prevent Jerusalem from being, ever again, occupied
by a Jewish population the Emperor Hadrian determined
to rebuild it as a *Gentile city*; and, on the holy mountain
where the Temple to Jehovah had stood, to erect a temple
to Jupiter. When this design became known the Jews
throughout the whole world were filled with horror. So
long as the site of the temple remained empty the cap-
tivity could look forward with hope that "the indignation"
would come to an end, and that the dawn of a new and
nobler life would break upon the mountains of Israel, and
then should be realised all their long-cherished hopes—
the inheritance of many generations. But, an idol stand-

ing upon their holy mountain! Better to die fighting than, by submission, to suffer such a consummation of lawlessness, and denial of every sacred hope dear to the heart of the covenant people.

"Oh, that thou wouldest rend the heavens."

"How long?" has been the groan of mourning generations. When shall the Star out of Jacob arise? "That Star whose gentle radiance, from orient to occident, shall capture the realms of night, and make even darkness itself vocal with praise."

"Many will come on my name, saying, I am! and—the season has drawn near! Do not go after them" (Luke xxi. 8).

Out of the darkness a light appears. Is this Jacob's star? "The Son of a Star" sounds an alarm, and quickly gathers to himself hosts of the dispersed eager to recover their beloved city (A.D. 132, 66 years after the previous outbreak). The greatest living Rabbi, "whose ancestor the outraged wife of Heber the Kenite slew by Kedesh Naphtali," becomes his armour bearer. When the rulers of the Jews believe this or that man to be the Messiah how should the common people, who know nothing, do otherwise? And did not patriotism and loyalty to their faith demand any sacrifice rather than to witness the denial of all their sacred hopes? How difficult is it to apprehend "Not by an army, not by power, but by my Spirit, saith the Lord of Hosts" (Zech. iv. 6).

"All the Jews in Palestine flocked to his standard," and they rapidly concentrated on Jerusalem, and re-captured their beloved city. Bar Cochebas (*son of a star*) was publicly acknowledged as the Messiah by Rabbi Akiba; neighbouring countries poured in contingents to fight for the independence of their country; money was plentiful, and coins were minted bearing the inscription "To the freedom of Jerusalem," and "Jerusalem the Holy"; and the heathen temple which had been begun, was demolished. So rapidly did the revolution develop itself that the Emperor Hadrian hastily summoned Severus from Britain to take command of the army, and to put down what was evidently a dangerous rising. So thoroughly were the Jews convinced that their leader was the long-looked for Messiah that he was supported by immense forces coming to him from all quarters of the habitable world. His army was so great that the Roman general, though he was the greatest soldier of the age, dared not meet him in frontal attack. He was obliged to resort to *guerrilla* warfare.

"Your land shall be a desolation, and your cities shall be a waste" (Lev. xxvi. 33).

The war lasted two years before Jerusalem was again in the possession of the Romans. The light which had flared up in their darkness was but an *ignis fatuus*. Bar Cochebas, the "*the son of a star*" (!) was slain, and the undeluded Jews afterwards called him the "*son of a lie*." After his death the war still continued, the Jews occupying the strong position of Bether, where they maintained the struggle with all the tenacity of despair. At length, worn out by famine, disease, and treachery, they yielded on the ninth of the month Ab, A.D. 135 (888 of the year of Rome), the grandson of Bar Cochebas being among the

slain (see Bib. Dic.). A fatal day and month to the Jews. On the first day of this month the first High Priest went up Mount Hor and died (Num. xxxiii. 38). On the 10th of this month Nebuchadnezzar burnt the House of the Lord; and again, on the same day in the same month, the second Temple was burnt by the Fourth Beast; and on this day the Beast stamped upon what remained of the patriots of Israel. Nine hundred and eighty-five towns and villages, and 580,000 Jews, were destroyed. "The corpses of the slain," say the Rabbinical historians, "extended for more than thirteen miles, and remained unburied till the reign of Antoninus" (Bib. Dic.). In addition to the slain "the number of victims to the attendant calamities of war was countless. So great was the loss suffered by the Romans that, in announcing the conclusion of the war to the Senate, the Emperor did not adopt the usual congratulatory phrase."

Ever since the days of Pompey, in spite of the "perpetual league of friendship" made with the Jews in the days of the Maccabees, the iron of the perfidious Fourth Dominion was thrust deeper and deeper into the soul of the Jewish State, ever drinking blood and never satisfied.

XXVIII.

"Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, whom the Lord hath afflicted in the day of his fierce anger" (Lam. i. 12).

"I will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down" (2 Kings xxi. 13).

"Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the Lord, to provoke the eyes of his glory" (Isa. iii. 8).

Having reduced the country to desolation the Head of the Fourth Beast could now carry out his purpose without any hindrance. He built a heathen city on the site of Jerusalem, calling it *Ælia Capitolina*—*Ælia*, after his own name *Ælius*, and *Capitolina* because it was dedicated to the Capitoline Jupiter. The temple to Jupiter was built on the site of the Temple to Jehovah. "Over the gate which looked toward Bethlehem . . . a marble figure of a hog was set up; on Mount Calvary was placed a statue of Venus, the foulest of the heathen deities; and in the grotto of Bethlehem, where the Saviour was born, (?) the worship of Adonis was established," while a statue of the Emperor stood on the site of the Holy of Holies. A colony of Roman citizens occupied the new city, which contained a theatre. Christians and pagans alone were allowed to dwell in it; the Jews were forbidden to come within sight of the Temple precincts, and entrance into the city was punishable with death.

With this last captivity and dispersion of the Jews, in the year of Rome 888, the fury of the Beast ceased so far as the *land* was concerned, but only for a time. The bitterest hour, and the blackest, precedes the dawn of their millennium. Religiously Palestine gradually passed under the rule of Christian bishops until the surrender of Jerusalem to the Khaliff Omar, A.D. 637.

vii. 7, sec. iv. "And the Remnant with its feet it hath trampled."

The emperor also issued an edict forbidding all the Jews-

scattered abroad to circumcise their children. The spirit of the Fourth Beast, in its first manifestation, is fully displayed in the Emperor's blind "indignation against the Holy Covenant," its animus against the kingdom of God was rather whetted than quenched by the blood of the Jew, the hate which had trampled the Jew underfoot was next turned against the Christian. Every people suckled by the Roman wolf drew from its dugs the self-same malignant rancour which was poured out upon the pilgrim citizens of the Heavenly City. Wherever the legions of Rome planted its standards, wherever the wolf of the Tiber dropped any of its litter, there pillage and sword, there fire and massacre, emptied out the souls of the witnesses of Jesus; and this will again be done in the near future, but on a gigantic scale; and as the ruling powers failed to stamp out the future heirs of the world they usurped the office of the Holy Spirit, making themselves lords over the Faith, as well as over the churches of God, that they might direct and control the movements of the "Body" in such ways as would subserve their own worldly covetings, grasping heavenly authority for the sake of earthly ends; thus setting their footstools above the thrones of the angels of God.

XXIX.

vii. 7, sec. iv. "And it is diverse from all the beasts that (are) before it."

The statement that it is "diverse" implies not only a difference in form and character, but also that, in itself, there has taken place that kind of change which results from a *completed development*.

The position of this statement in the action of the prophecy marks the place of the Interregnum, the place where the despotism of the Fourth Beast, as a unit over the nations is, for a season, *interrupted*; after which it reappears, under changed conditions, in its final form of concurrent kings.

This *breach* of continuity in the corporate existence of the Roman Empire is known in history as "The Decline and Fall of the Roman Empire." This fall was necessitated by the divine decree which foretold that, in its final antagonism to the Kingdom of God, the dominion of the Fourth Beast should be divided among Ten Kings before it should come again under the lordship of One Man—the "man of Sin."

The *diversity* of the Fourth Beast may be seen by comparing the four dominions one with another.

Symbolised by the naked Colossus, Ch. ii. :

The first dominion is ruled over by the golden head.

The second dominion is ruled over by the silver breast and arms.

The third dominion is ruled over by the brazen belly and thighs.

The fourth dominion is ruled over by the iron legs and feet, which *break in pieces all before them*.

Or, as represented in Ch. vii. :—

The *character* of the first dominion is that of a human-hearted lion-ruler, standing as a *man* before the world.

The *character* of the second dominion is that of an all-devouring bear.

The *character* of the third dominion is that of a fierce, crafty, blood-sucking leopard.

The *character* of the fourth dominion is that of a monster which not only devours, but rends in pieces that which it cannot devour, and then tramples the remainder under foot.

The first three kill for the sake of living; the fourth, when it *has* killed and devoured, is not satisfied, but tears and tramples out of a fierce hatred to all else that lives.

(To be continued).

Questions and Answers.

QUESTION No. 283.

"STRIFE ABOUT WORDS."

A. "Perhaps you may find time to reply to the needlessly offensive criticism which I enclose from *The Witness* [no date], although it strangely lacks the 'childlike simplicity' for which the writer, 'T.C.,' pleads; and thus fails to avoid strife about words."

We are not careful to take up questions of controversy, especially with such as are not willing (as we are) to express praise and thankfulness to God for any servants of His who are privileged to witness to the sorely-tried children of God in these days of increasing apostasy from the Truth.

The example you send of this kind of Brother will suffice. He writes concerning our quotation of Phil. i. 22: "That needs no alteration; but Dr. Bullinger puts an 'if' before the sentence, and then goes on thus."

The "if" referred to is put in Phil. i. 22 by the Holy Ghost. It is merely a question of eye-sight. Anyone who can see and is able to read, can see the "if" both in the Greek and in the English; in the A.V. and R.V.

What is there to be replied to in criticisms of this kind? Nothing, except to say that the charge of "alteration" of God's Word is very serious and malicious, as is the charge of *dishonesty* in the same article. But it is peculiarly appropriate as coming from a school whose past history and present position is the lamentable result of "strife about words." It began with them about 60 years ago, and its fruits are seen to this day in the breaking up of assemblies and in the breaking of hearts, instead of building up the one Body of Christ.

Our Editorial, this month, meets all that is worth answering in the article you send; and shows that the school which *The Witness* represents is the School of Tradition.

QUESTION No. 284.

ROMANS XI. DISPENSATIONAL.

W.F., Toronto. "How are verses 20, 21 and 22, of Romans xi. to be interpreted, and is the last clause of v. 22 applicable to the elect body of Christ—the Church? Is it possible for a member of the Body of Christ to be 'cut off'?"

Romans xi. affords an instructive example as to the importance of "rightly dividing the Word of Truth." Romans i.—viii. has the Church of God for its subject; Rom. ix.—xi. has the Jew and the Gentile, showing their relation to each other and to the Church. In verses 11, 12, 13, 14, we have the "Gentiles" and the "World," and in verse 13 it is written,

"I SPEAK TO YOU GENTILES."

If we take what is spoken to "Gentiles" and interpret it of (or apply it to) the Church of God, what can we have but confusion? We are assured as to our standing in Christ that there is no "condemnation" and no separation (Rom. viii.).

But the Gentiles are warned "if God spared not the natural branches, take heed lest he also spare not thee" (xi. 21).

"Continue in His goodness, otherwise thou also shalt be cut off" (xi. 22).

If these words are spoken to the Church of God, they stand in direct contradiction to chap. viii.

The fact is that the Jews once had every national privilege—country, city, government, and, above all, "the oracles of God" (ch. iii. 2). But they have lost all, and so completely, that they have to go to Gentiles to buy their own Hebrew Bibles!

Gentiles, now, have all these privileges, and will have, as long as the "times of the Gentiles" last. They profess also to "stand by faith"; their kings are "defenders of the faith"; they call themselves "Christian nations." Hence they are warned to "take heed" lest, as the natural branches were broken off "because of unbelief," they too, the unnatural branches, should be broken off, as they one day will be.

Rightly divide the Word of Truth, dear brother, or you will not get "truth." And you will get it only in proportion as you thus divide it.

Verse 31 may well be read with verse 15, and Eph. i. 9, 10 as referring to a further dispensation (in verse 10 the word "also" must go with "we," not with "whom." "In whom we also obtained an inheritance.")

QUESTION NO. 285.

ROMANS VII. AND VIII.

B.S. "Does the Apostle, in Romans vii., give only a past experience, and, therefore, what ought not to still be the experience of a child of God who experimentally knows and rejoices in the truths of Rom. viii.; or was chap. vii. still his experience when writing, and, therefore, what may be that of a child of God rejoicing in Rom. viii.?"

It seems clear that Rom. vii. 7-12 was a past experience of the Apostle, for it was then that he was "alive without the law," *i.e.*, without conviction of sin. But it is equally clear that in verses 13-25 he is describing that conflict between the two natures which was his then experience (see verse 18); as it is declared to be the experience of every child of God in Gal. v. 17, etc.

People who talk so glibly of being "out of the seventh and into the eighth" may be well asked whether they have ever been in the seventh at all!

Every one is born with the old nature; and there is, and can be, no conflict until the new nature is begotten within us. From that moment the conflict begins, and must remain until Death or Rapture delivers us from this body of death.

This conflict is the one distinguishing mark of the true child of God, which the mere professor can never imitate. He can "do many things" (Mark vi. 20), and the flesh can be made very religious; but religious flesh is not "spirit."

Rom. viii. begins with "therefore," and follows on,

completing the argument from chap. vi. and vii. Chap. vii. ends "So, then, with the mind (*i.e.*, the spiritual mind; the new nature) I myself serve the law of God, but with the flesh (the old nature) the law of sin." (And ch. viii. goes on) "So, then, there is no condemnation to them that are in Christ Jesus." Why? because the carnal mind (the old nature), though it is enmity against God, and is not subject to the law of God, neither indeed can be (viii. 7) has been, judicially, crucified with Christ (vi. 6), and sin has been condemned in the flesh (viii. 3.) Therefore, there can be no condemnation to them which are in Christ Jesus (viii. 1), for they are not reckoned as being in the flesh (viii. 9), though the flesh is in them (vii. 23).

Rom. vii. is the abiding experience of the child of God. And those who are destitute of this conflict may well ask whether their peace is not the peace of death instead of a "higher life"?

Signs of the Times.

JEWISH SIGNS.

ANGLO-JEWISH PARLIAMENT.

A new evidence of Anglo-Jewish activity is provided in the fact that the Board of Deputies, the most important executive body in Anglo-Judaism, has appointed a special sub-committee to consider the practicability and advisability of calling together an annual Anglo-Jewish Parliament or Congress. The idea of summoning some such a body as this has long possessed the mind of many of the more distinctive Hebrews, and there is scarcely any doubt that it will now be carried out.

MODERN JEWISH THOUGHT CONCERNING "JESUS."

In an appendix to a new edition of Croly's novel "Tarry Thou Till I Come" appears an interesting symposium by a number of Jewish scholars and rabbis in response to the question: What is the Jewish Thought To-day of Jesus of Nazareth?

Dr. Isidore Singer, managing editor of the "Jewish Encyclopædia," says in part:—

"I regard Jesus of Nazareth as a Jew of the Jews, One Whom all Jewish people are learning to love. His teaching has been an immense service to the world in bringing Israel's God to the knowledge of hundreds of millions of mankind.

"The great change in Jewish thought concerning Jesus of Nazareth I cannot better illustrate than by this fact: When I was a boy, had my father, who was a very pious man, heard the name of Jesus uttered from the pulpit of our synagogue, he and every other man in the congregation would have left the building, and the rabbi would have been dismissed at once. Now it is not strange, in many synagogues, to hear sermons preached, eulogistic of this Jesus, and nobody thinks of protesting—in fact, we are all glad to claim Jesus as one of our people."

One of the most striking expressions of opinion is from Dr. Kaufman Kohler, rabbi of Temple Beth-El, New York. He writes:—

"The beautiful tales about the things that happened around the lake of Galilee show that there was a spiritual daybreak in that dark corner of Judea of which official Judaism had failed to take sufficient cognisance. The stone that the builders rejected has become the corner-stone of a new world.

"He was more than an ordinary teacher and healer of men. He went to the very core of religion, and laid bare the depths of the human soul. As a veritable prophet, Jesus, in striking manner, disclaimed allegiance to any of the Pharisean schools, and asked for no authority but that of the living voice within, while passing judgment on the law, in order to raise life to a higher standard. He was a bold religious and social reformer, eager to regenerate Judaism

"The charm of true originality is felt in those utterances of His, when the great realities of life, when the idea of Sabbath, the principle of purity, the value of a human soul, of woman, even of the abject sinner, are touched upon. None can read these parables and verdicts of the Nazarene, and not be thrilled with the joy of a truth unspelled before. There is wonderful music in the voice which stays an angry crowd saying, 'Let him that is without sin cast the first stone!'—that speaks the words, 'Be like children, and you are not far from the kingdom of God.'

"Did the Jews reject Christ?" Jesus anticipated a reign of perfect love, but centuries of hatred came. Could the Jews, victims of Christian intolerance, look with calmness and admiration upon Jesus, in Whose name all the atrocities were perpetrated? Still, the leading thinkers of Judaism willingly to-day behold in Jesus an inspiring ideal of matchless beauty. His name, as helper of the poor, as sympathising friend of the fallen, as brother of every fellow-sufferer, as lover of man and redeemer of woman, has become the inspiration, the symbol, and the watchword for the world's greatest achievements in the field of benevolence. While continuing the work of the synagogue, the Christian Church, with the larger means at her disposal, created those institutions of charity and redeeming love that accomplished wondrous things. The very sign of the Cross has lent a new meaning, a holier pathos to suffering, sickness, and sin, so as to offer new practical solutions for the great problems of evil which fill the human heart with new joys of self-sacrificing love."

Dr. Max Nordau, the critic and philosopher, writes:—

"Jesus is soul of our soul, as He is flesh of our flesh. Who then, could think of excluding Him from the people? St. Peter will remain the only Jew who said of the Son of David, 'I know not the man.' If the Jews up to the present time have not publicly rendered homage to the sublime moral beauty of the figure of Jesus, it is because their tormentors have always persecuted, tortured, assassinated them in His name. The Jews have drawn their conclusions from the disciples as to the Master, which was a wrong, a wrong pardonable in the eternal victims of the implacable, cruel hatred of those who call themselves Christians. Every time that a Jew mounted to the sources and contemplated Christ alone, without His pretended followers, he cried, with tenderness and admiration: 'Putting aside the Messianic mission, this man is ours. He honours our race and we claim Him as we claim the Gospels—flowers of Jewish literature, and only Jewish.'

Dr. Emil G. Hirsch, of the Sinai congregation, and professor of rabbinical literature in the University of Chicago, says:—

"The Gospel Jesus, the Jesus Who teaches so superbly the principles of Jewish ethics, is revered by all the liberal expounders of Judaism. His words are studied; the New Testament forms a part of Jewish literature. Among the great preceptors that have worded the truths of which Judaism is the historical guardian, none, in our estimation and esteem, take precedence of the rabbi of Nazareth. To impute to us suspicious sentiments concerning Him does us gross injustice. We know him to be among our greatest and purest."

RELIGIOUS SIGNS.

ANOTHER NEW TRICK.

At the Burlington (Baptist) Chapel, Ipswich, a new device was recently introduced at the Sunday School Anniversary. Describing the performances and how the various pieces were "rendered," the newspaper says, "Perhaps the most pleasing was 'The Promise of Rest,' each verse being sung by Miss Lillian Nash as a solo, and the chorus hummed with closed lips." Can any sane people believe this was "most pleasing" to God, or that *humming with closed lips* could form any part of Divine worship? We do not envy the responsibility of the man who introduced the curse of solo singing into the chapels of England. What it will grow into none can foretell.

THE PRESS AND THE PULPIT.

"FROM THEATRE TO CHURCH."

"MRS. BROWN POTTER'S SUNDAY EVENING RECITALS."

"Mrs. Brown Potter, the well-known actress, recited last night at the Alhambra, and then drove on and recited, after the sermon, at St. George's Chapel, Albemarle Street.

"This was the first time Mrs. Potter has recited in a church in London. One is afraid that the experiment can hardly be said to have been a success, except as a novel sensation.

"At the 'Sunday Evenings for the People' Concert of the National Sunday League at the Alhambra Mrs. Brown Potter recited Longfellow's 'Killed at the Ford,' Tennyson's 'Eve of St. Agnes,' and also gave as a recitation the well-known song 'The Holy City.' The

Alhambra was thronged. Even the standing room was taken, and then many people had to be turned away."

After describing the actress's evening dress the account goes on to speak of the chapel:—

"The gallery was crowded. But, contrary to expectation, the body of the chapel was more than half empty. The stories about charging a guinea for a seat were all nonsense. The seats were free, and the service cards were most delicately perfumed; and though Dr. Ker Gray preached on the appropriate text 'Behold a woman came,' he did not make it too long."

The above is from *The Daily Mail* of May 5. The following is an anticipative comment on it from *The St. James's Gazette* of April 28, in the column headed "Obiter Scripta." It shows again what we have often said, that the world is beginning to see through the hollowness of mere "Religion," and that the Press is more faithful than the Pulpit in rebuking it:—

"THE RELIGIOUS PUBLIC" AND THE PLAY.

"The Church is moving—nobody after next Sunday will be able to deny that. When has it happened before that a popular actress has taken a cab from a music hall on a Sunday evening to entertain a congregation, all up-to-date in evening dress, in a West-end church? The pulpit and the footlights are coming very near. Things have changed since the old days when the theatre was spoken of in churches as the 'pit of hell,' and to-day even Dr. Parker enjoys the play; he is, by the way, a very warm friend of Mr. Toole. The Nonconformist conscience makes itself comfortable in the stalls, and the very mysterious quantity known as "the religious public" is, as every theatre manager knows, the most responsive of all publics, if appealed to with a play with 'a touch of religion' in it.

"THE CHANGE OF THE TIMES."

"Twenty-five years ago the Bishop of London—of that day—was moved to penitence for appointing a curate who was daring enough to give a Sunday evening address on theatres and music-halls, and the Bishop wrote to the curate that he 'feared he had done wrong in ordaining him,' and that he 'prayed earnestly' that the curate might not have to meet before the Judgment Seat those whom his encouragement first led to places where they 'lost the blush of shame and took the first downward step towards vice and misery.' Fifteen years ago Dr. Temple refused the same clergyman permission to preach in his diocese because he was 'doing serious mischief' by encouraging young men and women to see ballets. But all this is changed now. The same clergyman holds a licence to-day with the Archbishop's consent. The alliance between Church and Stage has become, indeed, the most obvious of all things. Two of the most popular plays running in London last year were written by clergymen of the Established Church, and Mrs. Brown-Potter's next new play, it is said, is the work of a country vicar.

"MEETING THE WORLD HALF-WAY."

"So, as the world meets the Church half-way, the Church meets the world. A parish priest in Ireland, not a thousand miles from Kildare County, organised a race meeting to pay for the repair of his church, and, thoroughness being one of the good principles he preached, applied for and obtained an occasional licence for the supply of intoxicants on the course. It was the same parish priest who the other day distributed books of tickets for a 'Grand National' sweep-stake among the boys in his school, offering a 'special' prize to the boy who sold four books! One of these tickets entitled the purchaser to ten pounds for the first horse, five for the second, and fifty shillings for the third, and the proceeds of the sale were to be devoted to the 'Church's and School's Completion Fund.' How little the jockeys in the Grand National imagined that they were helping to build churches as they urged their steeds along!"

Editor's Table.

DISPENSATIONAL TEACHING.

A friend has sent us a Review of Miss Ada Habershon's pamphlet on this subject. We published a note on it in June; but we will hold this Review over, and will try and find space for it in an early issue.

ACKNOWLEDGMENTS.

(For *Things to Come*.)

	£	s.	d.
A Widow's Mite	0 1 0
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THINGS TO COME.

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Editorials.

"THE THIRD HEAVEN."

MANY are the speculations of man as to the meaning of this expression in 2 Cor. xii. 2: and diverse are the traditions which have gathered round it.

Jewish tradition has much to say about *seven* heavens; and similar traditions have permeated other religions widely and deeply. Even the Chinese have several heavens into which people are admitted according to the amount of merit they can produce.

But once more we have to ask: What are we going to do? Are we going to blindly follow these blind leaders, who do not and cannot know anything whatever about the matter? or are we content with what God has been pleased to reveal?

The issue is exceedingly simple; and it is an issue which no one who has any reverence for the Word of God ought to have any difficulty in deciding.

If we know what God has revealed, we know all that can be known. We need not trouble our readers with the vagaries of man's imagination. It will be more to the purpose, and more for our profit, if we seek, instead, to learn what God, in Scripture, has to say on the subject.

There we are told most distinctly of three "heavens and earth," which are the subject of Divine Revelation; consecutive and successive as to time, and separated by great and solemn crises.

In 2 Peter iii. they are called respectively:—

The *first*: "the world that then was" (v. 6).

The *second*: "the heavens and the earth which are now" (v. 7).

The *third*: "the new heavens and the new earth" (v. 13).

THE FIRST

is described in *2v.* 5, 6. "By the word of God the heavens* were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished."

This is the Divine comment on Gen. i. 1.

"He spake and it was done

He commanded and it stood fast."

Little is known of that first world; but there is every thing to impress us with the fact that it was beautiful, glorious and perfect. The word בָּרָא (*barah*) to create, implies it. It means to cut, to carve, polish, and beautify. The word κόσμος (*cosmos*), which means creation and is

* There is of course the Heavens, the presence of God, which can undergo no change (2 Ch. vi. 30. Ps. viii. 1. 2 Pet. i. 17. Acts. vii. 55). These three are connected with the earth, and are in historical sequence.

rendered *world*, implies order, beauty, ornament,* and in 1 Pet. iii. 3 it is translated "adorning."

How long that first world continued we are not told. It was "in the beginning." It was "of old." Whether Satan was appointed its lord; and how and in what way he contributed to its ruin, we are not told.

All that we know is that, at some time, and in some manner, and for some reason, it became a ruin.

"In the beginning God created the heavens and the earth.

"And the earth BECAME without form and void (*tohu* and *bohū*): and darkness was upon the face of the deep."

"Being overflowed with water it perished" (2 Pet. iii. 5).

Between that primal creation "in the beginning" and its becoming a ruin and perishing, long ages may have rolled.

Between its perishing, and the Spirit of God moving in making "the heavens and earth which are now," there may have been myriads of years.

One thing, however, we know, and that is, God did not create it "*tohu*." This we are distinctly told in Isa. xlv. 18, and we are told in such a manner as to leave us in no doubt. The Divine titles are heaped together to impress us with the fact that the one who created it ought to know how He did it.

"For thus saith the LORD that created the heavens;
God Himself that formed the earth and made it;
He hath established it,
He created it not *tohu*."

This is the same word (*tohu*) that is translated "without form" in Gen. i. 2.

It is clear, therefore, that if it were not created *tohu*, it must have *become* so, at some time, and in some manner, and for some reason not revealed.

The fact that the word "was," which occurs twice in that verse (Gen. i. 2), is once in Roman type and once in *italic* type, should have called attention to this fact.

There is no verb "to be" in Hebrew. When, therefore, it is intended, it is printed in *Italic* type:—"and darkness *was* upon the face of the deep." But this tells us that the word "was" (in Roman type) in the former clause, "the earth was without form," is not the verb "to be," but the verb *to become*. It is so translated in Gen. ii. 7, "and man *became* a living soul." Gen. ix. 15, "the waters shall no more *become* a flood." Gen. xix. 26, "she *became* a pillar of salt." And so in other places הָיָה (*hayah*) always has this meaning, and is the common word for "it came to pass."

This, then, is all that we know of the first heaven and earth.

We have nothing to do with the speculations of the ancient Cosmogonies of the heathen; and it is a waste of time to attend to the modern hypotheses of Geologists. They are alike destitute of authority. Science is the

* And is so rendered in Ex. xxxiii. 4, 5, 6. Is. iii. 18; xlix. 18. Jer. iv. 30. Ezek. vii. 20.

Latin *scientia*, and means *what we know*. But Geology is hypothesis, and is only what men *think*. Hence the thoughts of geologists are often conflicting, and frequently changing. Real knowledge (*i.e.*, true Science) can never change. But "science falsely so called" (*i.e.*, hypothesis) is always changing. We can afford to wait; and when men have settled how many years they want, we shall simply tell them that they can have as many as they please when they understand Gen. i. 1, 2.

Meanwhile, we believe God. Oh! how blessed to have, especially in these days of conflicting opinions and assertions, something real to rest on; something certain in the midst of uncertainty; a firm rock in the sea of speculation; a safe anchorage in an ocean of doubt.

THE SECOND.

Of "the heavens and earth which are now," we have more information given us by God.

Man tells us that our present world came from "evolution." This is the teaching, now, from pulpits and professorial chairs. It is no longer confined to Infidel Lecture Halls. This is advocated in the columns of Christian newspapers, and it is admitted as a subject for discussion at "Clerical Meetings." But God has foreseen it all, and prepared us for it. To make such a theory (for that is all it is) absolutely impossible, He has, in Gen. i., revealed to us Himself—the living God—moving, speaking, creating. No less than *thirty-five* times we have His name used ("God created," "God said," "God saw," &c.), and there are more if we include the pronouns ("created he," "he had made," &c.).

Ten times we have "God said."

Seven times, "Let there be."

Seven times, "God saw that it was good."

Three times, "God blessed."

Away with "Evolution"! Away with those who teach it, from the pulpits of the churches. Away with the traitors who thus shut out the Divine Creator from the world that He "created and made," and thus deny the truth of that Word which they are appointed to preach.

Like "the world that then was," "the heavens and the earth which are now" have become a ruin.

How long its years of bliss and blessedness lasted, we do not know. All was "good." The earth was "good." Man was "good." Man's home was "good." Our first parents were not the ignorant heathen they are represented; they had God Himself for their teacher; He was dwelling with them and communing with them, and revealing Himself to them.

Why man and his world became a ruin, or when, we are not told. But in this case we are told *how*. And in Gen. iii. we have the sad record of the Fall. "Thorns and thistles" (and we may well believe other noxious plants and insect pests) were brought forth by the "cursed" ground in consequence. (Compare Gen. iii. 17, 18, with i. 24). "By one man sin entered into the world, and death by sin, and so death passed upon all men."

From that fatal hour man has experienced the terror by night; the arrow that flieth by day; the pestilence that walketh in darkness; and the destruction that wasteth at noonday.

"The heavens and earth that are now" have become "this present evil world." Its history is as sad as it is brief; and full of sorrow. The first-born of earth was a murderer; the second was a martyr; and degeneracy has marked every succeeding generation.

It is Devolution, not Evolution, that has characterised the ages. The current of sin and ungodliness rolled on apace. Oppressive Empires rose, and sunk in heathenism and idolatry. Israel proved no better. The judges ruled till the people rejected God. Kings reigned till God took the diadem from them (Ezek. xxi. 26, 27). And when God's King came, whose right it was, they said, "This is the heir; let us kill Him." They cast him out: but the heavens received Him; and now He is "henceforth expecting," while "the heavens and the earth which are now" are by the same word "reserved unto fire against the day of judgment and perdition of ungodly men" (2 Pet. iii. 7).

The Church and the churches have failed to witness to these solemn truths. For a while men preached the gospel of God; but the truth of the "One Body" was speedily lost, and divers and diverse "Bodies" assumed the places of human pride and earthly power. "Grievous wolves" came in, "not sparing the flock." Erroneous doctrines and corrupt practices followed. The Word of God was set aside by the Traditions of men. And when a few stood out and tried to witness for God in the midst of abounding evil, the earth was lit up by the martyr fires, and stained with the blood of the faithful few.

And to-day, while these persecutions are in abeyance, we have a sickly, hollow religion, marked on the one hand by loud calls for "the unity of the body," of which the Word says nothing, not knowing "the unity of the Spirit," of which it says much. On the other hand we have the rejection of the "One Body"; and instead of true Christianity (which is not a religion) we have Christianized Paganism in the Romish Church, and Christianized Judaism in the Protestant Churches.

Meanwhile the truth of God's Word is manifested, for iniquity is abounding; the love of many is waxing cold; faith is growing scarce; evil men and deceivers are waxing worse and worse; men "will not endure sound doctrine"; "perilous times" have come; scoffers walk after their own lusts.

True, the character and methods of ungodliness vary with education and civilization; but, before God, its moral character changes not. To man, the world may seem fairer; but it is only as man sees it, and not as God sees it (1 Sam. xvi. 7). Robbery is not now effected by the pistol and a demand for "your money or your life." But to-day the Robber is called a "Financier," and he simply sends you a "prospectus." You are robbed all the same, and may perhaps lose your life as well, from trouble and grief.

All this is being done in the midst of abounding "Religion," and much of it under its guise if not its name; done, too, by men who are "professors of religion."

And now, written large over "this present evil world" are the solemn words,

"RESERVED UNTO FIRE" (v. 7).

"The day of the Lord will come as a thief in the night" (2 Pet. iii. 10). "But ye brethren are not in darkness that that day should overtake you as a thief." No. We are children of the light and children of the day, and shall be caught away before it comes.

We, according to His promise, look for

"THE THIRD

heaven": "the new heavens and new earth wherein dwelleth righteousness."

The *first* ended in judgment; and is passed and gone.

The *second* is "reserved unto judgment," and is hasting to meet it.

The *third* is "the world to come, whereof we speak" (Heb. ii. 5).

It does not rest upon imagination, but it is "according to his promise." It will not be brought about by Evolution, but by God, who will bring forth that from the fires, as He brought forth this from the waters of the deep.

"Behold, I make all things new" is the word of His promise: and, when "the third heaven" is new, the new earth will be a paradise.

It was to this that Paul was caught away: and saw it in such wondrous vision, that he did not know whether he was in the body or out of the body.

In order to see "visions of God" one must be under the direct power of the Spirit. John was transported by spiritual power into the future scenes which will take place in "the Day of the Lord."

How this may have been accomplished we may learn from Ezek. viii. 3: "And he put forth the form of an hand, and took me by a lock of mine head: and the Spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem." In Ezek. xl. 2, 3, he says he was thus brought "into the land of Israel"; and goes on to describe what he saw of events and realities in *the far distant future*, and the Temple which is then to be built. In Ezek. xl. 24, 25, we read: "Afterwards the Spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me. Then I spake unto them of the captivity all the things that the LORD had showed me." Those things concerned the *future restoration of Israel* (see *vv.* 16-20).

In some such manner Paul was caught away (not necessarily "up"), and saw future things in present vision. He saw the "Third Heaven" and "Paradise."

He beheld it in vision: a heaven so glorious and an earth so fair, that no finite, human words could describe it.

John, too, saw it in vision. He saw "the new heavens and the new earth" when the first (or former, *i.e.*, the present) earth had passed away. It was as easy for Paul to be made to see it as John. And we, "according to His promise, look for it." Do we look for it? Do we rest on this "His promise"? or do we rest on man's tradition, which makes "seven heavens," and puts this Paradise into an "intermediate state" of *his own invention*? while he seeks to bring in a millennium without Christ!

Oh that we, and all our readers, may say with the Apostle,

"I BELIEVE GOD,"

and look for the blessed fulfilment of all that He has promised in the Scriptures of Truth, and on which He has caused us to hope.

PRAYER TO THE HOLY SPIRIT.

THE Question is often asked, "Is it right to pray to the Holy Spirit?"

We should say it is *non*-Scriptural so to do; but we are not prepared to say it is *un*-Scriptural. It is better to confine ourselves wherever possible to Scripture usage and Scripture language. Failing to do this, we at once open the door to the use of words and terms which effectually become the cause and the boundary marks of our unhappy divisions. Each Sect uses a terminology which is practically unknown to the other Sects, and thus the divisions made are kept up and intensified. If we were all to follow the usage of Scripture that prayer is to the Father, through the merits of Christ, and in the power of the Holy Ghost, one cause of division among Brethren would cease to exist:

We may notice, also, that the work and mission, now, of the Holy Spirit is to glorify Christ (John xvi. 14); not Himself. He, the inspirer of Scripture, never calls our attention to His own work *within* us, but always to Christ's work *for* us. Hence, in Leviticus, which is the book of the Sanctuary, the book of Worship, the Holy Spirit is not once named.

The measure in which He works within us is the measure in which He glorifies Christ in our hearts.

Christians may pray and prate, but there is no new modern method by which we may get "filled with the Spirit." The measure in which we are filled with the Spirit will be the measure in which we are occupied with Christ.

Eph. v. 18, "be filled with the Spirit," is quoted as though it were some great independent precept. But the quotation is neither exact nor complete: "be" is not the beginning of the sentence, nor is "Spirit" the end of it. There is no full stop, but the context goes on to explain the passing injunction, and shows that we are filled with the Spirit when we are singing and making melody **IN OUR HEARTS** (not in our throats*) to **THE LORD** (Christ): "giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting ourselves one to another in the fear of God" (Eph. v. 18-21).

It is clear from this that the two marks of the presence and filling power of the Holy Ghost, are—

- (1) Occupation of the *heart* with Christ.
- (2) Submitting ourselves to one another.

When Brethren are occupied with themselves, or with other Brethren, and judging them without fearing God or man, it is clear that there can be no filling of the Spirit, however much they may be occupied with His work or about His Person. They are filled with "another spirit," which we have "not received" (2 Cor. xi. 4).

* Instead of coming from hearts "filled with spirit," it has to come from organs filled with wind, and thus music and spirituality are in inverse proportion.

Further light is thrown on the way in which we may sing *in our hearts*; and be occupied with Christ, in Col. iii. 16. (1) "Let the Word of Christ dwell in you richly in all wisdom and spiritual understanding." If we begin here, and do this, then (2) we shall be found singing and making melody *in our hearts* to Christ our Lord; and (3) that will be the evidence as to the measure in which we are "filled with the Spirit."

This passage (Col. iii. 17) goes on to conclude with the injunction "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him."

As this can be done only by the power of the Holy Spirit, He is not mentioned or referred to.

Papers on the Apocalypse.*

THE SECOND VISION "ON EARTH."

Ⓔ (p. 118†), THE FIRST SIX TRUMPETS
(viii. 7—xi. 14).

A. (page 118), *The First Two Trumpets*
(viii. 7-12).

Before we give the Structure of this section we must again call attention to the fact that the *sixth* Seal takes us on to the time of the end; and the *seventh* Seal takes us back and commences a new series of judgments initiated by the seven Trumpets and followed by the seven Vials. So that the whole of the rest of the Apocalypse comes under the seventh Seal. Whereas the seventh Trumpet issues in and contains the seven Vials.

First of all we have (as we have seen) the six Seals (chaps. vi, vii.)

Then the seventh Seal expands into and contains both the seven Trumpets (viii. 7—xi. 14) and the seven Vials (xvi. 1—xviii. 24).

Finally, the seventh Trumpet expands into and contains the seven Vials (xvi. 1—xviii. 24).

Thus the seventh Seal embraces the whole of the great Judgment period of the Trumpets and Vials (from viii. 7—xviii. 24) and is immediately followed by the Apocalypse of the Son of Man in power and great glory.

A careful study of the following Presentation will explain our meaning; and set forth the order of the general contents of these judgment Visions, viii. 1—xviii. 24:

* These papers have been copyrighted in view of their future separate publication.

† These pages refer to the future book-form, and not to the pages of *Things to Come*.

The Seventh Seal, viii. 1—xviii. 24.

THE SEVENTH SEAL The Seven Trumpets and the Seven Vials.	viii. 7. The 1st TRUMPET. Fire mingled with blood. Third part of Trees and grass burnt up.	
	viii. 8, 9. The 2nd TRUMPET. Burning mountain cast into sea. Third of sea becomes blood.	
	viii. 10, 11. The 3rd TRUMPET. Burning star falls on third part of Rivers ("Wormwood").	
	viii. 12, 13. The 4th TRUMPET. Third part of Sun smitten. Moon and stars darkened.	
	ix. 1-12. The 5th TRUMPET. (THE FIRST WOE). Pit opened. Locusts.	
	ix. 13—xi. 14. The 6th TRUMPET. (THE SECOND WOE). The 4 Euphratean Angels loosed. Horsemen.	
	THE SEVENTH TRUMPET (x. 7) The 3rd WOE (Rev. xi. 14). Consisting of the Seven Vials.	xi. 15. xvi. 1, 2. VIAL I. (THE THIRD WOE). On the earth. Sores on Worshipers of Beast.
		xvi. 3. VIAL II. On the Sea. Sea became blood.
		xvi. 4-7. VIAL III. On the Rivers. Rivers became blood.
		xvi. 8, 9. VIAL IV. On the Sun. Men scorched with fire.
		xvi. 10, 11. VIAL V. On the Throne of the Beast. Kingdom full of darkness.
		xvi. 12-16. VIAL VI. On the River Euphrates. Euphrates dried up. 3 spirits like Frogs. Armageddon.
		xvi. 17—xviii. 24. VIAL VII. "It is done." The judgment of Great Babylon.

The whole of this great judgment period, covered by the Trumpets and Vials, is given in two pairs of alternate Visions of events "in Heaven" and "on Earth."

- The 2nd Vision "in Heaven" (viii. 1-6) consists of *the opening of the seventh Seal*.
- The 2nd Vision "on Earth" (viii. 7—xi. 14) consists of the effects of this opening (the first six Trumpets).
- The 3rd Vision "in Heaven" (xi. 15-19.) consists of *the Sounding of the seventh Trumpet*.
- The 3rd Vision "on Earth" (xi. 19) consists of the effects of this sounding.

We are then (in chap. xii.) taken back to a time prior to chap. iv.; while the sequence of the Trumpet and Vial judgments is broken in order to admit of this parenthetical break.

The Trumpet and Vial judgments are *continuous once they begin*. It is only the description of them (not the *course* of them) which is interrupted, in order to allow of the necessary information being given which shows the necessity for them.

This digression commences at chap. xii. 1 and is carried on to xv. 8. Then the description of the Vial judgments is taken up and continued, giving the results "on Earth" of the sounding of the seventh

Trumpet; an epitome of which had been given in a few words in xi. 19. These Vial Judgments are then continuous from xvi. 1—xviii. 24, which ends their mission, accomplishes their object, and issues in the Revelation of Christ from Heaven in power and great glory (chap. xix.).

The Four Trumpets.			The first Two Woe Trumpets.	
A	a	viii. 7. The FIRST Trumpet.	A	D
	b	viii. 7. The EARTH smitten (Hail and fire, etc.)		E
	c	viii. 7. The Third part of trees.		F
	C	viii. 8. The SECOND Trumpet.		G
	e	viii. 8. The SEA smitten (Burning mountain, etc.)		H
	f	viii. 8. Third part of sea, blood.		I
B	d	viii. 9. Death of living creatures in sea.	B	J
	g	viii. 9. The THIRD Trumpet.		K
	e	viii. 10. The WATERS smitten (Star falling, etc.)		L
	f	viii. 10. Third part of waters wormwood.		M
	g	viii. 11. Death of men.		N
	h	viii. 11. The FOURTH Trumpet.		O
C	a	viii. 12. The HEAVENS smitten (Sun, Moon, and Stars).	C	P
	b	viii. 12. Third part darkened.		Q
	c	viii. 12. Third part darkened.		R
	d	viii. 13. Three woes yet to come.		S
	e	viii. 13. The FIFTH Trumpet. (The FIRST WOE).		T
	f	viii. 13. The termination of First Woe ("The first woe is past.")		U
D	g	viii. 13. The SIXTH Trumpet. (The SECOND WOE).	D	V
	h	viii. 13. The termination of Second Woe ("The second woe is past.")		W
	i	viii. 14. "The third woe cometh quickly."		X
	j	viii. 14. "The third woe cometh quickly."		Y
	k	viii. 14. "The third woe cometh quickly."		Z
	l	viii. 14. "The third woe cometh quickly."		AA

Here we have the whole of the *six* Trumpets. The six refer to the earth; the *seventh* consists of the *third* Vision "in heaven." So with the Seals: *six* referred to the earth, and the *seventh* was opened "in heaven." It is the same with the seven Trumpets; *six* Trumpets refer to the earth, the *seventh* refers to heaven. Moreover, they are divided into four and three: the four (A. viii. 7-12, page 304) being grouped together, and the last three (A. viii. 13—xi. 14, etc., page 304) being the three "Woe" Trumpets.

The first four Trumpets and their results are recorded with brevity; while the last three are set forth in more detail. The four occupy only seven verses; the last three occupy some fifty verses.

The first of the four affects the earth; the fourth affects the heavens; while the second and third affect the waters of the earth. Thus all is recorded in perfect order.

THE FIRST TRUMPET (viii. 7).

viii. 7. And the first* sounded his trumpet,] The verb *σαλπίζω* (*salpizō*) means to sound a trumpet; the noun *σάλπιγξ*, (*salpingx*) being included in the verb.

and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third of the earth was burned up,† and the third of the trees was burned up, and all green grass was burned up] In the plagues of Egypt, to which these judgments were to be like, the seventh plague was "hail, and fire mingled with the hail" (Ex. ix. 22-28), and plants of the earth were smitten (vv. 31, 32). Here blood was mingled with the fire and hail. We are aware that a majority of interpreters maintain that the results of this first Trumpet are not literal. They seem as anxious to get rid of the miraculous and the supernatural from Interpretation, as the Rationalists are to eliminate it from Inspiration. But why, unless the plagues of Egypt also were not literal plagues, we cannot understand. Again we ask, Why should not these be literal judgments which are to come on the earth? What is the difficulty? God has said concerning the events of the day of the Lord, "I will show wonders in heaven above and signs in the earth beneath, *blood and fire*" (Joel ii. 20). How He will do this we are here told.

To explain this away is to manifest a want of faith in the power of God, and in the Word of God. Such things have taken place on earth. Why should they not take place again?

Cicero‡ tells us that word was brought to the Roman Senate, on one occasion, that it had *rained blood*, and that the river Atratus had flowed with blood.

On August 17, 1819, Dr. Seiss tells us that "Captain Ross saw the mountains at Baffin's Bay covered for eight miles with *blood-red* snow many feet in depth." Also that Saussure found it on Mount St. Bernard, in 1778; that Ramond found it on the Pyrenees; and Summerfield in Norway.

Why may it not be seen again?

The historical interpreters differ so much among themselves that we may well ask, Which one of them are we to believe? It is this very diversity which has caused so many earnest students to put the Apocalypse aside in despair. Our object in writing is that they may take up the book again with hope; asking them only to believe God. It will be better to err in such simplicity of faith in the Word of God, than to adopt the most plausible scheme based upon the opinion of man; and which differs not only from God, but from every other human interpretation.

For example, Elliott says that this first Trumpet denotes the wars of Alaric the Goth and Rhadagaisus the Vandal against the Western Roman Empire. We should never have guessed this ourselves. There is nothing about this or even like it in this Scripture. John saw *one* result, Mr. Elliott gives two. John saw

* G.L.T.Tr.A. WH. and RV. omit the word "angel."

† This sentence is added by G.L.T.Tr.A. WH. and RV.

‡ De Div., ii. 27.

the blood-red rain of hail and fire from heaven; this gives human blood on earth!

One says "trees" mean princes and great men; and "grass" means men's power and glory (Wordsworth).

J. N. Darby says "that which is elevated, eminent, lofty is intended by the trees; the young, feeble and aged are meant by the green grass."

Wetstein says "Trees mean fortified cities; grass, unwallled villages."

Others say "by trees are signified apostles and great doctors; by grass, common Christians" (Paralus).

Alford holds that "it appears rather to indicate a general character of the judgments, than to require any special interpretation in each particular case."

To all this we have one simple remark to make—We prefer to believe God's own special interpretation of His own judgments, in the plain literal sense of the words.

THE SECOND TRUMPET (viii. 8, 9).

viii. 8. **And the second angel sounded his trumpet, and as it were a great mountain burning with fire was cast into the sea: and the third of the sea became blood; (9) and there died the third of the creatures which were in the sea, which had life; and the third of the ships were destroyed.]** It does not say it was a mountain, but that it was *like* one. This shows us what is not to be taken literally, as well as what is. It was something which resembled a mountain. John does not say he saw a volcano (as some assert). What John saw was a fiery mass like a mountain cast into the sea, and turning it into blood. "This cannot be literal" exclaim the interpreters. But again we ask, Why not? In one of the plagues of Egypt it is written that Moses "lifted up his rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants, and all the waters that were in the river were turned to blood" (Ex. vii. 20). In Ps. cv. 29 it is written, "He turned their waters into blood"; so Ps. lxxviii. 44. The poorest and humblest reader can understand this. It does not require education in order to believe God. All it needs is a spiritual understanding, and a childlike mind. (1 John v. 20 and 1 Cor. ii. 14.) It does not require wide reading to understand God. It requires faith.

To follow what man says it requires only credulity. Which are we to believe of the following interpretations?

One interpretation asks us to believe that

The fiery *mountain* means Satan.

The *sea* means the nations.

The dying of the *fish* denotes the persecution and slaughter of Christians.

The wreck of the *ships* denotes the extinction of congregations.

(2.) Another system (E. B. Elliott's) tells us that

The *mountain* was Genseric with his Vandals, forced by the Huns from their native seat.

The *sea* was their plunging through France and Spain into Africa, settling themselves in the conquered territory.

The *destruction of fish*, etc., was their depredations on the neighbouring islands and shores of the Mediterranean.

(3.) A third system tells us that

The *sea* is the church with its baptismal waters.

The *mountain* is some great heresy.

The *blood* is the corruption by deadly error.

The *destruction of fish* is the destruction of souls.

The *wreck of ships* is the overturning of churches

(4.) Another system is that

The *sea* is the sea of Galilee, put for Palestine.

The *mountain* is Vespasian.

The *fishes* are the Jews.

The *ships* are the cities of Palestine.

(5.) A fifth scheme is that

The *sea* is pure doctrine.

The *mountain* is prelacy.

The *fire* Episcopal ambition.

The *blood-red* waters means the introduction of false doctrine.

The *fishes* are Ecclesiastics, monks.

The *ships* the bearers of the Gospel.

(6.) A sixth system is that

The *mountain* is Rome.

Its *burning* the burning of Rome by Alaric.

The wreck of its *ships* is the sack of Rome.

(7.) William Kelly would have us believe him. He says

"The second blow supposes a great change: it falls on the sea, and so refers not to that sphere which is under special and settled government, but to that which is, or will then be, in a state of confusion and anarchy." And again "the mountain burning with fire, represents a system of power, itself under the judgment of God and the occasion of judgment to others" (*Apoc.*, p. 141).

Again, we ask, *Is it not better to believe God?* Is it not easier to understand what *He* says?

It is perfectly clear that *all* the above systems cannot be right. Which of them, then, are we to accept? Why is there this universal effort to have us believe that God always means something different from what *He* says? Whence comes this spirit? Dr. Seiss well asks, "What do we want with Vespasian and Alaric and Rhadagaisus, Attila, Genseric, Romans, Goths, Vandals, Arians, Prelates, or the Devil," when God tells us that it was a fiery mass like a mountain cast into the sea? That God's coming judgments will affect the fishes and the ships we are distinctly told in Hosea iv. 1-3. Zeph i. 3. Isa. ii. 16, &c.

All Bible readers and commentators believe that waters were turned to blood in the plagues of Egypt. Why not believe that they will be so turned again? If God had said ink instead of blood, we would believe Him. All things are possible with Him.

Indeed, it is quite recently that we were told that this had happened; or something like it. *The Daily Express* (London, May 19, 1900) says: "Great consternation has been caused at Santa Cruz, by the sea turning suddenly

black." and gives an extract from the *San Francisco Examiner*, which says:

"There are many theories as to the cause of this remarkable change. One man thinks it is due to the tides. Another says the turbid waters are the result of a submarine upheaval in the blue mud of the channel. A third believes the water is full of animalculæ—the whale food.

"Still another states that a storm from the ocean has muddled the water, and talks wisely, too, of marine earthquakes and the like. They all agree that the whole bay was never before like *the sea or ink* it is at present."

If, in our day, the sea can be turned *black*, Why cannot it be as easily turned *red*? And when it is, when these words of "the book of this prophecy" shall be fulfilled, men will doubtless speculate about the cause of it, just as they speculate about the sea at Santa Cruz: and remain just as ignorant as before, because "God is not in all their thoughts."

In like manner, the cleaving in two of the Mount of Olives in Zech. xiv. 4 is regarded by most commentators as being quite beyond a literal interpretation: and yet, a few years ago, *The Illustrated London News* gave some interesting drawings of the scene of the great volcanic eruption in the North Island, New Zealand. It will be remembered that the outburst of volcanic energy began by the explosion of MOUNT TARAWERA, a mountain which had no crater upon it, and showed no signs of recent activity. TARAWERA was split in two by the sudden opening of a great chasm or line of craters four miles long, about 500 feet wide, and, in many places, 400 feet deep.

What happened in that case may easily happen again; not that we require, or ought to require, any such aid to our faith; for we believe that God means exactly what He says, in this and in other prophecies.

Contributed Articles.

DANIEL'S VISION OF THE FOUR IMPERIAL WORLD POWERS.

"THE TIMES OF THE GENTILES."

(PART VIII.—Continued from page 10).

XXX.

The following chronology is offered, subject to the same limitations as was the previous one.

Leading incidents during the chronological period of the Fourth Beast, or Roman Empire, from the capture of Jerusalem by Pompey, B.C. 63, to the tenth persecution of the Christians by the Emperor Diocletian, A.D. 303:

B.C.

- 63 Pompey subjugates Judea. Jerusalem taken after a siege of three months.
- 54 The Temple plundered by Crassus.
- 47 Antipater the Idumean appointed by Cæsar Procurator of Judea. Herod made Governor of Galilee.
- 43 Death of Antipater.

- 40 Parthians take Jerusalem, and pass through the country like a scourge. Herod appointed by the Romans King of Judea.

- 37 Herod captures Jerusalem.
- 30 Egypt conquered by Cæsar.
- 27 Augustus made Emperor.
- 19 Herod begins to rebuild the Temple.
- 11 The outer Temple finished.
- 4 The *Nativity*.
- 3 (?) Death of Herod at Jericho.

A.D.

- 14 Tiberius, Emperor of Rome.
- 25 Caiaphas, High Priest.
- 26 Pilate, Procurator of Judea. Ministry of John Baptist.
- 27 Jesus baptised.
- 30 Crucifixion, resurrection, and ascension.
- 36 Stephen stoned.
- 37 Tiberius died. Saul's conversion. Caligula, Emperor.
- 39 Orders his statue to be set up in Jerusalem.
- 41 Caligula assassinated. Herod Agrippa I., King of Samaria and Judea. Claudius, Emperor.
- 42 The Church at Antioch (Acts xi. 26).
- 44 Persecution of Christians by Herod Agrippa. Martyrdom of James. Peter arrested.
- 53 Claudius Felix, Procurator of Judea.
- 54 Nero, Emperor.
- 59 Paul before Felix (Acts xxiv.).
- 64 Nero accuses the Christians of setting fire to Rome.
- 66 Paul before Nero. Jewish war begins. The Christians flee from Jerusalem to Pella.
- 68 (?) Martyrdom of Paul. Nero kills himself.
- 69 Vespasian, Emperor. Commits the conduct of the Jewish war to his son, Titus.
- 70 Titus besieges Jerusalem nearly five months. The Temple burnt. War lasted four years and four months. 1,100,000 Jews perished in the siege; 97,000 were taken captive.
- 71 Triumph of Vespasian and Titus celebrated at Rome.
- 79 Death of Vespasian. Titus, Emperor.
- 81 Death of Titus. Domitian, Emperor. Christians persecuted.
- 96 Death of Domitian; assassinated at the instigation of his wife. Domitian was the sixth head of the Beast (Rev. xvii. 10).
- 98 Trajan, Emperor. Enacts penal laws against the Christians.
- 115 Ignatius martyred.
- 117 Hadrian, Emperor.
- 121 The Emperor visits Britain, when he finished the wall begun by Agricola between the Tyne and the Solway Firth. To prevent Jerusalem ever reverting to the Jews, the Emperor determines to rebuild it as a Gentile city, with a pagan temple.
- 132 Jewish rebellion under Bar Chochebas, a false Messiah. The war lasted three years and a half; 985 towns and villages destroyed; 580,000 Jews perished. The new city was built, and was named *Ælia*.

- Capitolina, upon the site of the former. The pagan temple was built upon the site of the temple to Jehovah. Jews were forbidden, on pain of death, to approach it.
- 138 Antoninus Pius, Emperor. Enacts that no Christian should be prosecuted on account of his religion.
- 161 Marcus Aurelius persecutes Christians systematically.
- 167 Martyrdom of Polycarp.
- 180 Commodus, Emperor.
- 193 Sixth persecution under Septimus Severus.
- 237 Seventh persecution under Maximin.
- 244 Philip the Arabian favours the Christians.
- 249 Eighth persecution under Decius.
- 251 Ninth persecution under Gallus.
- 254 Christians sent to work in the mines by Valerian.
- 260 Christianity recognised by law under Gallienus.
- 270 Aurelian begins a persecution, but is slain.
- 284 Diocletian, Emperor.
- 303 The tenth and fiercest persecution; lasting ten years.

A. S. W.

CHRISTIAN SCIENCE.

THE new cult called Christian Science has attracted so much attention of late, that it may not be out of place to examine its claims to be a Divine revelation vouchsafed to Mrs. M.B.G.Eddy for the benefit of mankind.

As there are conflicting opinions regarding these claims, the question may be said to resolve itself into an enquiry as to whether this new religion is true or false.

To settle this question satisfactorily, a standard must be set up with which to compare the statements to be found in the text-book of the cult, namely, *Science and Health, with Key to the Scriptures*, by Mary Baker G. Eddy, the founder of the new religion. This standard must of necessity be the truth, to which both Christian scientists and their opponents appeal for confirmation of their conflicting views. A definition, therefore, of this most important word "Truth" is absolutely necessary for a clear understanding of the various issues that present themselves.

A clear definition of the word Truth will be found in every standard dictionary, and it is this—"that which is conformable to fact."

This definition of Truth is accepted as correct astronomically, legally, commercially, socially, medically, mathematically. Indeed, with one exception, it may be said, universally.

The exception is that, theologically, the word authority, which frequently means opinion, is substituted for fact.

As Mrs. Eddy deals largely in theology, it is only fair that she should be granted the latitude assumed by theologians, and due weight be given to her opinions on such matters. But as she also treats of subjects other than theological with which mankind are interested in view of their temporal welfare, her statement on those points must be tested by the standard with which the honest portion of mankind regulate such subjects.

Thus the issue can be narrowed to the simple questions:

- (1) Are the statements in Mrs. Eddy's book conformable to fact?

- (2) Do the facts disclosed warrant the conclusions that are drawn therefrom?

The trustworthiness of Mrs. Eddy's book depends on these questions being answered in the affirmative.

The reasonableness of a standard of truth is recognized by Mrs. Eddy herself, inasmuch as, in the preface of her book, *Science and Health*, page viii., she boldly formulates the question, "What is Truth?" and proceeds to answer it in such a remarkable manner that it may be regarded as the real "key" to seemingly logical conclusions at variance with common experience.

Seeing, therefore, the prominence given to the expression "Truth" throughout the text-book, it becomes necessary, not only to examine the definition propounded and accepted by Mrs. Eddy, but also to compare with it the definition of Truth that is almost universally accepted.

Mrs. Eddy's proposition, quoting from page viii. of the preface, is as follows:—

"The question, What is Truth? is answered by demonstration—by healing disease and sin."

Now, if anyone will have the patience to examine this proposition carefully, the fallacy will become apparent.

Question: What is Truth?

Answer: Demonstration.

First of all it will be observed that even the word *suitable* is omitted before "demonstration." Therefore, any demonstration is sufficient to prove any truth.

If it is asked, demonstration of what? Well, your pocket-handkerchief. That will be an undeniable "demonstration," as well as any other demonstration.

And indeed, it can be used this way, for instance:—

The production of your pocket-handkerchief is a proof of the truth of your assertion that you had one in your pocket, and that "demonstration," according to "Christian Science," proves the truth of any other assertion you choose to make.

Thus it will be seen what a wide shelter is afforded by the simple word "demonstration," unqualified by any restricting adjective. And Mrs. Eddy herself takes full advantage of the shelter thus afforded when she claims, on page 539, that "A simple statement of Christian Science, if demonstrated by healing, contains the proof of all here said of it." For example, take the case where Christian Science is "honestly applied, under circumstances which make demonstration possible" (page 40), such, let us say, as a hypochondriac with a robust constitution (see *The Daily Mail*, 1st April, 1901). Does the healing of the hypochondriac prove that "shortened limbs can be elongated" (page 55), or that matter does not exist? (page 19). According to the "demonstration" theory of Christian Science, it does. Or again, Mrs. Eddy states (page 539): "If one of the statements in this book is true, every one must be true" (unmindful, apparently, that the converse of this statement must have equal force, *viz.*, that if one statement in her book is false, every one must be false). Does the acknowledged truth of the statement on page 491, that "Truth casts out error now as surely as it did eighteen centuries ago," demonstrate the truth of the statement on page 578, that the river Gihon in Genesis means "The rights of woman acknowledged morally,

civilly, and socially?" Or that "what is termed disease does not exist" (page 81)? Or will it prove the accuracy of the conclusion in the proposition following, to be found on page 499, viz.: "Objects utterly unlike their original do not reflect that original. Therefore, matter cannot proceed from God, and it has no real entity"? According to Christian Science, the truth of one statement proves the truth of the rest.

Mrs. Eddy's position in her shelter is further illustrated, on page 457, under the head "Induction," where she states as follows:—"Christian Science must be accepted at this period by induction. We admit the whole because a part is proven, and that part illustrates and proves the entire principle." Imagine a piano claimed as purchased on that system. Having proved the payment of part, that proves the payment of the whole! Why not? According to Mrs. Eddy we should admit the whole because part is proven.

Ordinary Christians are warned in the Bible against the fallacy of demonstration as a proof of truth. St. Paul, in 2 Thess. ii. 4, speaks of the man of sin, the son of perdition, "who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, shewing himself (demonstration) that he is God."

This is the system of Truth by "demonstration," regardless of whether the demonstration previously adduced is applicable to the case or not; and if one is committed to that definition of Truth, it follows as a logical consequence that all the surprising statements in Mrs. Eddy's book must be accepted as true.

If, on the other hand, "Conformity with fact" is recognised as the essential condition of Truth, there need not be any difficulty in distinguishing the true and the false, and the students of Mrs. Eddy's book will be enabled to discriminate between reputed truth and asserted error.

The reason why Mrs. Eddy is precluded from that definition of Truth, which is universally accepted, is not far to seek. It is this: "Conformity with fact" being essential, the definition of the word "fact" is essential also. Fact means *a thing done*; but how can anything be done when there is nothing to do it with?

For according to Mrs. Eddy, matter, the material for any action, good or bad, does not exist.

The only fact recognised by Mrs. Eddy is the "Spiritual fact," and here is her explanation of it on page 227: "If you wish to know the spiritual fact, you can discover it by reversing the material testimony, be it *pro* or *con*, be it in accord with your preconceptions, or utterly contrary thereto." This explanation is called "Truth by inversion."

The question may fairly here be asked: Will the affirmation of this profession of Faith be accepted in the Law Courts in the event of Mrs. Eddy or any of her disciples being called on to state in evidence "the truth, the whole truth, and nothing but the truth"? Will any honest judge or jury accept "truth by inversion"? Will Mrs. Eddy herself accept the consequences of her own declaration, said, by the way, to be divinely inspired? If so, there is ample opportunity for testing the sincerity of her convictions, by taking an action for libel against Mr. Frederick W.

Peabody, Member of the Boston Bar, in order to refute the damaging statements contained in his publication, entitled *A complete exposé of Eddyism, or Christian Science. And the Plain Truth in Plain Terms Regarding Mary Baker G. Eddy, Founder of Christian Science*.*

Although Mr. F. W. Peabody fully exposes sordid motives underlying this so-called Christian Science in its mundane aspect, still the theological aspect of Eddyism presents points of considerable interest in view of the support she can claim, from the metaphysical writings of Spinoza, in 1677, down to those of Canon Gore, now Bishop of Worcester, in 1901;† but a disquisition on the subject would be too long for this paper. Suffice it to say that if all the learned writers of ancient and modern times, including Huxley, Compt, Haeckel, Spencer and others, could only have subjected the outcome of their imaginative reasoning to the sober test of truth—not Eddyistic truth, but "that which is conformable to fact"—they would have been compelled, by mathematical exigency, to acknowledge one God the Father, one Lord Jesus Christ; one Holy Spirit the Comforter, "even the Spirit of Truth whom the world cannot receive because it seeth him not, neither knoweth him." All as set forth in the Word of the Lord which endureth for ever. Amen.

F. W. WELDON, Colonel, Indian Staff Corps.

THE "HIGHER CRITICISM" THE "TEACHING OF DEMONS."

IN the closing period of the last century and in the early years of the present, there were well known and declared enemies of the Bible. They made this the object of their life's work, to pour forth, by voice and press, blasphemy against the Word of God and Christ the Son of God. Paine, Voltaire, Taylor, Bradlaugh have departed, Foote bankrupt, Hall of Science gone, and no one seems to have come forward to fill the gap. The exponents of this school made no secret of their hostility, but boldly declared their object. It was not their way to pose as friends of the Bible. So far, we can have some respect for them in their open avowal of enmity; but none for those, who, assassin-like, the better to conceal their designs, approach as friends, and hide under this cloak their weapons of injury. To-day, this is the policy and craft of those occupying Professors' chairs, Preachers' pulpits, or bearing Ecclesiastical titles.

This may appear to some as too heavy an indictment to bring against such men; but the truth of it will be acknowledged when the following criticisms are read as being the latest expositions from men occupying high places in so-called temples of learning. Such may exhibit profound knowledge; but the defamation and scurrility we shall refer to can only be instigated from supernatural and evil sources.

Our information of this development of "Higher" Criticism is obtained from *The Athenæum*, of May 3rd,

* Published by James H. Earle, 178 Washington Street, Boston. Price 25 cents.

† "Things have no existence apart from the minds that know them."
—"Relations are the work of the mind, and relations are necessary to make objects." "The Body of Christ," by Charles Gore, D.D. (2nd Ed. Murray), pp. 150-151.

1902. This number contains a short review of the first volume of the *Encyclopædia Biblica*. Inspiration is cast to the winds by such writers as Canon Cheyne and others. The reviewer takes one or two examples to show the character of the work. In an article on Moses and the ten plagues of Egypt, he makes the following comments:

"Canon Cheyne contends that Moses was a clan, rather than an historical personage, and that the plagues of Egypt were exaggerations of natural occurrences."

"It is, however, in its dealings with the New Testament that the school of criticism here represented is most destructive. Under "Nativity" (Narratives), Professor Usener contrasts the two accounts of St. Matthew and St. Luke, and declares that 'every unprejudiced mind will perceive "that they are" mutually exclusive and irreconcilable.'"

The reason given for this conclusion being, that the genealogies are "based on the presupposition that Jesus was the true son of Joseph."

Another critic, Professor Schmiedel, goes far beyond this in wickedness, "under the head of 'later tradition.'"

"According to the Talmud, and according to Celsus, Jesus was the child of the adultrous intercourse with Mary of a soldier Stada or Panthera'; and does not mention the theory duly given by the writer from whose book he takes the statement, that 'panthera' is but a Jewish corruption of Parthenos or Virgin. We are reluctantly compelled to think that in this, as perhaps in other passages, Professor Schmiedel is purposely giving his views in the form most likely to shock the feelings of believers."

It is with that purpose, after much hesitation, we produce this foul criticism, to show the character of the book, and to "shock" our readers, that they may not be deceived by the title and beguiled to purchase it.

THERE IS NO OTHER NAME FOR THIS, THAN—DIABOLICAL.

We continue to quote the review from *The Athenæum*:

"The only other article we propose to mention is one by Professor Van Manen on Paul, wherein he states that 'with respect to the canonical Pauline Epistles, the later criticism here under consideration has learned to recognise that they are none of them by Paul; neither fourteen, nor thirteen, nor nine or ten, nor seven or eight, nor yet even the four so long universally regarded as unassailable,' were written, according to this critic, 'at the close of the first, or the beginning of the second century.' He is willing to admit the historical existence of Paul, but only as an 'itinerant preacher outside of Palestine'; and "the only authentic details" concerning "'him," are "'based partly on legend and partly on trustworthy tradition.'"

We find these conspirators at last falling foul of one another in this precious *Encyclopædia*, one contending that the Bethlehem of the Virgin birth was in Zebulun; another contending that it was the Bethlehem of Judea.

We only refer to this to show that there is no agreement among themselves, and yet they assume the position of being *higher critics*. How they have gained such a pinnacle it is difficult to conceive. If we take the Word of God for our guide, we shall concur in fixing the source of their inspiration. It is well we should forget high-sounding names; and ignore the "upper seats" in their synagogues. The Word of Truth would not have us err in this particular,

and directs our attention at once, and without hesitation, to the source from whence all such teaching comes, as

"DOCTRINES OF DEMONS."

The secular press is more outspoken in this matter than some of the religious papers! But alas! *The British Weekly* encourages the propagation of error, inasmuch that in its columns a "Reverend" is allowed to counsel inquirers to get their difficulties solved by reference to such writers (see *Things to Come*, March, 1902, p. 99: "Nearing the End").

N.

Questions and Answers.

QUESTION No 286.

THE "AGAPEMONE."

H. B. R. "I have several relations in connection with the 'Agapemone,' of which Prince, who died a few years ago, was the leader. Can you give me any information about this Sect?"

The word, as you know, means "the abode of love," i.e., of Free-love. It is, therefore, the abode of licentiousness, and, we suppose, on the Continent would be placed under "Police Supervision." Under the guise of religion it panders to the very lowest and most degraded features of human nature.

It is the logical outcome of "Holiness" teaching, which is a dangerous, downward incline. Some are only just over the edge, many are a little way down; others are still further down, while some are lying as awful wrecks at the bottom. There are stations on this particular down-grade line. The starting station was "Pearsall Smithism." Others follow with different names. The most popular station might be called "P. Smithism-and-Water"; another is "Pentecostalism"; but the terminus is the "Agapemone."

Once deny the teaching of Romans as to the incorrigibility of the flesh, and believe that it is capable of improvement, then there is no limit to which that improvement can be carried. Some may plead that the Christian *must* sin; others may argue that the Christian *need not* sin: But the Scripture saith, "There is no man that sinneth not" (1 Kings vi. 46. Prov. xx. 9. Ecc. vii. 20. Jas. iii. 2. 1 John i. 8, 10). It is not a matter for argument, but a matter of fact.

Once admit that the flesh can be so subdued that it cannot sin, then the inevitable conclusion is the entire eradication of sin in the believer. Many professing Christians hold this view. All who say "out of the seventh and into the eighth" chapters of Romans allow it. But it is in direct conflict with Rom. viii. 7, which is that "the carnal mind is enmity against God; for it is not subject to the law of God, neither, indeed, can be." Popular "holiness teaching" denies this. It holds that the "carnal mind," i.e., the flesh, can be made subject, and in many cases is actually made subject.

It is only one step from this to the "Agapemone." But the demands on even natural Christian modesty are so great and serious, and so directly in conflict with Rom. viii. 7 quoted above, that another Divine revelation

is needed and is claimed in order to supersede Rom. viii. 7. Mr. Prince claimed to have received this new revelation. See his "Voice No. 1," now in safe custody at the British Museum Library. It is entitled *The Redemption of the body brought to light*. Voice 1, The Testimony."

"The Son of Man so loved the earth that He gave His own Spirit, that whosoever believeth in Him should not die, but be alive and abide the coming of the Lord. Behold, He cometh. If any flesh be in the Holy Ghost He is a new Creation; old things are passed away, behold all things are become new; and all things are of Jesus Christ who hath reconciled the flesh unto Himself by His own Spirit, and hath given unto Brother Prince the ministry of Reconciliation, viz., that the Son of Man was in the Holy Ghost reconciling the flesh unto Himself, not imputing its independence unto it; and hath committed unto Brother Prince the word of reconciliation. Now, then, I am the messenger of the Holy Ghost, as though Jesus Christ did beseech you by me; I pray you in the Holy Ghost's stead, be ye reconciled to the Son of Man, for He hath made Him to be flesh for us who knew no flesh, that we might be made the body of Jesus Christ in Him. Behold my servant, the Branch."

May the Lord pardon us for repeating such blasphemy in print. We do so on the grounds of 1 Tim. iv. 1, 2, 6. "In the latter times some shall depart from the faith, giving heed to lying spirits and teachings of demons, speaking lies in hypocrisy . . . If thou put the brethren in remembrance of these things thou shalt be a good minister of Jesus Christ."

One would have thought that no Christian who had read and believed Gal. i. 8, 9 could be led away by such a perversion of the Word of God, exhibiting such a mixture of Satanic design and human ignorance.*

Any Religion claiming to have a new Divine revelation stands convicted and condemned by the very fact; and instead of listening to it or its teachings for one moment, we ought instinctively to say "Anathema."

"Christian Science," for this same reason, comes under this Anathema; for its teachings rest wholly on the claim of Mrs. Eddy to have received a Divine revelation.

But, to return to the Agapemone, our readers will learn this important truth, which may prove a warning beacon. If you begin by getting out of the seventh of Romans, there is no logical stopping place till you get into—not the eighth of Romans—but into the Agapemone.

QUESTION No. 287.

ISAIAH LXV. 20.

E. L., Devon. "May I ask you for an explanation of the following passage: Isa. lxv. 20, 'The child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.' Does this imply that the sinner is not to die? Again, in saying that the child shall die 100 years old, it is implied that people will die even in the restored earth, and yet we may gather from Isa. xxv. 8 and Rev. xxi. 4 (referring to the same period) that there death shall be no more."

The difficulty is created by your parenthetical remark "(referring to the same period)." There is nothing about death being no more in Isa. xxv. 8. The Context shows that it relates to "this mountain" (v. 6, 10); and to the taking away "the rebuke of his people" on their restora-

* We refer particularly to the ignorant use of the Divine Titles.

tion. Swallowing up death in Victory refer to *resurrection*: the "first resurrection" and to the millennial state, not to the Eternal State (Rev. xxi. 4).

During the Millennium a person dying at 100 years old shall be counted a child, and sinners shall be accursed and cut off. "I will morning by morning (See R.V.) destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord" (Ps. ci. 8).

David never did this. But the future successor of David's throne will do it; and that, *continuously*, during Millennial days.

Signs of the Times.

JEWISH SIGNS.

THE ROUMANIAN EXODUS.

It is very significant that side by side with the prospect of the opening up of Palestine for the Jews, their position in the world outside Palestine is becoming more and more intolerable. In all countries, except England, Jewish difficulties are increasing. At the present moment their condition in Roumania is simply intolerable.

It is becoming a danger to the whole of Europe, and is passing from the social to the political stage.

The systematic attempts of the Roumanian Government to exterminate the Jews has led to an impending exodus, which is fraught with grave political problems. The only human way of averting the peril is for Europe to insist on the observation of the Treaty of Berlin, 1878, and to compel Roumania to secure to Jewish subjects the treatment which articles xliii. and xlv. of that Treaty guarantee to them.

Roumania denies civil rights to Jews, because, being unbelievers, they have no natural place in a "Christian" State. Since 1864 scarcely a year has passed without some further limitation of Jewish rights, until at length they are unable to learn, or to work, or almost to live.

A GREAT EXODUS IS IMPENDING.

Jews are gathering in various parts preparatory to their flight. They have issued an appeal to Europe.

It seems as though, with Palestine opening, the Jews were being stirred up, to see there, their only refuge.

SOCIAL SIGNS.

THE DECLINE OF LITERATURE.

A serious "sign of the times" is opened up to us in a remark in *The Daily Chronicle* of May 10th:—

"The decline, almost the extinction, of literature was lamented the other day at the board of the Royal Academy."

True, it is not a religious sign that we have here, but rather a social sign; but it is most significant. It refers especially to Great Britain.

A few years ago, in the last generation, some read the Bible and a few sound books, and the rest nothing at all. To-day our population daily soaks its mind in modern journalism.

The Printing Press has been captured by the enemy, and used to destroy the very benefits which it was so well calculated to bestow.

Fifty years ago, the few, by comparison with to-day, who read, were also educated. But now this is reversed. The

number of people who can read is enormous, but the proportion of those who are educated is small. Hence the printing press, following the law of supply and demand, now appeals to the uneducated mass of all classes. Thus the taste of the educated is gradually debased, while that of the masses is not lifted up.

Two generations ago there was a marvellous array of giants in literature, who had much to say that was socially elevating. The commonest books of those days were at least wholesome. But all these are now swamped by the garbage which the simple have now thrust upon them, and shouted at them with a persistency against which the fewest are proof.

Mr. Rudyard Kipling, perhaps the most popular if not the greatest writer of our day, affords a proof of how even the ends and aims of literature have been lowered, and are calculated to lower the principles of the Empire.

What was deplored at the meeting of the Royal Academy was the fact that good art and good literature appeal to ever narrowing circles. The good magazines and journals of even twenty-five years ago did overflow to the benefit of the less educated classes. But to-day this has stopped; and the magazine has come down to a few pence, while the halfpenny journalism serves everything up in the form of tabloids, mixed with sensational news, anecdotes, puzzles, competitions, betting, sporting, "scandals," and the worst of the police news. Discussion is being abandoned for a mere accumulation of facts. These, and the continued spawn of bad novels, constitute our national culture. Our bookstalls testify to the vast increase in the number of readers. The door has been opened to the vast stores of knowledge, and opened to all; but its entrance has been blocked up by rubbish heaps.

The people have been taught to read, without being taught what and how to read. We have given the people the dangerous power of reading, and turned them out to welter in the immoral waters of "literature" without a guide.

We are mortgaging the whole future of the nation. This is the evil that is facing us. And how is it being met? It is not met at all. It is not regarded as a problem, or as a sign of the times: yet it is the gravest that threatens the whole nation, and the most serious part of the matter is that it is the very nature of this evil to go on increasing.

We see no remedy. Man might say it is to be seen in more real education. But the secret is that *man is fallen*, and his natural tendency is to go down, down, down.

There is no hope in "education" or in journalism. Journalism is purely commercial. It must supply the demand which it tends to create, and thus work in a vicious circle. What we have done by education is not to alter man's fallen and falling nature, but merely to make its methods more easy and dangerous. A man is not to-day a highway robber. He does not use a pistol and say "your money or your life." He hires an office, and uses a pen, and writes a prospectus, and he gets your money all the same.

Some there are who see the evil and deplore it, but they will not recognise the true source of it, or the true remedy for it. Nor will they, until the bottom of the inclined plane is reached. Then will be seen the outcome and failure of all man's efforts to remedy the evils of his fallen nature.

RELIGIOUS SIGNS.

THE TWENTIETH CENTURY.

A new century, to the students of prophecy, is full of solemnity. Only these know anything of what it really means. On Nov. 29, 1901, Mr. Hall Caine (the author of *The Manxman* and *The Christian*) gave a lecture on "The Coming Century," and his great point was that

the nineteenth century had been the century of the *People*, but the twentieth is to be the century of *Humanity*. We quite believe it, and, indeed, we *know* it. There is little doubt but that it will be a century that will be marked by the revelation of "the Man"; and, thank God, that will be speedily followed by the revelation of "the Son of Man," who will bring in the new era, when man shall be abased, and God shall be exalted. The claim of the new century hails from the Isle of Man, but the proclamation of the other will come from heaven. For this we wait and hope.

THE WORLD'S IMPROVEMENT.

The evidence of the effect of civilisation on the morality of the world is exemplified in the following:—

"According to the annual report of the police commissioners for Scotland, the northern kingdom last year established a record in crime. 'It has been our duty,' says the document, 'to draw attention year after year since 1897 to the continued rise in the number of persons committed to prison. The year 1901 has continued the series of increments, and has created a new maximum above all the records we possess. The total receptions of 1900 amounted to 60,503; in 1901 they have bounded up to 66,769. In the same way the average number of ordinary prisoners in the gaols rose from 2,363 in 1900 to 2,582 in 1901.' The only cause assigned for these expansions is the campaign against obscene speech, for which offence 12,000 persons were taken into custody by the Glasgow police last year."

GROWTH OF SUPERSTITION.

"The superstition we deplore among the lower classes, and especially in country people, who still cherish belief in 'wise women' and gipsy fortune-tellers and the witches, grows steadily and rapidly among the educated classes. Christian science, palmistry, crystal gazing, and the various other methods employed of fostering this craze attract thousands of persons whom one would scarcely suppose to give way to such follies."—*Lady's Pictorial*.

This shows that Enlightenment, Civilisation, Education, and Reason can do nothing for fallen man. This is the testimony of the world. Abandoning "Faith," man gives himself up to credulity. He will not believe God's truth, but will gulp down man's lies.

Editor's Table.

BACK VOLUMES.

All the back volumes of *Things to Come* can be obtained, except Vol. I., which is out of print.

Vol. II., having been reprinted, is sold at 3s. 6d.

Vols. III. to VIII., all 2s. 6d. each.

Vols. III., IV., V., VI. can be had in one Vol., cloth, 5s. 6d.

Certain years can be had complete, unbound, 1s.

ACKNOWLEDGMENTS.

K.G.T. (for *Things to Come*) £1 0 0.

HADES

W. B. Thanks for copy of *The Witness* for July. Our Editorial, issued simultaneously, convicts the article on "Hades" of mis-statement if the reference is meant to apply to us. The writer says, "To them the body is the man" (p. 103). We said, on the contrary, "The body alone is not the man" (p. 2, col. 2). The article is called "A Scriptural Inquiry"; but it starts off by dwelling on the Pagan use of the word Hades, and "unhesitatingly" asserts that the scriptural meaning and use of the word is the same.

We shall deal further with the matter before long.

FOREIGN STAMPS.

We receive Foreign and Colonial Stamps (new), at their face value, in payment for Subscriptions, or Books; or as Donations and Thankofferings. Our friends will often find it more convenient to obtain stamps instead of Money Orders.

THINGS TO COME.

No. 99.

SEPTEMBER, 1902.

Vol. IX. No. 3.

Editorials.

EVOLUTION IN THE "NEW CREATION."

A CORRESPONDENT (D. M.) tells us how he recently heard a sermon on "What shall I do to be saved?" (Acts xvi. 30, 31), using the case of the Philippian jailor to show that Salvation was a *continual process and not a condition*. Salvation was to be by little and little, one sin at a time, etc. His question is: "Is there any such teaching in the New Testament?"

Instead of relegating this to our "Questions and Answers" column, we speak of it here, because it raises a great and important principle—the discussion of which will be helpful to many other of our readers.

The preaching described above is nothing but EVOLUTION introduced into spiritual things. Evolution has shut God out of the old creation. It is now shutting Him out of the new creation. It is the same principle which is carried out by the Higher Critics.

Satan's great aim is to shut out God; to get rid of the supernatural. The Critics get rid of the supernatural in Revelation; the Scientists get rid of it in Creation; and now, Preachers seek to get rid of it in the work of the New Creation. It is Evolution in each case, showing that Evolution is Satanic in its origin, though it is ignorantly carried out by men.

"There is no God" is what it all leads to; and will all end in. This is what the fool once said in his heart. To-day they say it with their lips.

But it is in the New Creation work, as it was in the old, "all things are of God." "If any man be in Christ he is a new creation; old things are passed away: behold all things are become new. And all things are of God" (2 Cor. iv. 17, 18).

This is the testimony of New Testament teaching. It is now true, that in the heart of the saved sinner it is as it was in the old creation. "God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iii. 6). It is now as it was then—"God commanded," "God said," "God called," "God blessed." Thirty-five times we have such expressions in Gen. i., as though God—fore-seeing man's invention of the theory of Evolution—has stamped His name so indelibly on that chapter that it cannot be got rid of without getting rid of the whole book! And that is what the Critics are now doing, saying that Creation and Paradise and the Fall etc., etc., are all "Myths."

But this only confirms the truth of the Book: for it foretells that that is exactly what would take place. "The time will come when they will not endure sound doctrine;

but . . . they shall turn away their ears from the truth, and shall be turned unto fables" (Greek—*Myths*. 2 Tim. iv. 3, 4).

The Scripture teaches that before this New Creation work begins all is chaos, darkness, ruin and desolation. Then (as in the old creation) (1) the Spirit of God moves. (2) the Word of God speaks and commands. (3) The Light then shines. (4) It shines on the ruin. And that is where the sinner "comes in"; that is where he begins. This is Divine conviction of sin which leads to repentance. This is a "new creation" work. But before the sinner knows anything of it, the Great Almighty Creator, the Invincible Spirit of God, has been at work.

Before this work begins all is "darkness" and death. "Darkness was upon the face of the deep" (Gen. i. 2). And sinners are "dead in trespasses and sins" and have "the understanding darkened" (Eph. ii. 1; iv. 18). In Rom. vii. 5, 6, this is defined as being "in the flesh." The New Creation work is defined as being "in the spirit." Where this work takes place, saved sinners are said to be "not in the flesh" (Rom. viii. 9), though the flesh is in them.

This New Creation work is so complete that, when we have experienced this work and received this wondrous light (2 Cor. iii. 6), we gain the glorious knowledge of God that we died with Christ; that we were buried with Christ; that we were quickened with Christ; that we are now raised with Christ; and are now only waiting for our ascension, so to be ever with Him.

We have been "made meet to be partakers of the inheritance of the saints in light." "Made meet" by God Himself "who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son, in whom WE HAVE redemption through his blood, even the forgiveness of sins" (Col. i. 12-14, compare Eph. i. 7).

This is the teaching of the New Testament. Progressive Salvation is first cousin to Progressive Sanctification. Both are non-scriptural and un-scriptural terms. If God "hath made us meet" then it is a denial of His work for us to suppose, or say, that anything we can do can make us *more* meet. If we have the new nature begotten in us by the Spirit of God, then we are the sons of God (Rom. viii. 14) and if children their heirs, heirs of God, and joint heirs with Christ (Rom. viii. 17). It is impossible for us to progress in this relationship which God hath bestowed upon us "according to the riches of His grace." We can grow in our knowledge of it, in our appreciation of it, in our enjoyment of it: but not in the relationship itself. This is Salvation by Grace, and it is God's work for us and in us. The other is Salvation by works, it is man's work; it is progressive, and therefore is never finished. What happens in the case of those who have not progressed enough, we are not told. But something must happen. Nothing but *perfection* can make us meet for God's presence.

We are strong "perfectionists" in this matter, because it is all of God (2 Cor. iv. 17) and "all his works are perfect" (Deut. xxxii. 4) "they stand fast for ever and ever" (Ps. cxi. 8). Hence we are made "perfect in Christ Jesus" (Col. i. 28), "complete in Him" (Col. ii. 10), "accepted in the beloved" (Eph. i. 6).

This is a perfection worth having. But there is no perfection, no finality, in that "other Gospel" which so many preach to-day, as they did in the Apostle's day (Gal. i. 6). As to

THE CASE OF THE PHILIPPIAN JAILOR, many mis-interpret and mis-apply his question and the Divine answer by the Apostle. If we would be "rightly dividing the word of truth" here, we must not say, "Believe on the Lord Jesus Christ and thou shalt be saved," except to those who have the same experience as he had, and are in the same spiritual condition.

He was under deep conviction of sin. The Spirit of God had "moved."

The jailor was in great fear; not of the earthquake, for he was asleep and knew nothing of it. All that he knew was that the prison doors were open; and, "supposing that the prisoners had fled," he was going to kill himself, rather than suffer the death of execution in the morning (Acts xii. 19). That is what he feared. And these fears the Holy Ghost was going to use now to accomplish the almighty work of the New Creation.

Suddenly, before he could take his life, the jailor hears a voice from "the inner prison":

"DO THYSELF NO HARM."

He became aware that in that darkness there was some Divine power that could SEE what he was about to do. And not only this; he became aware also that there was some Divine omniscience that knew what he was thinking of.

"WE ARE ALL HERE."

The jailor supposed they "had been fled."

Overawed by this mysterious presence, that could not only see what he was *doing* in that darkness, but knew what he was *thinking* also, he "called for a light, and sprang in, and came trembling, and fell down before Paul and Silas and said, Sirs, What must I do to be saved?"

To such an one, in such a condition, were the assuring words addressed: "Believe on the Lord Jesus Christ and thou shalt be saved and thy house. And they spake unto him the word of the Lord, and to all that were in his house." Faith always has respect to what is said. Hence, until the word of the Lord was spoken to them, there was nothing for them to believe. That "word of the Lord" told them that they were lost sinners, and they believed that they were lost. It told them of the Saviour whom God had provided for lost sinners, and they believed in His promise to save such.

The same "word of the Lord" is preached to-day; and apart from it, there can be no saving faith and no Salvation.

To take away Acts xvi. 31, therefore, from its context, and address it indiscriminately to all alike, whether under conviction of sin or not, is not "rightly dividing the Word of truth."

The jailor "believed in God" and was saved. Then and there the Word was "testified in due time" (1 Tim. ii. 6); and he learned that he was included in the "all" who were ransomed by the precious blood of Christ Jesus our Lord.

This is God's salvation. It is Divine in its source; perfect in its work; and eternal in its results. The babe in Christ, as well as the aged saint, are alike "made meet for the inheritance of the saints in light." Their safety is the same; their security is the same. The only difference consists in the respective measures of apprehension, understanding, and enjoyment.

If such an one has a weak or short measure of knowledge of what God has made him to be in Christ, he will be vainly thinking that by something he can do he can add to that completeness, and will only heap up misery for himself in attempting such an impossible task. But if he realises the wonderful Salvation which God has wrought, and has a full measure of knowledge of what God has made Christ to be unto him, then he will have perfect rest, peace, and enjoyment; and instead of vainly struggling to progress in Righteousness or Sanctification, he will be "giving thanks unto the Father, which HATH MADE us meet to be partaker of the inheritance of the saints in light."

THE KING.*

"THE KINGS OF THE EARTH SET THEMSELVES . . . YET HAVE I SET MY KING. . . ."—Psalm ii. 2, 6.

FIRST DAY.

The King—Predicted.

"As I have thought, so shall it come to pass;†
And as I have purposed, so shall it stand."—Is. xiv. 24.

The Son of Man. Heir of Dominion in the earth.

Dominion given by *unconditional* Covenant. "Have dominion."
—Gen. i. 28.

Now in abeyance. "So he drove out the man."—Gen. iii. 24.

All now centred in the Seed of the woman.—Gen. iii. 15.

"Thou madest him to have dominion."—Psa. viii. 6. §

"Authority to execute judgment also, because . . ."—John v. 27.
Acts xvii. 31.

"They shall see the Son of man coming in the clouds of Heaven."
—Matt. xxiv. 30.

The Son of Abraham. Heir of the Land.

"He took on him the seed of Abraham."—Heb. ii. 16.

"To Abraham and his seed were the promises made . . . which is Christ."—Gal. iii. 16.

The Land given by *unconditional* Covenant.—Gen. xv. Gal. iii. 16-20.

Extent promised.—Gen. xv. 18-21.

Part possessed.—Num. xxxiv. 3-12. 2 Chron. ix. 26.

The remainder in abeyance.—Ezek. xlvi. 13-23.

The Son of David.—Heir of the Throne.

"I have rejected . . . Go . . . I have provided."—1 Sam. xvi. 1.

The Throne secured by *Unconditional* Covenant.—2 Sam. vii.

"Behold the King's son shall reign, as the LORD hath said of the sons of David."—2 Chron. xxiii. 3.

* This was the subject of the Mildmay Conference, London, 1902; and may well be copied as the subject for other conferences.

† Past tense. ‡ Future tense.

§ The first mention of the title "Son of man" in the Old Testament.

"The Lord God shall give unto him the Throne of his father David, and he shall reign . . ."—Luke i. 31, 32. Rev. iii. 21.
The Son of God. Heir of all things.—Heb. i. 2.
 "We see not yet all things put under him."
 —Heb. ii. 8.

SECOND DAY.

The King—Rejected.

"Shalt thou indeed reign over us? or shalt thou indeed have dominion over us?"—Gen. xxxvii. 8.
 "Who made thee a prince and a judge over us?"—Ex. ii. 14.
 "We will not have this man to reign over us."—Luke xix. 14.

The Son of Man. Matt. xvi. 13.—Despised and rejected.
 "Hath not where to lay his head."—Matt. viii. 20.*
 "Despised and rejected of men . . . a man of sorrows." Isa. liii. 3. Matt. xxvi. 38, 39.
 Rejected as "the Son of man."—Matt. xxvi. 64, 65. John xviii. 40.
 "We see not yet all things put under him. But . . ."—Heb. ii. 8, 9.

The Son of Abraham. Matt. i. 1.—Rejected on that account.
 "Before Abraham was, I am. Then took they up stones to cast at him."—John viii. 52-59.
 Rejected as the son of Abraham. "This is the heir; come, let us kill him, and let us seize on his inheritance."—Matt. xxi. 38, 39.
 No inheritance as yet. Only the "tomb" of a stranger. Matt. xxvii. 60. Isa. lii. 9.

The Son of David. Matt. i. 1. Rom. i. 3.—Rejected as such.
 His genealogy in Matt. i. through Solomon.
 "in Luke iii. through Nathan.
 Acknowledged as such.—Matt. ix. 27; xv. 22; xx. 30, 31.
 Rejected as such.—Matt. xxii. 21, 46. Luke xx. 41-46.
 "We have no king but Cæsar."—John xix. 15.
 "This is Jesus the King of the Jews."—Matt. xxvii. 37.

The Son of God. John i. 1, 2.—Rejected as such.
 "God sent forth his Son."—Gal. iv. 4.
 Declared to be the Son of God.—John v. 19-29.
 Acknowledged as such by Demons.—Matt. viii. 29.
 " " Roman Centurion.—Mark xv. 39.
 " " His own.—John i. 49. Matt. xiv. 33; xvi. 16.
 Rejected as such.—John i. 11.
 1. "My Father. . . Therefore they sought to kill him."—John v. 17, 18.
 2. "My Father. . . From that time many of his disciples went back."—John vi. 65-69.
 3. "I and my Father are One. Then the Jews took up stones again to stone him."—John x. 30-37.
 4. "The Father is in me, and I in him. Therefore they sought again to take him."—John x. 38, 39.
 "The Son of God. . . he is guilty of death."—Matt. xxvi. 63-66.

"FROM HENCEFORTH EXPECTING."

THIRD DAY.

The King—Crowned.

"Bow the knee."—Gen. xli. 43.
 "And Joseph's brethren came, and bowed down themselves before him . . . to the earth."—Gen. xlii. 6; xlii. 14; i. 18-20.
 "This Moses whom they refused . . . the same did God send to be a ruler and a deliverer."—Acts vii. 35. Ex. xviii. 8, 13, 16, 20.
 "Unto me every knee shall bow."—Isa. xlv. 23.
The Son of Man. Dominion exercised.
 "This man, . . . from henceforth expecting till his enemies be made (*lit.*, shall have been placed as) his footstool."—Heb. x. 12, 13. Psa. cx. Acts ii. 35.
 "As a man, . . . wherefore God also hath highly exalted him . . . every knee shall bow."—Phil. ii. 8-11. Isa. xlv. 23. Rom. xiv. 11.
 "One like unto the Son of man" in glorious vision.—Rev. i. 13-16. Dan. x. 5, 6, 16.

* The first mention of this title, "Son of man," in the New Testament.

"Upon the cloud one sat like unto the Son of man, having on his head a golden crown."—Rev. xiv. 14.*
 "They shall see the Son of man coming in the clouds of heaven, with power and great glory."—Matt. xxiv. 30.
 "Thou . . . hast crowned him."—Psa. viii. 5.
The Son of Abraham. The Land possessed.
 The promise as to the Land, though yet in abeyance, is yet nearing its fulfilment.—Ezek. xxxvii. 21.
 "Thou wilt perform the truth to Jacob, and the mercy to Abraham."—Micah vii. 20.
 "The earth is the LORD's."—Psa. xxiv. 1.
The Son of David. The throne occupied.
 "The Lion of the tribe of Judah."—Rev. v. 5.
 "The Root and the Offspring of David."—Rev. xxii. 16.
 "There shall come forth a Rod out of the stem of Jesse."—Isa. xi. 1-10.
 "Behold a King shall reign in righteousness."—Isa. xxxii. 1. Zech. ix. 9.
 "Thou settest a crown of pure gold on his head."—Psa. xxi. 3.
 "Upon Himself shall His crown flourish."—Psa. cxxxii. 18.
The Son of God. All things inherited.—Isa. lv. 4, 5; iv. 2; xlix. 1-13.
 "His Name is called the Word of God."—Rev. xix. 13.
 "And he hath . . . a Name written, King of kings, and Lord of lords."—Rev. xix. 16.
 "He must reign, till he hath put (*lit.*, shall have put) all enemies under his feet."—1 Cor. xv. 25.
 "On his head were many crowns."—Rev. xix. 12.
 "THE KINGDOMS OF THIS WORLD ARE BECOME THE KINGDOMS OF OUR LORD AND OF HIS CHRIST; AND HE SHALL REIGN FOR EVER AND EVER."—Rev. xi. 15.

Papers on the Apocalypse.

THE SECOND VISION "ON EARTH."

THE 3RD, 4TH, AND 5TH TRUMPETS (viii. 10—ix. 12).

viii. 10. And the third angel sounded his trumpet, and there fell from heaven a great star, burning as it were a torch (*λαμπάς* (*lampas*) a torch; not *λύχνος* (*luchnos*) a lamp), and it fell upon the third of the rivers, and upon the fountains of waters; (11) and the name of the star is called Wormwood (*Ἀψινθος* (*apsinthos*) *Absintie*): and the third of the waters became wormwood; and many men died of the waters, because they were made bitter] That stars should fall from heaven is a subject of prophecy (vi. 13). Here is one special star, smaller, evidently, than the burning mountain. When we are distinctly told it was "like a torch" there is no occasion to introduce the idea of a comet (as Dr. Seiss does), or a meteor, or anything else. As a torch it was burning only at one end, and not burning all over as the mountain was. All this is quite clear as it stands. It requires no explanation if we believe what is written.

On the other hand, the ideas of historical interpreters are in wild confusion and mutual opposition. As to the "Star," the interpretations include Mahomet, Simon Magus, Montanus, Arius, Cerinthus, Pelagius, among ecclesiastics. Those who hold it to be a military personage say it was some Jewish leader, as Eleazar, Josephus, etc. Others bring in poor Genseric again, or Attila, and a long series of wholesale murderers.

* Last mention of the title "Son of man" in the N.T. The first mention of it in N.T. Matt. viii. 20.

But a few questions will dispose of them all: What was the heaven out of which they fell? What was their fall? How did they burn? How did they embitter the fountains and rivers and make them bitter like themselves? When were they called by the name "Wormwood" or "Absinthe"?

There is no reasonable answer to these questions. It is a very sad reflection to think that, with so many, these definite and particular revelations of the Holy Ghost may mean anything.

We ourselves might add another interpretation; and however extravagant it might be, men would not mind. Some would probably receive it. But, we dare to commit the unpardonable sin of adopting a principle of interpretation which requires us to believe that these things "mean" exactly what God says, and are consequently looked on as "cranks" for so doing.

And yet events somewhat similar have happened. In the *Annual Register* for 1823, p. 683, we read that, as the result of a volcanic explosion, showers of sand darkened the sky and "the sea water became thick, and river water assumed the colour of beer, and was so extremely bitter as to be unfit for use." This was in the Aleutian Islands, and it is quoted by Mr. Govett in his *Apocalypse Expounded*. Something like this was foretold as God's punishment of His People (Jer. ix. 13-15): "Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink." So Jer. xxiii. 5. Lam. iii. 15. Jer. vii. 14; ix. 15.

The result of one of the plagues of Egypt was that "the Egyptians could not drink of the water of the river" (Ex. vii. 18-24). That was real and literal. So will this be.

THE FOURTH TRUMPET (viii. 12).

viii. 12. And the fourth angel sounded his trumpet, and the third of the sun was smitten, and the third of the moon, and the third of the stars; in order that the third part of them might be darkened, and the day might not shine for a third of it, and the night in like manner] "Signs in the sun and in the moon and in the stars" are what the Lord foretold as part of the wonders to be looked for. (Luke xxi. 25. So Matt. xxiv. 29 and Mark xiii. 24). Here, some of those signs are seen by John. Others are foretold in Isaiah, "Behold darkness and sorrow: and the light is darkened in the heavens thereof" (Isaiah v. 30). "I will cause the sun to go down at noon, and I will darken the earth in the clear day"* (Amos viii. 9). Read Jer. iv. 23, 28. Ezek. xxxii. 7, 8. Joel ii. 10, 30, 31; iii. 15. Amos v. 20. Zeph. i. 14-16.

The interpretations of this, differ, as usual; and it seems hardly worth our time to name them. We read about the "imperial sun" and the "political day" and "political noon" and "political stars," whatever they may be. Is it any wonder that teachers and students are alike confused and bewildered? They first assume that it is past; and are then at their wits' end to find

* On the other hand, millennial light is to be increased. Isaiah xxx. 26; lx. 19, 20.

something or anything, however irrelevant, that can be forced into any connection with the word.

Ask a little child what are the sun, moon and stars? and he will experience no difficulty. Neither shall we, if we, with childlike minds, believe what God says.

D. and E. (page 304), THE FIFTH TRUMPET (or First Woe) (viii. 13—ix. 12).

The fifth and sixth Trumpets are the first and second of the three "Woe" Trumpets. These three are introduced in a special manner, viz., by an Eagle and its cry (viii. 13), which marks off the last *three* of the whole seven, from the first *four*.

The Eagle and its cry separates the four from the three.

viii. 13. And I looked, and I heard an (Greek, *one, single, or solitary*) eagle* flying in mid-heaven, saying with a loud voice,

"Woe, woe, woe, to those that dwell upon the earth by reason of the remaining voices of the trumpet of the three angels, who are about to sound!"

(ix. 1, 12, and xi. 14). We believe it to be what it says—a veritable eagle. All the critical Greek texts, and all the ancient manuscripts read "eagle." Bengel, 150 years ago, said that the "most ancient authorities, widely separated from each other in age and clime, and in very great numbers, clearly vindicate the reading of *ἀετοῦ* (*aëtou*), eagle, from all suspicion of gloss." Eagles are often connected with judgment. (See Deut. xviii. 49. 2 Sam. i. 23. Is. xl. 31. Jer. iv. 13. Hos. viii. 1. Hab. i. 8). It was flying in mid-heaven, i.e., the meridian, or the highest point reached by the sun at noon. The word rendered "mid-heaven" occurs only here, and in xiv. 6 and xix. 17. The fifth day saw the creation of birds which "fly above the earth in the open firmament of heaven" (Gen. i. 20); and it is an eagle that announces this fifth Trumpet.

This eagle speaks. So did Balaam's ass. If God could "open the mouth" of the one, so He can of the other. Thus it is written, and thus we believe.

The Structure of the member containing the description of this Trumpet is as follows:—

b. (page 304), ix. 1-11. *The Fifth Trumpet. (1st WOE).*

b	k	|	1-.	The Star fallen to the earth.
			1	| -1, 2-. The Abyss. (The key and the opening).
			2	| -2. The Abyss. (The result of the opening).
	k	|	3-11.	The Locusts coming upon the earth.

This structure shows that three things form the subject of this Fifth Trumpet:

The fallen Star,
The Pit of the Abyss, and
The Locusts.

* G.L.T.Tr.A. WH. and RV. read *ἀετοῦ* (*aëtou*) eagle, instead of *ἀγγέλου* (*angelou*) angel. In xvi. 7 we have the altar speaking; so here an eagle is represented as speaking.

ix. 1. And the fifth angel sounded his trumpet, and I saw a star from heaven fallen (So RV. Not "fall" as in AV.) to the earth: and there was given to him the key of the pit of the abyss.] The star (or angel) had fallen from heaven before John saw it. (Compare Isa. xiv. 12. Luke x. 18).

Angels are called stars in Job xxxviii. 7, and often in the Old Testament, the phrase "host of heaven" means the *angels*, as in 1 Kings xxii. 19. 2 Chron. xviii. 18. Ps. cxlviii. 2. Josh. v. 14. It sometimes means the literal stars, as in Is. xxxiv. 4; xl. 26; xlv. 12. Jer. xxxiii. 22. That the word "star," here, is used for "angel" seems clear from the personal actions ascribed to it.

"The pit of the abyss" appears to be the abode of demons. See Rev. xx. 1-3. Luke viii. 28, 31.

2. And he opened the pit of the abyss; and there went up smoke out of the abyss, as the smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit.] We are not to confuse this pit with Hades, or Sheol, or Tartarus. It is called the Abyss, and is shown by the smoke to be a place of fire. (Compare xviii. 9, 18; xix. 3, and Gen. xix. 24-28).

In Jeremiah iv. 23-28, we read:

"I beheld the earth, and lo, it was without form, and void:

And the heavens, and they had no light.
I beheld the mountains, and lo, they trembled,
And all the hills moved lightly.
I beheld, and lo, there was no man,
And all the birds of the heavens were fled.
I beheld, and lo, the fruitful place was a wilderness,
And all the cities thereof were broken down
At the presence of the LORD,
And by His fierce anger.
For thus bath the LORD said,
The whole land shall be desolate;
Yet will I not make a full end.
For this shall the earth mourn,
And the heavens above be black:
Because I have spoken it, I have purposed it,
And will not repent, nor will I turn back from it."

This refers, of course, to Judah and the Land. What John sees, refers to the earth in general. This judgment corresponds with the eighth and ninth plagues of Egypt (Ex. x. 5), when Moses threatened that the locusts should "cover the face of the earth, that one cannot be able to see the earth."

This judgment is now to be more particularly described in verses -3-11. The Structure is as follows:—

k. (page 316), ix. 3-11. *The Locusts coming on the Earth.*

k	m	o	ix. -3.	Their power.
		p	ix. 4, 5.	Their commission.
		q	ix. -5.	Their continuance. ("5 months.")
		n	ix. -5-10.	Description of locusts.
m	o	ix. -10.	Their power.	
	p	ix. -10.	Their commission.	
	q	ix. -10.	Their continuance. ("5 months.")	
	n	ix. 11.	Description of their king.	

Here we have the symmetrical statement which distinguishes their Power, Commission, Continuance, and Description; and shows the points which are important; and on which we are to dwell.

ix. 3. And out of the smoke there came forth locusts into the earth: and there was given to them power, as the scorpions of the earth have power.] These were no ordinary locusts. Those that came in the plagues of Egypt were no common locusts either, for we are told "before them there were no such locusts as they, neither after them shall be such" (Ex. x. 14). Ordinary locusts have "no king" (Prov. xxx. 27); but these have; and his name is given (v. 11). They seem, from their description, to be a kind of *Infernal Cherubin*. The horse, the man, the lion, and the scorpion are combined in them. They are called locusts, though they are supernatural and, apparently, incapable of being killed. But of this we shall see more as we proceed.

4. And it was said to them that they should not injure the grass of the earth, nor any green thing, nor any tree; but should injure the men who have not the seal of God on their foreheads.] Common locusts eat up and destroy only vegetation (Ex. x. 5, 12, 15): beyond this they are not injurious. But these, from the bottomless pit, are designed for a very different purpose. Human beings are the objects of their assaults. Though released from the pit, they cannot go beyond the power "given" to them. A similar limitation is seen in Ezek. ix. 4-6.

5. And it was given to them that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when it striketh a man] Here is another limitation. Under the second Seal there is no such limit. "Torment" applies in a special manner to demons (Matt. viii. 29; xiv. 10, 11; xx. 10). The duration of this plague is fixed. It is to last "five months." A similar fixed date is given in Num. xi. 19; 20: "a whole month." In 2 Sam. xxiv. 13, also we have "seven years," "three months," and "three days," as the fixed limit of certain judgments. These periods are always taken literally. Why not this? The time limit of these infernal locusts corresponds with that of ordinary locusts, which is five months (from May to September).

6. And in those days shall men seek death, and shall in no wise find it; and shall desire to die, and death fleeth from them.] "In those days" refers to the period of "five months" mentioned in the previous verse. The result of the plague is not the producing of repentance; but only a desire for death. A similar state of things is foretold in Jer. viii. 3: "Death shall be chosen rather than life by all the residue that remains of this evil family." How

* Omit "only," G.L.T.Tr.A. WH. and RV.

† G.L.T.Tr.A. WH. and RV. read οὐ μὴ (ou mē) by no means, instead of οὐχ (ouch) no.

‡ L.T.Tr.A. WH. and RV. read φύγει (fleeth) instead of φεύγει (shall flee).

this desire is to be thwarted we are not told; it may be part of the result of the torment. This one feature of the plague proves that it must be future and literal: for no period in history is known where such a condition of things lasted for "five months." There have always been isolated cases where men have sought death (1 Kings xix. 4); but this is to be universal.

7. And the likenesses of the locusts were like to horses prepared for war: and there were upon their heads as it were crowns like unto gold, and their faces were as the faces of men.] Four verses are given to this description, so that the matter is evidently important. Their *size* is not given. The words "like" and "as" occur nine times. In verses 7 and 8 we have the fore-part described; in verse 9 the middle part; and in verse 10 their hind part. Joel has a description of similar beings (See Joel ii.).

8. And they had hair, like women's hair, and their teeth were like lions' teeth. (9) and they had breastplates like iron breastplates; and the sound of their wings was as the sound of chariots of many horses rushing into battle.] Some ordinary locusts have hair. See Jer. li. 27, "locusts bristling with hair."* Joel i. 6 has two references to the lions' teeth.

10. And they have tails like scorpions, and stings were in their tails: and their power (or licence) is to injure men five months.] Here is developed what was only alluded to in verse 5. This discloses their origin, from the bottomless pit. The *action*, commenced in verse 5, is suspended so that their description might be completed.

11. And they have over them a king, the angel of the abyss, whose name in Hebrew is Abaddon, and in the Greek he hath his name Apollyon.] It is a special characteristic of ordinary earth-born locusts that they have "no king" (Prov. xxx. 27), but these awful beings from the Abyss have a king. It is beside the point to say this king is Satan, for his special name is given. The Wild-Beast is twice described as coming up "out of the bottomless pit" (xi. 4 and xvii. 8). The name is evidently important, as it is given in two languages. They are equivalent as to their meaning, which is *Destruction*. It is literally the name of the bottomless pit, in Hebrew. It is distinguished from *Sheol* (See Job xxvi. 6; xxviii. 22. Ps. lxxxviii. 12. Prov. xv. 11; xxvii. 20). The name of the pit is given to the angel of the pit,† and means *Destroyer*. Hence his name in Jer. iv. 7; vi. 26. Isa. xvi. 4. Dan. viii. 24, 25; ix. 26; xi. 44.

12. The first woe is past; behold, there are coming yet two woes after these things.] The awful character of these three Woe-Trumpets is seen from what we are told of the first. The mighty forces of heaven and hell are gathering for the final conflict. We have here some of the outpost work,

* The AV. has "the rough caterpillars"; RV. has "the rough cankerworm."

† By the figure called *Metonymy* (of the adjunct), by which the abstract is put for the concrete.

which gives an indication of what is to follow. From Joel ii. 11 we learn that Almighty God Himself will lead on His own great army.

"Jehovah shall utter his voice before his army;
For his camp is very great:
For he is strong that executeth his word:
For the day of the Lord is great and very terrible;
And who can abide it?"

On the other hand, one of Satan's superior officers, "the angel of the abyss," Abaddon, leads forth this great division, and forms part of the Satanic forces to be brought against the King of kings. All is clear and simple and plain if we read this as one of a series of literal judgments which is to take place in the "day of the Lord." As literal and real as were the plagues of Egypt. But the moment we turn to the opinions of men, we are landed, as Alford himself says, "in an endless Babel of allegorical and historical interpretation."

It seems a terrible descent from these awful and sublime realities to come down to the petty and trivial views of man with regard to them. We must, however, give our readers an idea of some of the interpretations, so that they may thankfully return to, and rest on, the simple statements of God's Word.

The most common interpretation sees the fulfilment of this judgment in the Invasion of Europe by the Turks. In that case the "*star*" is said to be Mahomet. His "fall from heaven" means that his family was once high and wealthy; he being an orphan and poor. "To him was given the key of the bottomless pit:" *i.e.*, "he professed to receive a key from God." So that in his case profession was evidently possession! How he opened the pit the interpreters do not tell us, but the "smoke" was his false teaching. Out of the pit came the *locusts*. *Arbah* in Hebrew means a locust. That is quite near enough with them for *Arabians*, though there could hardly be Mahomedans before Mahomet. The locusts were forbidden to destroy men; but the Arabians killed off just a few:—50,000 in one battle, 150,000 in another, etc. Indeed Mahomet commanded slaughter (See *Koran* xlvii. 409).* Elliott gets over this command "not to kill" by saying it means "not to annihilate them as a political body"!

The *crowns* like gold" were the turbans of linen. "*Faces* as men" means *courage*. "They had *hair* as women:" this refers to the *horse tail* decorations worn by the Pashas on their heads; one, two, or three, to distinguish their respective rank and dignity. Here, the Scripture says *all* the locusts had them, not merely certain leaders!

Dr. Cumming held that their breast-plates as of iron "denotes their invulnerability." The trouble with this interpretation is that thousands of the Mahomedans were slain in battle. The tails and stings, however, baffle the interpreters! The sparing of the sealed also is difficult with the Protestant interpre-

* "When ye encounter the unbelievers, strike off their heads, until ye have made a great slaughter of them: as for the infidels, let them perish."

tation, because Rome and the Pope were untouched by the Saracens. Their *duration* also, "five months," is another difficulty. This, according to "the year-day theory," becomes 150 years, whereas the Saracenic invasion lasted over 400 years, and has continued to this day. Twice the Holy Spirit mentions the period, "five months," as though to emphasize it and impress us with the fact.

Others tell us that the star was Luther. Let our readers try the puzzle, and see how it works out, in view of the Reformation blessings which Luther was the means of conferring on the world.

No wonder Alford gives it up. Moses Stuart gives it up. Hengstenberg and others give it up. No wonder that most Bible-students have given the whole book up, in despair of ever understanding it.

What God says is plain enough. He does not ask us to understand it. He asks us to *believe* it; and this, by God's help, we mean to do.

He has promised us a blessing if we do this. But man asks us to choose from his Babel of interpretations; and gives us, instead of a blessing, only the curse of confusion.

Contributed Articles.

DISPENSATIONAL TEACHING.

A BOOKLET has been sent to us, and, though *Things to Come* is not mentioned, it is evidently directed against the teaching that has been presented in this journal. We notice it here in order to meet the arguments of all who indulge in such false reasoning:

This is one more instance of an attempt to correct another by putting a construction upon words and sentences which they were never intended to bear; and also by attributing designs and motives that the writer should, on reflection, never have done.

For instance, it is suggested that what the writer is pleased to call "ultra-dispensational" teaching has the effect of causing others to give up the study of the Word of God "for fear it should 'rob' them of what they have already enjoyed."

With many timid minds, it is quite enough to raise this cry to deter them from a further advance in the knowledge of the dispensational order of the Scriptures of Truth.

In fact, this was precisely the alarm that was sounded in the early days of the recovery of prophetic truth to its right position, in declaring God's purpose to Israel as a Nation with special relation to His government in the earth; and rescuing it from the spiritualising of the colleges; and the lame, illusive reasoning of the pulpit. "Israel" is now read as referring to a nation; and Jerusalem can no longer be used as a variation of the word Church; neither is the coming of the Lord to enter upon His dominion, to be thought of as equivalent to the death of a Christian. The accusation which now follows has often been advanced. We could hardly suppose it possible for an

intelligent writer to repeat such a stale charge; and especially as it comes from one who insists upon the adjustment of the word in relation to its dispensational harmony with the subject in hand.

"Even the Gospel narrative of the life of our Lord is robbed of its practical teaching, the heavenly calling of the Church being so pressed, to the exclusion of all other aspects of truth, that *His example* is not now to be studied, the command to follow in his steps being in a Jewish epistle."

Very well. Then the critic, we presume, follows to-day the command given in Matt. x. 5. "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." Many other such passages might be cited. The writer of the paper supplies an illustration:

"When 'the Church which is His body' has been taken up to be for ever with the Lord, the Bibles will be left, and the Holy Spirit will be poured out upon Israel."

But is not the writer aware that there are many Christians to be found who would cry out against even this as "ultra-dispensational" teaching. Those who have never been taught about Israel's regathering, and who are ignorant of the covenant made to Abraham relating to the *People* and the *Land*, might say they were being robbed of the promises of God, because they have never known the difference between the Nation of Israel and those of whom the Apostle writes as "the Church of God." It is enough for many to scan the top line of their Bibles to find the meaning of the chapter below. They find "enlargement of the Church," "prosperity of the Church," when the prophet distinctly declares he writes concerning Judah and Jerusalem.

It is strange to find the writer, after such accusations, coming round to the very same position as is contended for in *Things to Come*.

"These epistles will probably have a very special meaning for the believing remnant then. But they belong to us now."

We may fairly ask, "When and where is the contrary to the above taught?" To write "But they belong to us now" is superfluous; it is putting as a suggestion that we have been advancing some different teaching when we have said nothing of the kind.

With some reservation, we also agree with the writer when she says "There will be an actual priesthood in Israel by and by; but this does not make it less true that there is a spiritual priesthood now."

The term, "spiritual priesthood," is not to be found in the Scriptures. There is to be a "royal priesthood," and it stands related to a HOLY NATION. And it may be added, in passing, that the word "priest" and "priesthood" is not to be found in any of the Epistles that are addressed to churches.

Those who undertake the task of correction should be very exact themselves.

On another page we find this kind of exposition as being thought sufficient to satisfy the enquirer.

"The Angel of the Church of Smyrna may have been the Bishop Polycarp."

We do not ask what "may have been." The question is, Was he? We do not know and may safely say, Nobody else knows.

Then again, "It may be," etc.; or "We may *apply*," etc. No objection can be made to any one giving any *application* they think fit, but we ask for the best *interpretation* that can be presented. It is for others to weigh the evidence, and see whether it is deserving of consideration.

It is very evident that the author of this protest has not mastered the difference of meaning between the words *application* and *interpretation*, enlarged on in our June No., or else such a sentence as the following would never have been penned.

"The apostle goes on to speak of the necessity of hearing the preaching of the Word. 'As it is written, How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things!' In Isa. lii. 7 this prophecy clearly refers to Israel, and the words 'unto Zion' are omitted by Paul. The One of whom the prophecy speaks—for it is in the singular in Isaiah—was our Lord Himself. He has gone away and has left a multitude of witnesses to carry the glad tidings; so the apostle *quotes it*, not 'How beautiful are the feet of *Him*,' but 'of *them*'—His followers. When the Church has been removed the messengers will be the Jewish witnesses belonging to the believing remnant. Thus we have *three interpretations* of the same passage, all equally in the mind of the Spirit when He indicted the prophecy."

We do not have *three interpretations*. How can we? The apostle uses part of the text for a beautiful *application* which no one seeks to put aside. But there can be only *one interpretation*.

The introduction of the word "rob" carries with it the insinuation that we are quite willing to mutilate the Word of God. Lessons may be gathered from *all* Scripture, but *interpretation* is another thing.

"The 'ultra-dispensationalists' have not yet, as far as I know, stated that Isaiah liii. does not belong to us now. Perhaps they would scarcely venture to *rob* us of this chapter, though to be consistent with the rest of their teaching they should do so, for it is very evident that it is the utterance of the believing remnant when they acknowledge the guilt of their nation. Who would dare say, however, that it is not the language of each one who learns the meaning of the substitutionary death of Christ. Paul's quotation of the first verse shows that he thus applied it."

To put it in this way is nothing less than a subtle intimation that we are quite equal to "rob" in this direction. The author *knows* that such a conception as is here suggested would be criminal. Then why hint it? It is easy to fling these words about, but it is beyond dispute that in doing so the grace of charity is wanting that "thinketh no evil."

One more paragraph and we have done. This refers to the typical teaching of

"Mount Sinai and the literal Jerusalem in unbelief, and the other of the spiritual Jerusalem and the Church."

If liberty can be taken to introduce words in this manner as we may please, then there is an end to all exactness. There is no such term as a "spiritual Jerusalem" to be found in the writings of the apostles, and as to a "spiritual Jerusalem" being identical with the Church, as here put, this is going back to the old days of lack of discriminating, and the "times of ignorance," when all prophetic scripture was explained by the one word, CHURCH.

We hope that any future criticism may really be marked by a charity that "thinketh no evil," and that will not impute motives which have no existence. N.

"THE MOTHER OF JESUS."

THE touching incident of our Lord on the Cross, commending His Mother to the care of John, has often been the subject of comment, and always with the object of pointing out His tender filial care for her, and His wish that she should not be left desolate. Doubtless such was His purpose; but was it all, or nearly all? Had this been all, would he be likely to have chosen almost His last moment, and the most public occasion possible, for the fulfilment of a private family duty, besides using a most strange and peculiar form of expression? Surely not. There seems to be a far deeper purpose, which may appear if we trace the Lord's treatment of His earthly parent from the beginning. The first recorded words uttered by the Lord to His mother were a gentle remonstrance: "How was it that ye sought Me? wist ye not that I must be about *My Father's* business?" "*Thy Father* and I," said Mary. She seems to have been leaving the Heavenly Father for a moment out of sight, and a reminder was necessary, and though the Child Jesus returned and was "subject unto them," and eighteen quiet years of loving intercourse followed, the first strand of the tie which had united Mother and Son had been parted, and their relation to one another can never have been quite the same as before.

The next recorded conversation was at the marriage at Cana: "Woman, *what have I to do with thee?*" The words sound strangely stern; doubtless they were softened by the tenderest tone and manner, but they were, for all that, a sharp reminder that Mary's maternal authority was now at an end, and another strand was parted, this one at the opening of His public ministry, as the first was at the opening of His life of Manhood.

A little later on His mother and His brethren stood without desiring to speak with Him, seeking to lay hands on Him, for they said, "He is beside Himself" (Mark iii. 21, 31). The Lord's reply was startling, for it placed His mother on an absolute level with the humblest believers. "Who is my mother and who are My brethren?" "Who-soever shall do the will of *My Father* which is in Heaven, the same is My brother and sister and mother!" (Matt. xii. 48-50). Another strand was gone! The last mention of Mary in the Gospels is one with which we started, and which is now seen in a stronger light.

One by one we have seen the ties which bound together Divine Son and human mother severed by His own hand, now the last is cut, and she is His no longer. "Woman, behold *thy son*," said the dying Saviour. "Then said He unto the disciple, Behold *thy mother*." A remarkable form of expression it seems. We should have expected Him to say, "I commend unto thee My mother;" but never once is it recorded that the Lord either addressed Mary or spoke of her as *My mother*, and now as He is about to lay down His earthly life and afterwards assume His resurrection glory, He sets the human relationship aside for ever. And Mary, who was wont to ponder things in her heart, seems to have meekly acquiesced, though doubtless this was one of the sharpest thrusts of the sword which pierced through her soul. "From that hour," apparently an early hour, "that disciple took her unto his own home." Perhaps she

did not see Him die. Certainly her name is not among those present at the empty grave; indeed it is not recorded that she ever saw Him in His resurrection body.

Only once more does Mary appear in Holy writ: Acts. i. 14, where she is seen among the little company of humble believers who continued in prayer and supplication, waiting for the promise of the Father; and then we altogether lose sight of her.

Each of the occasions on which our Lord repudiated Mary's interference were public occasions, as if to emphasize and provide ample testimony to His action, and the last was the most public of all, when He finally relinquished the filial relationship and transferred it to another man.

Preachers have taken much pains to minimize and explain away the apparent distance of our Lord towards Mary; but that it existed there can be no manner of doubt, and we can see the "needs be" of it. The time was coming when the poor humble human instrument of His incarnation would be styled "The Mother of God" and the "Queen of Heaven," and would be accorded idolatrous reverence, and the Lord foreseeing it took strong measures to discountenance such misplaced devotion; and hard as it may have seemed to Mary at the time, she will understand it all, and "magnify the Lord" for it, in that day when she shall "awake" with His "likeness" and be "satisfied."

A. M.

Questions and Answers.

QUESTION No. 288.

SUNDRY "DISCREPANCIES."

A. L. A. "In a recent correspondence in *The Daily News* as to the declining attendance at public worship and its cause, one letter was from a 'Higher Critic,' who said the old theory of Inspiration was responsible in a large degree. He said: (1) The old theory made God responsible for the Brutal law of Ex. xxi. 20, 21. (2) That Jer. vii. 22, 23 contradicts Moses's assertion that sacrifices were of Divine institution. (3) That 2 Kings xvi. 5-9 and 2 Chron. xxviii. 5-20 are flatly contradictory. Could you, in *Things to Come*, make any comment on these passages in reply?"

The above instances are very interesting, as showing how, in all these cases, the difficulties are created by man, and exist only in his own imagination. They are not in the Word of God:

(1) Who says that it is a "Brutal Law"? Only the "Higher Critic." Why am I to believe it is "Brutal" simply because he says it is? One thing we know, and that is, that this and other laws were *effective*, and far in advance of our laws, for they enabled the people to get on without prisons, and without all the complicated and expensive criminal machinery of modern times. This one fact ought to make people look into the matter, and ask, what are punishments for? Are they in mere vengeance? or, are they for the protection of others? or, are they for the repression and prevention of crime? Let the Higher Critics answer these questions before they sit in judgment on God's laws.

(2) The "Higher Critic" totally misses the scope of Jer. vii. 22, 23, which is the fact that God did not "COMMAND" the offering of Sacrifices. The very essence of Sacrifices was that they should be "voluntary offerings." All that

Jehovah did was to lay down the *conditions*. Hence the book of Leviticus begins by laying down the law of the Sacrifices, thus: "IF any man of you bring an offering unto the LORD, ye shall bring," etc. (Lev. i. 2). Compare Lev. i. 3, 10, 14; ii. 4, 5, 7, 14; iii. 1, 6, 7, 12; iv. 2, 13, 23, 27, 32, etc.

All Sacrifices were to be of the offerer's "own voluntary will" (Lev. i. 3). What Jehovah really "commanded" was not the offering of Sacrifices, but the obeying of His voice (Ex. xv. 26).

To miss the scope of Jer. vii. is to miss the very lesson the Lord was conveying to the people by His prophet Jeremiah; and to create a difficulty which does not otherwise exist.

(3) Here again there is no contradiction whatsoever, for the event in 2 Chron. xxviii. took place the year before the event of 2 Kings xvi. "Higher Critics" jump at the conclusion that two differing records describe the same event; and therefore see only a discrepancy. But it is their assumption that is wrong, not the record.

The above are good specimens of the way in which men "oppose themselves" (2 Tim. ii. 25), and show only that they need *instruction*; and that if they were a little more instructed, they would not "oppose themselves."

It is ours to give the instruction "with meekness."

QUESTION No. 289.

IS THE CHURCH IN JOHN IV.?

W. B., New Zealand. "Do you not think that articles on the Holy Spirit, His person and work, would be greatly valued by your readers: And is there not a prophecy of the church in John iv. 21-24?"

While many might value such papers, we ourselves feel that in our efforts to glorify Christ (John xvi. 14) we are best manifesting the working of the Holy Spirit in our own hearts. As most other Christian papers have much to say in these days on the Person and work of the Holy Spirit, it is the less necessary for us to add much to the subject; at any rate, at present.

As to John iv. 21, 23, 24. It is not the actual setting aside of the Temple that we have here, but a prophecy of it. Twice the Lord says "the hour cometh." He had not then called it "a den of thieves," but "a house of merchandise" (John ii. 16). It was not till the close of His ministry, at the second cleansing of the Temple, that Christ calls it "a den of thieves" (Matt. xxi. 13. Luke xix. 46). At the first cleansing he called it "My Father's house" (John ii. 16), but at the end of His ministry He called it "your house" (Matt. xxiii. 38). "The hour cometh," the Lord said: and now it has come. It was not the Body of Christ which was prophesied or spoken of in John iv. 21-24, but the nature of all true worship. That worship will one day be rendered by Israel, to whom the prophecy refers. But the members of the body of Christ indwelt by the power of the Holy Spirit, now render, necessarily, true spiritual worship.

QUESTION No. 290.

A POPULAR PRAYER.

T. J. "Is it scriptural for a believer in the Lord Jesus Christ to pray 'Lord Jesus, wash us afresh in Thy most precious blood'?"

It is not only non-Scriptural, but it is un-Scriptural so to pray. The prayer seems so good and sounds so humble;

and it is advocated so universally by such good people, that those who are not instructed in the Word of God may easily be misled; and deprived of the enjoyment of the high privilege which God has given His people in Christ.

If we died with Christ, and were buried with Christ, and have been raised with Christ; and all this in virtue of the merits of His most precious blood, how can we pray such a prayer as this. Those who use such a form of prayer know not what God has made Christ to be unto us; or what He has made us to be in Him.

(1) The phrase "washed in blood" is a terrible expression, revolting in itself; and unknown even in the ceremonial law. Nothing was ever washed "in blood." The word *en*, in Rev. i. 5, should be rendered not "in," but *by* or *through*; which is one of its important meanings (See "Papers on the Apocalypse," Rev. i. 5).

(2) The teaching of John xiii. 10, is that "he that is bathed, needeth not save to wash his feet, but is clean every whit." This is the teaching of the brazen altar, and the brazen laver. Once purged by the blood of the sacrifice of the brazen altar, the priests needed only the brazen laver (for "the laver was for the priests to wash in"). Once bathed, it is only the hands and feet (our works and ways) that need the daily cleansing; and this, not by blood, but by water; not by ordinances, but by "the Word" (Eph. v. 26. John xv. 3; xvii. 17).

(3) The teaching of 1 John i. 7, is that it is the virtue of that precious blood which sets us "in the light," and keeps us there; but "if any man sin" (ii. 1), then there is no mention of the "blood" (as in most human prayers), but the blessed statement that "we have an Advocate with the Father" to tell us and remind us that *relationship* has not been, and cannot be broken. He is still our Father.

In comparing these two passages we see a proof of Divine inspiration. For, where man would have left out the "blood" (1 John v. 7), God puts it in. And, in ii. 1, where man would, and does habitually put it in, God leaves it out. His thoughts are not our thoughts; nor our ways His ways.

Oh to learn of Him, and know the blessed perfect standing He has given His people, in Christ. We should never be led astray by good men and women to use such a prayer as you quote. Its very popularity is a signal proof of the low ideas of Christians as to their standing, and of their want of instruction in the Church Epistles, which are the Christian's Text Books.

QUESTION No. 291.

DAVID'S LAST WORDS.

B. (Dudley) writes about the translation of 2 Sam. xxiii. 5, and cites Lt.-Col. Conder's rendering in his work, *The Bible and the East*; also the R.V.; and asks, "Which does seem the most exact rendering?"

We need not repeat the other renderings, as our space is so limited; but will give our own, calling attention to the fact that the verse must not be taken apart by itself, as it forms part of the whole Context, *viz.*, verses 1-7, and is constructed thus:

DAVID'S LAST WORDS (2 Sam. xxiii. 1-7).

A | 1-3. God, and His communication to His Servant.

B | 3, 4. The Righteous Reign.

B | 5. The Righteous Covenant the basis of it.

A | 6, 7. Belial, and the destruction of his sons.

It will be seen that our verse (5) forms the third (B) of these four members, and its subject is the basis of the Righteous Reign, which is the Righteous Covenant.

It consists of four lines, each beginning with the same word *וְ* (*kē*) *for*. Instead of keeping the same rendering for each, the A.V. gives "Although," "Yet," "For," "Although." The R.V. gives "Verily," "Yet," "For," "Although." Lt.-Col. Conder gives "For," "that," "For," and omits the fourth altogether.

We prefer to use the same *four* English words to represent the same word in the Hebrew. And it will be observed that the four lines of B (v. 5) are arranged like the Context, as an *Introversion*. The first and last lines being questions concerning *David's house*; and the second and third being the reasons and the answer, which is *God's covenant*.

THE RIGHTEOUS COVENANT (verse 5).

B | a | 5-. For is not my house thus (*i.e.*, righteous) with God?
 b | 5-. For He hath made with me an everlasting Covenant, ordered in all things and sure.
 b | 5-. For this (Covenant) is all my salvation and all my desire.
 a | 5-. For will not He make it (*i.e.*, my house) to prosper?

QUESTION No. 292.

"WHICH IS IN HEAVEN."

E. J. H. "Please explain John iii. 13, 'which is in heaven.' Christ Himself speaking on earth."

It is very difficult to represent the idiom *ὁ ὢν* (*ho ōn*) *the being* or *the one being*, *i.e.*, the one who is or was. Sometimes it requires to be rendered "was" according to English idiom. See John ix. 25, "whereas I *was* blind, now I see." Luke xxiv. 44, "while I *was* yet with you." 2 Cor. viii. 9, "though he *was* rich."

The participle with the article should be so translated in John iii. 13, "the Son of Man which *was* in heaven." Hence it is that He could ask, "What and if ye shall see the Son of Man ascend up where *he was* before?" (John vi. 52).

Signs of the Times.

JEWISH SIGNS.

THE RETURN TO PALESTINE.

By ISRAEL ZANGWILL.

The following extracts, read by Mr. I. Zangwill at a recent meeting of the Zionist Movement (from his article in *The New Liberal Review*) will be read with much interest:—

"A new movement has been born in the world, of which the badge is a yellow rose. The yellow badge imposed by the Church on the mediæval Jew is to be changed to a flower. At the first Zionist Congress, held in Basle in 1897, certain unbalanced spirits already clamoured for the historic recognition of 'the pioneers of Zionism.' They mistook the beginning of the movement for its consummation, and were anxious to distribute the medals ere the army had taken the field. 'The pioneers of Zionism' were the Rabbis who, eighteen centuries earlier, refused to consider Israel wiped out by the Romans; the prophets whose long lamentations and promises during the brief

Babylonian exile then became so curiously re-applicable; the writers who added prayers for the Return to every sacred office; the pious millions who in every century fasted on the 9th of Ab to commemorate the fall of Jerusalem; the long chain of zealots whose tears have fallen every Friday on the ruined wall of the Temple; the mediæval Spanish poets who sang of Zion as of a loved mistress; the old men who in every generation have gone to die there, and the myriads who pay tribute even from Chicago and New York to keep its students alive. Nor is it only Jews who have been pioneers of Zionism. The first Colonisation Society was projected by a Christian, Colonel Gawler, in 1845. Laurence Oliphant, the Earl of Shaftesbury, Sir Charles Wilson, the first Napoleon, and George Eliot all sympathised with, and endeavoured to assist, such a movement. In a sense anti-Semitism also has been the greatest pioneer of Zionism, the one most directly operative both in the foundation of the present Palestinian colonies, and the provocation of the great Zionist Movement led by Dr. Herzl. The apparent causes of anti-Semitism vary historically in every country; they may all be reduced to one simple syllogism. Every country has Jews, every country has evils; therefore the Jews are the cause of the evils. (Laughter.) Such is the crude logic of Demos and demagogues. Even the better politicians like a whipping-boy. The Jews are as good as a foreign war in diverting attention from domestic troubles. (Cheers.) A few Englishmen leave England to better themselves; a few Jews enter England for the same reason. At once a popular newspaper waves the danger signal: 'Changing the population!' The Jew is busting the true-born Briton. In vain does *The Jewish Chronicle* print page after page of portraits of Jewish soldiers and officers; and the "Jewish Year Book" name the thousand Jews who have fought in South Africa. The mob asks: Why doesn't the Jew fight? In vain do the Anti-Zionists appeal to the dictionary to prove that they are English. The crowd can only see things in the rough, and the only value of a dictionary against a mob would lie in its weight (laughter). According to *The Pall Mall Gazette*, the Jewish aliens were even responsible for the smallpox. The deepest banefulness of *Judenhetze* is that it often produces the vices it chastises; while its relaxation produces, in the generation of reaction, a new set of vices to justify its return. It is a self-working mechanism, ingeniously revolving your true vicious circle. To these evils are added the internal problems of a religion, crucified between Rabbinic conservatism and Philistine radicalism, and absolutely unable to maintain its Saturday-Sabbath in a Saturday-working world.

Mr. Zangwill then proceeded to sketch the formation of the various societies whose objects have been to ameliorate the conditions under which a large portion of the Jewish race exists. Speaking of the Alliance Israélite Universelle, he said that, shocked by the Mortara case, seven Parisian Jews (naturally not men of importance in their own community) founded, amid infinite opposition from Jews and Jewish journals, a body to defend the honour of the Jewish name wherever attacked, to encourage handicrafts, and emancipate the Jews from ignorance and vice, as well as from external disabilities. In other countries similar organisations were formed. These institutions created in Israel a rudimentary political consciousness. Almost simultaneously there has been an embryonic evolution, which is really a retrogression, towards the old pastoral life. The pioneers of the transformation did not dream of national life in Palestine, but all roads lead to Zion. From Russia the road to Zion led straight. It was under the influence of Russian Rabbis that the Alliance reluctantly created the Agricultural School near Jaffa, which has been the foster mother of Palestinian colonisation, while the establishment of the Chovevi Zion Society with that direct object was Russian Jewry's reply to the 'May Laws.' Dr. Herzl started with no partiality for Palestine. His book, 'Der Judenstaat,' published in 1896, was willing to accept the Argentine equally. But he too has been set on the road to Zion. It is the best sign of the progress of his cause that his book is already obsolete. (Laughter.) His original idea that the Jews everywhere would move to any chosen country, however slowly, and that a company could be formed to superintend the migration at both ends, is fantastic. Yet, in a sense, all his ideas have become realities. The Annual Congress is the embryo of a National Parliament. The Jewish Company of the brochure is the Jewish Colonial Trust of reality, while its Consultative Council represents the projected 'Society of Jews.' The Trust will not start operations in Palestine till it obtains a charter giving it at least the status with which the Chartered Companies of India, Hudson's Bay, or South Africa have started. The task to which Israel is thus called is of an originality congruous with his unique history. Motherlands have always created colonies. Here colonies are to create a motherland, or rather re-create her. It is not essential that all her daughters shall return to her skirts. The problem is simply to set up a centre of Jewish life, and concentrate all one's labours on it. Gradually it would become the magnet of the race. Now or never is Israel's opportunity. Another generation and Palestine will be populated by Uitlanders, and perhaps dominated by Germany. Another generation and the Western Jew will have lost the warmth of Jewish sentiment. In the Jew, as in Palestine, there have been more changes during the last generation than during all the centuries of the Christian Era.

Neither the Jew nor Palestine can wait longer. The Red Sea was divided for Israel's first exodus; it is united to the Mediterranean for the second. The Suez Canal has brought the world to the doorstep of Palestine, and Palestine is the centre of the world. (Hear, hear.) Up to a certain point 'the more the merrier' is sound economic law. The presence of the majority of the Race, therefore, in the Pale may be a blessing in disguise. The Jews of Russia are the best in the world, just because they were congested enough to have a quasi-national existence. 'Pale' may only be Providence's way of spelling Palestine. (Laughter.) Short of some great national aim and with far stronger legal guarantees, it were madness to colonise Palestine. (Cheers and counter-cheers.) The Chovevi Zion Society, in disavowing Zionism and professing only to create Jewish agricultural settlements in Zion, is like a mountain determined to produce nothing but a mouse—and with the cat waiting! (Laughter.) Not to nationalise Judaism now is for ever to de-nationalise it. There is a tide in the affairs of nations as well as of men, which omitted, 'all the voyage of their life is bound in shallows and in miseries.' A nation cannot perpetually divide its prayers from its practice. The crucial moment in the long life of Israel has arrived—in the slow travail of the ages and the evolution of the modern world—and the Jew stands at the parting of ways that no longer permit one foot on each. Either he must consent to be merely a member of an international religious community welcoming the whole world to Abraham's bosom, or he must at last obey the trumpet-call; 'Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.' (Prolonged and repeated applause.)

POLITICAL AND SOCIAL SIGNS.

THE SULTAN'S GREATEST RAILWAY.

Under this title there was a very significant article (signed W. D.) in *The St. James's Gazette*, on Feb. 18th, 1902.

The following extracts will be interesting to our many readers:—

"The Turk is in the grip of the railways. That steel vice is squeezing the life out of the great Ottoman revival initiated by the most extraordinary ruler of modern times in the Near East. Resisting all reforms in the political sense, the inexorable Padishah himself cannot stem the encroachment of the engineers. The man who through the latter part of the nineteenth century played the part of Mithridates with skill and success that astonished the world and baffled the great Powers, finds himself thwarted, at the opening of the new century, by forces which cannot be evaded by reactionary despotism or religious fanaticism. The Kaiser has outwitted the Sultan.

"German railways in Asia Minor are the correlative element of German military importations a few years since. . . The Kaiser is teaching Abdul a lesson on the meaning of the Bismarckian *do ut des* principle in international politics.

"The new railway from Konieh on to Bagdad is certain to be made. A glance at the map of the Near East, together with a little consideration of the drift of international policy, will convince any political student that the motives impelling the commercial and political worlds alike ensure such a consummation. . . . And as the cost of the line will be great, if only on account of its immense length, and as, moreover, German capitalists do not for a moment contemplate paying anything like the total amount to be invested, English finance will ere long inevitably become entangled in the undertaking. The simple fact that the Turkish administration is guaranteeing part of the outlay is quite sufficient for any student of Oriental conditions. Anything more hollow than such a source of support could not be conceived. It is in such cases that England always comes in, and England always scores.

"The country through which this great line is to run is one of the most interesting in the world, both on account of its historical antecedents and because of the romantic beauty of the districts between Konieh and Mosul. The railway will traverse the entire heart of Asia Minor, and it will open up the most ancient of the Bible lands, seeing that it will set the locomotive rolling all through the home countries of Abraham and his patriarchal predecessors. When the shriek of the steam-engine echoes past Ur of the Chaldees, and along the banks of the Euphrates, and the train traverses the wastes where Nebuchadnezzar's sway flourished, it may indeed be said that modern civilization has annexed the cradle of the world's earliest life. . . .

"Konieh itself is a place of past glories, which are about to be rapidly revived. It was one of the finest cities of that remarkable tribe, the Seljuk Turks, whose splendid edifices, though ruinous enough, still attract admiration. All round Konieh is a fruitful plain. This region is one of the most productive in the Empire. It is a seat of the carpet manufacture, like Aidin, the fine old town on the line which starts from Smyrna. Immense supplies of wool, cotton, morocco leather, peaches, figs, olives, and grapes, will be exported

from the centre of Asia Minor when the Smyrna-Aidin-Konieh line is extended according to the new scheme conceded by the latest Irade.

"The railway line will be carried over that gap which forms the pass between the Bulgar Dag, the range running down to the coast near the town of Tarsus; and the Anti-Taurus range, that beautiful sierra which exactly bisects Asiatic Turkey, forming the boundary between Angora and Kurdistan. Then comes a lovely valley between Anti-Taurus and the Taurus range, in which the heights are of much greater altitude, though the length is much shorter. Nearly all the engineering difficulties of the line will be encountered in the 300 miles between Konieh and Marash, the city on the eastern side of the Taurus. It will be seen that the railway in its Anatolian section, for this space of 300 miles from Konieh, keeps to the south of the great central plateau of Asia Minor, which is in many parts barren, and thus the region traversed is one of the most fruitful in the world. The character of the vast tract beyond Anatolia, after the Taurus is crossed, is altogether different. For a considerable distance, however, the line will run through exceedingly fertile soil, until Mosul is reached, and until Birejik is passed. The town is the northernmost point in the grand Euphratean plain known to-day as El Jezireh, but still generally called amongst Western people by its ancient name of Mesopotamia.

"By far the longest section of the line will be the Mesopotamian. This will measure not less than 700 miles, for it will follow the bank of the mighty Tigris. The railway will forsake the Euphrates after crossing it at Birejik, and will cross Mesopotamia to the Tigris. When the scheme is completed, the railway will be fully 2,200 miles in length. By that time Turkey will be fully in pawn to the Powers, and international interests will have become so entangled, that the Eastern Question will be of even more importance than it is already. Those are the most mistaken people who fancy that this interminable problem of the Near East is losing its interest. The tremendous eruption of that political volcano is only a question of time."

RELIGIOUS SIGNS.

"THE LAUGHING BLESSING."

A correspondent writes to a friend who had spoken strongly against "the Holiness Movement." She says:

"You would have spoken with even greater emphasis had you been where I went two or three weeks ago. I was unwell for days after! Mrs. and Miss W—— wrote, begging me to attend an advertised 'Holiness Convention' with them at the ——— Home. It was arranged by those people who teach the 'extraordinary gifts of the Spirit'; among them 'the laughing blessing.' I have lost my handbill, or would send it you. Here is a quotation: 'Pray do not miss this grand opportunity, one of a thousand, as there will be such a display of Divine power as Clapham has not witnessed for many a year.'

"It was sickening. People prostrate or rocking themselves to and fro; groaning, shrieking, and laughing. One man's laughter sounded just like a 'cock-a-doodle-do'—really ghastly. I wondered whether, by some means or other, I had been transported into Dante's *Inferno*! I sat bolt upright, calmly surveying the scene—a veritable pandemonium; or a horrible nightmare. . . .

"Mrs. W—— said it would not be safe for me to go again. . . . What a travestie of the calm simplicity of the Truth.

"I was devoutly thankful to get outside, where I could again breathe God's pure air.

"If only they had had a few knives to slash themselves with, the picture of Baal's worshippers would have been complete."

This is another illustration of the inclined plane. A little lower down, it may be, than some, but one of the stations on that line. Not the Terminus.

SUNDAY EVENING ENTERTAINMENTS.

These have been commenced in connection with St. Mary's, Bryanston Square, London, and were announced to continue till further notice at St. Mary's Institute. Their elevating and religious character may be gathered from the following items in the programme: An Irish song, "Hullo, Riley!"; "Still his whiskers grew," etc., etc. What this has to do even with morality we are at a loss to conceive.

THE "HOLY GHOST AND US" SOCIETY.

"New York has just been afflicted with a visitation of a strange group of religious fanatics styling themselves 'The Holy Ghosters' (or, more accurately, 'The Holy Ghost and Us Society'), says *The Chronicle*. Baptism, with or without the consent of the baptised, by immersion in the now ice-cold waters of the Inner Bay, are among the rites which have accompanied their public functions. The 'evangelist' in command of the Holy Ghosters proclaims himself 'an ambassador of Jesus Christ, especially ordained by God to administer the only true baptism.' His efforts to extend the cult were regarded with such disfavour in New York that he has determined to withdraw to Jamaica, a spot near Rockaway, where there is plenty of water at hand and more simplicity than in the immediate neighbourhood of Manhattan Island. As a consequence of their immersion several old men and young children are threatened with pneumonia."—*St. James's Gazette*, Nov. 26th, 1901.

CHURCH BOXING CLUB and CHAPEL SKITTLE-ALLEY.

"The Church House at High Wycombe, Bucks, which has been for 200 years an inn, attracted much attention from visitors yesterday when the Bishop of Oxford laid the foundation-stone of the new parish church. Besides being used for religious purposes it will form the home of a club where the noble art of 'boxing' will be practised, a special boxing committee having been appointed.

"The Rev. G. H. R. Garcia, a Congregational minister at Sunderland, strongly advocates the establishment, in connection with every place of worship, of a billiard table, a dancing-room, a skittle-alley, and other social appurtenances. He challenged, in his sermon on Sunday night, all and sundry his critics to a public discussion on the matter."—*Westminster Gazette*.

"INDIVIDUAL COMMUNION"

versus "THIS CUP."

"Two more Congregational Churches, one at Lancaster and one at Hexham, have adopted the individual Communion cups, and there are now quite a number of churches among the Congregationalists and Baptists who have adopted this 'use.' In reference to this subject, it is of interest to note that an important opinion has recently been expressed by the Archbishop of Canterbury. Asked whether, in view of the possible danger of infection during the administration of the Sacrament, he would authorise the provision of small glasses into which the consecrated wine might be poured for individual consumption, Dr. Temple replied that there is nothing illegal in the proposal, the necessary provision being made either by the churchwardens or by the communicant desiring the arrangement."—*Daily Chronicle*, May 8th.

THE CHURCH AS A SOCIAL CENTRE.

"The church is no longer considered a place of worship only. Its functions are being extended and its activities multiplied in the interests of the people amongst whom it is erected. The Rev. G. H. R. Garcia takes a broad view of the Church's mission, and his endeavours to make the Union Congregational Church a social as well as a religious centre for the west end of Sunderland are being vigorously seconded by his congregation. Three architects (members of the church) have each drawn up designs for the reconstruction of the church building, at the respective cost of £4,500, £6,500, and £5,700. These provide rooms for billiards, newsrooms, Sunday school, smoke-room, games-room, refreshment bar, kitchen, girls' and ladies' room, lads' room, gymnasium, meeting hall, large hall, and a workshop. One of the schemes gave additional accommodation for 671 Sunday scholars.

This development will no doubt be regarded by many as a very revolutionary proceeding, but Mr. Garcia has received £1,850 towards his scheme without having made any appeal. The deacons of the church are empowered to consider the designs, and report to a meeting of the church."—*Westminster Gazette*, Oct. 28th, 1901.

Editor's Table.

BACK VOLUMES.

All the back volumes of *Things to Come* can be obtained, except Vol. I., which is out of print.

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THINGS TO COME.

No. 100.

OCTOBER, 1902.

Vol. IX. No. 4.

Editorials.

THE GREAT CONFLICT OF THE AGES.*

OUR subject to-day is THE KING. No greater or more blessed subject could occupy our hearts. It will be the subject of eternity; and embraces even now all past, present, and future time.

To-day our thoughts are to be confined to what is *predicted* concerning the King. It is important to notice that Prophecy is always associated with *failure*. The first great prophecy was given at the Fall. There was no provision for Prophets and no place for them, apart from *failure*. In all the Divine ordinances, etc., for Israel, there were the High Priest, Priests, and Levites, the bearers of the various parts of the Tabernacle, even down to the hewers of wood and drawers of water, but *no Prophets*. Not until the Priests failed in their duties did God raise up Prophets as His witnesses and spokesmen. When the Kings failed, Prophets were raised up to withstand them; and when the people failed, Prophets were sent to witness against them. So, in Gen. iii., when the first man, Adam, fell, the first prophetic word was uttered; and it foretold that, man having failed, the dominion henceforth would be given to "the Second Man," "the Last Adam."

The word went forth in Gen. i. 26, "Let them have dominion . . . over all the earth." This is repeated in verse 28, to emphasize the important proclamation. But this dominion was lost in the Fall; and the sentence went forth that death should for ever shut out dominion from "the first man." To him it was said that he should

"Return unto the ground;
For out of it wast thou taken;
For dust thou art,
And unto dust shalt thou return."

All hope henceforth is to be centred in another: "the Second Man," "the Last Adam": and of him the first great *Prediction* is given in Gen. iii. 15. It was spoken to Satan, the old Serpent:

"I will put enmity between thee and the woman,
And between thy seed and her Seed.
He shall crush thy head;
But thou shalt crush His heel."

i.e., He—the Son of Man, the Seed of the woman whom thou didst deceive, He shall finally cast thee into the lake of fire (Rev. xx.). But, before that, thou wilt cause him to suffer. Thou wilt affect Him in the least vital part—the most remote from the head; but He shall crush thee in the most vital part, and deal thee a blow from which thou shalt never recover!

* The following is the substance of Dr. Bullinger's opening address on the first morning of the Mildmay Conference, 1902.

Man has failed: and prophecy foretells that dominion in the earth is given to the Son of Man. This brings us to Psalm viii., where we first have the expression. It is a Psalm that deals specially with "the earth" and "dominion in the earth." It begins and ends with the same words:—

"O Jehovah our Adonim (or Lord),* how excellent is Thy Name in all the EARTH."

In the centre of the Psalm we have the Son of Man made a little lower than the angels (that He might taste death, as Heb. ii. 9 tells us), and be bruised as to the heel. And then we have crowning, followed by the Proclamation concerning Him:—

"Thou madest Him to have dominion over the works of Thy hands;
Thou hast † put all things under His feet."

All that was lost in the first man is predicted of the second.

All that was lost in the first Adam is regained in the Last Adam.

But all at present is in *Prediction*. "For we see not yet all things put under Him."

All hope is centred and wrapped up in the first great Prediction. Satan now has dominion, while the rightful dominion is in abeyance. Satan has the power of death (Heb. ii. 14). All power is delivered unto him (Luke iv. 6); the Lord Jesus calls him "the Prince of this world" (John xii. 31; xiv. 30). The Holy Spirit calls him "the Prince of the power of the air" (Eph. ii. 2), and tells us of the principalities and powers, and the rulers of the darkness of this world, and of wicked spirits in high places (Eph. vi. 12). But the prophetic word is "sure." Satan's head is to be crushed. Genesis predicts his doom. The Apocalypse records its future accomplishment. Hence Satan's enmity against these two books. Hence the enmity of Satan's ministers who transform themselves "as the ministers of righteousness" (2 Cor. xi. 15).

They all say that these revelations in Genesis are myths. But history is against them. It is clear that Satan does not wish his head to be crushed; and it shall not be if he can help it. All his power shall be put forth to prevent the fulfilment of this great prediction.

"The dragon took his stand before the woman" (Rev. xii. 4), are all-significant words, and have an all-embracing application (whatever the interpretation may be).

Hence Genesis iii. 15 is the great foundation text on which the whole Bible rests. It is the great pivot text round which all turns. The faithfulness of God is at stake. The power of God is in question. Can He fulfil His own Word? Can He accomplish His own declaration? Can He bring to pass His own prediction? Can Satan succeed in preventing its fulfilment? Can he prevent "the Seed

* A title specially connected with dominion in the earth.

† Heb. "wilt." But in Heb. ii. it is the past tense: the sufferings being over.

of the woman"—the Son of Man, from coming into the world?

These are the great questions at issue. In short, the truth and faithfulness of Jehovah to His Word is the one thing that was, and is, at stake. Shall the Son of Man have dominion over all the earth? This is the subject of

THE GREAT CONFLICT.

Like a thread it runs through the whole Bible. Starting from Gen. iii. 15 (the Prediction), it runs on to the end, in the Apocalypse, where we see the victorious and glorious Man-child caught up to God and His throne, ruling all nations with a rod of iron: and Satan cast into the lake of fire.

Let us trace this thread, and note the attempts of Satan to frustrate the truth and Word of God. There are many such attempts; but each needed Divine power to thwart the malice and subtlety of Satan. Man knew nothing of what was going on. God's own people knew nothing of it. Satan's agents and instruments knew nothing of it. They had their own purposes to serve, and Satan had his. Nothing but Divine knowledge, and infinite power could secure the fulfilment of the Divine Word.

I. MANKIND.

The first great attempt on the part of Satan is seen in Gen. vi.

1. THE CORRUPTION OF MANKIND.—Whatever may have been the cause, the great and solemn outcome was that all flesh had corrupted his way on the earth; and there was only one man and one family that was perfect (*i.e.*, without blemish*); pure as to his pedigree. God's judgment, put off till the last moment, prevented the total corruption of the human race; and destroyed the works of Satan.

II. ABRAHAM.

Why should the two denials of Abraham's wife be singled out for the Divine Record when we might suppose there was so much in Abraham's life of more general interest?

Because they were both attempts of Satan to get rid of "the Seed." All in Abraham's life had to do with the Seed. "In thee and in thy Seed," which is Christ. (Gal. iii. 16.) No sooner is Abraham called in Gen. xi. than we have

2.—THE DENIAL OF SARAH. (Gen. xii. 11-16.) What would have happened had Satan's attempt succeeded we very well know!

But there was (*v.* 17) the Divine interposition. "The LORD plagued Pharaoh and his house with great plagues because of Sarai Abraham's wife." Satan was defeated.

3. Gen. xv. 1-3. Abraham's lament, "childless." Will ELIEZER be "mine heir?" The Divine answer, "No!"

4. Gen. xvi. "No children." Another temptation, through Sarah, to make ISHMAEL the Seed. "Oh! that Ishmael might live before thee" (xvii. 18). "No! Isaac."

5. Gen. xx. Another attempt. ANOTHER DENIAL OF SARAH, to Abimelech, king of Gerar. Another Divine interposition. "God came to Abimelech in a dream by

* The word is used of the sacrifices.

night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife" (*v.* 3). Abimelech takes credit to himself; but God says, "I suffered thee not" (*v.* 6).

III. JACOB AND HIS FAMILY.

6. Gen. xli. A MIGHTY FAMINE was designed to destroy the whole family. Man was helpless. "Why do ye look one upon another" (xlii. 1). But Divine foreknowledge anticipated the deliverance, and provided for it. None knew why Joseph was allowed to be sold into Egypt. It looked at the time (Gen. xxxvii.) like the success of Satan's designs. But Joseph says: "Be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life" (Gen. xlv. 5). "Ye thought evil against me; but, God meant it unto good, to bring to pass, as it is this day, to save much people alive" (Gen. l. 20). Yes; and to ensure the accomplishment of His prophetic assurance as to the coming Seed of the woman—the Son of Man. Divine interposition was needed: hence, "HE sent a man before them, even Joseph" (Ps. cv. 17).

IV. THE NATION.

7. THE OPPRESSION OF THE EXODUS.—Pharaoh had his own design in the oppression of Israel, but Satan had another and a deeper design. Pharaoh's design was to prevent the People from getting up out of Egypt. Satan's design was to destroy the male children, and thus to get rid of the Seed of the woman. "Come on, let us deal wisely" (Ex. i. 10) expressed the wisdom of Egypt: but "He taketh the wise in their own craftiness" (Job v. 13); and Divine interposition secured the accomplishment of Jehovah's Word, and defeated the designs of the enemy.

"If it be a son, then ye shall kill him" (*v.* 16). But God-given faith caused two parents to be "not afraid of the king's commandment" (Heb. xi. 23), and Moses was saved. When Pharaoh's daughter "opened the ark, she saw the child: and, behold, the babe wept. And she had compassion on him." In that tear lay the defeat of the enemy, the preservation of the People, the certainty of Jehovah's Word, and the bringing to naught all the wisdom of Egypt.

God uses *small* things to accomplish His purposes. If we are not used, it may be because we are not *small* enough. "No flesh shall glory in His presence"; and in this mighty conflict man was helpless.

8. THE DESTRUCTION AT THE RED SEA. (Ex. xiv.)—"The enemy said, I will pursue, . . . Thou didst blow, with Thy wind . . ." Here we have the secret of this attempt of Satan to destroy the delivered nation; and the Divine interposition, causing His People to sing, "Who is like unto Thee . . . doing wonders? Thou hast led forth Thy People which Thou hast redeemed" (Ex. xv. 9-13).

Satan's opportunity seemed to have come; for they were "entangled in the land," the wilderness had "shut them in" (*v.* 3), they were encamped by the sea, and were sore afraid! (*vv.* 9, 10.) Then came the Divine word, "Stand still, and see the salvation of the LORD . . . the LORD shall fight for you" (*vv.* 13, 14).

V. THE ROYAL LINE.

On the death of Jehoshaphat there seems to have been a most determined attempt on the part of Satan.

It had been made known to David (2 Sam. vii.) that "the seed of the woman" and the Royal line of Judah's kings should come through *him*. The course of things was being narrowed down within smaller limits.

On the death of *Jehoshaphat* the determined assault was commenced.

9. **JEHORAM** (2 Ch. xxi. 4) "slew all his brethren."

10. The **ARABIANS** came (vv. 16, 17 and xxii. 1), and slew all his sons; and "there was never a son left him, save *Jehoahaz* (*Ahaziah*), the youngest of his sons." By these significant words the Holy Spirit impresses on us the fact that the faithfulness of *Jehovah* rested at that time on *two lives* (those of *Jehoram* and *Ahaziah*).

11. *Jehoram* and *Ahaziah* die—and **ATHALIAH** "arose and destroyed all the seed royal of the house of Judah" (2 Ch. xxii. 10), or thought she had, "but *Jehoshabeath* took *Joash* the son of *Ahaziah*, and stole him from among the king's sons that were slain, and . . . hid him from *Athaliah*, so that she slew him not."

Imagine what would have happened but for this Divine interposition. The promise of God would have failed. The faithfulness of His Word would have fallen to the ground; and His counsels would have come to nought. All hung on *one* life; and that the life of an infant. So far had Satan's designs succeeded that all depended on the life of one infant. God's faithfulness and power to accomplish this prediction in Gen. iii. 15 were at stake. There was therefore a Divine interposition in the preservation of that life.

Imagine the feelings of the godly in Israel, who did not know of the rescue of the heir; and thought all had failed! Imagine the joy with which the secret news was passed from mouth to mouth, 'The king is not dead—he is alive—and will be manifested in due time.' Hence, the message given to *Jehoiada* to initiate the faithful into the secret was this:—"Behold, the king's son shall reign, **AS THE LORD HATH SAID** of the sons of David" (2 Ch. xxiii. 3). All depended on this—"As the LORD hath said."

The six years soon ran their course; the seventh year dawned; the king was manifested; the promise was fulfilled; and the faithfulness and power of *Jehovah* were vindicated.

VI. THE NATION AGAIN.

12. **THE DESTRUCTION OF THE NATION.** (*Esther* iii. 13.)—The Enemy's plans were again apparently succeeding when all arrangements were completed for the destruction of the whole nation "in one day." Judah, as well as Israel, had been led astray into idolatry; so that in the judgment of "dispersion" that befel them the line might have been broken, and the "Seed" destroyed.

To accomplish this, the design for the destruction of the nation as a whole was made. Every preparation was complete. *Haman* had his own purpose to serve; and Satan had his. The decree of the king had been sealed; the laws of the *Medes* and *Persians* secured its being carried out; the "posts" were carrying the decree throughout the empire; and the day was fixed. The mourning was universal and great (*Est.* iv. 3).

But the interposition of God was at hand. A small event was used to frustrate the whole plan, and bring the

counsels of the enemy to nought. "On that night could not the king sleep" (vi. 1). That was all that was needed to accomplish the Divine purpose and "reverse the letters devised by *Haman*" (viii. 5). You know the chain of events. The *Chronicles* were read to the king. What had been done for *Mordecai*? "Nothing." "Who is in the court?" *Haman* had just arrived to speak with the king about the hanging of *Mordecai*; and all ended, as you know, in the hanging of "the Jews' enemy" (iii. 10; vii. 6; viii. 1; ix. 10-24); and, "in the day that the enemies of the Jews hoped to have power over them . . . it was turned to the contrary" (ix. 1).

VII. THE SEED HIMSELF.

At length the moment had come for the fulfilment of the first great prophecy, or rather for the fulfilment of the first part of it. "The Seed of the woman" was about to appear. The "fulness of time" had come (*Gal.* iv. 4). The two lines of *Solomon* and *Nathan* (*David's* sons) met in *Joseph* and *Mary*—and the betrothal was made.

13. **THE FEAR OF JOSEPH.** *Joseph*, as you know, found himself in a great difficulty. Without doubt he was the victim of Satan's assaults. He was in great "fear." What to do he knew not. He did not wish (*μη θέλων*) to "expose her" (*Matt.* i. 19), for that would have led to her being stoned to death (*Deut.* xxii. 21). For "they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die." *Joseph*, therefore, did not "wish" (for that is the meaning of the word "willing" here) for that result. So he determined (that is the meaning of the word "minded") (*ἐβουλήθη*) to "put her away"; i.e., to divorce her according to the law of *Deut.* xxiv. 1. No wonder *Joseph* was in great "fear."

Imagine the consequences of either of these alternatives. Without doubt Satan was busy, taking the greatest advantage of this difficulty, in order to work on *Joseph's* "fear," so as to accomplish one of these two events. Either would have been fatal. Either would have frustrated the Word of God, and have made it of none effect. Either would have caused *Jehovah's* Word to fail, and effectually prevented the "Seed of the woman" from coming into the world.

Now, if ever, there must be direct and Divine interposition: and it must be effectual if the prophecy is to be fulfilled. And so it was. For we read that "While he thought on these things, behold an Angel of the Lord appeared unto him in a dream, saying: 'Joseph, thou son of David, **FEAR NOT** to take unto thee *Mary* thy wife;' " etc.

Thus was the enemy defeated, and the Word of God established. "The Seed of the woman"—"the Son of Man"—was born into the world, made a little lower than the Angels that He might taste death, not merely for Israel, but for every man (without distinction). (*Heb.* ii. 9.)

But this led immediately to a more open and determined attempt to slay the Seed who had been born as "King of the Jews."

14.—**HEROD** (*Matt.* ii. 3) was "troubled, and all Jerusalem with him." Herod had his purpose to serve; and Satan used him to accomplish his own far deeper designs.

Herod first called "the Chief Priests and Scribes of the people together, and demanded of them WHERE Christ should be born" (v. 4). Then he called the wise men, and "enquired of them diligently WHAT TIME the star appeared" (v. 7). Having obtained these data, he concluded that, if he slew all the (male) children in Bethlehem under two years of age, he would be sure to compass the death of "the Seed of the woman."

Imagine the result if God had not again interfered! None but He knew of the coming attempt on the life of the King who had just been born. All seemed to favour the plot: when "Behold, the Angel of the Lord appeareth to Joseph in a dream, saying, 'Arise, and take the young child and his mother, and flee into Egypt . . . for Herod will seek the young child to destroy him'" (v. 13).

Thus, again, was the enemy defeated; and the promise preserved.

15. THE TEMPTATION (Matt. iv. 6) was another assault:—"Cast Thyself down," and the attempt to make it appear a justifiable act by (mis)quoting the Scripture. (Ps. xci. 11, 12.) It was defeated by the proclamation of His Deity:—"Thou shalt not tempt the LORD thy God" (Deut. vi. 16).

16. AT NAZARETH (Luke iv. 29) Satan would get others to cast Him down headlong over the precipice. But the Lord, passing through the midst of them, went his way (v. 30), and again Divine power was put forth to defeat the enemy's designs.

17. THE FIRST STORM ON THE LAKE (before the calling of the Twelve). (Matt. viii. 23-27). It was a decked boat, for it was getting "covered" with the waves. The storm was caused by an earthquake (σεισμός), but it was not so serious as the second storm; so he rebuked, first the fears of His disciples, and then the storm.

18. THE SECOND STORM (Luke viii. 22-25) was a more serious attempt, for they were in great "jeopardy." This storm was after the calling of the Twelve. It was caused by a squall (λαίλαψ). It was an open boat, for it was getting "filled" with water. The danger was greater; so He rebuked, first the storm, and then the disciples' fears.

Thus all these attempts on the Son of Man were miraculously defeated.

19. The hour, however, was drawing near when the Scripture must be fulfilled, that the heel of the Son of Man should be bruised. Nothing could be done without Divine permission. Hence we read (John xiii. 26, 27) that Jesus said, in answer to the question as to who should betray Him: "He it is, to whom I shall give a sop (morsel) when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him." There was Divine interposition here: but this time it was to permit the attempt of Satan, and not to prevent. It was so with the next and last attempt.

20. THE CROSS.—At length the crisis came. The bruising of the heel was to be permitted. Even here the Enemy was not allowed to command the time or the occasion.

"Mine hour is not yet come."

"I lay my life down of myself."

"No man taketh it from me."

"They spake (on the mount of Transfiguration) of his decease WHICH HE SHOULD ACCOMPLISH." He accomplished it Himself.

Satan doubtless thought, when he saw the Son of Man on the Cross, that now, at length, his purpose was to be accomplished.

And when the stone was rolled to the door of the Sepulchre, and the seal put upon it, and the watch set, it seemed that his object was at length attained. But, NO! Again, there was the greatest of all the Divine Interpositions (Acts xiii. 30). "BUT GOD RAISED HIM FROM THE DEAD." And now He is seated at the Right Hand of God; "from henceforth expecting," till His enemies be placed as a footstool for His feet (Heb. x. 13).

He is "seated"—for His work is accomplished. His heel has been bruised. He is "henceforth expecting:" for the time is coming to make good the first great prophecy—when He shall finally crush the head of the old serpent.

And now, "as he is, so are we in this world" (1 John iv. 17). We, too, are "seated," and at rest, as to our salvation, and our security is in Him, and in His "finished work." But we, too, are also "henceforth expecting" the King to be manifested.

Like Jehoshabeath, our hearts are occupied with the glorious person of the King. "Our life is hid," not in one of the chambers of an earthly Temple, but "hid with Christ in God," on high.

Like Jehoiada, too, we are going forth among the people, initiating many into the blessed secret that the King is not dead: He is coming again. The six years shall soon run their course. The seventh year will come, and "Behold the King's son shall reign,"

AS THE LORD HATH SAID."

Our faith rests on this "sure word of prophecy." And while we rest with Jehoshabeath, seated in the heavenlies with the King, we are going forth; and to-day we witness to the faithful Word on which He has "caused us to hope." The promise is, in part, fulfilled: the "Seed of the woman" has been born. The Son of Man has come: His heel has been bruised. So surely shall He, who, when He came as the Son of Man had not where on earth to lay His head (Matt. viii. 20)* be seen coming in the clouds of heaven "having on His head a golden crown" (Rev. xiv. 14).†

Then shall the primal promise of Gen. iii. 15 be fulfilled; and the faithful word of our God be established for ever and ever.

THE NEW MESSIAH AT CLAPTON AND THE AGAPEMONE.

IN our August Number we published, in answer to a question, some particulars with regard to the Agapemone. Our statements were doubted in some quarters; but, now, there is abundant and unexpected evidence that we did not exaggerate in the slightest degree. We pointed out the source, nature, and result of the movement.

The members of the Sect believe they are quite holy and perfect, that Satan is cast out of them, and the old nature

* The first occurrence of the title "Son of Man" in the New Testament.

† The last occurrence of that title.

taken away. They cannot sin, therefore, and they easily persuade themselves that whatever they do is right.

Thus easy is the downward road trodden by those who think they have got "out of the seventh and into the eighth" of Romans.

In all this we see a solemn sign of the times. But we see none in Mr. Pigott. There is no "sign" in individual mental aberration.

What *is* a sign of the times is that so many people can be found to accept his preposterous claims; and give up themselves and their money to the will of one man.

It shows how easily the real false Messiah will be believed and received when the time comes for him to be revealed.

The following evidence is from a gentleman, now resident in Clapton, who was for fifteen years closely connected with the sect. He severed his connection in January last.

"'I was,' said this gentleman, 'an elder of the Agapemonites for many years with the sect at Spaxton, and here for fifteen years; my wife and daughter being with me. No one knows Pigott better than I; no one could tell you more about these people. But I cannot. It is too painful to me. But this you can say, that I left them in January of this year because the carryings-on in the abode were, during a certain part of that month, shocking.'

"'Your secession was due to questions of morality?'

"'Yes; but more than this I cannot say. My wife and daughter are still in the abode.'

"'Have you tried to get either of them away?'

"'I have done all I could, and failed. I can do nothing. I cannot recover my daughter because she is over-age; I cannot recover my wife without taking legal and therefore public proceedings. Argument is useless with them. They are fixedly, irrevocably persuaded not only that Pigott is Jesus Christ, but that all they are doing is right.'

Papers on the Apocalypse.*

THE SECOND VISION "ON EARTH."

E. (page 304†), THE SIXTH TRUMPET (or Second Woe)
(ix. 13—xi. 14).

The Sixth, or "second Woe" Trumpet is set forth with more detail than any of the others: no less than *thirty-three* verses being devoted to its description. Like the fifth Trumpet (or first Woe) it is distinguished from the first four by being introduced by a "voice." In the former it was the voice of "an eagle flying in mid-heaven;" in this latter, it is the voice "from the four horns of the golden altar which is before God." Coming from this altar it seems to say that we have here the continuation of the answer to the prayers of vi. 10.

Coming from the "four horns," the direction goes forth to the *four* quarters of the earth.

But the Structure will give us the scope of the whole.

The literal fulfilment of this judgment, interpreter will not have at any price. It is altogether too much to ask them to believe it. Stuart says it is symbol "excessive and unnatural." Of course it is "unnatural," simply because it is *supernatural*. So we believe is the Structure:—

* These papers have been copyrighted in view of their future separate publication. † The pages belong to the book-form.

h. (page 304), ix. 13—xi. 14. The Sixth Trumpet (2nd WOE).

r	t | ix. 13-. The Sixth Angel (2nd WOE Trumpet.)
u	| -13-. His sounding.
v	| -13-. The Voice from the altar.
w	| 14. Its Command: Loose the 4 angels . . .
x	| 15. Execution of command.
y	| 16-21. Result: The Horsemen.
s	| z | a | x. 1, 2. "Another" mighty angel.
b	| 3, 4-. His cry and the seven thunders.
z	| a | -4-. The "Voice from heaven."
b	| -4-. Its command. "Seal up."
l	| x. 5. The Angel.
"	| 6, 7. His oath.
v	| 8-. The Voice from heaven.
w	| -8. His Command: "Go and take . . .
x	| 9 11. Execution of command.
y	| xi. 1-14. Result: The Two Witnesses.

ix. 13. And the sixth angel sounded his trumpet, and I heard a voice from the four horns of the golden altar which is before God,] In the earthly Tabernacle and Temple the golden altar is described as standing "before the veil that is by the ark of the testimony, where I will meet with thee" (Ex. xxx. 6; xl. 16). Here, there is no veil; and the voice comes from "before God."

The sixth Angel is not only to blow his Trumpet, but is also to obey the command. The utterance of this voice from the Altar is important enough to have its own Structure, and the members w. and x. may be expanded thus:—

w. and x. (page 325), ix. 14, 15.

The Command and its execution.

w a | ix. 14-. "Loose the four angels."

b | -14-. Bound.

c | -14-. Place. Euphrates . . .

x a | ix. 15-. The four angels loosed.

b | -15-. Prepared.

ε | -15-. Time. "An hour and . . .

ix. 14. Saying to the sixth angel who had the trumpet,

"Loose the four angels which are bound at the river Euphrates."

15. And the four angels were loosed, who had been prepared for the hour, and day, and month, and year, that they should kill the third part of men.] These four angels cannot be identified with any

others; for they are "bound." There can be no doubt about their being of the number of those who are described as being "delivered into chains of darkness, to be reserved unto (or for) judgment" (2 Peter ii. 4). This is the judgment for which they (four of them at least) are "reserved" and "prepared" or ready. In Jude 6 we are again told of the angels which are "reserved in everlasting chains under darkness, unto (or for) the judgment of the great day." Not only that they should be then judged, but that they should be the executors of God's judgments also in that great day which we are now studying and learning about in the Apocalypse. There are other "in-prison spirits" (1 Pet. iii. 19), to whom the Saviour's triumph was proclaimed at His resurrection; not for their comfort or blessing, but for the proclamation that the price of Redemption had been paid, and the work done which should hereafter be celebrated in Rev. v., when the worthiness of the Lamb that was slain should be proclaimed, not only to Tartarus, but to all Creation.*

These angels are at present "bound." Satan will be bound by-and-by xx. 2-7). But before that day a further division of the Satanic forces is to be let loose upon the earth.

Why "at the river Euphrates" we are not told. What connection there may be between Babel and the Abyss we do not know. Seeing that Satan's earlier activities were connected with that region, there must be some appropriate reason. The Euphrates is associated with the coming judgments of the great day. See Jer. xlv. 4-10 (RV.)

"Harness the horses; and get up, ye horsemen,
And stand forth with your helmets;
Furbish the spears, and put on coats of mail.
Wherefore have I seen it? They are dismayed
And are turned backward;
And their mighty ones are beaten down,
And are fled apace, and look not back:
Terror is on every side, saith the LORD
Let not the swift flee away, nor the mighty man
escape;

In the north, *by the river Euphrates*, have they
stumbled and fallen.

Who is this that riseth up like the Nile,
Whose waters toss themselves like the rivers?
Egypt riseth up like the Nile,
And his waters toss themselves like the rivers:
And he saith, I will rise up, I will cover the
earth:

I will destroy the city, and the inhabitants thereof,
Go up, ye horses; and rage, ye chariots;
And let the mighty men go forth:
Cush and Put, that handle the shield;
And the Ludim, that handle and bend the bow.
For that day is a day of the LORD, the LORD of
hosts,

* Why, when we read of angels (who are spirits) being "bound" and "in chains," we should think of *men* (who are never called "spirits") as being the "in-prison spirits," we cannot understand. It only shows the power of tradition. See *The spirits in prison*, by the same author and publisher.

A day of vengeance

That he may avenge him of his adversaries;
And the sword shall devour and be satiate,
And shall drink its fill of their blood:

For the LORD, the LORD of hosts, hath a sacrifice
In the north country *by the river Euphrates*."

From the same quarter will come these future and greater judgments.

For greater transgressions (v. 20, 21) shall a greater army, not of men, but of evil spirits, come forth. See Jer. iv. 13, 29 (RV.):

"Behold he shall come up as clouds,
And his chariots shall be as the whirlwind:
His horses are swifter than eagles.

Woe unto us! for we are spoiled . . .

The whole city fleeth *from the noise of the horsemen*
and bowmen;

They go into the thickets, and climb up upon the
rocks:

Every city is forsaken,

And not a man dwelleth therein."

These four angels, now bound, we are distinctly told are "reserved unto judgment." The word is *eis* (*eis*) *unto*, with a view to judgment (not merely to being judged); and this judgment is that of "the great day." They are reserved for the particular appointed moment; the moment of this their loosing. There seems to be little doubt as to the meaning of the period of time. It does not imply the duration of the judgment, but the preparation for the particular moment which has been appointed by God. The one article and one preposition before the four times, unites them: whereas had the article and preposition been repeated it would have implied the separation of the four which, added together, would make a period of more than thirteen months. As it is, it denotes the appointed hour of the appointed day of the appointed month of the appointed year. The emphasis on the words "prepared" or "reserved" supports this interpretation. Finally, the general object is stated, to be particularised below.

We now come to the description of these "horsemen"; and from this it is to be seen that they were not human beings of any kind. Difficulties have been made on account of the vast number of these horsemen, and had they been human beings, we could well understand it. But spirits are "legion" and no difficulties can arise from their number.

First we give the Structure of y. (page 325).

y. (page 325), ix. 16-21. *The Horsemen.*

y	d	f	ix. 16, 17-. Description. Number. Heads and breastplates.
		g	ix. -17-. Time: "Months."
		h	ix. -17. Agency: "Fire."
		e	ix. 18-. Result: Men killed.
d		h	ix. -18-. Agency: "Fire."
		g	ix. -18, 19. Time: "Months."
		f	ix. -19. Description. Power. Heads and tails.
		e	ix. 20, 21. Result: Men not killed.

ix. 16. And the number of the* armies of the horsemen was two myriads of myriads: †(I heard the number of them). (17) And thus I saw the horses in the vision, and those sitting on them, having breastplates fiery, and hyacinthine, and sulphureous: and the heads of the horses were as the heads of lions; and out of their mouths goeth forth fire, and smoke, and brimstone. (18) By these three plagues‡ were the third part of men killed, by the fire, and the smoke, and the brimstone, which goeth forth out of their mouths, (19) for the power of the horses is in their mouth, and in their tails§: for their tails are like serpents, having heads, and with them they do injure.] This is the description of these supernatural beings. They are not human. They come from below. We know of nothing like them. When God thus describes them nothing ought to be easier than to believe what He says. They need no explanation. This description is given to explain them to us. Is it not easier to believe they are what God says they and their spirit riders are, than to believe what Dr. Adam Clarke says they are? He says they are brass cannon, ornamented with lions' heads cast at their mouth and at their breach. He adds that nothing could better describe "gunpowder" than "the fiery sulphurous smoke which goeth forth out of their mouths." We find this much more difficult to believe. And our difficulties are not less when, again, we are asked to believe that this was fulfilled in the taking of Constantinople by the Turks! Mr. Elliott says that the horses and tails refer to the horse-tails worn by the Pashas! Dean Alford says: "I will venture to say, that a more self-condemnatory interpretation was never broached, than this of the horse-tails of the Pashas." But the Turks still rule in Asia. Are they like these horsemen? Cannon were used on both sides of that war. Why is it, that one side is so different from the other?

It is not as though we had anything here unheard of before. It is *wonderful*! truly; but that is just what God said the future plagues were to be. "*The LORD will make thy plagues wonderful*" (Deut. xxviii. 5, 9). "I will do *marvels* which have *not been done in all the earth, nor in any nation*" (Ex. xxxiv. 10).

When Israel would trust in the horses of Egypt they were warned that their riders and horses were "flesh and not spirit" (Is. xxxi. 3). Here we have horses that are *spirit, and not flesh*. In Jer. viii. 17, Jehovah says "Behold, I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you, saith the LORD" (read 13-17).

The number of these infernal horsemen is also wonderful, *two hundred millions*! John says "I heard the number of them" (v. 16). Twice he refers to it. And why not? What is it that makes man hesitate to believe God? These, as we have said, are no mere

human beings: they are wicked spirits; and Are not these legion and innumerable?

The results of this plague which follow the sounding of the sixth Trumpet are given in the concluding portion of this chapter.

20. And the rest of the men who were not killed by these plagues neither repented of the works of their hands,] And we know not what these may be; nor the awful form of idolatry hinted at in these verses. The expression "works of their hands," always points to idolatry (Deut. iv. 28. Psalm cxxxiv. 15). And here, it is idolatry of the grossest kind.

that they should not worship the demons, nor the* idols which are golden, and silver, and brazen, and stone, and wooden: which are neither able to see, nor to hear, nor to walk:] This cannot possibly refer to the Church. No Christian of any kind worships demons; for these are always *evil*. (See Matt. x. 1-8; xii. 28, 42. 1 Cor. x. 20. 1 Tim. iv. 1. Compare Deut. xxxii. 17). This evil is spoken of in Deut. xxxi. 19, as recurring "in the latter days."

Spiritism, which is now making rapid strides, is the forerunner of all this; and will surely develop into what is referred to in these verses. *Planchette* is becoming a household god with many, and is openly advertised in the Spiritist magazines and newspapers. Thousands are being "guided" by "Crystals," *Planchette*, and evil spirits at the present moment. They are "lying spirits," as the scripture calls them. (1 Kings xxii. 22, 23. 2 Chron. xviii. 21, 22). "Deceiving spirits" they are called in 1 Tim. iv. 1, pretending to be whom they are not, and thus gaining a hearing with many. They do speak; and hence speaking is specially excluded here. It says only that they are not able to *see*, nor *hear*, nor *walk*. It is the final and full development of what is called "Spiritualism" which is here referred to, and which calls for the plague of this sixth Trumpet. If Spiritists could see the end to which they are rapidly approaching, some might be alarmed; and many ministers and religious professors would be prevented from dabbling in the Bible-forbidden "mystery of iniquity." And if Christians, at large, could realize, in only a small degree, the awful nature of these coming judgments and plagues, they would welcome and be thankful for any evidence which exposed their real character and end.

21. And they repented not of their murders, nor of their sorceries (or spiritualism), nor of their fornication (which will be a great feature of the coming religious apostasy), nor of their thefts.] These "sorceries" are the dealings of men with spirit-agencies; accepting the teaching of evil angels and deceiving spirits (1 Tim. iv. 1). The word occurs only here, xviii. 23, and Gal. v. 20, where it is rendered "witchcraft." It is used of the Egyptian sorceries † (Exod. vii. 22) and of the Babylonian (Is. xlvii. 9, 12).

* G.L.T.Tr.A. WH. & RV. add the article.

† The word "sorcery" is the old French *sorcerie*, and includes all such things as divination, enchantment, incantation, magic, necromancy, witchcraft, and all things connected with what is called "the black art," culminating in the worship of Satan himself, as prophesied in Rev. xiii., and already known as "the black mass."

* G.L.T.Tr.A. WH. and RV. have the article.

† G.L.T.Tr.A. WH. and RV. omit "and."

‡ G.L.T.Tr.A. WH. and RV. add πλῆγῶν (*pligōn*) plagues.

§ G.L.T.Tr.A. WH. and RV. add "and in their tails."

No wonder God has so solemnly warned us against these things, and no wonder such awful judgments are to be visited upon them. (See Lev. xix. 31; xx. 6, 27. Ex. xxii. 18. Deut. xviii. 10. 1 Sam. xxviii. 7. 1 Chron. x. 13. Isa. viii. 19. Acts xvi. 16; &c., &c.)

Things New and Old.

THE TEN-TRIBED KINGDOM OF ISRAEL.

By W. H. S., in *Trusting and Toiling* (March 1901).

THE Ten-Tribed Kingdom was established by Jeroboam in 975 B.C. (according to Archbishop Ussher's chronology). It was forcibly overthrown in 721 B.C.

The bulk of the people were then deported to "Halah and Habor, and by the river Gozan, and in the cities of the Medes" (2 Kings xvii. 6. 1 Chron. v. 26), by Shalmaneser, King of Assyria. But before this captivity and during its two hundred and fifty-four years as a separate kingdom, large numbers of the Ten-Tribed Kingdom of Israel had become merged with the Judah Kingdom (see 2 Chron. xi. 14-17; xv. 9; xix. 8; xxiii. 2; xxx. 1-25; and xxxi. 6).

The deportation of the Ten-Tribed Kingdom was not a complete one; many were left in Samaria (2 Chron. xxxiv. 9; also 2 Chron. xxxv. 17, 18).

The bulk of the tribes of the Judah Kingdom were carried to Babylon in 606 B.C., 599 B.C., and 588 B.C. and found themselves *under the same dynasty* as the previously deported Ten Tribes. During the double captivity Daniel includes both Judah and Israel in his intercessory prayer for deliverance (Daniel ix. 7). The terms "Jew" and "Israelite" are used synonymously during and after the captivity (the Book of Esther uniformly describes the remaining Israelites as "Jews," while the term "Israel" is frequently used in Ezra and Nehemiah of the restored).

Thus the members of the Ten Tribes were as free as the members of the Judah Kingdom to return to Palestine, and numbers *did so* (Ezra vii. 7), not only under special edict, but evidently in larger or smaller companies later.

The restored captives were therefore properly representative of the entire nation; as is confirmed by the sacrifices for all Israel (Ezra vi. 16, 17; viii. 35; Neh. vii. 66, 67).

The term Jew became thenceforward generic of all Israelites, the political independence of the Ten-Tribed Kingdom being destroyed. Devout Anna was a "Jewess," "yet of the tribe of Aser." Paul was a "man which am a Jew," yet he says, "I also am an Israelite." Peter addresses Jews at Jerusalem as "Ye men of Israel," as does Paul those in dispersion. Therefore, no entirely preserved and complete "Ten Tribes of Israel" are to be looked for as "lost" among the nations to-day.

Are there, however, no scattered particles left in the regions to which they were deported? Probably; at all events Josephus, in the first century A.D., locates the Ten Tribes as still beyond the Euphrates (*Ant.* b. xi., c. v., § 2, and *Wars*, b. ii., c. xvi., § 4), and Jerome, in the fifth century, confirms it (tom. v., p. 7, and tom. vi., p. 80).

If reliable historians in the first and fifth centuries locate numbers of the Ten Tribes as being still in the place of their original exile, and no history since then has recorded their migration, should not their descendants be found in that region to-day? In any case, who are to be found in that region to-day?

A distinct and separate people called Nestorians, who, according to Dr. Grant, are "in government, religion, language and customs as truly a peculiar people as ever their Hebrew ancestors were in the land of their fathers." By tradition they became Christian in Apostolic days through the preaching of Thomas.

The prophecies which refer to the re-union of Israel and Judah have therefore been in part, perhaps in greater part, fulfilled. But when the Lord shall set His hand *the second time* to recover the remnant of His people, "He will assemble the outcasts of Israel, and gather together the dispersed of Judah." The Lord will know them that are His, whether among the Nestorians of Turkestan or the Beni-Israel of India, or among the Afghans.

Questions and Answers.

QUESTION No. 292.

THE TEN VIRGINS.

C. E. N. "What is the exact interpretation of the Parable of the Ten Virgins? Does not the oil in the lamps refer to the Holy Spirit? If so, can we believe that the five foolish virgins are finally rejected? An answer in *Things to Come* will much oblige."

The treatment of the Parable of the Ten Virgins affords a sad example of the low estate into which Biblical exposition has fallen. No interpretation is attempted; but, application is put in the place of interpretation, and is thus substituted for it.

The structure of the two chapters (Matt. xxiv. and xxv.) must be sought in order to find the scope. It will be found in *Things to Come*, Vol. II., page 54. But as many of our readers may not have copies of that volume, we will repeat that Structure here. The two chapters must be taken together. There are two subjects; but the division is at Matt. xxiv. 29, and not at xxiv. 51. The first part (xxiv. 6-28) is occupied with the Tribulation itself; the second part with the events "after the tribulation of those days" (xxiv. 29—xxv. 46). In the latter division there is a parenthesis consisting of Parables. These are marked F and F, and will be seen to correspond in every particular.

THE TRIBULATION (xxiv. 6-28).

- A | 6-. Events heard of (Wars, etc.).
- B | -6-. Direction (Negative).
- C | -6-8. Reason ("For," and the "Beginning").
- D | 9-14. "Then" (The End).
- A | 15-. Event seen ("The Abomination").
- B | -15-20. Directions (Positive).
- C | 21, 22. Reason ("For," and the "Shortening").
- D | 23-28. "Then" (The End).

AFTER THE TRIBULATION" (xxiv. 29—xxv. 46).

- E | a | 29, 30. The Coming of the Son of Man.
 b | 31. The Gathering of His Elect (Israel).
 F | c | 32-41. Parables (Fig Tree. Noah).
 d | 42-44. Warning ("Watch.")
 e | 45-51. Servants (Responsibility).
 F | c | xxv. 1-12. Parables (Ten Virgins).
 d | 12. Warning ("Watch").
 e | 14-30. Servants (Responsibility)
 E | a | 31. The Coming of the Son of Man.
 b | 32-46. The Gathering of the Nations (Gentiles)

From this Structure it will be seen that the Parable of the Ten Virgins together with the preceding context belongs to the time of the Great Tribulation; and the first word "THEN" gives the exact point of time to which the interpretation belongs.

There is no mention of the "Bride" herself in the Parable. Popular teaching makes the Church the Bride. It makes (at the same time) the "Virgins" the Church. It is a wonder that interpreters do not make every other part of the Parable "the Church," for they rob and plunder all along the line, and seem determined to have everything for themselves.

The Parable can be understood only when read in the light of Ps. xlv.; Isa. lxii.; and Rev. xix. There we have the Bridegroom, the Bride, the Virgins her companions, and those who are "called" to the wedding.

The Parable has nothing whatever to do with the Church of God now, in this present Dispensation, by way of interpretation. Hence all the false conclusions that we, like the foolish Virgins, can be rejected. This rejection does not contradict Rom. viii., but confirms and agrees with Luke xiii. 25-30. The whole of Matt. xxiv. and xxv. has to do with Christ as "the Son of Man," and not as the Head of the Body.

But all this does not prevent us from *applying* the parable to enforce the duty of *watchfulness*.

QUESTION No. 293.

MATTHEW XIII.

W. H., Alago. "Does this parable (Matt. xiii. 36-44) refer to this time of grace, or to what time?"

We can only repeat what we have more than once emphasised: that this chapter speaks of "the Kingdom." This is not the Church.

Matt. xiii. can never be understood until we exclude the Church of God and the present Dispensation of Grace.

The Kingdom began before it and will go on after it. At present, its outward manifestation is in abeyance.

If we believe that God not only means what He says, but has a special meaning for everything He says, we shall not be found separating what He has joined together; or joining together what He has for ever separated.

Our business is to find out what He has joined and separated, and divide accordingly.

See a pamphlet entitled *The Kingdom and the Church* (one penny), to be obtained of the publisher of *Things to Come*.

QUESTION No. 294.

"GOOD AND PERFECT."

E. J. H. "Please explain the difference between good and perfect in Jas. i. 17."

The text reads thus: "Every good (act of) giving, and every perfect gift (benefaction or bounty; RV., "boon") is coming down from above, from the Father," &c.

The meaning is simple. Heaven's giving and gifts are set in contrast to man's. God's giving is always good; man's giving is not. God's gifts are perfect; man's gifts are not.

The words "good" and "perfect" have the plain and natural meaning which a child would put upon them.

QUESTION No. 295.

"THE SPIRIT OF CHRIST."

M. McL., N.B. "Does the expression, 'Spirit of Christ,' in Rom. viii. 9 bear the same meaning as that in 1 Pet. i. 11? If so, how would this agree with the view that the sealing of the Holy Spirit may take place days or years after the New Birth?"

The two expressions are quite different in the Greek. In 1 Pet. i. 11 the definite article is used of the Person of the Holy Spirit, who "spoke by the prophets," and testified "of (or concerning) Christ." The prophets searched diligently as to what manner of time was signified when the Spirit spoke before "of (or concerning) Christ"; i.e., the sufferings of Christ, and of the glory which should follow. There was nothing to tell them whether the glory should follow immediately on the sufferings; or whether there should be an interval between them; or how long that interval should be. It was "unsearchable" or *untrackable*. See Eph. iii. 8.

In Rom. viii. 9 there is no article, and the word Christ, being in the genitive case, becomes an adjective, and signifies *Christ-Spirit*, or the New Nature. Compare Col. i. 27.

The bearing of this on Eph. i. 13 is clear. See page 4 of July No., 1902.

QUESTION No. 296.

THE MIRACLES OF CHRIST.

R. F. "At a Men's Bible Class (subject, Luke vii. 1-10), the question arose, 'If we have faith now, why cannot we have similar cures?' Will you kindly answer it?"

We must distinguish the dispensations. Christ's miracles were not merely "wonders," but they are often spoken of as "signs." They were the signs and seals of Christ's Divine mission, not because they were miracles, but because they were the very miracles which were foretold of Him in the Old Testament. They were the tokens to Israel that He was their promised Messiah. They were His credentials. They thus occupied a very special position, so special that the object for such miracles now, in our case, no longer exists. Faith always has respect to promises made. If we have such promises in Scripture made to us, faith can rest upon them. But now there is no longer any reason why such miracles should be wrought. That Dispensation has passed away, and the present Dispensation has no such marks or signs.

Signs of the Times.

THE ALIEN IMMIGRATION COMMISSION.

Most of our readers must be aware that the British Government has appointed a Commission to consider the important question of Alien Immigration into England, in general. This includes, of course, the influx of Jews, more or less destitute, into the East End of London.

Evidence is being taken from all sorts of persons acquainted with the problem. One testifies as to whole streets being gradually changed into Jewish quarters, the former Gentile inhabitants being quietly and gradually ousted. Another gives evidence to show how speculators hire numbers of houses and buildings, so that, like the Gentiles elsewhere, they are taking advantage of the demand for shelter, in order to charge and obtain greatly increased rents.

But these and other points affect only London, and British labour, for another witness tells how seriously this is being affected.

DR. HERZL AND THE COMMISSION.

The most interesting witness who has appeared before the Royal Commission on Alien Immigration was Dr. Theodor Herzl, who, by invitation, came from Vienna specially for the purpose. It was an exceptional situation for any person to be placed in, and its duties were discharged with remarkable skill and grace. That quiet investigation at a hall in Westminster must be considered one of the triumphs in the life of the man called from Austria to give his opinion on a subject strictly within the prerogative of Great Britain. The request would not have been conveyed to him unless the Commissioners valued his testimony; and it is fair to assume that every one of them shared in the invitation. Dr. Herzl's evidence is valuable largely because of the clear-headed thought which prompted his words; and one of the most satisfactory features was the tribute he paid to this great, free country. Mr. Norman, M.P., asked, "On the whole, you think it a good thing, and you congratulate us that the Commission has sat?" The reply was, "Yes, because in every other country, even in free America, they simply closed the doors. I think it is a good thing that you should first try to understand the situation, and you will do so." Not to be outdone in compliments, Lord James thanked Dr. Herzl for his evidence, and expressed the thanks of the Commission for his having come before them.

He began by making a formal statement on the whole Jewish present-day problem, which was read by Major Gordon, a member of the Commission.

It is deeply interesting, but our small space forbids our reproduction of it here.

He first gave an outline of the Zionist movement, to show that the subject before the Commission was by no means a local one, but formed part of a very large and important problem.

Wherever the Jews were overcrowded, there are forces at work which compel the consideration of the problem. He showed that Dissemination would be no remedy: and that Inter-marriage would not be a solution. How can it be imagined, he asked, that people who will not put up with us as neighbours, will become allied to us as members of our families. He shewed from this that there was

ONLY ONE SOLUTION POSSIBLE,

viz., "our right to exist as a separate People, according to our rightful place, among the nations of the world." The

solution consists in the nations finding for the Jews a *legally recognised home*, to which Jews would naturally emigrate. That alone would stem the tide. He added:

"This would mean the diverting of the stream of emigration from this country and from America, where, so soon as they form a perceptible number, they become a trouble and a burden to a land where the true interest would be served by accommodating as many as possible. Given to Jews there their rightful position as a people, I am convinced they would develop a distinct Jewish culture—national characteristics and national aspirations—which would make for the progress of mankind. I perhaps have no right to direct the attention of the Commission to this branch of the subject, which, it may be, lies outside entirely of the reference for its enquiry. But I feel very strongly that nothing will meet the problem the Commission is called upon to investigate and advise upon, except a diverting of the stream of migration that is bound to go on with increasing force from Eastern Europe. The Jews of Eastern Europe cannot stay where they are—where are they to go? If you find they are not wanted here, then some place must be found to which they can migrate without, by that migration, raising the problems that confront them here. Those problems will not arise if a home be found them which will be legally recognised as Jewish. And I do submit that, whether the Commission can directly influence that solution of the problem or no, they must not omit to consider it, and give it the high value of their opinion. So far as Jews are concerned, I have no hesitation in saying that the solution is practicable and feasible, and is the one above all others which they would welcome, and which would obtain the most earnest co-operation of those whose hopeless misery is the cause of the troubles with which they and you are confronted."

Mr. NORMAN: You hold that the Commission having sat is, as it were, a great advertisement of this country to the immigrants; and if nothing is done, their numbers will increase more rapidly than before? Having sat now, it becomes much more desirable to do something?

Dr. HERZL: Certainly.

Mr. NORMAN: You think it a good thing, and you congratulate us that the Commission has sat?

Dr. HERZL: Yes; because in other countries—in free America, for example—they simply close the doors, and I think it is a good thing that you first try to get the situation.

Dr. Herzl next spoke of the causes of the Jewish emigration from Eastern Europe in general, and to England in particular, and spoke of Persecution and the increasing Anti-Semitism as the great causes.

"THE BLACK CLOUD GATHERING IN THE EAST."

Referring to "the black cloud gathering in the East," which he had mentioned in his statement, Dr. Herzl said, that the state of affairs there was worse now than it was when he wrote his pamphlet. In Galicia there were 700,000 Jews in a state of deep misery, and the housing conditions there were even more terrible than the worst conditions prevailing in the East End of London. Often four families slept in one small room. The immigration of such people here, who would be able to rise economically, might be harmful to their neighbours, but would be to the advantage of the community as a whole.

BARON HIRSCH A CREATOR OF SCHNORRERS (*i.e.* Beggars).

Dr. HERZL went on to say that the benefactions of Baron Hirsch had had no effect on the extent of the evil, and were a mere "drop in the ocean." He had only opened schools and small agricultural stations.

Major GORDON: Did they do any good, or was it money wasted?

Dr. HERZL: It was rather money wasted.

Major GORDON: The money was spent on sending them to Argentina and also to Palestine. None spent on the Zionist Movement?

Dr. HERZL: Oh! no.—(Laughter).

Major GORDON: Has that been a failure?

Dr. HERZL: It has been a failure, because, when you want a great settlement, you must have a flag and an idea. You cannot make these things only with money. You must have a flag and an idea. And as they did not have that, they could not succeed.

Major GORDON: Did Baron Hirsch tend to increase the number of "schnorrers"?

Dr. HERZL: I think so. So many people know there is a large bag of money.

Major GORDON: And they go and have "a go" at it.

Dr. HERZL: I think so. That is natural. It is not merely Jewish.—(Laughter).

His advice to the distributors of charity in this country was that they should unite and find out the real place for them to settle, and help real working men instead of professional beggars. Similar settlements had failed because, in the movement of a great mass of people, not only money was required, but an ideal—a belief in their future. The Argentine Colonies had failed for this reason, whilst in Palestine the men worked with enthusiasm.

LORD ROTHSCHILD AND DR. HERZL.

Lord ROTHSCHILD: I am afraid you did not understand some of the questions Major Gordon put to you. Now, I am going to put them in rather a different way. Do you think it possible that a Jew should be a disciple of Dr. Herzl and a Zionist, whatever that may mean, and at the same time a good citizen—a good Englishman, a good American, or a good Austrian?

Dr. HERZL: I am deeply convinced in it, and you had the proof, I think, last year. Two Zionist Societies were, as a body, in your army.

Lord ROTHSCHILD: Does the fact of a man being a Zionist preclude him from being a good citizen, and render it imperative that he should be excluded from the country?

Dr. HERZL: I think that is a rhetorical question.

Lord ROTHSCHILD: Therefore, the Commission may take it that a Jew or body of Jews may share your views about Zionism, and still be devoted citizens?

Dr. HERZL: Yes, and far more so than those who are not Zionists.—(Laughter).

Lord JAMES: Will you define your view of the word Zionism?

Dr. HERZL: The programme formulated at the Basle Congress states the aims of Zionism, which are, "to create a legally-assured home for the Jewish people in Palestine." That is our end and goal. But there may be moments when an immediate step forward is indispensable, and so Zionists maintain it always as their chief programme to try to alleviate the hard conditions of oppressed Jews by adequate means.

Lord ROTHSCHILD: You have referred to the fact that certain foreign gentlemen have tried to establish Jewish colonies in Palestine. They did not succeed—in fact, these colonies failed?

Dr. HERZL: Yes.

Lord ROTHSCHILD: A large number of people say they have failed because the Turkish Government would not allow them to proceed?

Dr. HERZL: I should prefer not to speak about the Turkish Government and about the Palestine settlements for the moment.

Dr. Herzl then expressed the desire to give his views in respect to Zionism privately to the Chairman, which he did.

Our readers will thank us for giving the above extracts from the evidence. The fact that the Commission is sitting is, in itself, a "sign of the times;" while the evidence given before it shows how the word of the Lord is being fulfilled before our very eyes, and how Israel is indeed "a burdensome stone" among the nations.

POLITICAL SIGNS.

"SIGNS OF THE TIMES."

Under this heading there appeared, in *The New York Independent* of May 15th, an Editorial. It is the more remarkable, inasmuch as that journal has always been most optimistic, and looked forward to the world's improvement, and to a coming millennium (of course without Christ).

This great change in its views is a "sign" for us and our readers; showing that the observant man of the world can no longer shut his eyes to the significance of the events which are going on around us.

We give it in full because of this, its importance:—

"What are signs of the times? Where should one look for them? How shall one know them when one sees them? And when one knows them, how shall one interpret them?"

"Chief among signs of the times is a general feeling of apprehension.

"When the world is at peace, when industry is rewarded with abundance, when no great iniquity shocks the moral sense, when skies are serene and the heart of man is glad, all signs become a contradiction in terms, they cease to signify. If men linger and dream at the crater's edge, we know that the volcano slumbers. Its steam and sulphurous fumes do not alarm. If while yet the years are fat none remembers that once upon a time the seven lean years did come, we know that the works of drought and the unreasonable frosts are not portentous. If the name of war awakens only smiles of incredulity, we know that the growing pains of nations are as yet but twinges.

"It is when men look anxiously in one another's faces and talk about strange rumblings which have been heard that signs have meaning. We know that the dreamers would not have awakened and that the light-hearted would not have grown serious, unless a thousand trifling reminders of some possible change in the aspect of nature or in the affairs of man had all at once become the mutterings of a change impending.

"There is no denying that such apprehension, a general and deepening feeling of disquiet, a shivering and mysterious dread, is at this moment creeping over mankind.

"Outwardly all is peace in international affairs. The convulsions in China have ceased. The troops have retired. Russia does not press her more radical demands. The German Emperor is making himself *persona grata* to those who not long since regarded him with detestation. Domestic insurrections and civil wars have nearly subsided. The Filipinos are surrendering. The Boers talk of terms. In business such prosperity was never known as that which overwhelms the power of conception to-day.

"Is this peace a portentous stillness before the dread rush of the hurricane? Is this prosperity the storing up of titanic and demoniac forces which will presently explode, like steam in the bowels of Pelée? Who knows?

"Who knows? But why do we ask the question? It is the question itself that reveals a fear. Everywhere, in one or another form, men are asking it, and the asking is the sign that mutterings are heard, that the world is unquiet, that ambitious nations are restive, that oppressions are felt, that injustice is creating resentment, that business methods are creating distrust.

"When this chief sign of impending change appears it is well for the wise and the cool man to study other signs of the times, and to ask how far apprehension is justified. Should we allay fear, or should we warn men to flee?

"Apprehension is feeling. It must be interpreted by signs that are disclosed in human conduct. Are governments by their behaviour indicating a policy of out-reaching, of aggression? That behaviour is a sign of war, and the only further question is, When? Had Wilhemina died, would the world by this time have been asking 'When will the first blow be struck?' Do great masses of human beings rise in insurrection or revolt? That behaviour is a sign of an oppression or of an injustice that will have to cease, and the only further question is, When? Did the bread riots in Russia and the suffrage riots in Belgium help the social prognosticator to answer when? Do thousands of wage earners refuse to work? That behaviour is a sign that sooner or later the public will insist upon knowing the exact truth about the relations of employers to employed, and upon disabusing the employer's mind of his anti-social notion that he may conduct his business exactly as he

pleases. The only further question is, When? Does the great strike of the coal miners help us to say when? Do great operators in the stock market increase their liabilities in a geometrical progression, and do the banks progressively convert reserves into book credits and call loans? That behaviour is a sign that the financial balloon will burst, and the only further question is, When? Do the Louisville and Nashville episode, the Northern Securities merger and the proposition of the Steel Company syndicate to convert preferred stock into a \$200,000,000 junior mortgage help us to say when?

"Signs like these have been multiplying of late, multiplying rapidly. Can we wonder that the general sign of apprehension is day by day growing more ominous? It is not yet so ominous as to presage panic, but it warns the wise man to be conservative in his transactions, to scrutinize the quality of his securities, to deal justly by his employees and honourably by all men, to study great civic problems, and as a good citizen to help to remedy all wrong. He who heeds this warning will know where to find safety, and will be able to help others to safety when the storm breaks—when the knaves and the fools suddenly awaken to 'a certain fearful looking for of judgment.'

"If in that day of wrath only the knaves and the fools shall perish, let no one grieve."

RELIGIOUS SIGNS.

"COMMANDING TO ABSTAIN FROM MEATS"
(1 Tim. iv. 3); "TASTE NOT" (Col. ii. 21).

This is one of the signs of the Apostasy, and we see it already working around us.

It is set forth definitely and categorically in *The Golden Age* of Sep. 15th, 1901, in the following words:—

"Within fruits, nuts, cereals, vegetables, and air and water, are all the elements needed for the construction of a fine, pure, clean and entire physical body. When man lives on these ideal foods, he will be moral, just and continent, and not waste his substance; the God within, above and below, will work in and through him."

The following remarks, from *The Quarterly Journal of Prophecy*, 1848, form a solemn comment on this "sign of the times":—

"'The heart of the sons of men is full of evil, and madness is in their heart while they live' (Ecc. i. 3). The proof of such disordered imagination is the assumption that a millennium can be established in the earth by sanitary laws, a social gospel, industrial exhibitions, or abstaining from meats. These attempts indicate the apostasy of the churches, and the itching ears of those who would have it so.

"All such schemes only display the ignorance of those that put them forward, and shew their want of conception of the Divine plan to make all things new. Satan is leading on to this, and smoothing the way for the introduction of his own King. His first aim is to fill man with proud thoughts of himself. Man's rights, not man's duties, he brings into view; man's liberty, not man's obedience; man's power, not man's helplessness; man's independence, not man's dependence; man's enlightenment, not man's darkness! He is persuading men that they can do without a propitiation, without a Saviour, without a Messiah; that they can be prophet, priest, and king to themselves; that they can regenerate themselves by their improvements in education, and discoveries in art; that they can restore peace and order to the warring kingdoms, by congresses and leagues . . . and when he has leavened them with these ideas (the development of his original lie, 'ye shall be as gods'), he shall then, with cunning stealth, introduce his own representative, the false Messiah, the Anti-christ, the Man of Sin, the mixture of Popery and Infidelity, the embodiment of man's religion and man's irreligion—will present him to an intoxicated world as their true Messiah, their own anointed King, whose yoke is far easier, whose burden is far lighter, whose law is freer, whose rule is far more blessed than that of God's Eternal Son."

"U.S. CHURCH NOVELTIES."

Under this heading, *The Daily Mail* gives the following (July 15th, 1902):

"(From Our Own Correspondent.)

"NEW YORK, Monday, July 14th.

"Three novelties have been recently introduced into American churches. Miss Louise Truax whistled Schumann's 'Traumerei' at the morning service at the Lexington Avenue Baptist Church, and, after the Benediction, she whistled the 'Mocking Bird' for her friends.

"A large increase in the collection was the result, and by request she whistled in the evening the Flower Song from 'Faust.'

"In the suburbs of Throgg's Neck the Presbyterian pastor has opened a grocery shop, returning all the profits to his patrons at the end of each month.

"In Washington, Indiana, the competition of the telephone companies caused one of them to put transmitters in the churches, so that subscribers could hear the services. The experiment was successful."

We, however, are not to be outdone by the U.S.A., for the following appeared in *The Daily Telegraph* a few days later:

"CLERICAL WASHERMEN.

"Great fun has been caused at a two days' church bazaar at Slough by the introduction of washing competitions open to the clergy of the parish. The competitors the first day included the rector (the Rev. P. H. Eliot), the Rev. J. B. Marsh, and the Rev. B. Lester. Each of the rev. gentlemen was provided with a bowl of water, a piece of soap, and a dirty duster, which had to be washed in three minutes. A committee of three married ladies found the dusters of the rector and the Rev. B. Lester so clean that they were unable to determine which was the better, and got out of their difficulty by giving two prizes."

TRADITIONAL CHRISTIANITY,

as seen at the Church of the Holy Sepulchre, is not a spectacle to attract either the Mohammedans or the Jews. Under the heading of

THE JERUSALEM AFFRAY,

The Daily Express (London), July 11th, says:

"A sensational trial, in connection with the affray which occurred last November in the Church of the Holy Sepulchre between Greek and Latin monks, took place yesterday, and lasted eight hours; sentence being delivered at 10 p.m.

"Thirty-four Greeks, including twelve priests, were sentenced to various terms of imprisonment, ranging from one week to nine months. France, in consequence of her agreement with Russia, abstained from prosecuting the Greek monks, and settled with the latter the question of sweeping the church quadrangle, which is the cause of the quarrel."

No wonder the unbeliever mocks and scoffs, if this is a sample of "Christianity." It is a sweeping out of corruption that is required, rather than the sweeping out of the quadrangle.

Editor's Table.

BACK VOLUMES.

All back volumes of *Things to Come* can be obtained, except Vol. I., which is out of print.

Vol. II., having been reprinted, is sold at 3s. 6d.

Vols. III. to VIII., all 2s. 6d. each.

Vols. III., IV., V., VI. can be had in one Vol., cloth, 5s. 6d.

Certain years can be had complete, unbound, 1s.

HIGH WYCOMBE.

Readers and friends of *Things to Come* are invited to a series of Bible studies at the Railway Temperance Hotel, by Mr. H. C. Bowker, M.A., at 7.30 on Wednesday evenings, Sept. 17, Oct. 15, Nov. 12, and Dec. 10. The subjects being on the Lord's coming.

ACKNOWLEDGMENTS.

For <i>Things to Come</i> .		£	s.	d.
T. H. G.	...	0	5	0
A. R. (Lincs.)	...	0	2	0

For the Barbican Mission to the Jews.

W. A. (Cal., U.S.A.)	...	0	5	0
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THINGS TO COME.

No. 101.

NOVEMBER, 1902.

Vol. IX. No. 5.

Editorial.

THE CHRISTIAN'S GREATEST NEED.

THERE is one thing that the Christian needs more than he needs any other thing. One thing on which all others rest ; and on which all others turn.

It is certain from the Word of God, and also from our own experience, that "we know not what we should pray for as we ought." But "the Spirit Himself helpeth our infirmities" (Rom. viii. 26). He knoweth what we should pray for. He knoweth what we need. He maketh intercession for us and in us. He teacheth us how to pray, and in Eph. i. 17, we have His prayer set forth in these 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."

This, then, must be our greatest need : *A true knowledge of God.*

If the Holy Spirit thus puts it before all other things, it must be because it is more important than any other thing ; yea, than all others put together.

This, it is, that lies at the foundation of the Christian Faith ; at the threshold of Christian life.

It is the essence of all *trust*.

We cannot trust a person if we do not *know* him. At least, it is safer for us not to do so ; and as a rule we do not.

But on the other hand, when we know a person thoroughly well, *we cannot help trusting him*. No effort to trust is required when we perfectly know a person. The difficulty then is, not to trust.

Why, then, do we not thus trust God ? Is not the answer clear ? *It is because we do not know Him !*

Thus we see how this knowledge of God is our greatest need ; the very first step of our Christian course. Our trust will ever be in proportion to our knowledge.

If we knew, for example a billionth part of God's infinite wisdom, we should see our own to be such utter folly, that we should not merely be "willing" for His will, but we should *desire* it. It would be our greatest happiness for Him to do and arrange all for us. We should say, 'Lord, 'I am so foolish and ignorant ; I know nothing, and can do 'nothing ; I can see only this present moment ; I know 'nothing of to-morrow. But Thou canst see the end from 'the beginning. Thy wisdom is infinite, and thy love is 'infinite ; for, our Saviour and Lord could say of us to Thee, 'as Thy beloved Son—'Thou hast loved them, as thou 'hast loved me' (John xvii. 23). Do, then, Thine own will. 'This is my desire, the desire of my heart. This is what I 'long for above all things.'

This is far beyond being "willing." We may be willing for a thing, because we cannot help it. It may be even a low form of Christian fatalism. A Mahomedan may be thus resigned to the will of his god.

But what we are speaking of is far, far beyond the modern gospel of holiness ; far in advance of merely being "willing."

Those who are in the still lower condition ; not "willing," but "willing to be made willing," do not see that this condition arises from not knowing God ; not knowing how infinite is His love, how vast is His wisdom, how blessed and how sweet is His will. If they did but know something of this, they would yearn for His will. It would be the one great earnest desire and longing of their hearts for Him to do exactly what is pleasing in His own sight, in us, and for us, and through us.

Not knowing this secret, Christians, everywhere, are striving and labouring to be "willing" by looking at themselves ; and by some definite "act of faith" to do something of themselves. Instead of thinking of His wisdom and His love, they are thinking of themselves and of their "surrender."

But this is labour in vain. Even if it should seem to accomplish something, it is only like tying paper flowers on a plant. They may look natural and fair ; but they have no scent, and no life ; no fruit, and no seed. It is an artificial, fictitious attempt to produce that which, if they did but know God, would *come of itself, without an effort* : yea, the effort would be to stop or hinder the mighty power of a true knowledge of God.

The trouble with us is, if we prove our hearts to their depth, that, at the bottom, *we think we know better*. We would not say it for the world, we would hardly admit it to ourselves. But there it is ; and the difficulty of being "made willing" is the proof of it.

If we really knew Him, and believed that He knows better than we do what is good for us, there would be *no effort whatever*, but only a blessed irrepressible *desire* for His will.

Before we proceed further to consider some other of the practical effects of this knowledge, let us notice the fact that there are two words in the original for this knowledge of God. Two verbs which mean *to know*. As these are used sometimes in the very same verse, it is very important that we should carefully distinguish that which the Holy Spirit has so especially emphasised. There are, indeed, six Greek words which are translated *to know*, but these two are the most common.

1. The one, *oīda (oida)*, means *to know* without learning or effort ; and refers to what we know intuitively, or as a matter of fact or history.

2. The other, *gínōskō (ginōskō)*, means *to get to know* ; by effort, or experience, or learning.

This difference will be clearly seen, if we examine one or two passages :

John xiii. 7. "What I do thou *knowest* not now." This is the former of these two words, and tells us that Peter had no intuitive knowledge of what the Lord was doing; and had no means of knowing. It was impossible. The Lord, however, goes on to say, "but thou shalt know (*i.e., get to know*) hereafter." Peter would learn, and find out, by experience and revelation, what the Lord was then doing.

John viii. 55. "Ye have not known him (*i.e., gotten to know him*. No. 2 of these two words); but I know him (No. 1); and if I should say I know (No. 1) him not, I shall be a liar like unto you; but I know him (No. 1)." Here the Lord declares His immanent knowledge of the Father; and declares that those whom He was addressing, not only had no such innate knowledge of God, but had not even attained to that knowledge.

1 John v. 20. "We *know* (No. 1, *i.e., we know as a historical fact, without learning it*) that the Son of God is come, and hath given us an understanding, that we may *know* (*i.e., get to know*, No. 2) him that is true."

Here the truth is taught that, before any one can *get to know* God, he must have a spiritual understanding imparted to him. With this agrees 1 Cor. ii. 14. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he *get to know* them." Why not? Because "they are spiritually discerned." The natural man has no means of getting to know spiritual things. A spiritual understanding must first be "given" to him. Then he is able not only to discern, but to love and delight in the revelation of spiritual things, and to get to know Him, "the only true God, and Jesus Christ whom he hath sent." "This is life eternal" (John xvii. 3).

The importance of *getting to know* God is thus again wondrously emphasised as our one great need. This knowledge is not only the basis of trust in God; not only the foundation of Christian faith; but of Christian life. Practical Christian life and walk will be in direct proportion to our knowledge of God. Look at Col. i. 9, 10, where we have the practical outcome of the prayer in Eph. i. 17. In Eph. i. 17 we have the prayer itself. In Col. i. 9, 10, we have it applied for our correction and instruction. Carefully weigh the words. "For this cause, we also, since the day we heard it, do not cease to pray for you, and to desire"—Desire what? "that ye might be filled with the knowledge (the noun from No. 2, *i.e., acquired knowledge*) of his will in all wisdom and spiritual understanding." Why? For what purpose? To what end? "THAT YE MAY WALK WORTHY OF THE LORD UNTO ALL PLEASING, being fruitful in every good work, and increasing in THE KNOWLEDGE OF GOD."

Then, to walk worthy of the Lord, I must know Him? Exactly so. If I would please Him in all things I must know what will please Him. Is this all that is required? All that I have to do? Yes, this is all. Then I have not to rush hither and thither; from Convention to Convention? No, I have to sit down before God's Word, and *get to know* Him through that. There is no other way of getting to know Him. And He has given us His Word, and

revealed Himself therein, on purpose that we may study it and find out what it is that pleases Him; what it is He loves; what it is He hates; what it is He does. To get to know His wisdom, His will, His infinite love, His almighty power, His faithfulness, His holiness, His righteousness, His truth, His goodness and mercy, His long-suffering, His gentleness, His care, and all the innumerable attributes of our great and glorious God.

See how this knowledge is absolutely necessary, if we would please God.

We cannot please any of our friends unless we know what they are pleased with. If we would make a present to one of them, we naturally think, or try to find out, what it is he or she needs or would be pleased to have. If we are receiving a guest, we naturally try to remember or find out what pleases him in food or drink, in occupation or recreation. If we cannot find this out, then we have to guess at it, and we may or may not succeed in our effort to please. We may take the greatest trouble and pains, and yet, after all, we may arrange for or provide the very thing which is most disliked.

It is even so with our God. How are we to find out the things that please Him? How are we to discover the things He approves?

ONLY FROM HIS WORD.

There, and there alone can we *get to know* Him. There alone shall we learn the fulness of the Spirit's prayer for us in Eph. i. 17; and the blessed practical outcome of it in Col. i. 9, 10.

No man has this knowledge of God intuitively. No minister can even help in imparting it, except in and by the ministry of that Word. His own thoughts are valueless. Only so far as he enables us to understand that Word can he be of any assistance to us. He may be mistaken himself, and very easily be a hindrance instead of a help. God has revealed Himself in His written Word, the Scriptures of truth; and in the Living Word, His Son, Jesus Christ. And it is by the Communicated Word revealed in our hearts by the Holy Ghost that we begin thus *to get to know* Him, whom to know is Life Eternal.

This is the one great reason why the written Word is given to us. It is not given merely as a book of general information, or of reference; but it is given to make known the invisible God.

Why do we read it? Why do we open it at all? What is, or ought to be, our object in reading it?

Do we read a portion that someone else has selected for us? Do we read that portion because we have promised someone we would do so? Or do we open it, and sit down before it with the one dominant object *to find out God*; to discover His mind; to get to know His will.

Those who are not thus engaged make their own god out of their own thoughts and imaginations. They have to fall back on what they *think* their god likes!

Thousands make their gods with their hands, out of wood, or stone, or bread. Thousands more make him out of their own heads. But, being ignorant of God's Word, they are alike ignorant of the God Who has there revealed Himself.

See the power of this truth as it is applied to what is

called "Public Worship," or "Divine Service." How many still worship "the unknown God"; and serve themselves; and do what is pleasing in their own eyes, studying only their own tastes! Ignorant of that great rubrick, John iv. 24, "God is a Spirit, and they that worship Him MUST worship Him in spirit and in truth" (*i.e.*, truly in spirit), they talk of the kind of service they prefer, and say, "I don't like that at all"; or, "I do like that so much"; as though "places of worship," so-called, were opened merely for persons to go in and do what pleases themselves, forgetful of that word "MUST," which dominates the whole sphere of what we call worship.

Worship "must" be only with the spirit. We cannot worship God—who is a Spirit—with our *eyes*, by looking on at what is being done. We cannot worship God with our *noses*, by smelling incense, whether ceremonially or otherwise used. We cannot worship God with our *ears*, by listening to music, however well it may be "rendered." No! worship cannot be with any of our *senses*; or by all of them put together. It must be spiritual, and not sensual. The worshippers must be spiritual worshippers, for "the Father seeketh such to worship him" (John iv. 24).

How many of such worshippers frequent our churches and chapels? How many are still worshipping "the unknown God" (Acts xvii. 23)?

Is it possible that, if the true God were known—the great, the High and Holy God, who dwelleth not in temples made with hands; the God who inhabiteth eternity; the God in whose sight the very heavens are not clean, and who chargeth His angels with folly—is it possible, we ask, that any who know Him could imagine, for one moment, that He "seeks" or could be pleased with, or accept, or regard a congregation turning the Bible into "a book of the words," and listening, for example, to a girl singing a solo, getting up as high as she can, and holding out the note as long as she can! Is THAT what The Great and Infinite God is seeking? Is that the occupation of the heart with Himself which He says He "MUST" have? No, indeed! and the greater the ignorance of God, the deeper and more degraded will become the accompaniments of what is called "Public Worship."

With what rapid strides in this department the Great Apostasy is being approached is shown by the engagement of a "professional whistler," to "render" certain "numbers" at a Chicago church (see page 59), thus turning the church into a Sunday "variety" entertainment. Oh, how unlike that true specimen of spiritual worship in 1 Chron. xxix. 10-14, 'Blessed be thou, LORD God of Israel our father, for ever and ever. Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now, therefore, our God, we thank thee, and praise thy glorious name.'

BUT WHO AM I?"

This is ever the effect produced by the true worship of God, known through His Word.—(To be concluded in Dec.).

Papers on the Apocalypse.

THE SECOND VISION "ON EARTH."

z. (page 325), x. 1, 2. "Another Angel."

We have considered the sounding of the sixth Angel and its results as described in "r" (ix. 13-21) page 325; we now have "Another Angel" in "s" (x. 1-4); and then to complete the whole scene, we have, in "r" (x. 5—xi. 14), his actions and their results set forth on exactly the same lines as those of the sixth Angel, in six particulars. The description and activities of this—"another angel" (x. 1-4), differ from that of the sixth Angel, and his own subsequent activities (x. 5—xi. 14). While the sixth Angel's has six members, this, "another angel," has only *four* ("s," page 325). The following is the Structure of the first of these four members:

a. (page 325), x. 1, 2. "Another Angel."

- a | i | x. 1-. His descension from heaven.
- k | -1-. His accessories. (Cloud; Rainbow.)
- l | -1-. His person: (face as the sun.)
- l | -1-. His person: (feet as pillars of fire.)
- k | 2-. His accessories. (The little book.)
- i | -2. His station on the earth.

TRANSLATION OF "a." (x. 1, 2).

x. 1. And I saw another mighty angel coming down out of heaven, arrayed with a cloud: and the* rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire: (2) and he was holding† in his hand a little scroll opened‡: and he set his right foot upon the sea, and his left upon the earth,] We are here still under the effects and consequences of the sounding of the sixth Trumpet. It is not till xi. 14, that we have the announcement of this "second woe" trumpet as being "past." As chap. vii. was Episodal to the sixth Seal, so chaps. x.—xi. 14 are Episodal to the sixth Trumpet. It continues the same prophecy of judgment, but introduces new details connected with that judgment; and new subjects and phases of it.

It is not one of the Trumpet Angels, but "Another" and a "mighty" one. His descent is with great majesty; and the cloud betokens his high dignity; for the cloud is generally associated with Divine movements (Ps. xviii. 11; civ. 3. Is. xix. 1. Ezek. i. 4. Matt. xxiv. 30. Rev. i. 7).

He comes "down from heaven," as the great antagonist of the "angel of the abyss," who comes up from below, and is enveloped in the cloud of the smoke of the pit.

The book opened, or which had been opened (according to the revised reading, noted above) points us to chap.

* G.L.T.Tr.A. WH. and RV. have the article.

† G.L.T.Tr.A. WH. and RV. read the participle.

‡ G.L.T.Tr.A. and WH. read ἡνεωγμένον (*hēnēgmenon*) *opened*, or *had been opened*; instead of ἀνεωγμένον (*anēgmenon*) *open*.

v.; and seems to show that nothing now remains but to sound the seventh and last Trumpet. This, the angel says (in verse 6), shall take place without further delay. The sealed book has been opened; and now the little book, not sealed, discloses new directions. John devours its contents and continues his prophetic duty; while the judgments take different forms and have different subjects. Its contents must surely refer to the future, and begin where the other book (chap. v.) ends. Moreover, it relates specially to Israel and Israel's ancient enemy, Babylon. Michael is the mighty angel that "standeth" for the children of Israel (Dan. xii. 1). He is called with reference to Israel, "Michael your prince" (Dan. x. 21; compare verse 13, Jude 9, and Rev. xii. 7). There is no reason why we should take this Angel to be Christ. True, Christ is sometimes called "the Angel of the Covenant," but He is not "another" angel (*i.e.*, another of the same kind, as the word ἄλλος implies). It says "another angel." Let us leave the words as meaning what they say.

Everywhere else in this book Angels mean Angels, and are always distinct from Divine Persons. They are, throughout, the ministers of the Divine will. They are invested with such delegated glory and attributes as befits their special missions respectively. It may well be the "strong angel" of chap. v. 2 or viii. 3; but there is no need to identify him, as he is not identified here in this scripture.

The setting or planting of his feet on sea and land is the formal taking possession of both; or the formal expression of the purpose to do so. In Deut. xi. 24 it was said to Israel, "every place whereon the soles of your feet shall tread shall be yours." Judgment has long since been pronounced (John xii. 31; xvi. 11). A judgment-summons has been issued (Rev. v.), and now, at length, execution is to be put in. The right to execute this judgment has been established in the fifth chapter; and here we have the assertion of that right, and the expressed determination to enforce it.

In verses 3 and 4 we have His cry. The following is the Structure:

b. (page 325), x. 3, 4. *His cry.*

b	m	|	x. 3.	Occasion.	ὅτε, "and when . . ."
	n	|	-3.	Action.	"Seven thunders uttered . . ."
m	|	x. 4.	Occasion.	ὅτε, "and when . . ."	
	n	|	-4.	Action.	"I was about to write . . ."

x. 3. And he cried with a loud voice, even as when a lion roareth: and when he cried, the seven thunders uttered their voices. (4) And when the seven thunders had *spoken, I was about to write: and I heard a voice from heaven, saying,†

"Seal up the things which the seven thunders spoke, And do not write them."]

It was not a cry of distress or fear; but a shout of power, telling of the coming execution of judgment.

* G.L.T.Tr.A. WH. and RV. read "spoken" instead of "uttered their voices."

† Omit "to me," G.L.T.Tr.A. WH. and RV.

The prophets have foretold of this roaring cry, which the LORD, by His agents and messengers, will cause to be heard. (See Joel iii. 16. Jer. xxv. 29-31.) This cry is at once answered by a "voice from heaven" (v. 4-).

The definite article here marks these seven thunders. In chap. iv. 5 they are spoken of generally; here the seven are particularised. They may have been consecutive, and heard by John "in heaven" as thunder, just as when a voice from heaven spoke to the Lord Jesus on earth some of the people "said that it thundered; others said, an angel spake to him" (John xii. 29). These may have been angel-voices, the effect (thunder) being put, by *Metonymy*, for the cause.

John heard what the thunders said, and understood; for he was about to write. But God, in order to conceal them, ordered John not to write. Some would have us believe that these seven thunders are the Papal Bulls issued against Luther and the Reformation.* If this be so, then God sealed the book in vain! for all know what those thunders uttered. No, God's purpose in this book is very different from man's ideas of it. God has caused it to be written in order to make things known to us. Man treats it as though what is written is to conceal what is said, and make it incomprehensible.

In chap. xxii. 10, John was told "*Seal not the words of the prophecy of this book.*" But there were certain things sealed up, as there were with Daniel (see Dan. viii. 26, 27; xii. 9). A whole dispensation was to pass before Daniel's words could be known. But here, "the season is near."

The actions of this angel and their results are then set forth in exactly the same form as were those of the sixth angel in ix. 13-21. They correspond in the same six particulars. See "r," page 325, where, in x. 5—xi. 14, we have them duly displayed.

r (page 325), x. 5-11. *Another Angel—(continued).*

x. 5. And the angel whom I saw standing upon the sea and on the earth lifted up his right hand towards heaven (6) and swore by Him that liveth for ever and ever, who created the heaven, and the things that are therein, and the earth, and the things that are therein, and the sea, and the things that are therein,† that "there shall be no longer delay." *i.e.*, time should no longer intervene. The allusion is still to the martyrs' cry for vengeance in vi. 10, 11. Indeed, the whole series of these Trumpet-judgments (the seventh of which expands into the seven Vials) is the answer to those prayers (the formal offering of which takes place under the seventh Seal). It was said to them "that they should rest yet for a little season until their fellow-servants also and their brethren that should be killed as they were should be fulfilled."

That time is now about to be fulfilled; and the execution of final vengeance, should no longer be delayed. That this is the meaning is clear from the words which immediately follow.

* Elliott, vol. ii., p. 100, etc.

† Lachmann omits this sentence.

7. But, in the days of the sound of the seventh angel, when he is about to sound his trumpet, then shall have been completed also the secret of God, as he announced the good news to His servants the prophets] The oath seems fatal to the theory that makes this angel to be the Lord Jesus Christ; especially in the face of Matt. v. 33-37. Jas. v. 12. But here, "another angel" is commissioned by God to make a formal announcement which only He Himself could know. "In the days" is a remarkable expression; and denotes that the days commence with his sounding, which develops into the seven final plagues of the seven Vials. These will complete the judgments which God had hitherto kept secret. It is quite unnecessary to take the word "mystery" or secret, here, in the Pauline sense. In the Church Epistles it is used with reference to "the Body of Christ." Though even there (Rom. xi. 25) we have the secret of the *duration* of Israel's blindness spoken of; and in 1 Cor. xv. 51, the "secret" that all should not die. In Matt. xiii. 10, 11, and 34, 35 we have secrets concerning the kingdom. When we have these other secrets connected with Israel and the Kingdom, why should we go to the Pauline Epistles and fix on the "great" secret, and confine it to that? All are God's secrets, and each may be so called; but to introduce the Church of God here, is wholly unnecessary, because it tends only to create confusion where all is perfectly clear without it. The secret, here, refers to what had already been made known by God to his servants the prophets. The word "servants" identifies these with the Old Testament prophets. The secret of the Church, the Body of Christ, was made known only to the New Testament prophets; the prophets given to and for the Church. (See Eph. iv. 11. 1 Cor. xii. 28. Rom. xii. 6. So Eph. ii. 20 and iii. 5). God has revealed the secret of coming judgment to "his servants the prophets," as it is written: "Surely, Adonai Jehovah will do nothing, but he revealeth his secret unto his servants the prophets" (Amos iii. 7). It is then in the Old Testament that we are to look for the announcements of these secrets; and we have done so in our many and constant references to the prophecies of the Old Testament which will receive their fulfilment in "the Day of the Lord." And in the days when the seventh angel shall sound they will be completed, for his sounding calls for the pouring forth of the seven Vials which will fill up the cup of Divine Vengeance, and answer the cry of the martyrs' blood.

8. And the voice which I heard out of heaven I heard again speaking with me, and saying, "Go, take the scroll^{*} which lieth open in the hand of the angel that standeth upon the sea and upon the earth." (9) And I went up to the angel, saying unto him, "Give me the little scroll." And he saith unto me, "Take, and eat it up; and it shall make thy belly bitter, but in thy mouth shall be sweet as honey." (10) And I took the little scroll out of the

hand of the angel, and ate it up; and it was in my mouth sweet as honey: and when I had eaten it my belly was made bitter. (11) And they say^{*} to me, "Thou must again prophecy against peoples, and nations, and tongues, and many kings"] The eating of the book has its counterpart in Ezek. ii. 9 and iii. 3. Ezekiel ate the roll of the book given to him, and it was in his mouth as honey for sweetness. The bitterness he describes in verse 14, saying, "I went in bitterness and in the heat of my spirit." "Eating" is a Hebrew idiom for *receiving knowledge*; just as we idiomatically use the word *digesting* of considering what we have learnt. Ezekiel ate that he might speak with God's words (Ezek. iii. 4). So in John vi., the eating and drinking of Christ is explained as believing on Him; compare verses 47 and 48 with 53 and 54. See also 1 Cor. xii. 13 compared with Luke xiii. 15. In Ezek. iii. 10 it is explained as receiving in the heart; compare Deut. xxxi. 26. Jer. xxxi. 33. If any prefer to take it literally, there is no reason why they should not do so. It is better to err on that side, than to have the responsibility of erring on the other. In either case, the result is the same. There was *sweetness* in the assurance that the prayers of God's Israel, who had "cried day and night unto Him," were about to be answered. There was *bitterness* in the solemn announcements of the awful judgments which were to form that answer.

The last sentence is peculiar and important. "They say unto me," i.e., the Angel and the other voices which had before spoken, "thou must prophecy again *against* peoples," etc. ἐπί (epi), with the Dative following, means, literally, *upon*. It is never rendered "before," except in this place. Six times it is rendered "against"; in Luke xii. 52, 53.† In the RV. it is "over." Margin *concerning*.

In the chapters immediately following (chaps. xi.—xviii.) these prophecies are clearly seen. The contrast between "kings" and "nations" and "peoples" prove to us that we cannot take these kings as referring to *systems* religious or political.

The contrast also with the historical interpretation is very clear. The angel here *descends*. This, we are asked to believe, is the "sun of righteousness *rising* over Europe." The cry like a lion is, we are told, "the preaching of Luther." But others tell us it was the Papal Bulls: others, that it was the "shout of the Wittenbergers when Luther burnt the Pope's Bull." But these voices and thunders came from *heaven*. They do not come from Rome, nor were they made in Germany. John was commanded to "seal up" what he heard; Luther made it known. We need not go further. The bare statement of such wild extravagancies are their own, sufficient and best, refutation.

* So L.T.Tr.A. WH. and RV.

† Like the Hebrew לָקַח (lakach). See Judges xvi. 12. Job xvi. 4, 9, 10; xix. 12; xxi. 27; xxx. 12; xxxiii. 10. Isa. ix. 20. Ezek. iv. 7; v. 8; xi. 4; xiii. 17; xxv. 2; xxviii. 21, etc.

* L.Tr.A. WH. and RV. read βιβλίον (biblion) *book*, instead of βιβλαρίδιον (biblaridion) *little book*.

Contributed Articles.

"GRIEVOUS WOLVES."

WE give our readers the opening sentences of an article which appeared in *The Contemporary Review* for August in the present year:

"One of the most significant signs of our time is the widespread revolt against Theology as a science of realities which can speak with authority and claim submission of the human mind.

"From all sides, the philosophical, the scientific, the literary, and even the practically Christian, voices are raised which unanimously proclaim not merely that the once proud Queen of the Sciences is dethroned, but that she is driven forth, a poverty-stricken exile, from the conscience and intellect of the world.

"The organs of science and the popular pulpit lay aside their immemorial grudge, and join in flinging gibes at the departing potentate."

The article bears the title,

"DO WE NEED DOGMA?"

The further remarks, in his effort to settle this point show that he treats it rather as an intellectual problem. It is not "dogma" that we need; but the question which is really essential is,

DO WE WANT FAITH?

It is by faith we understand that the things which are seen were not made of things which do appear. And every succeeding triumph in Heb. xi. is an instance of victory, through a Faith in God. Believing His Word is not a triumph of reason's claims, but the triumph of faith *against* reason, it resolves itself into this: Faith in God, which is faith in the Word of God.

All that the writer can suggest as an antidote to the inroads of scepticism is this:—

"The question before the Church to-day is this,

"Where shall we find a genuine doctrinal standard?"

This, as he says, "Can admit of one solution only."

Here is his solution:

"It is in the Christian consciousness of the individual and the age that the Court of Appeal is to be found. In other words, the ultimate standard is the religious consciousness in which ALL MEN have a share, enlightened, moulded, penetrated, and shaped by the teaching of Christ in the gospels, in the history of the Church, and in the illuminating influence of His Spirit. Each age has its own vision of Christ.

"In the ultimate analysis it is by this vision that all things must be tried. It represents the best conclusions of the age as to the contents of the Bible, the meaning of the world and of life, and while its decisions are not final in the sense that posterity may not advance beyond them, they are for us the measure of our apprehension of the truth" (p. 274).

Is not this *Vox Populi* with a vengeance?

Suppose the conclusion of the age be that sin is a matter of little moment—and it is evident that this is becoming the conviction of multitudes—then all must bow down and conclude the same. If man becomes so enamoured of himself that he concludes that he is God, the *conclusion* of the age is enough to establish this as a law.

All that the writer has to give is the "ennobling thought that humanity is organically related to Christ: that He is the Archetype to which in the creative purpose of God all men are called to be conformed, has sunk deep into the heart of our age," etc. (p. 282).

And so the revolt against Christianity proceeds apace. And no wonder. The fountain of truth has been cast aside, and in its place we have the "broken cisterns" of scientific theology to be enthroned by the "Christian consciousness of the individual and the age." The readers of *Things to Come* are prepared for a fearful and final outbreak against God and His truth. It will not come upon the world like the sudden outburst of a tornado.

The religious world has been long under education for its full development. The serpent lies hidden, but yet works on with deadly malice and satanic craft. One of the great forces in bringing about the catastrophe is the pulpit. The proof shall be supplied from this year's official report of the annual meetings of the London Congregational Union held on Tuesday, April 8th, 1902, at the Memorial Hall and the City Temple, London.

Find one line in any of the addresses that takes the ground that God has pronounced the world "GUILTY" that man's understanding is darkened, and that he is "alienated from the life of God" (Eph. iv. 13).

All that these men can give is an "ideal Christ." They indulge in "dreams," and pour forth a lot of wretched maudlin sentimental nonsense about a "Citizen Christ."

One minister says:

"I sometimes dream that the new century will give Him the name of the Citizen Christ. For surely, as the population is drifting more and more into the big centres, these cities—over one of which He wept when He was here upon earth—these great cities are not to become the cities of Satan . . . Let Him come by the help of our faith and our brotherly love, and before the century is out there will be a new Paris, a new Berlin, a new Johannesburg, a new London, and the great cities shall crown Him as the Citizen Christ—the Christ who loves the people still and loves those who help to bring them to Him" (p. 52).

These "dreamers" would thus degrade Him—"the image of the invisible God, by Whom all things were created," the One who "is before all things, and by Him all things consist,"—as only fitted to take the chair at some parochial meeting, or assume direction of a County Council.

These so-called shepherds are of the same quality as those referred to in Ezekiel xxiv. "Behold I am against the shepherds: and I will require the flock at their hand, and cause them to cease from feeding the flock."

Another of the speakers complained of the acoustic defects of their fine churches. He says:

"I heard of a New York preacher who preached every Sunday in a hundred thousand dollar church, who had to

send his voice through forty feet of space before he could hit a single soul."

We think that if the specimen supplied is all they have to say, it would be better still if they could not be heard at all. This speaker continues:

"There are plenty of churches, where godly men are preaching, where 50 per cent. of their religious efficiency is wiped off by the building in which they speak. Their voice, instead of going straight to the hearts of the hearers, is caught up by a hundred echoes, *which play the very deuce with it*" (p. 59).

Yes, the world will have its "Citizen Christ." It is being trained up to the point of his reception. He will perform his miracles, and make the metropolis of the world a dream of beauty and of luxury. The world will applaud, demonstrate, and worship. Yet he will be cast down to hell, and all those who are found upon his side.

We have given only one side of the case. The other follows. There is another way in which the so-called Church is doing its deadly work. Not only is it leading the way in "turning from the truth," but also encouraging the love of pleasure rather than the love of God. Here is a summary of a *Church* entertainment taken from a parish magazine:

On one side of the sheet we are informed that Holy Communion is at 8.0 a.m.; with other religious paraphernalia at stated times. On the other side are the particulars of a garden party for the benefit of religion. These are some of the items: "A Children's Operetta, the cheapest show in the Kingdom. The Rose dance. Reserved seats for those who laugh till they can't stand. Comic bar actors. Musical donkey chairs. Pig sticking. Cocoanuts for throwing at. Dancing," to finish up the Saturnalia.

In this manner the "Church" tricks herself out in the trappings of the harlequin, and postures as a mountebank at a country fair. In this way the "Church," using this term in its popular meaning, keeps up its reputation as encouraging fraud, and corrupting the truth.

N.

Things New and Old.

THEOLOGICAL APOSTASY.

THE following is another example of the Press being more faithful than the Pulpit:—

"There is no use mincing matters. The Protestant Church is an organised hypocrisy, and its leaders arrant humbugs. It is actually come to this, that if the author of "The Age of Reason" were alive to-day he would not be spoken of derisively as Tom Paine, the infidel, but Rev. Thomas Paine, D.D., Professor of Hebrew and Old Testament Exegesis, U.F. College, Glasgow. He would have no difficulty in preaching from a Protestant pulpit. That means that while professing to pin its faith on the Bible as an authoritative, supernatural revelation, the Protestant Church is now willing to tolerate in its pulpits and its professorial chairs men who hold the views of the famous Paine. What were the conclusions reached

by Paine? Pretty much the conclusions reached by the Higher Critics who to-day fill the highest positions in Protestant Churches. In order to justify this assertion it will be necessary to examine the views of the Higher Critics in detail. Let us begin with the first book in the Bible—Genesis. What do the Higher Critics say about that book? For answer let us turn to the article on Genesis by Professor G. F. Moore in the second volume of the *Encyclopedia Biblica*. According to Professor Moore, Genesis was written about the eighth century B.C. Consequently, Moses could not be the author. As to its historical value, the Professor shows what he thinks of it by talking of "the legends of Abraham, and especially of Isaac." In a similar strain writes Professor Adam Smith, whose case was before the U.F. Assembly yesterday. Paine in his book gives ground also for believing that Genesis could not be the work of Moses, and that it was a collection of traditions, stories, and fables. Thus both the theological Professors and Paine reach substantially the same conclusion. The close agreement between the Higher Critics of to-day and Paine is still further seen in the article on Historical Literature, also by Professor Moore, who remarks that "the stories of the patriarchs Abraham, Isaac, Israel, and his sons, are told with a wealth of circumstance and vividness of colour which shows that we have entered the realm of pure legend."

Let us turn to the article "Elijah," and what do we find? At the opening of the article we find the author, the Rev. W. E. Addis, Manchester, writing as follows: "We shall be better able to appreciate his (Elijah's) position when we have examined the legendary narratives in which his history is enshrined." It is the same with Elisha. Mr. Addis here also complains of the difficulty of reaching historic fact on account of the legendary nature of the Biblical account. This is very much the position of Professor Smith. Here, too, is substantial agreement with Paine, who, instead of using the word "legendary," uses the word "romancing." Take a crucial instance, the famous prediction in Isaiah about the Messiah. Here is what Professor Smith says: "Isaiah meant no more than that some one should be born whose character and hopes should be proof that God was with His people. Whether the promised Unborn was an individual or a future generation of Israel it is difficult to make out; but probably the latter is what Isaiah intends. . . . The notable feature is that this is precisely the theory of Paine, who, if alive to-day, instead of being persecuted as a base infidel, would be drawing a handsome salary as a professor of theology in the U.F. Church. Dr. Rainy justifies this kind of tomfoolery on the plea that the question about the authenticity of the Bible is under grave discussion, and that we had better wait for light. That is to say, the Church is no longer the witness of God upon earth, but a huge debating society in which large salaries are paid to those who set themselves to destroy the creed to which they themselves have subscribed. The proceedings of yesterday confirm us in our old opinion, that the Church has become a colossal sham, and the clergy a band of sleek-faced Jesuitical trimmers, whose moral obliquity is only equalled by their intellectual dishonesty."—(From the *Evening News* (Edinburgh), May 24, 1902).

Questions and Answers.

QUESTION No. 297.

CLUBS AND CYCLES.

D. T. "Do you think Christians ought to join benefit societies; or 'join in the cycling craze which has overrun the world'?"

This is the kind of question which we do not profess to answer. Our duty and privilege is to minister the Word of God, and not to direct the conscience of men.

We must say, as Elisha said to Naaman, when he asked for similar direction (2 Kings v. 17-19), "Go in peace." It was for Naaman to decide whether or not he could do it and be "in peace": It was not for Elisha to decide.

For Elisha to have said "Yes," would have sanctioned idolatry; to have said "No," would have put Naaman under bondage to man. "Go in peace" are the instructive words for Naaman and for you.

QUESTION No. 298.

EZEK. XVI. AND UNIVERSALISM.

J. S. E. "Ezek. xvi. 53, &c., is used in support of the Universalist theory, that all will ultimately be saved. Will you kindly give your opinion of the passage?"

We can see no reference to universality or to salvation in these verses. "Sodom" is put for Jerusalem (in accordance with Isa. i. 10. Rev. xi. 8), and Samaria is put for Israel. We have, therefore, in these special peoples, limitation, not universality; and we have the restoration of Israel and Judah, and not salvation of Gentiles.

QUESTION No. 299.

THE JUDGMENT OF THE NATIONS.

G. L. R., Canada. "(1) When is the judgment of all the nations (Matt. xxv. 32)? (2) Is this the same judgment as foretold in Joel iii. 12? (3) Is this judgment held on the earth at the end of the Millennium? (4) Or is it that the entire Millennial period is a day of judgment?"

These four questions will all be dealt with in our Papers on the Apocalypse, and other parts of your letter will be answered satisfactorily if you will very kindly have a little patience and wait. It would hardly do for us to forestall what we have to say.

We believe that your fourth question answers the other three. Matt. xxv. 31 says, "When the Son of man shall sit on the throne of his glory, etc." The question is, How long will he thus sit? The answer is, a thousand years. The word "judgment" is not to be limited to one branch of its exercise. It will not consist merely of condemnation and sentence, but of *rule*, righteous rule, over all the earth. The whole of the thousand years is taken up with this government in righteousness. "Thou shalt judge the people righteously, and govern the nations upon earth. Selah" (Ps. lxxvii. 4). "At that time they shall call Jerusalem the throne of the Lord: and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem" (Jer. iii. 17). Psalm ci. carries us further: "I will morning by morning destroy all the wicked of the land, that I may cut off all wicked doers from the city of the LORD" (v. 8).

This, we think, will make the matter clear. It is quite true that in Matt. xxv. there is no resurrection referred to.

That chapter refers to the established rule of the Lord Jesus as the Son of man, King over the whole earth. It is not the same judgment as Joel iii. Joel iii. is summary: Matt. xxv. is continuous. That introduces the day of judging: this carries it out.

QUESTION No. 300.

"REPROBATES."

W. J. M., Brighton. "To whom does the expression 'reprobates' refer in 2 Cor. xiii. 5?"

The word rendered "reprobates" is the same as is rendered "prove" in the former part of the verse; and "castaway" in 1 Cor. ix. 27. Both renderings are a little extreme. The word means *not approved, disapproved*, after testing or trial. The verse is greatly misinterpreted when it is taken as inculcating a precept. It is Divine Irony. The Corinthians questioned the validity of Paul's apostleship. They sought a proof of Christ speaking in him. Hence he is led of the Spirit to make this appeal to them. In the Greek the emphasis is very important:—

"YOURSELVES examine ye whether ye be in the faith; YOURSELVES prove ye: or do ye not recognise yourselves that Christ Jesus is in you, unless ye be disapproved." That is to say, the very fact that they were God's workmanship should be the proof to them that Paul was God's workman. But, on the other hand, unless they were disapproved, they must recognise him as an Apostle.

QUESTION No. 301.

GOD'S PERMISSION.

G. R. C., Ireland. "I shall feel greatly obliged if you will give me the proper interpretation of Ex. ix. 16 and Rev. xiii. 7."

Both are to be explained by the Hebrew idiom, whereby one is said to do that which he *permits* to be done. By the same figure the Prophets are said *to do* that which they *declare* should be done.

Pharaoh had his own purpose to serve, and was responsible for all he did. But God used him for *His* purposes, and is thus said to have raised him up for those purposes.

So with regard to the Beast. The meaning is that permission or authority was "given unto him." Compare chap. vi. 2. Without such Divine permission all would be alike powerless. (See *Figures of Speech*, by Dr. Bullinger, pages 821-823).

QUESTION No. 302.

DEFILING THE TEMPLE OF GOD.

W. J. M., Brighton. "Can you give me any light on 1 Cor. iii. 17? It surely cannot mean suicide. Nor is the explanation of some satisfactory who say it refers to the destruction of the works of the flesh, 'him shall God destroy.'"

The question is that of defiling, and not destroying. What is spoken of is "the temple of God." That temple is described in the previous context as that which is now being built. Christ is the foundation. His ministers are the builders. Some build *their own converts* on this foundation, and these are compared to "wood, hay, and stubble," which shall all be "burned up." Others build only the *Holy Spirit's converts*, and these are compared to "gold, silver, and precious stones." These cannot be burned, but will abide for ever. Those builders of "wood, hay, and stubble" may be themselves saved, but the results

of their service will be burned up. Hence the solemn injunction, "Let every man take heed how he buildeth thereupon." The context relates to *builders*, and not to ordinary Christians; and to ministerial service, not to ordinary Christian life.

QUESTION No. 303.

PHIL. ii. 10 AND REV. v. 3, 13.
W. C. O., London. "Are Phil. ii. 10 and Rev. v. 3, 13 synchronous?"

We believe they are. The words are not the same, but the things are. "Bowing the knee" is an idiom for submission and subjection; referring, not to a mere action of the knee-joint, but to the abiding condition of heart. Both are the fulfilment of Isa. xlv. 23:

"I have sworn by myself
The word is gone out of my mouth in
righteousness,
And shall not return,
That unto me every knee shall bow,
Every tongue shall swear."

Rev. v. 3, 13 does not exhaust Phil. ii. 10, for the fact stated will be true for ever after.

QUESTION No. 304.

PAUL'S "DESIRE" IN PHIL. i. 23.
G. W., Newport, I.W. "This morning, in reading your Epistle of Paul to the Phillipians in i. 21, I would ask how you there find 'a third thing,' where the apostle writes of (τῶν δύο) 'these two,' viz., to depart and be with Christ, or to remain with them?"

1. It does not say that "the two" things were, "to depart and be with Christ, or to remain with them." On the contrary it says that "the two" things were "life" or "death" (v. 20): "to live" or "to die." (v. 21).

Verse 23 introduces the third thing, and forms a parenthesis between verses 22 and 24. In verse 24 "the two" things are again taken up.

Put verse 23 in a parenthesis and all is clear.

2. Of "the two" (living and dying) he distinctly says he *did not know which to choose*.

3. Of the other, and therefore third thing, he *did* know, and earnestly desired it. Scarcely a stronger word could be used to express the intensity of this desire.

4. This third thing that he knew and desired so strongly could not have been one of "the two," of which he had said he did not know "which to choose."

5. Moreover, as to the three things, this third thing was "far better" than either of the other two: because Rapture or Translation would be better than living on in the flesh (*in prison* as Paul was), and far better than dying.

6. And as to "the two" things (taken up again in verse 24, after the parenthesis of verse 23), dying would be a gain, *i.e.*, better than living, as he was, in prison; while living on would be better for them.

7. But the Return of Christ would be better than all for him and for them.

8. "In a strait betwixt two" is by no means a correct rendering of the Greek. The translators honestly translated according to their traditional belief; and where the Greek was opposed to it, as here, and in some other places, they were naturally at their wit's end to make the two square.

"I am in a strait" is σπρέχωμαι (*sunechomai*), which means, "I am being pressed." It is the 1st pers. present

passive. **Betwixt** is the preposition ἐκ (*ek*), and means *out of*. It is so translated 165 times. It is never translated "betwixt" in any other passage. Out of a total of 857 occurrences, this is the only place where it is rendered "betwixt."

Surely, tradition, here, has a very slender foundation, for the definite article is not translated at all. But it is there. The Greek is, as you say, τῶν δύο (*tōn duo*), **the two**, and "the two" he is being pressed out of by a third thing, which was "far better" than either, *viz.*, the return of Christ.

9. The English verb, *to depart*, occurs 130 times in the N.T., and is used to translate 22 different Greek words! The one rendered *depart*, here, occurs elsewhere only in Luke xii. 36. *There* it is translated *return*. Why is it rendered "depart" here, when there are 21 other words so translated.

When we consider that in Luke xii. 36 this word is used by Christ Himself of Himself and of His return from heaven, the matter, so far as we are concerned, is conclusively settled.

Signs of the Times.

JEWISH SIGNS.

ZIONISM AND SCRIPTURE.

The following letter to the Hull *Daily Mail*, by the Rev. J. J. Beddow, Vicar of Drypool, Hull, is worth preserving. He says:—

"SIR,—It is recorded of a great Emperor, who was also a great Conqueror, that he once asked one of his Statesmen if he could give him a concise, and, at the same time, a conclusive proof of the Divine Inspiration of the Bible. The Statesman replied, 'The Jew, Sir!'"

"This fact recurred to my mind on noticing in *The Mail* of yesterday the report of the Jewish Conference in Hull for the promotion of 'Zionism,' printed side by side with the letter signed 'Scot,' whose aim is to destroy all belief, not only in the Bible, but also in the God of the Bible.

"Your Editorial comments upon 'Scot's' letter leave nothing to say. You conclusively expose the shallow sophistries which these men call 'logical conclusions,' and you show that they are nothing more than a tissue of absurdities.

"My object in writing is to ask you to allow me to draw attention to the proof of 'Inspiration,' which, as stated above, is given by the history of the Jewish nation. If you could kindly print them side by side, few things could be more striking than the prophecy of the Old Testament and the record of its fulfilment as briefly stated by Mr. De Haas in Hull on Sunday last.

In Deut. xxviii. we read (verses 58-67) if they failed to fulfil certain conditions which God imposed upon them, the Jewish people were to suffer punishment:—"Ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people from one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among those nations thou shalt find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee a trembling heart, and failing of eyes, and sorrow of mind: And thy life shall hang in doubt before thee: and thou shalt fear day and night, and

Mr. De Haas (See *The Mail*, Dec. 3rd):—

"There is a land, thousands of miles away from here, in a state of devastation, only partly fruitful, broken, dimly recognised as living soil, and yet filled with many ancient and cherished memories. . . . There is a people, not so old as the land, but as old as its most important history, which was once a great and glorious people, self-possessed, self-ruling, now a people scattered over the face of the earth, the servants of the races amongst whom they dwell; a people disunited, disassociated, persecuted. . . . After eighteen hundred years of suffering the Jewish child knows nothing of childhood's

shalt have no assurance of thy life : happy dreams. . . . The day will come when there shall be a Temple in Zion, and when the world shall lay hold of our skirts to ask the way to the Holy Mount."

In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see" (see also Lev. xxvi., verses 1 and 30 to 33, and many similar passages).

Prophecy here, as in so many places which might be quoted, seems like history written after the event.

"I have before me the book written by our Jewish citizen, Gustav Pearlson, entitled 'Twelve Centuries of Jewish Persecution,' in which he produces startling evidence of the terrible persecutions which his race has endured among well nigh all the nations of the world, and especially at the instigation of Christians.

"But the point I wish to enforce from the above parallel is this—that although they have sustained all this unbounded persecution and cruelty, so great, indeed, that even at the destruction of Jerusalem millions were put to death, yet they have neither become exterminated nor absorbed.

"Other ancient nations, without a tithe of the relentless persecution, have been blotted out. How is it that the Jewish people still exist? Because God has so willed it. And He has told us that He has so willed it. The Book in which He has told us this is a Divinely-inspired Book. Many of its prophecies are confirmed before our eyes. Those which are still future are equally certain of fulfilment. He has said, 'The people shall dwell alone, and shall not be numbered among the nations' (Numbers xxii. 9). Again, 'For a small moment have I forsaken thee; but with great mercies will I gather thee' (Isa. liv. 7). 'For I am with thee, saith the Lord, to save thee; though I make a full end of the nations whither I have scattered thee, yet will I not make a full end of thee' (Jeremiah xxx. 11). 'Thus saith the Lord God, behold I will take the children of Israel from among the nations whither they be gone, and will gather them on every side, and bring them into their own land' (Ezekiel xxxvii. 21). And once more, 'They shall ask the way to Zion with their faces thitherward' (Jeremiah l. 5).

"We have here a proof of Inspiration which is capable of examination, and which goes infinitely beyond the 'findings' of the 'Higher Critic' and the incoherent platitudes of the nineteenth century sceptic."

RELIGIOUS SIGNS.

PAPISTRY AND AGNOSTICISM.

Under this head, the writer of "Church Notes" in the *Pall Mall Gazette* recently displayed more discernment of the condition of things around us than many a pulpit, and is more in line with the Bible than many who expound it.

"My contention is this—that the people of England are, except a few enthusiasts on either side, indifferent to religion—Roman religion, Church religion, the religion of dissent; that the danger of indifference is so great that we have not time to strain at gnats. . . .

"Let us ask ourselves quietly this question, and give it an honest answer. We average people, moving among the men, even the women, in the street, do we find them to be Christians, do they and we endeavour to follow the maxims of the Sermon on the Mount? Do we not try to serve God and Mammon? Why trouble about the rats in the ship's hold, when the torpedo is approaching, is upon us? I agree that there is a great political danger, but I believe it to be indifference, not Papistry."

In contrast with these weighty words a popular preacher says (alluding to the Chicago exhibition):

"We are twenty years further on towards the world's Edenisation than we were twelve months ago. That World's Fair put things on the swift run towards universal betterment. It did more to promote international brotherhood, make war impossible, lift up nations, than anything that has happened since the Bethlehem star shed light on the Bethlehem caravansary."

THE INQUISITION THREATENED.

According to a report in the *Catholic Times* of August 15th, one of the Roman Catholic bishops, the "Most Rev." Dr. Clancy, Bishop of Elphin, preaching recently at Holy Cross Church, Sligo, departed from his customary caution, and, referring to the life and labours of St. Dominic, founder of the Dominican Order of Priests, stated:

"We may need the active intervention of the sons of St. Dominic again. Since the days of its illustrious founder, the Order of Friar Preachers has been identi-

fied with the work of the Roman Inquisition, and it is still connected with the congregation of the Holy Office in Rome. There are warning symptoms of future troubles in our times, which point to the necessity of requisitioning the services of this illustrious Order once more to defend the teaching authority of the Church."

This is plain speaking, and it ought to open the eyes of lukewarm and too-confident Protestants, showing them what they may expect to see if Romanism gets the upper hand, viz., the horrible Inquisition established in England, with its frightful atrocities.—(*Gospel Magazine*, Oct., 1902, p. 632).

SCOTLAND AND THE "HIGHER" CRITICS.

"The Higher Critics have captured the Church of Scotland. After long sapping operations, the garrison of the national Zion surrender, at discretion. Nothing was more remarkable at the recent Church Congress at Aberdeen than the calm acceptance of the views of men who twenty years ago would have been described as agents of the devil. Professor Kennedy introduced a discussion on the subject of faith and criticism by stating that 'modern critics were unanimous in rejecting the Mosaic tradition, and in holding that the Pentateuch as we now had it was compiled with three previously independent documents—Deuteronomy, the Priests' Code, and the Prophetic narrative.' Hardly a single subsequent speaker expressed the least alarm or even discomposure at these and similar statements. Yet it is perfectly plain to any unprejudiced observer that the Old and New Testaments are so linked together, by prophecy, by quotation, and by reasoning, that to tear away one portion as unhistoric vitally affects many other portions. These Church of Scotland ministers and professors represent that they have sufficiency of certainty to hold the Church together. It becomes, then, surely a matter of individual reasoning and conscience. That may suffice for individuals. But what is the position of the Church as an organised, teaching, preaching body? Manifestly, if individual reasoning becomes the only means of arriving at doctrine, there may result the widest discrepancies. One minister may be inculcating as the truth "views" which a neighbouring minister regards with horror. The Church, in fact, as a national institution, disestablishes itself. Not only so, but its position is thoroughly immoral. It is drawing certain revenues of public money in return for directing the religious life of the people. In place of directing it causes confusion. It leads multitudes into a compliance with views about which its own clergy are divided, and which many of them—witness the Aberdeen Congress—would repudiate, yet to these old views the Church is, by its very constitution, bound hand and foot, and it cannot alter them without consent of Parliament. There is a picture of the working of a State Church. It is pledged to teach certain views. Yet to alter them it must get the consent of a mongrel collection of legislators of all views and no views at all. And so the tacit hypocrisy goes on. It is the old story of Egyptian, Greek, and Roman beliefs. There is to be a popular faith for the multitude, and a wholly different faith for the priestly and initiated class. Is that the ideal of Protestantism, with its grand appeal to the reason, the freedom, and the conscience of humanity? With so much of the old priestly principle still lingering it is clear the battle of the Reformation will have to be fought over again. In this conflict, the clergy will be nowhere; the laity will have to find new leaders" (From *The Edinburgh Evening News*).

"THEY WILL NOT ENDURE SOUND DOCTRINE."

Thus saith the Holy Ghost in 2 Tim. iv. 3, and the solemn charge given in view of that condition of things is "Preach the Word" (v. 2).

Not so say modern preachers. *Search for something men will endure.* That is the motto of the pulpit to-day. *The Daily Express* says:

"Preachers, like other men, have to be original nowadays if they wish to draw interested congregations; and certainly the Rev. M. L. Sornborger, of the Carondelet Christian Church at St. Louis, has hit upon a novel way of teaching his congregation.

"He is the first preacher to give his hearers pictorial sermons from oil paintings, and drawings which he has himself made. He draws maps, charts, etc., sketches Biblical scenes while delivering a sermon, and brings vividly before the people the life of Christ by showing them huge oil paintings—his own work—descriptive of the text from which he preaches.

"This new departure caused quite a sensation among the ministers and people of the town. At first the congregation was small, and composed chiefly of those who came from curiosity; but in a short time the curious ones became interested, and brought their friends, and in a few months the members had more than doubled in number.

The sermons were plain, simple, straight forward talks, illustrated in a beautiful manner.

"The taste of the people at the present time," said the preacher, "is inclined towards variety and the theatre. They want to be entertained and incidentally instructed. They object to being talked at or preached to, and after attending church for a few Sundays and hearing sermons preached in the same cut-and-dried style will become dissatisfied and spend the Sabbath either at home or at some place of amusement. These, of course, are the outsiders, those who are not regular members of the Church, but they are the very ones we want to reach—good people, most of them, leading upright lives and with a knowledge of the Bible."

The preacher then goes on to tell how he found something that men will "endure."

THE SUNDAY SCHOOL AND THE "HIGHER" CRITICISM.

Chicago prides itself upon being ever to the front, and it is, therefore, not surprising that it is in the city where assembled the Parliament of Religions that the first serious attempt has been made in orthodox Sunday-schools to familiarise youth with what is known as the Higher Criticism. In the quarterly lesson book issued for the use of the Congregational Sunday Schools of Chicago the children are taught that the Biblical account of the Creation is neither scientific nor historical, that the story of the fall is an allegory rather than a fact, that there is no scientific ground for accepting the statements in Genesis as to the age of Methuselah, and so forth, and so forth.

"CHRISTIANITY'S OPEN DOOR."

Under this heading, *The St. James's Gazette* again shows (April 14th, 1902) that its logic and insight is superior to that of Ecclesiastical Dignitaries. It says:

"People who are in the habit of thinking that the 'Age of Faith' has gone by and the evangelising energy of Christianity spent itself, will perhaps be almost startled by the boldness of the Archbishop of Canterbury's statement on Saturday, that, 'if ever there was a door open for the preaching of the Gospel, it was open more widely now than ever before,' and that it is only now that the injunction of the Founder of the Faith to preach the Gospel to every creature is beginning to be rightly appreciated by Christians. Not only did Dr. Temple assert that during the last century more had been done to widen the limits of Christendom than in all the preceding centuries, but he expressed the conviction that the next 200 years would witness greater results from missionary effort than all the past history of the Church. 'What a wonderful change,' says the Primate, 'has come over the relations, the commerce, the intercourse between the Christian and the heathen.' We wish we could believe that the change has been all to the credit of the Christian faith; but it is to be feared that recent events in China, for instance, have done little to convince the people of the East that the followers of Christ are superior to the disciples of Confucius and Gautama in mercy, forbearance, and honesty."

It hardly seems credible that an Archbishop should be so profoundly ignorant of the future of Sacerdotalism. "Two hundred years"—and then—we may see something.

It is for the Press to repudiate the Pulpit, while it manifests at the same time the predominating unbelief of the world. The only hope it sees, is in Christianity assimilating all that is common to it in Heathen Religions.

It is fast doing that!

OLD DECORATION SUNDAY

was another novelty at St. Mary-at-Hill Church on Sunday, August 10th, 1902, when persons were invited to bring their old decorations used for the Coronation into the Church, to be received there, and afterwards used to gladden the homes of the poor! What the House of God has to do with the matter, we fail to see; or what difference it could make to the Decorations, or to the Poor.

SACERDOTAL NOVELTIES

are on the increase also. We have now come to another use of the Mass. A cutting lies before us, headed:

"EXECUTION AT WORCESTER."

"Samuel Middleton was executed in Worcester Gaol yesterday morning for the murder of his wife, he having set fire to the house and burned her to death after a quarrel. The Bishop of Worcester celebrated Holy Communion on the culprit's behalf at the hour of execution, and a similar service was held at St. Martin's Church."

"WHISTLING FILLS A CHURCH."

A correspondent has sent us *The Chicago Tribune* for Sept. 7, 1902, from which we take the following latest step in the downward course toward the apostasy. It presents the most painful exhibition of man's ignorance of God and of His word that we have yet met with. Truly, it is "the unknown God" who is still worshipped, but it is a worship which begins and ends with pleasing man.

Sir Robert Anderson well expressed the truth, when he gave as his first question and answer of man's Catechism, "What is the chief end of man? To glorify himself and enjoy himself for ever."

The article referred to has the above heading, followed immediately by these sub-headings, and a portrait of the great "whistler."

"SOUTH CONGREGATIONAL EDIFICE PACKED WHEN ROBERT CHISHOLM BAIN FURNISHES MUSIC."

"The innovation of a professional whistler in church attracted to the vesper service of the South Congregational Church yesterday afternoon a crowd that filled every seat of the spacious auditorium and overflowed into the vestibule. Carriages stopped on the boulevard and passers-by waited outside the doors."

"Three numbers were rendered by Robert Chisholm Bain—Rubinstein's 'Voices from the Woods,' Lassen's 'The Loving Voice of Jesus,' and 'The Holy City.' At the close of Mr. Bain's last number many of the people standing at the back of the church left, but an unprecedented congregation for Sunday afternoon remained."

"Mr. H. H. Blake, the chairman of the church committee of music, was highly pleased with the result. He said:

"To anybody who doubts the propriety of innovations in the music of our churches I want to reply by pointing to that fine congregation we had this afternoon, the largest probably that gathered in any Protestant church in the city."

"A professional whistler, instead of the time honoured organ, will give forth the sacred notes of 'The Holy City' at the regular vesper services of the South Congregational Church, Fortieth Street, and Drexel Boulevard, this afternoon."

"The introduction of whistling solos into the devotional services of the South Church is regarded by some as a daring innovation, while others defend the novelty on the ground that it will attract people to church."

"In the formal announcement for the vesper services in the church at 5 o'clock this afternoon appears the following:

"Robert Chisholm Bain will whistle the following numbers: 'Holy City' (Adams), 'Voices of the Woods' (Rubinstein), and 'O Loving Voice of Jesus' (Lassen)."

"In musical circles Mr. Bain is said to have a 'sweet and penetrating' whistle."

"When the whistler's accomplishments were explained to the entertainment committee of the church an investigation was made, and he was engaged and advertised as the musical feature of the afternoon."

"Mr. Bain is expected to attract a congregation that will fill the building, and the hope is held out that all unable to secure admission to the church may hear the whistler by lingering in the neighbourhood."

"To convert a man," said H. H. Blake, chairman of the church committee on music, "you must first adapt yourself to the individual you are working on. You must come into contact with him from the outside. Musical features in the program of the church interest people in religion. Whistling solos have been introduced into the New York churches and have proved good features. They are in perfect accord with the discipline of the church."

"SUICIDE WHILE YOU WAIT."

Express Correspondent.

CHICAGO, Friday, Oct. 18.

Dr. Charles Jacobs, a nerve specialist, has asked permission of the authorities to establish a "Suicide Parlour," where those wishing to die may kill themselves comfortably on payment of a nominal fee.

He purposes to confer a boon upon those who are driven to the frightful extremity of the rope, revolver, or carbolic acid.

He has sent his advertising matter to the members of the twenty-three suicide clubs in the United States.

Mayor Harrison will not consent to license the "Suicide Parlour" at present.

We have heard of suicide clubs in this country. In America, it seems they desire to carry out the idea under legal protection. The daily papers show the terrible increase of this crime, and especially amongst the young it is very noticeable. This is another sign of the power that Satan is exercising over the mind, and the time is to come

when even the power to take life will be denied to man, for such will be the horrors of the closing up of man's day that men shall seek death and not be able to find it (Rev. ix. 6).

Editor's Table.

A CORRECTION.

THE STRUCTURE OF REV. ix. 16-21.

A curious mistake has crept into the structure of these verses on page 42 of our last number (October). The members "g" and "g" stood, originally, in our manuscript, "mouths." This was put into type as "months," probably from indistinctness in the writing. On reading this in the proof we took it as correct, without verifying it, and seeing the word "months" wrote "Time" against it. It should, of course, be "mouths," and has been corrected in the complete edition. Our readers can make the correction for themselves in their copies of *Things to Come* by striking out the word "time" and changing "n" into "u."

THE RICH MAN AND LAZARUS.

In response to many requests which have been made, we have at length written something on this Scripture (Luke xvi. 19-31). At first we intended it as an "Answer to Questions"; but it grew under our hands, until it would more than fill a whole number of *Things to Come*.

This has compelled us to issue it as a separate pamphlet, dealing with the whole subject of the so-called "Intermediate State."

Our pamphlet will be ready the first of December. It contains a wealth of information, and makes 48 pages. The price will be sixpence.

THE APOCALYPSE.

This work is now complete, and those who wish to have copies (in advance of the Papers in *Things to Come*) can be supplied by the first week of December.

It makes 750 pages; and contains Preface, Analytical Table of Contents, Appendix, and Four Indexes.

Through the liberality of a friend, the work can be supplied at

Five Shillings,

which is far below the price at which so large a book is usually sold.

Please order through the Editor; or the cost of production will hardly be covered.

The German translation is ready, in manuscript, and will, D.V., be published next year.

OTHER NEW PAMPHLETS

will be ready at the same time.

The October Editorial,

THE GREAT CONFLICT OF THE AGES

(price one penny, without cover),

and the Editorials for November and December, entitled,

THE CHRISTIAN'S GREATEST NEED

(price twopence, with cover).

NEW EDITIONS

of *The Potter's House* and *Knowing Christ after the Flesh*, and *Resurrection* have been called for, and will be ready at the same time. Price, one penny each.

All orders sent direct to Dr. Bullinger, 25 Connaught Street, London, W., will be delivered carriage paid; and 25 % may be deducted by purchasers when remitting for orders amounting to half-a-crown and upwards.

Note also that,

UNUSED FOREIGN AND COLONIAL STAMPS will be received in payment, at their face value. Correspondents must not send these stamps to anyone else; as only *Things to Come* and its Editor (so far as we are aware) are able to offer this advantage.

REVIEWS.

THE BOOK OF THE YEAR

for all who value the Word of God, is Sir Robert Anderson's new work,

*The Bible and Modern Criticism.**

It has a valuable preface by the Bishop of Durham.

The work is all the better, all the fresher, and all the more interesting and delightful by not being the work of a theological expert. It derives its chief importance from the fact that it is written not only by "a man of God," but by a man of the world, in the very best and highest sense of that expression. For it is written by one accustomed to weigh evidence judicially; and one well versed in the great Book of which he writes, without having been tainted with modern theological training.

It is a popular book,—again in the highest sense of this word: *i.e.*, not being written to please the people, but for the protection of the people of God, who may have been unsettled or distressed by doubts; and to show them that the Bible may still be received with the settled and simple faith accorded to it in the past. He exposes the shallowness of Modern Criticism; and deals with the issues at stake with the earnestness and solemnity which those issues deserve. His own work therefore stands in great contrast with what he calls "the shallow and jaunty scepticism of the day."

We hope to give our readers a few extracts from it in our next number.

The Church's Forgotten Hope. Under this title, the Rev. William Bramley-Moore, M.A., has given some precious "thoughts on the Translation of the Saints."† It would have been well had the author treated this great subject on its Scripture merits alone. Unfortunately, he has mixed it up with the special Translation looked for by the members of what is known as "The Catholic Apostolic Church," connected with Edward Irving; and thereby its general usefulness has been greatly limited, if not altogether prevented. Apart from this, it is timely, as calling special attention to what the author well calls "the Church's forgotten hope." The Appendixes are interesting, and as soon as we can find space, we propose to give our readers the one containing "The Case of Mr. John Asgill," who in 1703 was expelled the House of Commons for believing and teaching that those believers who are alive and remain to the Coming of the Lord should not die at all, but be "Translated." The facts are practically unknown to the present generation, and are of special interest.

With Christ at Sea: A Religious Autobiography. By Frank T. Bullen. Fifth edition, completing twelfth thousand. Hodder and Stoughton, 27 Paternoster Row. A most interesting book, showing how the grace of God triumphs over every high thing that exalteth itself against the knowledge of God. The words of the writer best show how his tale is told: "One can at least try to be simple, truthful, and direct; one can refuse to be ashamed to own himself a friend of Jesus Christ." Many parents would be glad to know of such a book as a suitable gift to their boys.

* Hodder & Stoughton, 27 Paternoster Row, E.C., price 7/6.

† G. J. W. Pitman, 140 Gower Street, London. Second Edition, price 2s. 6d.

THINGS TO COME.

No. 102.

DECEMBER, 1902.

Vol. IX. No. 6.

Editorial.

THE CHRISTIAN'S GREATEST NEED.

PART II.

CONSIDER further, the effect of this great truth on our daily life. What rest and peace it brings. Look at its influence on our prayers. What is prayer for? Why are we told so often to pray? Why? Because prayer is intended to humble us by putting us into the place of helplessness and dependence. Prayer is meant to put us with our faces in the dust before the Mighty God.

Instead of that, what do we find? We turn that place which is meant to humble us and keep us in the low place, into a Throne, from which we dictate to God what he shall do in our affairs, how He shall help to carry out our plans, what He shall do among the governments and political affairs of the world. That is the outcome of the pride of the "old man" within us. So that we, who cannot manage our own affairs, do not hesitate to take on ourselves the management of the universe, and "move the hand that moves the world."

A true knowledge of God would lead to a very different condition of things. Our prayers would be frequent indeed, but we should be so filled with a sense of God's wisdom, and power, and goodness, that we should cease to pray as though we had more compassion than He had; as though we were more concerned about sins and sinners than He is; as though we were more interested in His work than He is.

We should be "definite" indeed, as well we may be, in many things where, *from His Word*, we know "what to ask." But we should be equally "definite" in leaving all our cares with Him. We should cease to take the responsibilities of life upon ourselves. We should say, 'Lord, what Thou wilt! Do not heed my requests if Thou seest they are not good. Do not do or give this or that because I ask it or think it good. Withhold it, if Thou, who seest the end from the beginning, seest it will not be for my good. I am so foolish and ignorant before Thee: and Thou art so wonderful, so wise, and so good: Goodness and mercy itself; and Thy love is so infinite that Thou canst do only what is right, and wisest, and best. Thy will is love itself. Oh that I may be filled with such a knowledge of Thy will, in all wisdom and spiritual understanding, that I may enjoy the perfect rest which that knowledge will give.'

In proportion as we have this knowledge of God and of His will, shall we thus pray without ceasing; and in this manner make known our requests unto Him.

When we pray definitely for our will to be done in any matter, it means (if we are honest enough to confess it), that we are willing to take all the responsibility if that request

be granted. Oh, what a solemn responsibility! and how unnecessary, when God has provided us with One who is our Surety, and who is responsible for us in life and in death (John vi. 39).

How much better to leave our affairs in His hands.

When we employ a person to do any labour for us, and we ask him how much we are to pay him? he replies, "*I will leave it to you, Sir.*" Why? Because he knows perfectly well that we shall be very likely to give more than he would dare to ask.

It is even so with our God. If we know Him well enough we can surely say, in making our request, 'I will leave it to Thee, Lord.' We have His assurance that He is "able to do exceeding abundantly above all that we ask or think" (Eph. iii. 20). If *we* do the *thinking* we shall surely limit Him. How much better to leave the limit to Him: and we shall do this in proportion as we know Him.

Take another illustration. Here is a friend in great difficulties; and we have a plan that will lift him right out of them, and set him on his feet again. He, meantime, comes to us to borrow some small sum that will only give temporary relief, and leave him to struggle on still with his difficulties. *He limits our power.* His poor thoughts cannot rise to the extent of what we are able to do exceeding abundantly. If we answer his prayer, and grant him his request, and lend him what he asks, how small will be his blessing. Why does he not "ask or think" more "worthy" of our ability and love? Because he does not know us well enough! That is the secret, and that is why he is not delivered. He thinks he knows better than we do; and measures our willingness to give by his poor power to ask.

Oh to know the love, and power, and wisdom of our God. What a revolution it would make in our prayers, as well as in our lives.

But look again at another effect of this knowledge of God as applied to missionary work. What is the work of the missionary? He offers himself and is accepted. He is trained for his service, and he learns the particular language. The moment at length arrives when he is able to speak that language, and the opportunity comes to speak. Now, what is he going to say? What is the first thing that must come out from his opened lips? Is it not to explain his God to that heathen man or woman? Is it not to show how far the living God is above all their ideas? Is it not to tell how God has revealed Himself in His Word? and to explain that revelation, and to minister that Word.

We thus see how a true knowledge of God lies at the threshold of all missionary work. How can a man explain God unless he knows God? and how can God be known apart from His Word? Hence the supreme necessity of so studying that Word that we may not only enjoy but be able to speak of Him of Whom that Word is sent to testify.

So far we have spoken only of a knowledge of God—the Father. But it is also of the greatest importance that we should have a true knowledge of Christ.

This is the Christian's one object, as well as his greatest need.

This is set forth with remarkable clearness and force in Phil. iii.

In the ninth verse we have our standing in Christ expressed in the words

"FOUND IN HIM."

This is explained as not having our own righteousness, but that which is through the faith of Christ; "the righteousness which is of God by faith."

Clothed in this righteousness, nothing of self is seen by God. Like the stones in the Temple, they were covered over first with cedar-wood; and the cedar-wood was covered over with gold. Then it is added, "there was no stone seen." These words are not necessary either for the grammar, or for the sense; for how could the stone be seen if thus doubly covered up? No! the words are graciously added to emphasize the antitype, and to impress upon us the blessed fact that, when covered with Christ's righteousness there is nothing of self seen in our standing before God. We are already "in the heavenlies, in Christ"; and are comely in all His comeliness, perfect in all His perfection, accepted in all His merit, righteous as He is righteousness; yea, holy as He is holy, and loved as He is beloved. All this is included in those words, "found in Him."

And being thus "found in Him" for our *standing*, we have in verses 20, 21 our *hope*; which, is to be

LIKE HIM

in resurrection and ascension glory at His coming. Hence "we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself."

This is our "blessed hope." We have referred to it here, and not in the order in which it stands in this chapter, in order to show what it is that lies between the two—the beginning and the end of our Christian course. What is it that is to fill the place between these two? What is to occupy our hearts from the moment when we were in Christ, who is our life, to the moment when we shall be like Christ, who shall be our glory? What is the one *object* that is to ever fill our hearts and occupy our minds?

"THAT I MAY KNOW HIM."

This is henceforth the Christian's great object. Nothing but this aim to *get to know* Christ (for this is the word used here, in Phil. iii. 10).

As verse 9 contained the explanation of the words "found in him," so this verse (10) contains the explanation of how and why we are to *get to know* Christ.

We are henceforth no longer to know Him after the flesh, but to get to know Him as risen; the head of the New Creation in resurrection (2 Cor. v. 16, 17).

For this is how this knowledge is explained: "that I may get to know him and the power of his resurrection."

Not to know merely the historical *fact* of his resurrection, but the "power" of it: *i.e.*, what its wondrous power has done for us. But how can we get to know this "power"? Ah! only by experiencing "the fellowship of His sufferings:" by learning that when He, the Head of the Body, suffered, all the members of that Body suffered in mysterious and blessed "fellowship with Him." Thus shall we get to know how we were "made conformable to Him in His death." Only when we have thus learned that we suffered when He suffered, and died when He died, can we begin to learn how we have risen also with Christ; and "get to know the power of His resurrection."

How few of us know what this "power" is, as it takes us out of the old creation and sets us in the new creation, where "all things are of God" (2 Cor. v. 17).

This then is our object, to get to know all that Christ is made unto us in resurrection power.

How startling must these words have been as they fell upon the ears of Greeks (for this is the first city Paul set his foot in in Europe). They had been brought up on the great motto of Solon, the wisest of the seven wise men of Greece. His motto was supposed by them to embody in itself the essence of all wisdom; and it consisted of only two words, which were carved over the entrance to the schools and colleges of Greece:

γνῶσθι σεαυτὸν (*gnōsthe seauton*),

"KNOW THYSELF;"

But yet, how foolish are those words. For how can one know anything of himself by considering himself? If he looks at others, then he can see how different he is from them; and how much better or worse he may be than they.

But it is only when we compare ourselves with Christ, who is the wisdom and glory of God, that we learn what we really are; and how far short we come of that glory (Rom. iii. 21). It is only as we see ourselves in "the Balance of the Sanctuary," or by the side of the plumb-line of that Perfection, that we see, and get to know, our absolutely lost and ruined condition. Hence this new motto was thundered from heaven into the ears of those who sought to know themselves—"THAT I MAY GET TO KNOW HIM."

Yes; this is our one object. This it is that will have the mighty transforming power over our lives. Every moment spent in seeking to know ourselves is a moment lost: and not only lost, but used to keep us from the one thing that alone can accomplish our object and teach us ourselves. Trying to know ourselves, we not only fail in the attempt, but we cease to learn Christ, which alone teaches us to know ourselves.

And yet, how many are spending their lives in this vain search? Running hither and thither to hear this man and that man. And, being constantly directed to this self-occupation, self-surrender, and self-examination, they are only led into trouble; or, into a joy which lasts only while the excitement is kept up.

Oh! to be occupied with Christ; to have Him for our object; and His resurrection power for our lives.

This we shall have; and have increasingly as we get to know Christ.

Again. What was it that led the heathen world into all its darkness, corruption, and sin? Just this: "they did not like to retain God in their knowledge. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into the likeness of corruptible man" (Rom. i. 22, 28).

Like people to-day who, ignorant of God as He has revealed Himself in His Word, make their god, some with their own hands, or out of their own heads, vainly imagining He is what they think He is, and worshipping, like the heathen, "the unknown God," such an one as themselves.

What was it that led Israel astray and brought upon them all their sorrows and sufferings? Isaiah opens with the Divine indictment, which gathers up in the briefest form the one great cause which lay at the root of all:

"The ox knoweth his owner,
And the ass his master's crib;
But Israel doth NOT KNOW,
My People doth not consider."

See how the Lord Jesus confirms this in Luke xix. 42-44, as He weeps over Jerusalem. All is summed up in the opening and closing words:

"IF THOU HADST KNOWN!

even thou, at least in this thy day, the things that belong unto thy peace."

And then, turning to the reason for that judgment, He adds: "Because thou KNEWEST NOT the day of thy visitation."

And what is to be the acme of Israel's glory in the day of her restoration?

Ah! then it shall come to pass that "they shall no more teach every man his neighbour saying, Know the LORD: for they shall all KNOW ME, from the least of them unto the greatest of them, saith the LORD" (Jer. xxxi. 34).

And what shall be Creation's glory; and the peace and joy of the whole earth? This sums up all:

"The earth shall be full of the KNOWLEDGE OF GOD,

As the waters cover the sea" (Isa. xi. 9).

And what is the secret of our being able to glory only in the Lord, and to enjoy His blessing in this the day of our visitation? It is given in Jer. ix. 23, 24.

Papers on the Apocalypse.

THE SECOND VISION "ON EARTH."

THE TWO WITNESSES.

y. (page 325), xi. 1-14. *The Two Witnesses.*

o. (page 346), xi. 1, 2. *The Measuring of the Temple.*

The second Vision "on Earth," which consists of the six Trumpets, is given to us in three parts.

- (1) The Immediate judgments or plagues which follow its sounding: (*r.* page 325. Chap. ix. 13-21).
- (2) The Episode of "another mighty Angel;" His oath and the little book: (*s.* and *r.* page 325. Chap. x. 1-11).
- (3) The Two Witnesses: (*y.* pages 325 and 346. Chap. xi. 1-14).

The connection of the three is continuous and close. It is the same angel who addresses John throughout: and the command "Rise, and measure" is only a sequel to "Seal up" (x. 4), and "Take, and eat" (x. 9).

Chap. xi., etc., is the fulfilment of the command "Thou shalt prophesy": taking prophesying as being witnessing in its widest sense.

The descent of "another mighty angel" (x. 1) is, as we have seen, the formal taking possession of the earth in the name of the King of Kings, before actual occupation takes place (which is not till chap. xix.), though it is celebrated by anticipation in the next Vision "in heaven" (xi. 15). Two earthly Witnesses are added to the making of the claim as the accredited agents of the throne. They are the link between the judgments and men's sins which are the cause of them. Their witness is a confirmation of the faith of God's people then on the earth, and a witness to the "dwellers on the earth" that the end is near, and the interval of delay will last "no longer."

- (1) The angel takes possession by planting his feet on the sea and on the earth;
- (2) John takes possession by measuring out part of the territory occupied; and
- (3) The Two Witnesses take possession by prophesying in Divine and miraculous power.

Just as after the sixth Seal there was an Episode relating the protection and deliverance of God's people then to be on the earth: so here, after or at the end of the sixth Trumpet, there is a similar Episode with a similar object, viz., to show that with all the external destruction that shall go on, there shall be the preservation of all that is essential to God's purposes, and to God's People.

This third Episode of the sixth Trumpet is one whole, and is recorded in chap. xi. 1-14, completing at once the sixth Trumpet and the second Woe. The seventh Trumpet, which follows, is expanded into, and consists of, the seven Vials of wrath, which speedily prove that there is no more delay, and bring on the consummation in chap. xix.

We do not propose, here, to trouble our readers with all the conflicting interpretations of this chapter. Some are half symbolical and half literal. Others are wholly ridiculous. Of course, the "The Temple is said to mean the church; the altar, Christ; the porch without means heretics and pseudo-Christians." Others hold that

John was "not only ignorant of the future, but that he designed nothing more than to express his *hopes*, and give vent to his remaining Jewish sympathies for the literal temple and its ritual" (Stuart, Heinrichs, Ewald, Bleek, &c).

The Structure of the whole passage tells us that we are dealing with something far more important than all this; even with what shall yet take place in connection with future judgment-scenes preparatory to the final ejection of the great usurper from God's Earth, over which he has so long held sway.

Let us therefore approach this scene, not with the view, merely, of interpreting it; but of receiving it and believing it as God's own interpretation of real events which are yet to take place. God is telling us of some of the "marvels" and of the "terrible things" which He will do in the Day of the Lord. Let us not bring it down to "man's day" and treat it as mere Ecclesiastical or Roman history. This it is which causes all the difficulty, combined with the yet greater difficulty which man ever finds in believing God.

The Structure of the whole passage is as follows:—

y. (page 325). xi. 1-14. *The Two Witnesses.*

y	o'	p'	xi. 1-14.	Person. John.	q'	-1-.	What he was to do.	To measure.
							r'	-1, 2-.
								Commencement.
								Persons. The Gentiles.
							q'	-2-.
								What they were to do.
							r'	-2.
								Continuance: 42 months.
								Persons. The two Witnesses.
							q'	-3-.
								What they were to do.
							r'	-3.
								Continuance: 1260 days.
								Persons. The two olive trees.
							q'	5, 6.
								What they were to do.
							r'	7-14.
								Conclusion: "After three days and a halt."
								"The second woe is past."

xi. 1. And there was given to me a reed] by whom, t is not said. It is indefinite, as in vi. 11; viii, 2, &c.

like a measuring rod: and he* (i.e., the angel who continued speaking with him) said] Bishop Wordsworth imagines that it is the *reed* that speaks. He says, "The reed speaks: it is inspired; the Spirit

*G.L.T.Tr.A. WH. and RV. omit "and the angel stood," which are only in the Elzivir edition (1624) of the Received Text; and not in Stephens's edition, 1550.

is in it; it is the word of God, and it measures the church: that is, the Canon of Scripture is the Rule of Faith."*

Rise, and measure the Naos (or Temple) of God.] Observe the word is *naos* (naos), the holy place; not *hierón* (hierón), the temple-building as a whole. The two words must always be carefully distinguished. It is a pity that the AV. confuses both by rendering them "temple" indiscriminately.

This reed was a light measuring rod. The Heb. *shevet* (shevet), staff, also means a measuring-rod (Ps. lxxiv. 2. Jer. x. 16; li. 19). In Ezek. xl. 3, etc., the object was for the building of a new Temple. Here (v. 2) it is for destruction, as in Lam. ii. 8. 2 Kings xxi. 13. Isa. xxxiv. 11. Amos vii. 8, 9. It is also (v. 1) for protection, as in Zech. ii. 1-5. Part was holy and part profane. There is no difficulty whatever if we leave the Temple alone. But if we say (with Alford and others) that it means "the church of the elect servants of God, everywhere in this book symbolized by Jews in deed and truth," then we create difficulties which are insurmountable; for how John was to measure the Church we are at a loss to understand.

That there is to be a "Temple of God" in Jerusalem is clear from 2 Thess. ii. 4, for Antichrist is to sit as God there; and "the abomination of desolation" is to be there set up (Matt. xxiv. 15).

One would have thought that the words employed here would have effectually shut out the church from the interpretation. We read of the Temple, the Altar, and the Court of the Gentiles, which surely have nothing to do with the church of God. Even Dr. Adam Clarke admits that "this must refer to the temple of Jerusalem," though he confesses he does not know what to do with it! We confess that we have no wish to do anything with it. We know that it will be re-built, and once we recognise that, there is no need to fix the period at seven years after the church is caught up; but to understand that these seven years may be the *Telos* or last seven of some thirty or forty years of the *Suntelcia*. See pages 88, 89 and 249 where it is shown that there is ample time for all this and much more to be done in bringing about the fulfilment of all that is written in this book. God has not yet done with His people Israel. They are already, though in partial blindness (Rom. xi. 25), feeling their way back to their land, and to a restoration of their national Polity. Since the year 1896, the Zionist movement has been at work to this end. We regard this as the commencement of this longer period, the *Suntelcia* (ending with the seven years of Daniel's last week, the *Telos*), and after the church has been caught up the movement will rapidly develope and issue in the re-settlement of the Jews in their Land and City, in partial independence, but in unbelief. It may be at first under the suzerainty of Turkey, or the protection of the Great Powers; until he arises who will make a covenant with them,

*Lectures on the Apocalypse, in loco.

and bring on such events as will be the crisis or end of "the Great Tribulation."

and the altar,] By being mentioned separately from the *Naos* (in which was the golden altar of incense) it looks as though the brazen altar of sacrifice was intended. The word will suit either.

and take account of those who worship therein.] Although the Zionist movement does not openly profess to act under Divine authority, that is no reason why it should not be most *religious*. Hence there will be worshippers: and among the worshippers the 144,000 sealed for Divine protection; beside those who suffer martyrdom at the hands of the Beast, and those with whom he makes war.

Such a condition of things will need a re-survey when God is going to take action. He will separate the chaff from the wheat, Israel from the Gentiles, and His "servants" from the "dwellers on the earth."

In this command with regard to the worshippers, we must recognise the figure called *Zeugma*, by which one verb is used of two things, and is strictly appropriate only to the former. A second verb must be supplied for the second noun, properly related to it. We have here supplied the verb "take account of" (*λόγισαι*); for measuring, while quite appropriate to building, is incongruous when used of persons.

2. But the court that is without the *Naos* (or Temple) cast without, and measure it not; because it is given up to the Gentiles: and the holy city shall they tread under foot forty and two months.] The *Court* of the Temple is thus distinguished from the *Naos*. The former is owned by God; the latter is rejected (compare Luke vi. 22) and delivered over to the Gentiles.

We must again remind ourselves that we have here what relates to the *Earth*. Had expositors noticed that this was the third Vision of what takes place "on earth," they could never have supposed that the Temple, etc., here was the Temple in heaven. To apply this measuring and treading down by the Gentiles to heaven betokens confusion of mind, and brings hopeless confusion into the Scriptures, besides showing a very poor idea of what heaven is.

The outer court of this Temple is ordered to be rejected; and the reason is given. It is given over to the Gentiles. This, of itself, is sufficient to establish the fact that we are here in another Dispensation. During this present Dispensation Jews and Gentiles stand on the same level. There is "no difference" (Rom. iii. 22); both are equally sinners before God, and both need the same Saviour. The Church of God cannot be here, for in Col. iii. 11 we are distinctly told that now there is "neither Greek (*i.e.* Gentile) nor Jew, circumcision nor uncircumcision, Barbarism, Scythian, bond nor free; but Christ is all and in all." But here (in chap. xi.) the Jews are again in remembrance for the fathers' sake, and the Gentiles are put back to the place which they occupied in the former Dispensation. This measurement of the Temple, etc., is the formal

acknowledgment of the Jew again, and the re-grafting him on his own olive-tree; and it is the formal putting back of the Gentiles from the privilege and position which they hold under the present Dispensation. The "middle wall of partition," which is now "broken down" (Eph. ii. 14), is to be again built up, and this measurement is the proof of it.

The "court" of the Temple and the city is given over to be "trodden under foot" by the Gentiles. It is given over to the Gentiles for a special treading down, and for a definite period. The period of 42 months is connected with the measuring. It closely follows it in order of time. We dare not reverse the two events. This proves, again, that the Church cannot be here, because it could not be at one and the same time delivered from Papal oppression, and yet still be under that oppression. In other words the treading down of the true Church by Rome, preceded the Reformation (which is said by the Historicists to be denoted by the measuring); whereas, here, the order is opposite. This, at once, effectually disposes of the historical interpretation.

As to the period of "forty and two months" Alford truly says "no solution at all approaching to a satisfactory one has ever yet been given of any one of these periods. This being so, my principle is to regard them as still among the things unknown to the Church."* But why? Why does this period require any "solution" at all? When it makes known a fact to us as to the duration of a certain period, Why regard that period as "among the things unknown"? "Secret things (we read) belong unto the Lord our God, but those things which are revealed belong to us and to our children for ever" (Deut. xxix. 29). Surely this period of "forty two months" is among the things that are "revealed." It is not a "secret" thing; and therefore, being revealed, we are not to regard it as "unknown," but as among the things which we assuredly know; and that, upon Divine authority. The great "solution" of this (and similar difficulties) is to believe that the words mean what they say: that "months" mean "months"; and "forty-two" mean forty-two. There is no difficulty then. All is natural, simple and easy. The "city" is literal. The treading down is literal. The Gentiles are literal. Why is not the duration of their oppression of the holy city literal also? And when this duration is given to us as "forty and two months" (or 3½ years), why should it need any so called "solution"? It matters not how great or learned the men may be who offer us these solutions. They are all vain imaginations; and mere fancy-work, which only obscures instead of elucidating the word of God.

Something more than learning is needed when we come to His book. Faith is the great thing needed, and if we possess this we shall have to unlearn much that man has taught us.

y. (page 325), xi. 3-14. *The Two Witnesses.*

o^s (page 346), xi. 3. *Their Endowment and Testimony.*

In xi. 3-14 we have the account of the Two Witnesses, one of the most solemn and mysterious scenes of the

* Comm. in loco.

whole Apocalypse. It is the test of all interpretations, and one over which many make shipwreck. The particulars of the mission of these Two Witnesses are given with great detail.

In verses 3 and 4 we have, first, their Equipment and endowment; vv. 5, 6, their Judgments on their enemies and the elements; vv. 7-10, their Sufferings; vv. 11-12, their Reward; and v. 13, their Avengement. These divisions will be seen to be marked off by the Structures given below (see pages 357 and 359).

xi. 3. **And I will endow my two witnesses, and they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth.** Literally, it is "I will give," but as there is the *Ellipsis* of the object, it does not say what is given. The AV. supplies the word "*power*." The RV. supplies nothing, but renders it baldly: "I will give to my two witnesses and they shall prophesy," etc. We have (with Tregelles) avoided both by rendering the word "endow," which includes "*power*," and whatever other gifts were necessary for their mission. The duration of their prophecy covers an exactly similar period as the 42 months: for it is 1260 days. We are not told that it is the same period as the treading down, but it reads as though the two periods were synchronous. The computation is given in *months*, for these seem to have a special relation to judgments. The beginning and duration of the Flood is given in months. The Plague of Locusts is to be "five months." The blasphemies and persecutions of the Beast are reckoned by months. But when it comes to *man*, the duration of his years are reckoned by "days" (Gen. xlvii. 9, 28; Ps. xc. 10, 12; cxix. 84, &c.). Our life is lived by days. And the testimony of these Two Witnesses is to be given by days, day by day.

The period is given in three forms in the Apocalypse.

Forty-two months—xi. 2; xiii. 5.

1260 days—xi. 3; xii. 6.

A time, times, and a half ($3\frac{1}{2}$ years), xii. 14;
and see Dan. vii. 25; xii. 7.

The duration of the period in which Elijah's prayer shut up the heaven corresponds with this, and is given as "three years and six months" (Luke iv. 25, Jas. v. 17).

Contributed Articles.

WHO IS "THE PRINCE OF THIS WORLD"?

By JAMES E. MATHIESON.

AN unfading interest attaches to all that concerns the life and work of our Lord and Saviour Jesus Christ; whether the (for us) dimly lighted past in the eternal ages when He dwelt with the Father, and, after time began, made visits to the sons of men as the angel of God's presence; or in the fully narrated period of His incarnation, His wonderful life among men, his sufferings and death, his resurrection and ascension; or in His life now at God's right hand, and all that is therein involved of blessedness to His church and the hope of His reappear-

ing. How much we would like to penetrate many things that are still hidden from our view; but how blessed to have received so full a revelation; and what a satisfaction there is in appealing to the scriptures of truth when we are met by doubts and difficulties.

A question has recently arisen as to the present kingly place and power of our Lord, founded upon His remarkable utterance in John xii. 31: "Now is the crisis* of this world, now shall the prince of this world be cast out." Our Lord's approaching death as an atonement for the sin of the world was indeed to become the great testing and separating event in human history; with the death which he accomplished at Jerusalem would begin a series of miraculous and significant displays of power, which would weaken and ultimately overthrow the malign influence and power of the evil one, and make way for the permanent and manifest sway of God in Christ over the whole earth. We must remember that "Jesus was not yet glorified" (an expression used in John vii. 39); it was still, as He told the chief priests and elders, "your hour and the power of darkness" (Luke xxii. 53). Like His Father in heaven, Christ knew the end from the beginning; he looked across the intervening sufferings and death to the great issue of His well-won fight, when all things would be put under His feet, and Satan fully vanquished. But that was not to be yet. So far as I remember, our Lord never takes to Himself the title "prince of this world"; he leaves that to Satan, who was so and still is in a very real sense. It was probably no idle boast when he shewed our Lord "all the kingdoms of the world, and the glory of them," and offered them as his gift if Jesus Christ would worship him. I hardly think much can be made of the distinction between "prince of this world" and "god of this world"; they seem to be identical, though God's great enemy has many names and many disguises. The Christ of God, piercing through the gloom of the centuries of darkness in which "the god of this world hath blinded the minds of them that believe not" (Luke x. 18), could exclaim in exultant faith, "I saw Satan as lightning fall from heaven," though that great downfall seems still to lie in the future; and with equal faith, before His passion, He could and did forecast the day for which creation groans, when God's great enemy and man's will be an outcast from the earth which so long has been accursed by his presence and his rule.

I am not aware whether the use of the expression, "prince of this world," as applied to our Lord is meant to convey the idea of place and power subordinate to full kingly power, as is the usage in modern kingdoms. But we know that Christ's government is to be full and unlimited *when the time arrives for Him to reign upon the earth*; his rule will be no "dual control" but absolute sway. "But now we see not yet all things put under Him," (Heb. ii. 8). True, He is set down at the right hand of God in the heavens, yes, in the very throne of God; and we may well suppose that many things are put under Him, things in the heavenlies for example. But His attitude, at present, as regards this earth is not that of its King or

* I submit that the transliteration of the Greek word "*crisis*," rather than its translation into the word "*judgment*," would in this case be preferable.

Prince. He is "head over all things to his church"; He is never called King of His Church, not even "King of Saints," which the revised version properly translates "King of the ages" (Rev. xv. 3). His real attitude to-day is "expecting till his enemies be made his footstool" (Heb. x. 13).

Yes, this man, God's man, the God-man, is the man of great expectations; we say it with reverence, and we may say it with joy. What? this world at present under the rule of Christ! Take the very best "kingdom of the world" you can find upon earth; how do you like the look of it? What semblance is there of the Christ of God in the armies, the politics, the art, the commerce, the press of our own land, for example. Say not that Christ is Lord and Master here and now.

Even among those "who profess and call themselves Christians," how much is there of resemblance to the expectant Lord? Are they really expectant too? How few seem to be so, for love of Him and of His appearing has grown cold. Even in inner circles of missionary interest there seems grievous misapprehension of the Divine sequence of the revealed purposes; there is sometimes a spirit of bounce and boastfulness, little in accord with the actual advance the Church is making in bringing Jews and Gentiles into the fellowship of the Church; and men forget that it is *not until God has set His King upon His holy hill of Zion* that He says to His beloved Son, Now ask me for something, ask for something worthy of me to give, and worthy of your acceptance. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Ps. ii. 6, 8). And this kingly rule, remember, is first and foremost over Israel, the central place of all the earth in God's reckoning, and it will be through Israel in that future time, rather than through the Church of this age, that "all the ends of the earth shall see the salvation of our God."

Christ is enthroned on high (Rev. iii. 21), but another throne is indicated: the earthly throne of David, predicted for Christ in Isa. ix. 7; promised again through the angel to Mary in Luke i. 32; and though so long waited for, the great day of His enthronement seems to be approaching as the signs of our Lord's coming seem to multiply around us. We add two texts which ought to suffice for all who hold the futurist view of the Book of the Revelation, as indicative that Christ's kingdom is *not yet*.

"And the seventh angel sounded, and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ: and he shall reign for ever and ever" (Rev. xi. 15).

"And the great dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before God day and night" (Rev. xii. 9, 10).

Things New and Old.

GONE ASTRAY—NOW RETURNED.

"For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls."—

1 Pet. ii. 25.

YE were as sheep going astray"; how distinctly this shows that those sinners that trust in the Lord Jesus for salvation were already His sheep, when as yet they had not been brought to know their need of the great salvation accomplished for them by their "good Shepherd."

"Ye are now returned unto the Shepherd and Bishop of your souls"; how distinctly this shows the sure results of grace, through the quickening work of the Holy Spirit. As the result of that work the Lord Jesus possesses the chiefest attraction for them. "My sheep hear My voice . . . and they follow Me." They now seek no other place of refuge, no other guide but Himself. They may possess but little comfort. They may have but a very faint assurance of their interest in His love. Great may be the depths of inbred evil over which they have to mourn yet withal they can truly say, that their eyes are toward Him, and the desire of their hearts is after Him. The sure evidence this, that His eyes were previously towards them, and His desire first after them, and that His voice has effectually called them to Himself. "Them also I must bring, and they shall hear My voice." How emphatic! How certain is the Shepherd's language! "I *must* bring"—"they *shall* hear."

How complete are the arrangements of the everlasting covenant! How irresistible are the workings of sovereign electing grace! So is it always. He begins the work in the soul of His beloved; and it is He who carries on that work unto the end. Both the beginning and the end shall evermore be to the glory of His matchless, free, and unmerited grace.—(From *Counsels and Thoughts for Believers*, by Thomas More, published by J. Nisbet & Co.).

Bible Word Study.

"SHEOL."

FEW words call for more careful study than this; because few words are more obscured in translation, or are more important in their teaching.

Moreover, it is peculiarly a word of Divine origin: a word coined, so to speak, by the Holy Spirit Himself. It can therefore be understood only by our observing the way in which He has used it; learning therefrom the meaning He has thus given it.

It is different with the Greek word *Hades*, which is used in the New Testament to represent the Old Testament word *Sheol*. *Hades* is a Greek word. It belongs to Greek mythology, and comes to us surrounded with heathen traditions. These are all discarded, and set for ever aside, the moment the Holy Spirit takes it up and

uses it as the substitute and equivalent for the Hebrew word *Sheol*. The Holy Spirit has, in doing this, "purified" it (in accordance with Ps. xii. 6). Whatever *Sheol* means in the Old Testament, that *Hades* means in the New Testament. In Greek works, of course, it still bears the meaning the Greeks put upon it; but *that meaning has no place in Scripture*.

It matters not, therefore, what Heathen Mythology may have imagined; or what Tradition has handed down; what man may say; or what we may think. There is only one question: and that is a matter of supreme importance—What does God say about it; and How does the Holy Spirit use it in the Word of God?

If we know this we know *all that can be known*. No one can get beyond this. If, therefore, we put our readers in possession of the facts, they will have all the evidence before them, and be independent of all earthly and human teachers.

This Hebrew word *Sheol*, about which there is so much misunderstanding and controversy, occurs *sixty-five* times in the Old Testament. We propose to give the list, complete, from the A.V., with the R.V. variations; calling attention to the fact that the American R.V. does not translate the word at all, but simply transliterates it thus: "*Sheol*."

To enable the eye to help the understanding, we have given the three renderings in three different types; and have referred to the R.V. text and margin in the notes. In all cases where not otherwise noted, the R.V. text is the same as the A.V.

The variations are indicated as follows:

* R.V. marg., Heb.	|| R.V. <i>Sheol</i> ; marg., Or <i>grave</i> .
† R.V. pit; marg., Heb.	§ R.V. marg., Or, <i>the grave</i> ; Heb., <i>Sheol</i> .
‡ R.V. <i>Sheol</i> .	** R.V. <i>hell</i> ; marg., Heb. <i>Sheol</i> .

ALL THE OCCURRENCES OF THE WORD שְׁאוֹל *Sheol*.

1. Gen. xxxvii. 35, I will go down into **the grave** *
2. " xlii. 38,* then shall ye bring down my grey hairs with sorrow to **the grave**.
3. " xliv. 29,* with sorrow to **the grave**.
4. " xliv. 31,* with sorrow to **the grave**.
5. Num. xvi. 30,* they go down quick into the PIT.
6. " xvi. 33,* they went down alive into the PIT.
7. Deut. xxxii. 22,† shall burn unto the lowest **hell**.
8. 1 Sam. ii. 6,* He bringeth down to **the grave**.
9. 2 Sam. xxii. 6,‡ the sorrows (R.V. cords) of **hell** compassed me.

* This being the first occurrence of the word *Sheol*, the R.V. gives a note in the margin, "Heb. *Sheol*, the name of the abode of the dead, answering to the Greek Hades, Acts ii. 27." This note is altogether wrong. (1) It is *interpretation* and *not translation*. (2) It prejudices the word from the outset, fixing upon it the word "abode," which has a technical meaning applicable only to the living: thus anticipating the conclusion which cannot be arrived at until we have obtained all the evidence, and have it before us. (3) It has nothing in it "answering to the Greek Hades." Hades must have the same meaning as *Sheol*; and must answer to that. It must have the meaning which the Holy Spirit puts upon it, and not the meaning which the heathen put on it.

10. 1 Kings ii. 6,* let not his hoar head go down to **the grave** in peace.
11. " ii. 9,* his hoar head bring thou down to **the grave**.
12. Job vii. 9,|| he that goeth down to **the grave**.
13. " xi. 8,|| deeper than **hell**; what canst thou know?
14. " xiv. 13,|| wouldest hide me in **the grave**.
15. " xvii. 13,|| **the grave** is my house.
16. " xvii. 16,|| they shall go down to the bars of the PIT.
17. " xxi. 13,|| in a moment go down to **the grave**.
18. " xxiv. 19,|| so doth **the grave** [consume] those that have sinned.
19. " xxvi. 6,|| **hell** is naked before him.
20. Ps. vi. 5,‡ in **the grave** who shall give thee thanks?
21. " ix. 17,* the wicked shall be turned (R.V. returned) into **hell**.
22. " xvi. 10,‡ thou wilt not leave my soul in **hell**.
23. " xviii. 5,‡ the sorrows (R.V. cords) of **hell** compassed me.
24. " xxx. 3,‡ thou hast brought up my soul from **the grave**.
25. " xxxi. 17,‡ let them be silent in **the grave**.
26. " xlix. 14,‡ like sheep are they laid in **the grave**.
27. " xlix. 14,‡ their beauty shall consume in **the grave**.
28. " xlix. 15,‡ God will redeem my soul from the power of **the grave**.
29. " lv. 15,‡ let them go down quick into **hell**. (A.V. marg., **the grave**.)
30. " lxxxvi. 13,‡ thou hast delivered my soul from the lowest **hell**. (A.V. marg., **the grave**.)
31. " lxxxviii. 3,|| my life draweth nigh unto **the grave**.
32. " lxxxix. 48,|| shall he deliver his soul from the hand of **the grave**.
33. " cxvi. 3,|| the pains of **hell** gat hold upon me.
34. " cxxxix. 8,‡ if I make my bed in **hell** thou art there.
35. " cxli. 7,‡ our bones are scattered at **the grave's** mouth.
36. Prov. i. 12,|| let us swallow them up alive as **the grave**.
37. " v. 5,|| her steps take hold on **hell**.
38. " vii. 27,|| her house is the way to **hell**.
39. " ix. 18,‡ her guests are in the depths of **hell**.
40. " xv. 11,|| **Hell** and destruction are before the Lord.
41. " xv. 24,|| that he may depart from **hell** beneath.
42. " xxiii. 14,|| and shalt deliver his soul from **hell**.
43. " xxvii. 20,‡ **Hell** and destruction are never full.
44. " xxx. 16,* **the grave**; and the barren womb.
45. Ecc. ix. 10,* no device, nor knowledge in **the grave**.
46. Song. viii. 6,§ jealousy is cruel as **the grave**.
47. Isa. v. 14,§ **hell** hath enlarged herself.
48. " xiv. 9,§ **hell** from beneath is moved for thee. (A.V. marg., **the grave**.)
49. " xiv. 11,* thy pomp is brought down to **the grave**.
50. " xiv. 15,* thou shalt be brought down to **hell**.
51. " xxviii. 15,* with **hell** are we at agreement.
52. " xxviii. 18,* your agreement with **hell** shall not stand.
53. " xxxviii. 10,* I shall go to the gates of **the grave**.
54. " xxxviii. 14,* **the grave** cannot praise thee.
55. " lvii. 9,* and didst debase thyself even unto **hell**.
56. Ezek. xxxi. 15,** he went down to **the grave**.

57. Ezek. xxxi. 16,* I cast him down to *hell*.
 58. „ xxxi. 17,* they also went down into *hell*.
 59. „ xxxii. 21,* shall speak to him out of the midst of *hell*.
 60. „ xxxii. 27,* are gone down to *hell* with their weapons.
 61. Hos. xiii. 14,* I will ransom them from the *grave*.
 62. „ xiii. 14,* O *grave*, I will be thy destruction.
 63. Amos ix. 2,* though they dig into *hell*.
 64. Jonah ii. 2, out of the belly of *hell* cried I. (A.V. marg., the *grave*.)
 65. Hab. ii. 5, who enlargeth his desire as *hell*.

On a careful examination of the above list, we are almost bewildered with what looks like an utter absence of any settled plan or principle in the translation of the word *Sheöl*; in either the A.V. or R.V.

The American R.V. is alone consistent with itself, as it preserves the word *Sheöl*, uniformly, in each case

Not only are three renderings used in the other two Versions; but they are used almost at random. Now one is in the text and another is in the margin; then one is in the margin and another in the text.

If the confusion be so great with the Translators, How much more must it be so with the English readers?

The confusion will be further seen from the following Analysis:

Sheöl is rendered

In the TEXT, by the grave	31 times,
hell	31 times,
pit	3 times.
—	—
	65 times in all.
—	—

In the MARGIN "the grave" is put 4 times for "hell," thus neutralising 4 passages, by reducing the total of "hell" renderings to 27, and correspondingly raising the total of "the grave" renderings to 35 instances out of 65.

We leave the Analysis of the R.V. renderings to our readers; and go on to call attention to a few points which stand out clearly in studying the above list.

1. It will be observed that in a majority of cases *Sheöl* is rendered "the grave." To be exact, 54 per cent: while "hell" is 41½ per cent; and "pit" only 4½ per cent.

The grave, therefore, stands out on the face of the above list as the best and commonest rendering.

2. With regard to the word "pit," it will be observed that in each of the three cases where it occurs (Num. xvi. 30, 33; and Job xvii. 16), *the grave* is so evidently meant, that we may at once substitute that word, and banish "pit" from our consideration as a rendering of *Sheöl*.

3. As to the rendering "hell," it does *not* represent *Sheöl*, because both by Dictionary definition and by colloquial usage "hell" means the place of future *punishment*. *Sheöl* has no such meaning, but denotes the *present state of death*. "The grave" is, therefore, a far more suitable translation, because it visibly suggests to us what is invisible to the mind, *viz.*, the state of death. It must, necessarily, be misleading to the English reader to see the former put to represent the latter.

4. The student will find that "the grave," taken literally as well as figuratively, will meet all the requirements of the Hebrew *Sheöl*: not that *Sheöl* means so much specifically A grave, as generically THE grave.

Holy Scripture is all-sufficient to explain the word *Sheöl* to us.

5. If we enquire of it in the above list of the occurrences of the word *Sheöl*, it will teach

- That as to *direction* it is down.
- That as to *place* it is in the earth.
- That as to *nature* it is put for *the state of death*.

Not the act of dying, for which we have no English word, but the *state* or duration of death. The Germans are more fortunate, having the word *sterbend* for the act of dying.

Sheöl therefore means *the state of death*; or *the state of the dead*, of which *the grave* is a tangible evidence. It has to do only with the dead. It may sometimes be personified and represented as speaking, as other inanimate things are. It may be represented by a coined word, Grave-dom, as meaning the dominion or power of *the grave*.

- As to *relation* it stands in *contrast* with the state of the living, see Deut. xxx. 15, 19, and 1 Sam. ii. 6-8. It is never once associated with the living, except by contrast.

- As to *association*, it is used in connection with mourning (Gen. xxxvii. 34, 35), sorrow (Gen. xlii. 38. 2 Sam. xxii. 6. Ps. xviii. 5; cxvi. 3), fright and terror (Num. xvi. 27, 34), weeping (Isa. xxxviii. 3, 10, 15, 20), silence (Ps. xxxi. 17; vi. 5. Ecc. ix. 10), no knowledge (Ecc. ix. 5, 6, 10), punishment (Num. xvi. 27, 34. 1 Kings ii. 6, 9. Job xxiv. 19. Ps. ix. 17, R.V. RE-turned, as before their resurrection).

- And, finally, as to *duration*, the dominion of *Sheöl* or the grave will continue until, and end only with, *resurrection*, which is the only exit from it (see Hos. xiii. 14, etc.; and compare Ps. xvi. 10 with Acts ii. 27, 31; xiii. 35).

Our readers can follow out the further study of this important word for themselves: and can judge as to the correctness of the few conclusions we have drawn from the above list; and thus be established in God's truth.

Questions and Answers.

QUESTION NO. 305.

THE RAPTURE AND THE TRIBULATION.

- A. F., Tooting. "How can those who are believing Christ our Lord will very shortly come for His Church, and that the great tribulation is to commence *immediately* after, *during which* the literal city Babylon is to be suddenly destroyed, see that the coming is imminent, when the city is not yet begun to be rebuilt? In this case, it would have to become a flourishing city, during the next seven years, in order to be destroyed as foretold."

That the Tribulation will begin immediately after the Rapture; and that only seven years will run out before the

Advent of the Lord in glory, is only *an assumption*. There is nothing whatever in Scripture to warrant it. The Rapture will take place quite apart from any "times and seasons" (1 Thess. v. 1). It depends on no events on earth. It depends only on the Descension of the Lord into the air. On the other hand, the Tribulation depends on "times and seasons." The seven years of Dan. ix. 27 are connected with the end of "the times of the Gentiles," not with the Rapture.

Our belief is that there will be at least thirty or forty years between the two; and that the seven years will run out and end with the Apocalypse of the Lord (Rev. xix.).

In Matt. xxiv. 29-31 we read that "IMMEDIATELY after the Tribulation of those days shall the sun be darkened, etc. . . . And THEN shall appear the sign of the Son of Man in Heaven, and THEN shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory."

In Matt. xxiv. 3, the last of the three questions is concerning "the end of the age." The word here translated "end" is *συντελεία* (*sunteleia*), and means *ending together*, or *consummation*. It occurs only in Matt. xiii. 39, 49 (twice); xxiv. 3; xxviii. 20 and Heb. ix. 26.

"What will be the sign of the consummation of the age (or dispensation)?" *i.e.*, what will mark the beginning of the end?

This word "end" in verses 13 and 14 is not the same as in verse 3. It is there, *τέλος* (*telos*), and denotes *the end* of the *sunteleia*.

So that we may represent it thus:—

Rapture	<i>συντελεία</i> <i>Sunteleia</i>	| <i>τέλος</i> <i>Telos</i>
---------	--------------------------------------	------------------------------

The *Sunteleia*, commencing some years before ends with the seven years, which form the last section of it.

There will be plenty of time for the revival of Babylon, and for all that God has foretold during the *Sunteleia*, "the Lord's Day" of judgment; while the *Telos* or end of it will be "the great tribulation" covered by the Apocalypse.

QUESTION No. 306.

THE PROPHECY OF JOEL ii. 28, 29.

S. F., Sussex. "Do you think the prophecy of Joel belongs to this present dispensation, or is a promise made to the Church of God?"

The answer is clear, from the context, that the interpretation belongs to the days after "the day of the Lord," that "great and very terrible" day of the Lord's judgments on the earth (v. 11). To the time when "the LORD will be jealous for his land, and pity His people" Israel (v. 18). After the Lord shall have dealt wondrously with Israel (v. 26), and shall be dwelling "in the midst" of His people (v. 27).

There can be no mistake about this being the interpretation. And as to the application, no application can be made of this, unless it is clearly indicated by and in agreement with the promises made to the Church of God in the Church Epistles. There, instead of an outpouring of spiritual blessing and power, we are warned only of the perilous times marked by abounding and increasing evil. The only

hope held out is the coming of the Son of God. The model church (Thessalonica) is marked by three great characteristics: *viz.*, (1) the turning from idols (faith); (2) to serve the living and true God (love); (3) to wait for God's Son from heaven (hope). Compare verses 9 and 10 with verse 3.

It does not say that we wait for the Spirit of God, but for the Son of God. Not the third person of the Trinity, but the *second*. He is our hope, and His coming it is which, when judgment shall have been executed, will end in blessing for "the Jew, the Gentile, and the Church of God."

The special mission of the Holy Spirit now is to glorify Christ (John xvi. 14): "He shall glorify me," were the Saviour's words. And whatever is of the Holy Spirit now, will have this for its aim, and object, and end. This is the test for all books, all sermons, all movements.

The great enemy could never rob the Church of its hope by substituting something evil. It must be something that seems *good*; and the better and holier it is, the greater the certainty there is of its success.

What we need above all things is to know what God has purposed, and to have a "Thus saith the Lord" for our plans and methods. Instead of this we are offered extravagant *applications* of Scriptures, which have no relation to the Church of God.

God has *not* promised to pour out His Spirit upon all flesh until "AFTERWARD;" which is explained as being after "the Day of the Lord." And it is when we ask anything "according to his will, he heareth us" (1 John v. 14).

QUESTION No. 307.

"THIS GENERATION."

J. W., Manchester. "Please favour me with a reply to the enclosed in *Things to Come*. It is a subject that is always being brought up, and one that has troubled me very much."

The paper referred to is a copy of *The Agnostic Journal*, in which the writer says "That Jesus deceived his followers with regard to the promised Millennium is certain," and quotes Luke xxi. 32 in proof, calling it an "empty" promise.

We need not quote the blasphemy, nor do we write in answer to it. Never were we more convinced of the futility of speaking of spiritual things to "the natural man."

But if we can help the Lord's children, that is at once our task, our duty, and delight.

"Verily I say unto you, this generation shall not pass away till all be fulfilled."

The verb here (and in Matt. xxiv. 34) is rendered "fulfilled," and occurs over 630 times in the New Testament, but is translated "fulfilled" only *three* times. Is not this a remarkable fact? On the other hand, the English word "fulfilled" occurs 71 times, and is only represented by this verb three times!

The common verb for *fulfil* is *πληρώω* (*plērōō*), and it occurs in the same chapter (Luke xxi. 24), "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Then a few verses further on we have the other word. "This generation shall not pass away till all be fulfilled."

Here it is *γένηται* (*genētai*), *shall have arisen*.

If *fulfilled* had been meant, the verb employed eight verses before (v. 24) would have been the very word to have used. But fulfilment is not the word required, and hence another word is used. This word is *γίνομαι* (*ginomai*), and it means *to become, i.e., to come into existence, begin to be*. It refers to *origin*, not to *end*; to *beginning*, and not to *conclusion*. Of occurrences, it means *to arise*, not to *finish*; of the day it means *to dawn*, not to *die away*; of events, it means *to become, come to pass, happen*, not to be concluded, or to end. It is rendered "arise" 16 times; "come" 53 times; "become" 42 times.

It is clear, therefore, that coming at the close of the Lord's description of what should take place from the destruction of the Temple (vv. 6, 7) to His appearing in glory, the words mean that before that generation which then listened to Him should pass away, those things which He had foretold should *begin to come to pass*. And so they did. Many came in His name saying, I am Christ (v. 8). Jerusalem should be trodden down of the Gentiles (v. 24). So it was, and so it is still. Those events have *arisen*, and have begun to be. They are not all accomplished or fulfilled, and *the Lord never said they should be!* So His words are truth.

In Mark xiii. 30 it is rendered "done," but this is not the meaning. It means *to arise*.

Other answers usually given are also true: viz., as to the use of the word "this" being used for that; and the extensive meaning of "generation" as meaning a *race*. All are true, and in what we have said we have given only *cumulative* evidence of the truth of God's word.

With regard to the words, "There be some standing here which shall not taste of death till they see the kingdom of God" (Luke ix. 27. Matt. xvi. 28. Mark ix. 1).

The Lord is here speaking, not of the last advent, but of an event that should take place a few days later: viz., the Transfiguration, which in each of the three gospels is dated from that saying, and thus connected with it. The Apostles so understood it. Peter was among the "some," one of three, who witnessed the "power and coming" (*i.e.*, the coming power) of the Lord Jesus Christ on that holy mount (2 Pet. i. 16-18).

But we cannot expect the natural man to see the beauties of this great spiritual truth.

Signs of the Times.

JEWISH SIGNS.

THE ZIONIST MOVEMENT.

DR. HERZL AND THE PORTE.

"The Jewish World" gives the result of the visit recently paid by Dr. Theodor Herzl, leader of the Zionist movement, to Constantinople, where he made a stay of ten days. He went to the Turkish capital in response to a telegraphic invitation from the Sultan, whose guest he was during the visit. The Porte was desirous of knowing exactly the programme of the Zionists. On his previous visits Dr. Herzl had been received by the Sultan, but on this occasion regular conferences took place with high Government officials. On the Turkish side they were conducted by the Grand Vizier, Said Pasha, and by the First Secretary to the Sultan, Tashin Bey, the Chief Master of the Ceremonies, and Dragoman of the Imperial Divan, Ibrahim Bey, and the Sultan's Chamberlain, Aarif Bey. Dr. Herzl also had daily conversations at

Yildiz-Kiosk with other representatives of the Sultan. Eventually he prepared in French several statements of his views and ideas, which were translated by his own interpreter into Turkish, and were immediately submitted to the Sultan. In them Dr. Herzl explained the standpoint of the Zionists, and formulated the conditions of a Jewish settlement in a part of Palestine and elsewhere in Asia Minor, on the basis of a charter.

"The proposals having been duly considered, the Sultan commanded his representatives to express, in the first instance, his deep sympathy with the Jewish people, but no definite results were arrived at. Dr. Herzl expressed himself sanguine that the Turkish Government will, in the not distant future, perceive the advantages that would accrue to its Empire from a Jewish settlement on the basis of the Zionist programme."

With regard to this and other newspaper reports, we are in a position to state that the reports are quite misleading which speak as though there were any real hitch in recent negotiations beyond financial difficulties.

If the Zionists could only obtain two or three of the Baron Hirsch millions now being wasted in Argentina, the whole matter would be promptly settled.

The Sultan is impecunious, and sorely needs money. It is this that renders him helpless in the face of Russia's present encroachments.

Only recently Reuter's telegram said:—

"After extraordinary efforts in every quarter the Ministry has at last succeeded in raising the necessary money for the payment of a month's salary to State officials on the occasion of the anniversary of the Sultan's accession."

This, and this alone, causes the whole movement to stand still; not as to preparation of plans, or as to cultivation of interest and sympathy, or as to procuring the needed funds; but, only as to actual possession.

Meanwhile, we are at a loss to understand why some move does not take place with regard to the large tract of country between Egypt and Palestine. It is very sparsely populated, if it can be said to be really populated at all in the proper sense of the word.

Here there is ample room for a commencement, and work done here would not have to be abandoned when the land is occupied later.

The British Government could surely raise no objection. On the contrary, it would be the only effectual means of solving the sorely pressing difficulty caused by "Alien Immigration." This would be at once stopped through the stream being diverted, and the difficulties and troubles in Roumania would be ended by an exodus to a land so near.

Once let the Jews make a practical start here, and the British Government could hardly withhold a "Charter," if one should be appealed for.

A JEWISH UNIVERSITY.

A project is on foot among the leaders of the Zionist movement for the establishment of a Jewish university. The idea, it is said, has aroused not a little enthusiasm among some of the leading Jews both in England and on the Continent, and 1,000,000 francs have already been guaranteed by Jewish financiers towards the cost of the scheme, which will be altogether about 12,000,000 francs. Another scheme which is on foot is the preparation of a complete history of the Jewish people.—*St. James's Gazette*, Nov. 19.

RELIGIOUS SIGNS.

ANOTHER VIEW OF THE SECOND COMING.

In *The Contemporary Review* for February, 1901, Mr. D. Cairns takes exception to the criticisms of J. S. Mill and Mazzini that Christianity does not do justice to the claims of public life. After recalling the prophetic background to the Kingdom of God, Mr. Cairns goes on to treat of the Second Advent. He says:—

"In His teaching regarding it, I believe that Christ is really saying, 'I have not yet had my say out, and I am coming to say it and to do it. I have come in weakness, but I am coming again in glory, and in power. I have moved about among the weak and obscure, and I have dealt with common human personal interests, duties and privileges of the individual soul: but I have a law, too, for the great rulers, the great nations, the immemorial institutions of society, slavery, poverty, commerce, and war. I am coming to master and penetrate these great spheres by My providence, My spirit, and My truth. I shall then deal with the life of nations and society, and shall lay my hand upon them for God. I cannot speak of these things yet, for mine hour is not yet come, and ye cannot bear them now.'"

Could we have a stronger proof that the Word of God, the "words which the Holy Ghost teacheth," must be "spiritually discerned." This is why the natural man can neither receive nor understand them (1 Cor. ii. 14).

THE NEW "CINO-SERVICE."

"Cinematographs are announced to form a regular feature of the daily 1.15 service at St. Mary-at-Hill Church, Eastcheap. The Rev. W. Carlisle assures his congregation that only such representations as are appropriate to the sacred edifice will ever be allowed. On leaving the building, a free cup of 'best Mocha' is offered to all."—*Pall Mall Gazette*.

"CONVERSIONS GUARANTEED."

The following news must make "Religion" stink in the world's nostrils! No wonder the London *Globe* makes the following caustic remarks:

"There is an evangelist now going about from church to church in the northern part of Illinois on a tour of moral agitation. His terms, as stated by himself, are 'Forty dollars a week and fifty conversions guaranteed, or money refunded.' Converts are cheap in America. But nothing is said about permanent cures."

"VICAR'S PARISH THEATRE."

"SURPRISING SCHEME STARTED AT GORLESTON."

"The national theatre—the theatre to be subsidised by the State—is already in the air; but here comes the energetic vicar of Gorleston with a suggestion that every parish church should run its own theatre, with the vicar for manager and the parishioners for performers."

"'Yes,' he announced, 'it is quite true. I have started my own company, and all I ask is that some millionaire will build me my theatre. We have 16,000 people—all poor—in my parish, and I must do something for them.'"

"'Now, my suggested parish theatres, to be run exclusively by the parish church, will go far towards filling up gaps in dreary lives. . . . For the Church's seasons—Advent, Christmas, Lent—I propose reviving, as far as possible, the old miracle and mystery plays and moralities of the Middle Ages.'"

"'I should wish, if it can be done with all reverence, that in certain high-class parishes, with an educated and cultured congregation, the great Ammergau Passion Play should be established in England for performance during Holy Week. People can still be taught by living pictures. There is nothing so powerful. . . ."

"'Of course, I know I am in for a torrent of abuse. Music encountered a perfect storm of it before it took its place in Christian worship; so did painting; so did all art. After all, I am only leading back the drama to her ancient mother—the Church—of whom she has ever been a devoted and helpful, if now and again wayward, daughter.'"

Our readers will note what is said about music in Christian worship! It confessedly had no place in it originally, and it is evident that it was resisted by the spiritually minded, just as the introduction of Parish Church Theatres will be resisted at first; just as many other corruptions have been resisted.

But the resistance of the spiritual in the churches never held out long. The meek sheep of the flock were ever overpowered by the rough goats of the world, and it will be in the future as it has been in the past.

Christians within the Churches are either amusing or scratching each other; while the great enemy of souls is at the door and his emissaries are in their midst.

When we have regard to the machinations and conspiracies of Rome, is it too much to say that our position is like as it was at the Fall of Jerusalem? The Jewish factions within were tearing one another to pieces while the Roman armies without were battering down their gates.

Editor's Table.

THE ST. GILES' CHRISTIAN MISSION.

The forty-second annual report of this Mission lies before us, and is full of interesting particulars regarding the admittedly important and useful work which this institution performs.

It shows that during 24 years the Mission has provided 401,000 free breakfasts to discharged prisoners; 104,000 such have been assisted with tools, clothing, and employment; 92,000 have signed the pledge. That last year, 20,956 ex-prisoners were provided with a free breakfast; 5,085 were induced to sign the pledge; 4,836 ex-prisoners were assisted; 311 convicts were received and assisted on their release from penal servitude; 200 maternity cases were dealt with; 250 adults and children had a holiday at Maldon (some of them for from eight to twelve weeks; 4,167 gospel services were held. That every year about 500 friendless juvenile offenders are admitted into the Boys' Homes, and 500 homeless and destitute women are admitted into the Women's Home. And that every day a stream of deserving applicants is seeking urgently-needed assistance.

Further information can be obtained from Mr. William Wheatley, the Superintendent, 4 Ampton Street, Regent Square, London, W.C.

REVIEWS.

Good Work, Done, and to be done, by Mr. Alderman Inskip, J.P. We heartily commend this little tract on behalf of the good work to be done by the Church Association in Buckingham Street, Strand, London. Applications for copies, and contributions, should be sent to Mr. Henry Miller.

A False Vicar, by Katharine Richards. (James Nisbet and Co., Limited. Price, 2s. 6d.; paper, 1s. 6d.). A simple story, written with the aim of shewing that the Church of England is very largely manipulated by Jesuits and Jesuitism. Those who like to have such facts presented in this form will find that there is a true Protestant spirit through its pages. It will interest the young.

BACK VOLUMES.

All the back volumes of *Things to Come* can be obtained, except Vol. I., which is out of print.

Vol. II., having been reprinted, is sold at 3s. 6d.

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THINGS TO COME.

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Editorial.

"NEEDED TRUTH."

A READER of *Things to Come* writes to us of the visit to his town of one of the Brethren known as belonging to the "Needed Truth" section. He tells of how many Christians have been disturbed from their "simplicity which is in Christ," by teaching about "the House of God: what and where is it." He tells of how himself and others have much benefitted by God using *Things to Come* in their midst, and begs that we will say something on this subject.

We commenced to write as an "answer to a question," but the great question as to what the "truth" really is, that is so greatly "needed" grew into an Editorial, as demanding the earnest consideration of all true Christians.

"Needed Truth," according to Modern Brethrenism, is some truth that tends to bring about a corporate, visible union of Brethren on the earth.

Rome professes to have this Corporate Union, and arrogates to itself the claim and the pretension.

But this is quite contrary to the principles on which the leaders of that movement first started, as may be seen from the teachings of J. N. Darby in *Present Testimony* :—

"Government of bodies in an authorized way, I believe there is none. Where this is assumed, there will be confusion."

"The existence of the body, whatever its scattered condition, necessarily continues, because it depends on the existence of the Head and its union with it."

"If they said 'We are the body,' not owning all the members, in whatever condition, they would morally cease to be of it."

"I never felt my testimony, for example, to be the ability of the Holy Ghost to rule a visible body."

"If we think to set up the Church again, I would say: God forbid."

But to-day there is a growing desire for *Corporate Union* in all branches of the Professing Church. Original principles, as expressed by J. N. D., are being departed from.

All who look for *Corporate Union* on earth, are compelled to regard their own Union or "Fellowship" as THE true one. The two things must necessarily go together. The idea must have its counterpart in actual manifestation.

But the opposite of all this is the truth. Corporate Union was seen for a few brief years in Apostolic days, but it vanished in Paul's own life-time (2 Tim. i. 15), and has never been seen on earth since.

In 1 Tim. iii. 15, we read of "the house of God:" and, lest we should be in any doubt as to what it means, it is immediately explained to us by the Holy Ghost, "which is the church of the living God"; and then, to make it quite clear, this is stated to be "the pillar—yes, the foundation pillar of THE TRUTH" (not modern "Needed Truth"—but "THE Truth"). The Scripture goes on to explain that this important foundation truth, is "the great MYSTERY concerning Christ; personal, and mystical:

showing how this Mystery is manifested in the flesh—justified by the Spirit, made known to angelic beings (Eph. iii. 10), proclaimed among the Gentiles, believed on in the world, and received up in glory. This is not the order of Christ personal. He ascended up before being preached and believed on. But the Church of the Living God—the Mystery—ends by being received up in glory.

This is Christianity—for it is Christ. It is not a religion at all.

All who hold to Corporate Union on earth, turn God's Christianity into a Religion, which it is not.

Take the most recent movement of the Spirit of God, through which a blessed measure of the truth and simplicity of Christianity was recovered, and much blessing was brought to many souls.

When the Brethren's movement first began, it was a company of Christians without reference to denominational distinction. They came together to be helpers of one another—perhaps early in the morning, not to interfere with preaching engagements—and then separated to their different spheres of work.

We have heard that some carried their gowns in a bag, so as to be ready to appear in their churches at the proper time.

To make a "religion" was not in their thoughts; and yet what do we see in the present day? Is it not too painfully evident that it has become a "religion"? Some of the grosser things that had no pretence to being Scriptural, they have indeed laid aside; even as the Reformers had done before them; but, with all the very precious measure of heavenly truth which they enjoyed, it has become, in great degree, a *religion for earth*. Having come out so bravely from the Christianized *Paganism* of Christendom, how quickly and easily they have settled down into a Christianized *Judaism* of their own.

Thus, to-day, in all their *many sections*, they have their Synagogues or official places of worship: they have their holy days: they have their ordinances for the flesh: they have their Sacrament: they have their traditions—more binding among them than the Word of God: they have their *religious* rites, and rules, and regulations: they have their things holy or sacred, their things common or secular. Darby held that Baptism was a Christianized substitute for the Jewish circumcision which it superseded. While their "Breaking of Bread" is just the Jewish Passover robbed of its Divine simplicity; and Christianized under a new and more formal and more pretentious dress.*

* The "Breaking of bread" is used of the Lord's supper in ignorance of the fact that it was, and is, the common Hebrew idiom for taking a meal. The whole system is therefore based on a mistaken interpretation. See *Things to Come* for Feb., 1899, pages 92-94, and compare Ezek. xxiv. 17. Hos. ix. 4. Deut. xxvi. 14. Job. xlii. 11. Also Isa. lviii. 7. Lam. iv. 4. Ezek. xviii. 7. Matt. xiv. 19; xv. 36. Mark viii. 6, 19; xiv. 22. Luke xxiv. 30. Acts xxvii. 33-36.

The reference in Acts ii. 46, to the breaking their bread at home (margin) emphasises the fact that they no longer offered sacrifices and partook of them in the Temple, but they ate at home.

Is not all this *Religion*, rather than Christianity? Is it not foreign to the Gospel of the grace of God? Is it not a substitution of a "unity of the body," of which scripture says nothing, for "the unity of the Spirit," of which it does speak (Eph. iv. 3). Is there not only "one Body"? and are we not to endeavour to keep "the unity of the Spirit"? How can the flesh have any place in God's Christianity, where even Christ is known no more after the flesh?

Subjection to ordinances and obedience to religious rites and ceremonies had a Divine place in Judaism.

While God was dealing with man in the flesh; and had an earthly people, Religion had a place and it was of God. But in Christianity, not only are we not under the law, but we are "not in the flesh." Entirely apart from any other outward thing, we died with Christ, and were buried with Christ, and have been raised with Christ. How then, the Divine question is, are ye still subjecting yourselves to ordinances? (Col. ii. 20).

Is not Christ enough? Is not the Gospel sufficient? Are not all who believe standing in the full value of the Gospel? And is it not the Gospel that, Christ died for us, *was buried* for us, and rose again for us? And is it not true that the moment we believe God's Gospel we are livingly linked with Christ in Heaven—not by any outward ordinances, but by the indwelling of the Spirit, and the baptism of the Holy Ghost? So that we died with Him, and were *buried with Him*, and have been raised with Him, and are already seated in the heavenlies, in Christ; only waiting for actual resurrection and ascension at His coming.

Do we not believe and teach that the youngest convert is "complete in Christ"; that the burial of Christ is an integral part of the Gospel, according to 1 Cor. xv. 4; and that the moment the sinner believes, he stands in all the good of the Gospel; that he *was buried* with Christ, exactly as he died with Him, and has been raised with Him? And yet, while we assure our young convert of this, we tell him, in effect, in the same breath, that what God has effected for him in Christ *is not quite enough*; that the Gospel is not sufficient: that although, according to the Gospel, he has certainly been buried with Christ, just as he died with Him, and has been raised with Him—yet, in some way, this was not enough, for God requires him to be *buried over again* by a carnal ordinance (Heb. ix. 10).

We repeat that, Christianity is not a Religion.

Religion is the distinction between what is sacred and what is secular.

In the "Jew's Religion" this is very manifest.

In the Church of Rome, we see Religion full-blown. Hence, the Romanists have their priests, as distinguished from the people; and the clergy from the laity. They have their saints, as distinguished from ordinary mortals. They have their sacred buildings, and vessels, and vestments, and holy-days, and sacraments, etc., etc.

But surely, directly we reach Christianity, there is an entire reversal of all this. There is nothing common or (ceremonially) unclean. Everything that Christianity touches is most holy. The Veil of the Temple is rent from the top to the bottom (not torn half way). There is no division, now, between the holiest of all

and the rest of the building. Every day, to the true Christian, is a "holy day"; every Christian is a Saint; every coat, a vestment; every meal, a sacrament; every house, a house of prayer; every place, a place of worship; and all our work, whether in the pulpit, behind the counter or behind the plough is the Lord's work; nay, even our very bodies are "the members of Christ" and the "temples of the Holy Ghost."

To come down from Christianity to "Religion" is to come down from Heaven to earth, as if Christ were not enough; as if, having begun in the Spirit, we should be seeking to be made perfect in the flesh. And still further, that we should have actually made the Lord's Supper more official and formal than ever the Passover was among the Jews. Something much more distinctively part of our public religion.

There is a quiet but important movement going on now among the Brethren, confined at present to the South of England. Papers and pamphlets are in *private circulation*; and meetings are being privately convened to discuss the *order* that should be observed at "the breaking of the bread."

The new teaching is that the Lord's "This do" refers not so much to the eating (if at all), but to the *form* and order to be observed and followed in the ceremonial act of the breaking. *That*, in itself, is the remembrance of the Lord: and the Brethren seem as keen in the discussion of these ceremonial minutiae of Ritual as are the Ritualists themselves, and the Romanists in their celebration.

The Passover Supper was admittedly a *Divine ordinance* and an integral part of "*the Jew's Religion*." Yet, they never dreamed of anything so ostentatiously formal as we find in the Brethren's observance of the Lord's Supper. They never dreamed of converting their simple commemorative *evening supper* into a *Morning Sacrament*, which might only be partaken of when they were assembled together, formally and officially in their recognised public "*place of worship*." The Divine ordinance of the Passover was observed in all the simplicity of the home, apart from any external human authority; the poorer neighbours being called in who could not afford a lamb for themselves.

Why should the Lord's Supper, which has the same Divine Authority (though less emphasised and without such minute and reiterated ritual directions) be surrounded with mystery, and exalted into a higher position, varying in degree from the simplest known observance to the sacrifice of the mass? The bread and wine take the place of the Lamb. Both are symbolical of "Christ our Passover"; and there is no more inherent virtue in the one than in the other.

Of what we have above said the following is the sum; that Christianity is not a Religion; that carnal ordinances have no place therein: that all religion, under whatever garb, is a poor substitute for Christ: that Christianity is as much higher than religion, as Heaven is higher than the earth: and that it is our privilege—the unspeakable favour of God to us—to find all our fulness in CHRIST, and all our links with Heaven!

Instead of a system of outward ordinances (all of which are to perish with the using) (Col. ii. 21, 22), we have the living reality and substance.

Instead of things which are seen, which are outward and temporal, we look on things which are unseen, which are inward and eternal; and we thus walk by faith, and not by sight.

Instead of types, and symbols, and shadows, and figures, we have the Lord, the Spirit, come according to His own word, giving us "the fulness of the blessing of Christ;" the fulness of the light, and liberty, and blessedness, and grace, and power of God's Christianity as unfolded in the Gospel committed to Paul.

If these simple facts were to break with Divine power on the hearts of Christians everywhere, what would be the result? Would it not be a sweeping away of all the barriers that have divided the Church of God; and would it not be as "life from the dead"?

THE DIVINE PLAN OF THE AGES.

THIS was the subject of Dr. Bullinger's Bible reading at the Mildmay Conference, May 28, 1902.

It consisted of an exposition of the Diagram given below.

He commenced by calling attention to the late Ceci Rhodes's fundamental principle—"to find out the lines God is going upon, and then to follow the same lines."

There was great truth in that principle: but Mr. Rhodes failed to see that there is only one way of finding out the lines on which GOD is working, and that is from His own Word. It cannot be discovered by the outward observation of man's unaided reason; and he may easily be mistaken and draw wrong conclusions from observed facts and truths. In the Word of GOD alone we discover the Divine plan of the ages. "Known unto GOD are all His works from the beginning of the world" (Acts xv. 18). But we can get to know them only as He is pleased to reveal them to us.

One thing, however, we do know: and that is the truth of Isa. xiv. 24:—

"The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; (Past tense).

"And as I have purposed, so shall it stand." (Future tense).

There is a Divine purpose in the Dispensations. (See Eph. iii. 11. R.V. margin, the purpose of the ages.)

Many have thought on this purpose, and have made plans and diagrams consisting of circles and lines, etc., etc. But another plan is now, and here, presented, in which the whole Bible is divided up into the various great subjects of which it is composed. Thus arranged, a correspondence is at once seen to exist, so beautiful and perfect that it may well be called "Divine."

The sixteen members of this structure embrace the whole Word of God. The capital letters prefixed to these members are purely arbitrary; and merely indicate that the

subject of the member with an *italic* letter corresponds with the subject of the member marked by the same letter in Roman type.

- A | THE PRIMAL CREATION. The first heaven and the first earth. Gen. i. 1. ("The world that then was," 2 Pet. iii. 6.)
- B | SATAN'S FIRST REBELLION. Gen. i. 2. (See Isa. xlv. 18.) "Was" means *became*. Gen. ii. 7; xix. 26.
- C | THE EARTH RESTORED AND BLESSED. Gen. i. 2—ii. 25. (See 2 Pet. iii. 7, "The heavens and the earth which are now" Ps. civ. 5-9).
- D | SATAN ENTERS, AND THE CONSEQUENCE. Gen. iii.
- E | MANKIND DEALT WITH AS A WHOLE. Gen. iv.—xi. 30.
- F | THE CHOSEN NATION CALLED, AND BLESSED. Gen. xi. 31 to Malachi. "The Times of the Gentiles;" Lu. xxi. 24. Dan. ii. 31-47. Rom. xi.
- G | THE FIRST ADVENT. Rom. xv. 8. The Gospels.
- H | THE CHURCH TAKEN OUT. The Epistles.
- H | THE CHURCH TAKEN UP. See 1 Thess. iv. 13—v. 11. Comp. Mic. v. 2 with Zech. ix. 9.
- G | THE SECOND ADVENT. Rev. "The Day of the Lord." Isa. ii. 11, 17. Joel ii. Matt. xxiv.
- F | THE CHOSEN NATION RECALLED, AND A BLESSING. Rom. xi. 11-36. Acts xv. 16. Jer. xxx.; xxxi. Isa. lxi.; lxii. Zech. xii.—xiv.
- E | MANKIND DEALT WITH AS A WHOLE. Joel iii. 2. Matt. xxv. 31-46. Rom. xv. 8-12. Acts xv. 17.
- D | SATAN BOUND, AND THE CONSEQUENCE. Rev. xx. 1-3.
- C | THE EARTH RESTORED AND BLESSED. Rev. xx. 4-6. Isa. xxxv. The Millennium.
- B | SATAN'S FINAL REBELLION. Rev. xx. 7-10. Judgment of Great white Throne, and John v. 29.
- A | THE NEW HEAVENS AND THE NEW EARTH. Rev. xxi.; xxii. 2 Pet. iii. 12, 13. "The Day of God." (The "Third Heaven" and "Paradise," 2 Cor. xii. 2, 4. Compare 2 Pet. iii. 6, 7, and 13).

A. In this member we have the Primal Creation. The description of it is given in a single verse. Everything in the verse implies order and beauty. It was what the Holy Spirit calls in 2 Pet. iii. 6, "the world that then was." The word rendered "create" implies *cutting* or *polishing*; and the word κόσμος (cosmos), the Greek for *creation* in the N.T., implies also that which is perfect and beautiful. It is rendered *ornament* in Ex. xxxiii. 4, 5, 6. Isa. xlix. 18. Jer. iv. 30. Ez. vii. 20. Isa. iii. 18. And *adorning* in 1 Pet. iii. 3.

How long this primal creation lasted, or what it was like we are not told. But we are told in the next verse

that in some manner, and for some reason, and at some time

B. It became a ruin. It was not created *tohū* and *bohū*. It matters not for our purpose now what *tohū* means, or may mean. The fact is stated in Isa. xlv. 18 that

"Thus saith the LORD that created the heavens;
God himself that formed the earth and made it,
He created it not *tohū*."

This is decisive.

Another fact is that there is no *verb substantive* in Hebrew. When, therefore, it is implied, the A.V. invariably prints it in italics. The Revisers abolished this rule. In their Preface they say they resolved that "all such words now printed in italics, as are plainly implied in the Hebrew, and necessary in English, be printed in common type." This was a great pity: as the object of the A.V. was to let the English reader know whether a word was or was not in the original. The R.V. therefore is useless for this purpose. But in the A.V. the ordinary reader can see at a glance that the word "was" occurs twice in Gen. i. 2. The first time in Roman characters, "was," and the second time in italic letters, "*was*." (So also in verses 3 and 4, 9 and 10, 11 and 12, etc.) This tells us that the second in each case is the verb substantive; and also informs us that the first must be some other verb; and so it is. It is the Hebrew verb commonly rendered "it came to pass" (see Gen. iv. 3), or became; see Gen. ii. 7, "and man BECAME a living soul"; Gen. ix. 15, "shall no more BECOME a flood"; Gen. xix. 26, "she BECAME a pillar of salt." In Ex. iii. 1 it is rendered "kept," *i.e.*, became keeper; in Sam. iv. 9. "quit yourselves like men," *i.e.*, be or become men.

All this tells us that GOD did not *create* the earth *tohū*, but that it *became* so; at some time, and for some reason and in some manner, that we are not told. For our present purpose it matters not what *tohū* may mean; the great fact is that GOD did not create it so, but that it *became* so.

We submit that this was in consequence of Satan's first rebellion. He is introduced to us in Gen. iii. 1 as fallen, and therefore his fall must have happened somewhere in Chapters i. and ii., or before them. We place it between the first and second verses of Gen. i. When geologists have settled how many years they want, there is ample room for them all, and more, between these two verses. Gen. i. 1 is "the world that then was" of 2 Pet. iii. 6. "Being overflowed with water it perished," and darkness was upon the face of the deep. This member B therefore occupies Gen. i. -2.

C. The next stage commences at Gen. i. 2, and runs on to the end of Chapter ii. It contains the record of how

THE EARTH WAS RESTORED AND BLESSED.

"The heavens and the earth which are now." (2 Pet. iii. 7.)

As though to preclude the possibility of our attributing creation to evolution, GOD is seen in the creation record (Gen. ii. 1—ii. 3) as the great moving cause of all things. Everywhere, and at every stage, we see the living GOD acting and speaking.

4	times we have	"God created."
1	"	"God moved."
10	"	"God said," i. 3, 6, 9, 11, 14, 20, 24, 26, 28, 29.
7	"	"God saw," 4, 10, 12, 18, 21, 25, 31.
1	"	"God divided," 4.
3	"	"God called," 5, 8, 10.
3	"	"God made," 7, 16, 25.
1	"	"God set," 17.
3	"	"God blessed," 22, 23; ii. 3.
1	"	"God ended," ii. 2.

34 in all.

Then if we add the pronouns—

Twice	we have	"He created," i. 27.
Twice	"	"He called," i. 5, 10.
Once	"	"He made," ii. 2.
Twice	"	"He rested," ii. 2, 3.

Forty-one times in thirty-four verses we are told of GOD's own immediate, direct, creative acts, as though to shut out all possibility of any thought of evolution. But man's one effort is to get rid of the supernatural and the miraculous; in short, to shut out GOD from His Word and His works.

D. Next we come to the entrance of Satan, that old serpent. He is seen *loose*, in contrast to *D*, the corresponding member, where we see him *bound* (Rev. xx. 1-3). In Gen. iii. we see the consequence of his entrance. He is introduced to us as acting in *the religious sphere*, and not in the sphere of criminality or immorality. He simply calls in question the Word of GOD. That has been his great work from that moment to this. Opposition to the living Word (the LORD JESUS CHRIST) and to the written Word (the Scriptures of Truth).

E. From this point we see mankind dealt with as a whole, from Gen. iv. 1 to Gen. xi. 30: where

F. The Chosen Nation is called out in the person of Abraham; blessed in order that they might be a blessing. But alas! They were not a blessing. They "were mingled among the heathen, and learned their works." Gen. xi. 31 to the end of the Old Testament records their history, which is filled with blessed promises and prophecies of the coming kingdom, and of the King who should reign in righteousness. This brings us to

G. Where we have the First Advent. The King is presented; the Kingdom is proclaimed. But both are rejected. The Four Gospels are thus the awful record of that rejection; and are rather the conclusion of the Old Testament than the beginning of the New Testament. CHRIST came as "a Minister of the circumcision for the truth of GOD, to confirm the promises made unto the fathers" (Rom. xv. 8).

H. And then, the King being removed to the Right hand of GOD, "from henceforth expecting," the secret was made known concerning the Body of CHRIST. The mystery which had been "hid in GOD" was revealed to the Apostle Paul, and to us through him in the Epistles addressed to the Churches. See Rom. xvi. 25. Eph. iii. 1-12. Col. i. 24-29. The Epistles fill up this present Dispensation of

the Grace of GOD, and the Spirit of GOD, while the Church is being "taken out" (the Acts overlapping the transition period) Acts xv. 14.

Here, our lot is cast. We look back upon the previous Dispensations and we ask: How is the curse to be removed? How is the lost Paradise to be regained? How is the earth to be restored and blessed? The answer is that each of these *eight* great steps will be taken backwards, corresponding in every particular by likeness or contrast.

H. The Church will be dealt with as the first step: and, as it is now being "*taken out*," so we are waiting to be "*taken up*," according to the special prophetic revelation of 1 Thess. iv. 13—v. 11. 1 Tim. iii. 16, etc.

This is quite distinct from the Second Advent, and an altogether new revelation: unknown until specially revealed in these Scriptures. The *taking up* of the Church is thus seen to be quite distinct from

G. The Second Advent, which is the general testimony of the Old Testament Scriptures. Just as the LORD CAME "FORTH" from Bethlehem (Mic. v. 2); and thirty-three years after CAME "UNTO" Jerusalem (Zech. ix. 9); so will he presently "*come forth*" into the air to take up His Church to be with Himself for ever, and afterwards "*come unto*" the earth (with His Church) in power and great glory to subdue His enemies, which will then have been placed as a footstool for His feet. That will be the beginning of "the Day of the LORD," which will come "as a thief" on all that are on the earth. (Isa. ii. 11, 17. Joel ii. Matt. xxv.) But from this the Church is specially exempt, according to 1 Thess. v. 1-5.

F. Then will Israel be next dealt with. It will be "the Jew first" in judgment (Rom. ii.) as in grace. Read Rom. xi. 11-36. Acts xv. 16. Jer. xxx., xxxi. Isa. lxi., lxii. Zech. xii.-xiv. Israel will then be a blessing to all the world

E. Then mankind will be dealt with as a whole again. And the Apocalypse tells of the judgments through which they will be brought into blessing. See Joel iii. 2. Matt. xxv. 31-46. Rom. xv. 8-12. Acts xv. 17.

D. Satan will then be bound, in contrast with D, where he was seen loose (Gen. iii.). See Rev. xx. 1-3. As to the consequences of this binding of Satan, the great effect will be the introduction of the millennium, when

C. The earth will be restored and blessed, corresponding with Gen. i. and ii.

As none can picture the scene of corruption and wickedness when the Church shall have been removed; so none can picture the scene of blessedness, peace, and glory when Satan shall have been bound. (Ezek. xxxvi. 35.)

"Oh! what a bright and blessed world
This groaning earth of ours will be,
When from its throne the tempter hurled
Shall leave it all, O LORD, to Thee."

After "the thousand years" we have

B. Satan's final Rebellion (Rev. xx. 7-10.) Corresponding with B, his first Rebellion: and then we shall have

A. The New Heavens and the New Earth of Rev. xxi., xxii., and 2 Pet. iii. 13.

But why "MUST" Satan be loosed again after the

thousand years (Rev. xx. 3)? The answer to this question brings out a most blessed lesson for all our hearts.

From Eph. iii. 10 we learn that GOD is now using the Church as an object-lesson, by means of which (R.V. "through the Church") He is teaching angelic beings and powers something of His infinite and manifold wisdom. What is this lesson? We answer, the great lesson that, apart from the Creator no created being can stand. Not only by Him did all things exist, but "by Him all things consist" (Col. i. 16, 17).

Satan could not stand (B)

Adam could not stand (D)

Mankind as a whole could not stand (E)

Israel could not stand (F)

But the Church of GOD? Yes, *that* will stand for ever, because it is "IN CHRIST."

And Restored Israel. Will Israel stand? Yes, in virtue of the upholding power of the Creator, and His work in giving them the new heart and taking away the old, Israel will stand. (See Jer. xxxi. 31-37; xxxii. 40. Ezek. xxxvi. 24-35.)

And the nations after the millennium. What of them? Will any stand? No! Glory will not change the old nature. Not the manifestation of it for a thousand years. Nothing but infinite grace can do that. Hence, Satan (B) "MUST be loosed for a little season" to complete the great object lesson for angelic beings and powers, and to demonstrate the eternal truth, that, apart from CHRIST the Creator, no created being can exist or "consist."

Papers on the Apocalypse.[†]

THE SECOND VISION "ON EARTH."

THE TWO WITNESSES.

(xi. 4-14).

p⁴ (page 346), xi. 4. *The Two Olive Trees.*

xi. 4. These are (or represent) the two olive trees, and the two lampstands which stand before the Lord* of the earth.] The Divine title here used tells us that the events here recorded refer to the *Earth*; for this is the special title which the Holy Spirit uses when right to dominion and authority in the Earth is asserted. The title is first used in Joshua iii. 11, 13 where Jehovah claims the right to give the Earth to whom He will (Ps. cxv. 16). But the reference is to Zech. iv., where, in verse 11, the title is again used. Now, while Israel is *Lo-Ammi* ("not my People"), the title used with respect to Israel is "the God of Heaven" (See Ezra, Neh., and Dan. ii. 18, 28, 37, 44, &c.); i.e., the God who no longer dwells between the Cherubim, in

*G.L.T.T.A. WH. and RV. read *κυρίου* (*kyriou*) *Lord*, instead of *θεοῦ* (*theou*) *God*.

†These papers have been copyrighted in view of their future separate publication.

the midst of His People; but who has withdrawn Himself from them and removed to a distance; God who is now known to Israel as "the God of Heaven." Hence, in Rev. xi. when He again assumes direct relationship with Israel and the Earth; it is as "the Lord of the Earth" that He will be known. The two Olive Trees in Zech. iv. are there explained as denoting ZERUBBABEL the prince, and JESHUA the high priest. And when it says here in Rev. xi. 4. "These (two Witnesses) ARE the two Olive trees, the Figure is *Metaphor*, and the verb "are" means *represents*. "These represent the two Olive trees," etc. This is the Spirit's own explanation of these two Witnesses. Just as Zerubbabel and Jeshua were raised up, and gifted, and Divinely endowed, and protected against Satan's assaults, so in the coming day of Israel's acknowledgment by God, two other great Witnesses from God will be raised up, corresponding to them, occupying a similar position as the depositories of Heavenly power and wisdom, and exercising a similar ministry.

The two Olive Trees represented two individuals *then*; and they represent two individuals here in this Scripture. They will be the "two Olive Trees" for their day, as Zerubbabel and Jeshua were in a former day.

The Angel gave the essence of the meaning to Zechariah; and the same is the meaning here. The secret Divine supply of oil to these two Trees and Lamp-stands illustrates the great reality—"This is the word of the Lord unto Zerubbabel, saying, Not by might (*marg. armies*), nor by power, but by my Spirit, saith the Lord of hosts" (Zech. iv. 6). That is to say, it was a material representation of mighty spiritual potencies which were coming forth from the Spirit of God to give success and power to Zerubbabel and Jeshua for the completion of the work in which they were then engaged. That work was the restoration of Jerusalem, its temple, and its worship. In like manner shall these Two Witnesses be spiritually endowed with still greater power for a greater work, which will be carried out in face of the opposition of more formidable enemies. In that day Satan was present to "resist" (Zech. iii. 1, etc.): and the Lord, who had "chosen Jerusalem," was present to "rebuken" him. So here, Satan will be indeed present; and his resistance will reach its highest point: hence these Two Witnesses must needs be equipped as witnesses never were before, in order to carry out and fulfil their testimony.

Expositors have exhausted their ingenuity in endeavouring to answer the question, which they all ask, "Who are the two witnesses?" We do not ask the question, and therefore we have nothing to answer. Why cannot we leave them alone? If God wished us to know He could have told us. The fact that He has not done so ought to stop our mouths. The wildest extravagances have been indulged in from the earliest times, and it would fill very many pages if we were merely to name them. They would require no refutation, for they are all mutually destructive of one another. Alford says: "No solution has ever been given of this portion of the prophecy." He means, of course, no satisfactory

solution, for the interpretations themselves are innumerable.

Malachi (iii. iv.) speaks of Elijah as coming to restore all things; and the Lord Himself endorses it in Matt. xi. 4; xvii. 11-13. In one sense (He explains) *he had come* in the person of John the Baptist who ministered in the "spirit and power" of Elijah (Luke i. 17). But this was conditional: "If ye will receive it." They did not receive it; and, therefore, in another sense *he was yet to come*. This undoubted prophetic truth has led some expositors to add another witness to Elijah, so as to make the "two" Witnesses here foretold. They are not agreed whether it should be Moses (as on the Mount of Transfiguration) or Enoch. So we must perforce wait. What is *certain* is, that in the coming day of Israel's recognition and in the days of the Beast, God will raise up two individual men, whom he will call "MY two witnesses," and will endow them with wondrous powers to enable them to carry out the commission which He will then give them. Beyond this it is neither necessary nor desirable for us to go.

We now come to their power to inflict judgments, which is given us in verses 5, 6. It is important, for the Structure of these two verses is as follows:—

Judgments on their enemies.		Judgments on the elements.	
q ⁴ (page 346), xi. 5, 6. <i>The Infliction of Judgments.</i>			
t ¹ | 5. Injury. "And if any man will hurt them	u ¹ | -5. Retribution. "fire proceedeth out of their mouth . . .		
t ² | 5. Injury. "And if any man will hurt them,	u ² | -5. Retribution. "he must in this manner be killed.		
t ³ | 6. Power. "These have power	u ³ | w ¹ | -6. Object. "to shut heaven		
	x ¹ | -6. Drought. "that it rain not		
	v ¹ | -6. Time (total) "in the days of their prophecy		
t ⁴ | -6. Power. "And have power	u ⁴ | w ² | 6. Object. "over waters,		
	x ² | -6. Effect. "to turn them to blood,		
	w ³ | -6. Object. "and to smite the earth		
	x ³ | -6. Effect. "with all plagues,		
	v ² | -6. Time (occasional) "as often as they will."		

We have included the translation of the AV. in the Structure, but we give our own here, for the sake of uniformity:

xi. 5. And if any one desireth to injure them, fire goeth forth out of their mouth (2 Kings i. 10;

Jer. v. 14), and devoureth their enemies: and if any one desireth to injure them, thus must he be killed. (6) These have authority to shut the heaven (1 Kings xvii. 1), so that no rain may fall during the days (the 1260 days) of their prophecy: and they have authority over the waters to turn them into blood, (Ex. vii. 19), and to smite (xix. 15) the earth with every plague, as often as they will] It is impossible to make this harmonise with the powers and functions of any Ministry during this present Dispensation of "the gospel of the grace of God." Its ministers are to be "harmless" (Phil. ii. 15. Rom. xvi. 19). This is their characteristic. But this Vision refers to Judgment-times and Kingdom-scenes, affecting the Jew and the Gentile, but not the church of God. Alford's weighty comment on this is worthy of attention. He says* "this whole description is most difficult to apply, on the allegorical interpretation; as is that which follows. And, as might have been expected, the allegorists halt, and are perplexed exceedingly. The double announcement here seems to stamp the literal sense, and the *εἰ τις* [if any one] and *δεῖ αὐτὸν ἀποκτανθῆναι* [he must be killed] are decisive against any mere national application of the words (as Elliott). Individuality could not be more strongly indicated."

Interpreters talk about the "political heaven"! We may well ask what is political rain? We can only say that Scripture knows nothing of either.

r⁴ (p. 346), xi. 7-13. *The Completion of their Testimony.*

The completion of their testimony (xi. 7-14) marks a distinct portion of their history and description here given. It is as strongly emphasised as is the nature of it. This is shown by the beautiful Structure which sets it forth.

Three things are shown to characterise the completion of their testimony:

1. vv. 7-10. Their Sufferings.
2. vv. 11, 12. Their Reward.
3. v. 13. Their Avengement.

r⁴ (p. 346), xi. 7-13. *The Completion of their Testimony.*

r ⁴ a c | 7. Time. "And when . . .	
d | -7. Death. "The beast . . .	Their Sufferings.
e | 8, 9. The City. Bodies lie in its street.	
f | 10. Enemies rejoice.	
b | g | 11. The spirit from heaven.	Their Reward.
h | -11. Resurrection.	
i | -11. Enemies see.	
δ | g | 12. The Voice from heaven.	Avengement.
h | -12. Ascension.	
i | -12. Enemies see.	
a' c | 13. Time. "And the same hour . . .	
d | -13. Earthquake.	
e | -13. The City. Tenth part falls.	
f | -13. Enemies slain.	

* Comm. *in loco*.

No harm can come to them during their witness. Not till their testimony is completed can they be injured or overcome. Till then they are invulnerable. As with "the Faithful Witness" Himself, so with them. Not till His hour had come could His enemies lay their hands on Him. (See John vii. 6, 8, 30; viii. 20; xii. 23; xiii. 1; xvii. 1, 11).

xi. 7. And when they shall have finished their testimony, the Beast that cometh up out of the abyss shall make war upon them (xii. 17; xiii. 7; xix. 19. Dan. vii. 21), and shall overcome them, and kill them.] This shows that these Witnesses are upon the earth during the thirteenth chapter; and that the Beast is on the Earth during the eleventh chapter. The account of the rise of the Beast is postponed till ch. xiii., but his actual revelation must already have taken place a long time before. The events recorded in the twelfth chapter must also have then taken place. We must remember, therefore, that when we come to chap. xii., we are, chronologically, taken back and told what will have previously happened. Just as an author to-day takes us by one line of events up to a certain point; and then goes back, and by another line of events reaches the same point again. All through these judgment scenes, or, at any rate, the greater part of them, the Beast is on the earth, and it is against him and his forces that the plagues of the Seals and the Trumpets are directed. This fact is often overlooked in the interpretation of chaps. vi.-xi., but it must be allowed its full weight in our present consideration of the Apocalypse. It is clear from this verse that the whole period of their testimony will be at an end when that which is here said shall take place. The allegorists attempt to escape this by assuming that it means any one complete delivery of it which other witnesses might have continued. But this is impossible; as is the interpretation of the Two Witnesses, as being the Old and New Testaments (as Bishop Wordsworth does). How these can become a corpse passes our understanding. For see the next verse.

8. And their dead body* (or corpse) shall lie on the street of the great city, which is called spiritually Sodom, and Egypt,]

Here, then, in the street of "the great city" Jerusalem, these two witnesses will be slain, and Ps. lxxix. will receive its fulfilment, for it is to this very time that it refers.

"O God, the heathen are come into thine inheritance;

Thy holy temple have they defiled;

They have laid Jerusalem on heaps.

The dead bodies of thy servants have they given to be meat unto the fowls of the heaven,

The flesh of thy saints unto the beasts of the earth, Their blood have they shed like water on every side of Jerusalem,

And there was none to bury them."

* All the Critical Texts read the singular instead of the plural. Wordsworth thinks this is mystical, and means "the two Testaments are one." But the plural is used in verse 9, which disposes of this conceit.

The whole Psalm should be read in this connection, as well as Psalms ix. and x., which relate to these very "times of trouble" (ix. 9; x. 1) when the "wicked man," or "the man of the earth" oppresses and slays the saints of God.

where their * Lord also, was crucified] So jealous is the Holy Spirit over His words, that He effectually prevents any allegorical interpretation here. Lest anyone should for a moment think He meant "Sodom" and "Egypt," He not only says it is only "spiritually" called by these names, but also immediately adds "where their Lord also was crucified"; and yet, in spite of this, interpreters—for example, Alford—say, "not Jerusalem, which is never called by this name"; *i.e.*, "the great city." But it is so called in Neh. vii. 3, 4. Jer. xxii. 5, 7-9. (Compare Jer. v. 1. 2 Chron. xxxii. 6.) One would think "where their Lord was crucified" would settle the matter. But, no! he says, "It is true, He was crucified at Jerusalem; but it is also true that He was crucified, not in, but outside, the city." Was ever such interpretation heard of? It is sufficient to notice that it does not say "in," but "where" (*ὅπου*, *hopou*). A Sunday-school child could tell us where the Lord was crucified; but these learned men cannot. They say "the great city" here means "the church of God"! Well, what is gained by this? Was "the church of God" the place where the Lord was crucified? And is "the church of God" spiritually called "Sodom" and "Egypt"? The fact is, that these proper names are used to describe the character and condition in a spiritual and moral sense. What the character of "Sodom" was, we know from Gen. xviii.; xix.; and 2 Pet. ii. 6. What that of "Egypt" was, we know from Ex. i.-xv.

Jerusalem is compared to "Sodom" in Isa. i. 9, 10; iii. 8, 9. Jer. xxiii. 14; and in the Song of Moses, which refers to these very times, Deut. xxxii. 30-33. It is also spiritually likened to "Egypt" in Ezek. xxiii. 3, 4, 8, 19, because of the adoption of the customs and vices of Egypt. There is another reason why they may be spiritually so called; and that is, because both were visited with judgments and plagues similar to those described in this prophecy. But, beyond this, lest there should be any doubt left in the reader's mind, or any danger of being misled by the use of these names, it is added, "where their Lord also was crucified."

9. And the peoples (*lit.*, by Hebrew idiom, "some of the peoples") and tribes and tongues and nations, look upon their corpse† three days and a half, and do not suffer their‡ corpses to be put into a tomb.§] The "year-day" theory surely breaks down here, for corpses could hardly lie exposed or three years and a half! But to avoid this difficulty, we are told that these are not corpses! According to Elliott, the period is that which

* G.L.T.Tr.A. WH. and RV. read αὐτῶν (*autōn*) their, instead of ἡμῶν (*hemōn*) our.

† See above.

‡ So L.T.Tr.A. WH. and RV.

§ So G.L.T.Tr.A. WH. and RV.

elapsed between the ninth session of the Lateran Council, and the posting up of his Theses by Luther at Wittenberg. This fulfils the prophecy, he says, "precisely to a day." But, unfortunately, he has to take the three years (from May 5th, 1514, to May 5th, 1517) as years of 365 days, and the half year (from May 5th, 1517 to October 31st of the same year) as a year of 360 days; *i.e.*, two days and a half short of the "precisely to a day." And yet in the face of this he exclaims "O wonderful prophecy! O the depth of the riches of the wisdom and of the foreknowledge of God!"

Bishop Wordsworth is equally unfortunate, for he builds on the amended reading "tomb," or sepulchre (which he takes to mean *monument*), this fantastic interpretation, that Papal Rome (the Wild Beast) "has laboured that the two witnesses [*i.e.*, the Old and New Testaments] may not be committed to the immortal monuments of Editions, Translations, and Expositions." It is fatal to this theory, (1) that *μνημα* (*mnēma*) never means anything but grave, tomb, or sepulchre,* and (2) that we are indebted to Papal Rome for the only edition of the oldest published Codex of the Old and New Testament, known as the Vatican Codex (B). But such interpretations need no serious disproof.

The tenth verse, in which their enemies look upon their dead bodies, is thus constructed:

f (page 359), xi. 10. *Enemies rejoice.*

f	k	|	10.	Dwellers on the earth.
	l	|	-10.	Rejoicings.
	l	|	-10.	Torments.
	k	|	-10.	Dwellers on the earth.

xi. 10. And they that dwell on the earth (the earth-dwellers) rejoice † over them, and make merry,‡ and shall send § gifts one to another: because these two prophets tormented them that dwell on the earth.] The older commentators might have felt a difficulty in understanding how the whole earth could rejoice at an event happening at Jerusalem. But in these days of electric inventions, telephones, and wireless telegraphy, we all know how the next day the whole world sympathises and rejoices together.||

But "the triumphing of the wicked is short" (Job xx. 5).

11. And after three days and a half the breath of life (or life-spirit) from God entered into them, and they stood upon their feet; and great fear fell upon those who beheld them.] The Two Witnesses are

* See Mark v. 5. Luke viii. 27; xxiii. 53; xxiv. 1. Acts ii. 29; vii. 16, and so in all its twenty occurrences in the Septuagint: Ex. xiv. 11. Num. xi. 34, 35; xix. 16, 18; xxxiii. 16, 17. Deut. ix. 22. Josh. xxiv. 31. 2 Chron. xvi. 14; xxxiv. 4, 28. Job x. 19. Is. lxx. 4. Jer. xxvi. (Gr. xxxii.) 23. Ezek. xxxii. 22, 24, 26; xxxvii. 12 (twice).

† So G.L.T.Tr.A. WH. and RV., reading *present* tense instead of *future*.

‡ So L.T.Tr.A. WH. and RV.

§ T. reads "send."

|| Witness the death of Queen Victoria; the murder of President McKinley; or the American Yacht Race—all the stages of the latter were known the world over within a few moments of the passing events.

aised from the dead by the power of God (Gen. ii. 7. Job xxxiii. 4. Compare Ezek. xxxvii. 10). The rejoicing is soon turned into fear—great fear. Their Lord was raised to life in Jerusalem after three days, and they after a somewhat similar period. Like Him, too, they ascend up into heaven; but, unlike Him, this follows immediately on their resurrection.

The twelfth verse is constructed as follows:

b. (page 359), xi. 12. *Ascension.*
 b | m | 12-. Hearing.
 | n | -12-. Invitation.
 | n | -12-. Reception.
 | m | -12-. Seeing.

xi. 12. And they heard a loud voice out of heaven, saying to them,

"Come up hither."

And they ascended up to heaven in the cloud (Acts i. 9); and their enemies beheld them] The word they hear is "with power;" for immediately they ascend; and are for ever delivered out of the hand of their enemies. Their death, resurrection and ascension are all literal. This shows that the words, "first resurrection," in chap. xx., refer to the contrast between that and the second; it is the first (or former) of those two, and not the first that ever took place. Nor is this the only ascension. The Church shall have ascended long before these judgment scenes commence; and during those times we have the ascension of the great multitude of chap. vii., and the 144,000 of chap. xv., besides that of the Two Witnesses here recorded. The "great fear" of their enemies is completely justified; for judgment speedily follows, and the death of the Lord's Two Witnesses is avenged.

This is recorded in verse 13:

f. (page 359), xi. -13. *Enemies Slain.*
 f | o | 13-. Killed.
 | p | -13-. Number.
 | p | -13-. Remainder.
 | o | -13-. Affrighted.

xi. 13. And in that same hour there was a great earthquake, and a tenth part of the city fell,] *i.e.*, of the great city mentioned above. But how can this be if this great city is "the Church of God"? Why should a tenth part of "the Church of God" be thus judged because of sins of "the peoples, and tribes, and tongues and nations"?

and there were killed in the earthquake seven thousand men:] "Names of men" is an Idiomatic expression for persons. Both in Scripture and in the Papyri, *ὄνομα* (*onoma*), *name*, is used of a *person*. The word *χιλιάς* always means the number 1,000, and yet Elliott interprets this of the seven Dutch republics which were lost to the Papacy by the Reformation! so he takes these "names of men" literally, and says they mean "titles of dignity and command," such as Duchies and Lordships. Hence, perforce, the smiting down of these by the earthquake must denote the setting of them up,

and establishing them in a better and independent position!

and the rest became affrighted and gave glory to the God of heaven] This giving glory to God is not equivalent to praising or blessing God. It is extorted, not by penitence, but by terror. The idiom is well known. See Luke iv. 15, where those referred to in the words "glorified of all," soon attempted to take the life of the Lord Jesus (v. 29). See also Josh. vii. 19 (Sept.). Ps. cvi. 12-15. Mark vi. 20. Luke v. 26; xvii. 12-18; xviii. 43; xxiii. 47. John ix. 24. Acts xii. 23; xxiv. 25. Rom. iv. 20. The context here clearly shows the sense in which this is to be taken—God is said to be glorified when His power is acknowledged in an emergency; just as the magicians said to Pharaoh, "this is the finger of God" (Ex. viii. 19). And just as the ungodly admit the same thing every day. Even the demons acknowledged the Lord Jesus, and confessed His Deity.

Here, it is only "the God of Heaven" who is acknowledged; not a covenant God (Jehovah), known and loved. Only a God at a distance, unknown and feared. We have already spoken of the title, "God of heaven," and its significance as occurring only here, and in chap. xvi. 11. Ezr. i. 2. Neh. i. 4. Dan. ii. 18, 19, etc.

Thus ends the sixth Trumpet or "second Woe." Hence it is added:

14. The second woe is past: behold, the third woe cometh quickly.] The second Woe consists of two parts: The Horsemen, and the Two Witnesses.

The third Woe, which is the result of the sounding of the seventh Trumpet, occupies four chapters (xv.—xviii.); and after the sounding of the seventh Trumpet three chapters are interposed (xii.—xiv.), taking us back (probably) to a time prior to ch. iv.; conducting us by a different route to the same point; describing to us how it is the Wild Beast is to be revealed; and telling us the causes and consequences of his revelation. Then the seventh Trumpet is taken up again in chap. xv.

The second Woe ends with the earthquake following on the ascension of the Two Witnesses. Theirs is a marvellous history. It comes upon us suddenly, as does the history of Elijah in 1 Kings xvii. 1, and the description of their course is soon told. In spite of all unbelief, misapplied learning, and fanciful interpretation, they will one day appear on the earth and fulfil their mission. Then this Scripture will be understood in all its simplicity and clearness.

Things New and Old.

A BIBLE ACROSTIC.

BY THE EDITOR.

MANY people are accustomed to make Acrostics on the Bible; but not all Bible readers know that the Holy Spirit has made some of His own.

There are thirteen separate Scriptures which are written

in the form of an Acrostic: *i.e.*, where there are twenty-two verses, or portions, and each begins respectively with the twenty-two letters of the Hebrew alphabet. They are Psalms ix. and x.; xxv.; xxxiv.; xxxvii.; cxi.; cxii.; cxix.; cxlv. Prov. xxxi. 10-31. Lam. i.; ii.; iii.; iv.

With the view of giving a specimen which will show the perfection, even of the "letter" of God's Word, we propose to present one of these Acrostic Scriptures here: viz.: Prov. xxxi. 10-31, of which the subject is

A MODEL* WIFE.

It is impossible to represent and reproduce the acrostic in English; inasmuch as we have twenty-six letters, and the Hebrew has only twenty-two. Moreover, those that agree with the Hebrew in character do not agree as to their position in the alphabet.

We will give first the Structure of the whole chapter from Thomas Boys; then our expansion of this part of it (*vv.* 10-31); with our own translation in the form of an acrostic. In order to get twenty-two letters, we shall treat I and J as being one; and also U and V. This is often done in Latin, and in old and middle English. Then, if we discard X and Z we shall leave twenty-two letters.

We will first give the Structures:—

PROVERBS XXXI.

The whole chapter in brief.

A | 2, 3. Woman. [The mother.]

B | a | 4. Wine. (יין, שֶׁכָּר).

b | 5. Judgment of the poor.

B | a | 6, 7. Wine (יין, שֶׁכָּר).

b | 8, 9. Judgment of the poor.

A | 10-31. Woman. [The wife.]

Expansion of A. Verses 10-31.

A | C | 10. The woman. Her worth.

D¹ | 11, 12. Her husband.

E | 13-22. Her work.

D² | 23. Her husband.

E | 24-27. Her work.

D³ | 28, 29. Her husband and children.

C | 30, 31. The woman. Her worth.

Before giving our own translation, it may be well to state that we have followed the A.V. in rendering all the Tenses as *Present*, though in the original they are nearly all Past Tenses. So marked is this that some have thought that the eulogy was meant to refer to some particular woman, living or dead.

But we need not venture on this speculation; as there is no certainty, and hence no satisfaction in so doing.

The Acrostic form, and the rhythm, forbid close verbal literality; but we have aimed at being literal to the spirit and sense of the Original.

PROVERBS XXXI. 10-31.

10. A model* wife: Ah! who can find? נ

Far beyond jewels is her worth.

11. Behold, her husband trusteth her, כ

And hence would feel no need of spoil.

* "Virtuous" hardly meets the case, as in English it is so commonly limited to only one aspect of its meaning.

- | | |
|---|---|
| 12. Constant unto him all her days,
She doth him good, (and never harm). | ד |
| 13. Dearly she seeketh wool and flax,
Working them well with gleeful hands. | ך |
| 14. E'en like a merchant in his ships,
From far she bringeth in her food. | ה |
| 15. Forestalling dawn she riseth up
And giveth food unto her house;
Setting her maids their daily task, | ו |
| 16. Going forth, she sees, and buys a field;
A vineyard makes it with her hands. | ז |
| 17. Her loins she girdeth up with strength,
And putteth power into her arms. | ח |
| 18. Judiciously she tests her goods:
By night her lamp doth ne'er go out. | ט |
| 19. Knowledge she hath to teach her hands
Spindle and distaff well to ply. | י |
| 20. Lading her palms for the oppressed,
She holds them forth to all that need. | כ |
| 21. Makes winter's snow to be no dread:
So well is all her household clad. | ל |
| 22. New tap'stries for herself she makes:
Purple and linen are her garb. | מ |
| 23. Observed of all observers, sits
Her lord, 'mid elders, in the gate. | נ |
| 24. Profit she gets from all her wares;
And girdles to the merchant sells. | ס |
| 25. Queenlike, her robe is dignity:
And at the future she doth smile. | ע |
| 26. Ripe wisdom issues from her mouth,
And words of grace are on her tongue. | פ |
| 27. Strictly she notes her household's ways,
And bread of sloth she ne'er doth eat. | צ |
| 28. To call her blest her sons rise up;
Her husband adds his eulogy: | ק |
| 29. "Virtue have many daughters shown:
But thou hast far excelled them all." | ר |
| 30. What is mere beauty? It doth fade:
But she who fears the LORD is blessed. | ש |
| 31. Yea, she doth reap her hands' own fruit;
And, in the gate her works find praise. | ת |

Questions and Answers.

QUESTION No. 308.

BORN OF A VIRGIN (Is. vii. 14).

CHAPLAIN, Continent of Europe. "Very often Jews refuse to accept this passage as pointing to the Messiah, Jesus,

(1) because they say *Alma*, translated "*virgin*" in our Bible, does not necessarily mean a *virgin*, but simply a *young woman*, who may or may not be married;

(2) because in Is. vii. 16, 17, the land will be forsaken, and the king of Syria come, before the *son*, called *Immanuel*, can distinguish between good and evil;

(3) because *Egypt* and *Assyria* are both to be in Palestine, vii. 18. Therefore, say the Jews, Is. vii. 10-25 is simply a warning to Ahaz of what would happen in his days; and was fulfilled in the days of Ahaz and Isaiah, when the ten tribes were taken prisoners and exiled by the Assyrians in 721 to 720 B.C."

In an argument of this kind, the premisses may often be true, and the conclusion false. We believe this to be the case here.

It is quite true, for example, that *almah* (עַלְמָה) is not necessarily a virgin in the technical sense. The special word for that is *bethulah* (בְּתוּלָה). The use of the two words in Gen. xxiv. is conclusive on this point. The Holy Spirit used the latter word of Rebekah (v. 16) for He knew all things. But Eleazar was only able to use the former word of her in v. 43. Every *Bethulah* was an *Almah*; but every *Almah* was not necessarily a *Bethulah*. This is the lesson from the first occurrences of the two words respectively.

It is also quite true that there was a fulfilment of the prophecy in the days of Ahaz: a historic fulfilment. But it is equally true that that did not exhaust it: for only a part of the whole prophecy was then fulfilled.

The prophecy begins at Is. vii. 10, and runs on to Is. ix. 7. It is clearly wrong, therefore, to take a *part*, and put it for the *whole*; for it runs on into future Millennial times, and is connected with the glorious coming of Messiah.

The *whole* prophecy, therefore, is Messianic; and, notwithstanding the first part had a partial and preliminary fulfilment at the time it was spoken, it cannot be separated from the last part, which takes in the fact that the "children" are used as symbolical "signs." For it ends by declaring that they "are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in Mount Zion" (Isa viii. 18). The two parts are connected and linked together by the use of the word "Immanuel" (vii. 14 and viii. 8, 10, *marg.*).

Moreover, the fact that this prophecy is from Jehovah of Hosts, who is, and was, and ever will be, should lead us to believe that His words are like Himself, and have an interpretation or an application for the *past*, the *present* and the *future*. We are all too apt to narrow down the words of the Eternal, and confine and limit them to one of these, instead of uniting all three.

I.—THE PAST.

As to the *past*: It is clear from the prophecy that Ahaz, greatly moved at the confederacy of Ephraim (put by *Metonymy* for Israel) with Syria, was tempted to make a counter-confederacy with the king of Assyria. A sign was given to him that he need not yield to the temptation, for it would be withdrawn. A "sign" was given to Ahaz. And it must have had a signification for Ahaz that would convince him of the truth of the prophet's words. The sign was that a man-child would be born to some certain and known maiden (for it is *Ha-Almah*—"the maiden"), which man-child would be called Immanuel; and, before that child would know how to distinguish between good and evil, the kings of Ephraim and Syria would both be removed. No record of this birth is given; but it must have taken place, or the LORD never gave the sign he said He would give.

In chap. viii. another "sign" was given to Ahaz. Another child would be born, this time to the prophetess. He, too, would have a foreknown name—*Maher-shalal-hash-baz*; and, before he should be able to say "father" or "mother," both Syria and Ephraim should be spoiled by the king of Assyria.

II.—THE FUTURE.

In chap. ix. there is a third sign, and again it is a child. It is a sign connected with the *future*; or rather that connects the first sign with this and with the future.

"Unto us a child is born,
Unto us a son is given."

This child is also forenamed; and the name is "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." And the prophecy closes by declaring that His kingdom shall have no end; and shall be associated with the throne of David, and his kingdom.

There were, altogether, four "children" which were set "for signs and for wonders in Israel by the Lord of Hosts" (viii. 18). Two were only "signs," but two were "wonders," and they are given and placed in alternate correspondence.

A | SHEAR-JASHUB, vii. 3 (The son of the Prophet) a "sign."

B | IMMANUEL, vii. 14, a "wonder."

A | MAHER-SHALAL-HASH-BAZ, viii. 1-3 (The son of the Prophet) a "sign."

B | "WONDERFUL," etc., ix. 6, 7, a "wonder."

Does not this point to the fact that the child of chap. vii. 14 is to be associated with the child of chap. ix. 6? and, though it was a "sign" of events then transpiring, those events did not and could not exhaust it, or the "wonders" to which it pointed.

All the names of these "children" are signs. The meaning of the name Isaiah, was itself a sign of that *salvation of Jehovah* of which he prophesied.

1. SHEAR-JASHUB (vii. 3) meant *the remnant shall return, i.e.,* repent, and stay upon Jehovah, and wait for Him.

2. IMMANUEL (vii. 14) told of the fact that salvation would come to Israel only when *God with us* should be true as a blessed and glorious reality.

3. MAHER-SHALAL-HASH-BAZ (viii. 1-3) tells of the Assyrian *hasting to make a prey and spoil* of the nation, and reveals the need of the salvation of Jehovah. That, too, was only partially fulfilled. For there is another who is called "the Assyrian," who, in Dan. ix. 26 is called "the prince that shall come." He will *hasten to make a prey* of the nation; but there is another (Emmanuel)—the Prince of the Covenant, who will destroy him, and bring in final and eternal salvation. His name is called,

4. "WONDERFUL"—"THE PRINCE OF PEACE."

III.—THE PRESENT.

But what is happening now—as a *present* application of this great prophecy? What else is signified by these "signs"? Jehovah has been hiding His face from the house of Jacob (viii. 17). What is this "stone of stumbling"? What is this "rock of offence to both the houses of Israel," which causeth the LORD to hide His face? Is it not the rejection of Messiah as the Immanuel of Isa. vii. 14? And is He not the "Child born" of chap. ix. 6, 7?

Signs of the Times.

THE NATIVE JEWS OF CHINA.

It is well-known that when anything is lost it is best to look where it was lost if we wish to find it. The ten tribes are said to be "lost," but those who look for them are looking in the wrong place. They are looking in the West instead of the East, and they are interpreting prophecies as already fulfilled in Great Britain, whereas their fulfilment is still future, and will be presently seen accomplished on the people to whom and of whom they were spoken.

All over the East the children of Israel may be found. The very essence of the prophecy concerning them was that they should be "DISPERSED" among the nations. But man, with his usual perversity, says they are gathered into one nation—"British Israel."

But God's word is true, and we find them "dispersed"; "sifted" is the Inspired word—"sifted among all nations as corn is sifted in a sieve." Not gathered into one great nation. That Israel will be, in due time.

The mistake arises from not "rightly dividing the Word of Truth," and hence, interpreting of one people what is said to another; and interpreting of the present dispensation that which belongs to another yet future.

If we look for "the Dispersion" we find it in Ethiopia, Armenia, Afghanistan, and throughout the East. Yea, even in China native Jews are at this moment being discovered.

The discovery is not new, but the effort to bring them out from the hidden recesses of China is new.

In a copy of the *European Gazette and London Review*, dated May, 1816 (more than eighty years ago), we read as follows:—

"The Jews have found their way into the interior of China. They have a synagogue in the city of Kay-fong-fu, the capital of the Province of Honan, in the centre of the Empire. The date of their entry into China is uncertain—supposed to be 2,000 years ago. They have the Books of Moses, Joshua, Samuel, Kings, and others containing their Liturgy, &c. They knew nothing, neither had they ever heard of the Christian Era, or the events connected with it."

In *The Jewish Chronicle*, July 11th, 1902, a Jewish correspondent writes from Shanghai as follows:—

"The committee of 'The Society for the Rescue of the Chinese Jews' have taken a step in the right direction, all honour to them. The ceremony of the Bris Milah was performed on the two lads, whose portraits we are enabled to give, at the residence of Mr. D. E. J. Abraham, in whose house two of the native Jews are staying. Besides the Mohel, a medical doctor (Dr. Paulun), was present, and the name given to the youth was 'Israel.' The other young lad, I understand, will be initiated shortly. They have so far been receiving daily lessons in Hebrew, for which a special teacher has been engaged, and they are now able to recite fluently the first two lines of 'Shemah Israel.' They attend regularly on Sabbaths, and occasionally on week-days, service at the synagogues. It can now be safely predicted that their ultimate regeneration is assured, and that better prospects are in store for them. It is to be sincerely hoped that, like the Bene Israel, the whole lot of the remnant of our native co-religionists of China will be restored to the faith of their forefathers."

"Although much has been done by the Shanghai community, much more yet remains to be done. First and foremost is the duty incumbent upon us to train the young ones as native teachers in the tenets of our holy faith. This being accomplished, some of them must be sent back to their native home with a mission to impart religious instruction to those who are entirely ignorant of our religion. Their synagogue, which is now a water hole, and for which they now hold a title deed, should be forthwith erected, and a leader elected, to whom should be entrusted the spiritual welfare of our native co-religionists."

"Jews in all parts of the world can help in the redemption of our native co-religionists who are steeped in spiritual darkness, by sending their mite to any of the members of the Committee of the 'Society for the Rescue of the Chinese Jews.'"

"The Shanghai community in general, and the Committee in particular, are to be congratulated on the success they have so far achieved in rescuing some of the lost 'Ten Tribes' of Israel."

RELIGIOUS SIGNS.

EXTENSION OF THE HIGHER CRITICISM.

Even *The Jewish World* stands aghast at the rapid inroads of the higher criticism. In a review of *A Short Introduction to the Books of the Old Testament* (under the above heading), it calls attention to the fact of this book being recently adopted by the Sunday School Association.

"The Rev. J. Estlin Carpenter has included this volume among his Biblical Manuals which are published by the Sunday School Association. It is not for us to define the work which such an association ought rightly to publish, but we cannot suppress our astonishment at seeing this book issued under their auspices, unless they have taken stand definitely on the latest results of the so-called Biblical Higher Criticism. This is obviously limited to the Old Testament, and we are waiting to see a similar book on the New, representing the same extraordinary radical views as to date, age, and reliability of the books of which it is made up. It is seen from the above that the Introduction is a clear and conscientious summary of the results at which Higher Criticism has arrived. The late origin of the Hexateuch and its composite character; the different portions of the prophetic writings and of the Psalter, the hand R. Akiba had in the establishment of the Massoretic texts, and other similar figments which rest ultimately on theories that shift from day to day. As a summary, the book represents faithfully the leading views of the school of Higher Criticism."

Editor's Table.

THE SUNTELEIA.

Will our readers kindly make the following correction in the December Number, page 64, col. ii., line 9 from bottom. Strike out the words "the commencement of," and write in their place "leading directly up to."

Also, will all possessors of the complete volume kindly make the same correction on page 348, line 25.

Slip notices of this additional erratum have been posted to all known purchasers of copies; and, will be inserted in all the volumes ready for sale.

DISTRESS IN PALESTINE.

The Society for Relief of Persecuted Jews call attention to this among the 50,000 Jews at Jerusalem. It is brought about by the cholera in the South and the necessary Quarantine regulations. This has caused an enormous rise in prices and great privation. The Society is distributing food and fuel, and will be glad to receive help, which may be sent to the Secretary, 41 Parliament Street, London, S.W.

BACK VOLUMES.

All the back volumes of *Things to Come* can be obtained, except Vol. I., which is out of print.

Vol. II., having been reprinted, is sold at 3s. 6d.

Vols. III. to VIII., all 2s. 6d. each.

Vols. III., IV., V., VI. can be had in one Vol., cloth, 5s. 6d. Certain years can be had complete, unbound, 1s.

ACKNOWLEDGMENTS.

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THINGS TO COME.

No. 104.

FEBRUARY, 1903.

Vol. IX. No. 8.

Editorial.

ABIJAH.

THERE are some remarkable words uttered by God, through His prophet Ahijah, concerning Abijah, which will afford us some spiritual food that will nourish and sustain our spiritual life. They are found in 1 Kings xiv. 13:

"In him there is found some good thing toward the Lord God of Israel."

Our readers will be familiar with the Scripture in which these words occur, like a little oasis in the desert of history.

Jeroboam was the first King of Israel, and is known by the appellation that "he made Israel to sin."

His child, Abijah, is sick (xiv. 1), and Jeroboam sends his wife (xiv. 2) to the prophet Ahijah the Shilonite.

Ahijah is charged with heavy tidings: the child would die, and the best thing that could be said was that he only of all the seed of Jeroboam should be buried in the grave. The reason being given, "because that in him there is found some good thing toward the LORD God of Israel."

The interpretation belongs to the history, but there is an application to ourselves, because of certain great Divine and eternal principles involved in the words.

1. The first thing we may learn from the words is the truth: that "no good thing" is found in anyone by nature.

This is the great dividing line between Christianity and Religion. It is very important to be right here. If we are wrong here, we must be wrong throughout.

The opposite of this may be heard and read everywhere, every day. One can scarcely take up a book without being confronted with it.

Man's religion comes from his own imagination. It is only what he thinks. He has not the slightest foundation for it, beyond the vapourings of mystics and spiritists.

One of the leading "Theological" magazines for August last had an editorial, quoting, without condemnation, the words of some great preacher: "In my body, even now, there dwelleth many a good thing, in spite of consumption and St. Paul."

Ah, dear readers! That is just the point. St. Paul is no more of an authority than anyone else if he were not inspired by the Holy Spirit of God. It is God, who made man, who can alone tell us what He made, and how He made him.

Here comes in the prime root of all: and the dividing line between truth and error.

It is either Creation or Evolution, and a Spiritist magazine for last August has just declared itself for what it calls

"EVOLUTION ENTIRE."

It teaches that "soul, body, mind, astral life, as well as

planets, suns, systems, and nebulae, all have been evolved instead of created."

Here, then, is the issue, and we are in no doubt as to our choice.

Let us hear the Creator. Ecc. vii. 29: "God hath made men upright, but they have sought out many inventions."

Gen. v. 1. "In the day that God created man, in the likeness of God made he him." Contrast with this the third verse, "And Adam . . . begat a son IN HIS OWN likeness, after HIS image."

In Gen. vi. 5 we have the total depravity of mankind: and in verse 12 we have universal depravity.

Indeed, the condition of men, according to God's estimate, is

"Dead in sins,"

"Far off from God,"

"Without hope,"

"Without God,"

"Without Christ,"

"Hating the light,"

"Loving darkness,"

"Alienated from the life of God,"

"Having the understanding darkened,"

"Enmity against God."

The issue is too clear to be avoided or evaded.

Look at the confessions of Divinely spirit-taught souls.

Ps. xxxviii. 3, 4. "There is no soundness in my flesh because of thy anger; neither is there any rest in my bones because of my sin."

Ps. li. 5. "Behold, I was shapen in iniquity; and in sin did my mother conceive me."

Jer. xvii. 6. "The heart is deceitful above all things, and desperately wicked."

Rom. vii. 18. "I know, that in me (that is, in my flesh), dwelleth no good thing."

Then, if a good thing be "found" there, it must have been placed there by some Almighty power from without.

It is not that man has leaned a little on one side, and needs propping up. It is not that he has swerved, and requires putting right. It is not that he is crooked, and needs a little straightening out. It is not that he is sick, and needs a little treatment. It is not that he is "run down," and needs only a little "picking up."

No! "There is none righteous, no, not one: there is none that understandeth: there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one" (Rom. iii. 10-12).

This, then, being the case, how is it, we may ask, that any good thing was found in Abijah? or can be found in anyone else? The only answer is that this good thing is of the "New Creation." It is not the improvement of the old, but the giving of something "new."

The author of this "new" thing is the Creator Himself.

Phil. i. 6, and "HE who hath begun a good work in you will perform it (marg. *finish it*) until the day of Jesus Christ."

Yes, it is indeed "good." All that He does is "good." Good in His purposes, and good in His performances. We can say "Thy loving kindness is good."

"When trouble, like a gloomy cloud,
Has gathered thick and thundered loud;
He near my soul has always stood,
His loving kindness, Oh, how good."

Then, this good thing was found "in" Abijah. This tells us that God's work of grace is within us. Not outside. Man's works are always the opposite. Man attends to the outside of the cup and the platter, and tries to work in from thence. But God begins at the innermost part, and works outward into the life. Man can produce a baptized sorcerer (Acts viii. 13): none but God can produce a son of God.

See how this is acknowledged in Ps. iv. 6: "Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom."

"Man looketh on the outward appearance, but the LORD looketh on the heart" (1 Sam. xvi. 7).

"I delight in the law of God after the inward man" (Rom. vii. 25).

We are of those who, according to Phil. iii. 3,

"Worship God IN the spirit,

Rejoice IN Christ Jesus,

And have no confidence in the flesh."

The good seed fell "by" the wayside; "upon" the stony ground; "among" the thorns; but "into" the good, because *prepared*, ground.

This is further seen in the word rendered "found" (*ONS matzah*), *to receive, acquire*. Its first occurrence is in Gen. ii. 20, "but for Adam there was not found an help meet for him."

It is used of finding emphatically; finding in sufficiency; finding by experience; finding in possession or enjoyment. See Gen. xxvi. 12. "Then Israel sowed in that land, and RECEIVED (marg. Heb., *found*) in the same year, an hundredfold." Hence, when it says (Gen. vi. 8) "Noah found grace" it means that Noah *received* grace. In Ps. xlv. 1, "God is . . . a very present help in trouble" it means, a *much found help*.

1 Chron. xxix. 7, "Now have I seen with joy thy people which are present (*i.e., found*) here before thee." And when David prayed in 2 Sam. vii. 17 he acknowledges that he is *finding* that which he had already *received* from God; and is working out that which God had already worked in. He says: "For thou, O LORD of hosts, God of Israel, hast revealed (marg. *opened the ear*) to thy servant, saying: I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee."

And note how small sometimes may be the evidence as to the possession of this "good thing." Nevertheless, it is a sign of life possessed.

In Neh. i. 11 it is only a *desire*. "O LORD, I beseech thee, let now thine ear be attentive to the prayers of thy servant, and to the prayer of thy servants, who DESIRE to fear thy name."

In Lam. iii. 56 it is only a *breathing*, when Jeremiah

looks up from his low dungeon, and sighs, "Thou hast heard my voice; hide not thine ear at my BREATHING, at my cry."

In Mal. iii. 16 it is only a *thought*. "A book of remembrance was written before him for them that feared the LORD, and that THOUGHT upon his name."

Have we no "desire," no "breathing," no "thought" towards the Lord our God? Here there is no great demand for higher life, showy works, or eloquent words. It is the more sure evidence of eternal life possessed and manifested. This is shown by the *tendency* of this good thing, it is "TOWARDS the LORD God of Israel."

As every "good thing" comes down from above, so every spirit-inspired desire, breathing, and thought wings its way upward to its Heavenly source, away from self and from earth.

All such are occupied with Jehovah-Jesus. They say, "O Lord, who is like unto Thee?" (Ps. xxxv. 10). "Whom have I in heaven but thee?" (Ps. lxxiii. 25). And the Godly remnant of Israel will one day say:

"Yea, in the way of THY judgments, O LORD, have we waited for THEE;

The desire of our soul is to THY name,

And to the remembrance of THEE.

With my soul I have desired THEE in the night:

Yea, with my spirit within me I will seek THEE early" (Ps. xxvi. 8, 9).

All who are like Abijah to-day know the evil of all that is of our own natures. We know the vanity and vexation of spirit that attends all things under the sun. But we bless and praise Him for that "good thing" which we have "found" within us, because it has been put there by Almighty new-creative power, and we know that we have received it "from above."

Hence, with goodness going before; and goodness surrounding us; and goodness following us, and "some good thing" found within us, we wait for the coming of Him who will bring all good things with Himself.

A FOUNDATION TRUTH.

IT is very important that we should be established in the great truth that lies at the very foundation of Christian life in Rom. vii. 6.

If we are wrong here, there is no limit to the lengths we may go—even to holding and teaching the total eradication of sin in the believer.

The scope and argument of Rom. vii. 1-6 is that,

(1) the law has dominion over a person as long as he is alive;

(2) but the believer has died, in Christ:

(3) therefore the law has no longer dominion over him.

And he is delivered from that dominion because he has died to that in which he was holden.

The A.V. gives this correct translation of verse 6 in the margin; and the R.V. and American R.V. give it in the Text.

Had this truth been understood, the *South African Pioneer* (Nov., 1902, p. 184), would not have spoken of the completed work in the Christian as being "the death of inbred sin or depravity."

Papers on the Apocalypse.*

THE THIRD VISION "IN HEAVEN."

§ (page 118†), xi. 15-19.

THE SOUNDING OF THE SEVENTH TRUMPET.

The Seventh Trumpet brings us back to Heaven and to the Third Vision seen there by John. For it is "in heaven" that the Trumpet is sounded.

After it is sounded, we again hear the heavenly utterances which tell us of the *design* of this sounding. In xix. 1-16, heavenly voices again tell us of the completion of its *effect*. After it is sounded, and its object unfolded, there is a break; and an episode occupying chaps. xii., xiii. and xiv.; the effects of the sounding not being resumed till chap. xvi. 1, and occupying chaps. xvi., xvii., xviii.

The Seventh Trumpet thus embraces the whole of the seven Vials, or last seven plagues, which make up the "Third Woe."

The Seventh Trumpet, therefore, really reaches from chap. xi. 15 to xviii. 24, or even to xx. 15, for it takes in the whole of the remaining judgments, and consists of the remaining five pairs of Visions "in heaven" and "on earth," and occupies about one half of the whole Apocalypse. This shows us the importance of the Scripture on which we are now about to enter. It tells us also why the heavenly utterances, which follow on its sounding, anticipate the end, including the setting up of the throne of earthly dominion, the raising of the dead, "small and great," and the final judgment. All is anticipated by these heavenly voices, which are answered by the concluding utterances of chap. xix. in the seventh and final Heavenly Vision.

In chap. x. 7, the mighty angel declared that "in the days of the voice of the seventh angel, when he shall sound, the secret of God should be finished": i.e., that it will be finished during the days covered by his sounding (embracing, as we have seen, the whole of the seven Vials, and bringing us down to xx. 15). The whole of God's secret purposes, the details of which were known only to Himself, will be accomplished.

The whole of this great division, therefore, opens with the small section (xi. 15-19-), concerning the act of sounding the Seventh Trumpet. The structure is as follows:—

§ (page 118), chap. xi. 15-19. THE THIRD VISION
"IN HEAVEN."

The Sounding of the Seventh Trumpet. (3rd WOE).

§ A	xi. 15.	The sounding of the Seventh Trumpet in heaven.
B	a	15-. Loud voices in heaven.
	b	15. Their utterance.
B	a	16. The 24 Elders.
	b	17, 18. Their utterance.
A	19.	The opening of God's Temple in heaven.

* These papers have been copyrighted in view of their future separate publication. † The pages belong to the book-form.

xi. 15. And the seventh angel sounded his trumpet; and there were loud voices in heaven;] Each seventh Seal, Trumpet and Vial is marked off from the preceding six by unmistakable signs, sufficient to show us that they are resumptive rather than continuous. Each going over the same ground to give particulars not contained in the others, bringing us up to a crisis; and giving the other events in the corresponding period, but, from a different point of view.

This is called the "seventh" Trumpet, and it is the "last" of this special series. But it does not follow there will be none after: or, that a trumpet sounding before it may not also be called the "last," relatively to another subject. In 1 Cor. xv. 51, 52, we read of "the last trumpet: for a trumpet shall sound." In 1 Thess. iv. 16, we read that the Lord "shall descend from heaven with a shout, with the archangel's voice, and with the trump of God." This is the "last" Trumpet as regards the church of God, but not the last absolutely. It will be sounded long before these judgments begin, in order to raise His sleeping saints, and take them up with the living saints, to be with Himself for ever. There will be another great trumpet after the great Tribulation, immediately connected with the Lord's Apocalypse. See Matt. xxiv. 31. This is subsequent to this "seventh Trumpet," for that Apocalypse is recorded in Rev. xix. So that the seventh Trumpet in Rev. xi. 15 is not the "last Trump," absolutely, but only relatively; for it is only *the last of this series of seven*. Moreover, this is neither called "the last": nor is it necessary for us so to call it. The Trump in 1 Cor. xv. 51, 52, is called the "last" with reference to the church of God. It is the Trump which shall close our connection with the earth; it will end up all longing expectation, and therefore there is a true sense in which it is our last Trump.

The Trump of 1 Cor. xv. 51, 52, is the same that is mentioned in 1 Thess. iv. 16. We have had so many positive proofs that these "Seven Trumpets" belong to another Dispensation altogether, that we cannot confuse the Trump which shall summon the church of God to its ascension with the trumpet which shall bring on the last of God's plagues and end up His judgment of the earth.

The sounding of this Trumpet produces great activity and stir in Heaven, where it is sounded. It is nothing less than the proclamation of the coming Coronation of earth's rightful king (Compare 2 Sam. xv. 10, 1 Kings i. 39). It is the signal that, at length, the hour has come to herald the glorious news of the setting up and establishing of God's kingdom on earth. It is the announcement that the prayer of the ages—"Thy kingdom come"—is about to receive its wondrous answer. For this is the subject of the loud voices in heaven.

saying,

"The sovereignty* of the world is become the sovereignty† of our Lord, and of His Christ; and He

* G.L.T.Tr.A. WH. and RV. read the *singular* instead of the *plural*.

† Or "is become our Lord's and His Anointed's."

shall reign for ever and ever."
(Ex. xv. 18. Ps. x. 16. Dan. ii. 44;
vii. 14.)]

The whole subject is one of sovereignty. This is the whole matter which has been in question. And this question is now about to be settled by these final judgments of the seven Vials. The result is celebrated in this Vision "in heaven" by anticipation. It looks forward to the close of the whole book of Revelation. It is not till the events of chap. xx. have taken place that this change of sovereignty is consummated. "The kingdoms of the world" are represented as *wild beasts*, knowing no master and having no owner. This is God's view of all earthly governments. Government in the world, committed, for the present, to man, has never yet been exercised for God. Not only is His sovereignty not recognised, but even His suzerainty is rejected. It is folly to talk about "Christian kingdoms" or "Christian nations;" and it is worse than folly for ministers of the Gospel to occupy themselves with the taming of these wild beasts, instead of warning all of the coming judgments, which will destroy them altogether; and meantime witnessing of the "grace of God" to lost and helpless sinners. We are not referring to any lawful acts which we may do (as it were, in passing) to improve the condition of things, or to remove crying evils; but we are speaking of laying ourselves out for these things and of making them our great aim; and especially of ministers of the Gospel so doing. What is wanted is, not a "Citizen Sunday," but a Sunday for God, when men will be told of what God's verdict is on all these things; of what His remedy for them is; and of what means He is going to take to set right all that is so wrong. A Sunday when men will be told that there can be no Millennium without Christ, and that there is no hope for the world until it comes under the direct sovereignty of God and of His Anointed.

The very laws which God gave on Sinai, and the Divine Ritual of the Tabernacle and the Temple did not keep Israel from Religious Apostasy and political ruin. It ought therefore to be perfectly clear that there is no hope for the world in human laws or religions.

Righteous government is the one great want of the whole world. The obtaining of this is the mighty spring of all political movements for Reform; and of all national conspiracies, and revolutions. It is this that gives Anarchists the motive for their crimes. But man does not know or see (and there are so few to tell him) that there can be no righteous government for the world until the Righteous one shall come "whose right it is" (Ezek. xxi. 27) to rule in righteousness: and no peace for the earth until the Prince of Peace, whom man hath foully murdered, shall return to establish it. When he came, His object was angelically heralded as "Peace on earth" (Luke ii. 14); but when He had been rejected, His disciples knew there could be no "peace on earth" while the blood of the Prince of Peace cried for vengeance, and hence they sang of "peace in heaven" (Luke xix. 38). That is where our peace now

is (Eph. ii. 14-17); and peace is now preached to sinners and rebels.

All this, and more, is involved in this heavenly utterance. The coming kingdom is not "from this world" (John xix. 36). It is not "from hence." It comes from heaven, and from thence we look for the coming King. Here will be the fulfilment of the second Psalm and many other similar scriptures.

To the general utterance of the loud voices is added the special utterance of the twenty-four elders, which fills out the former with the details embraced in it.

16. And the twenty-four elders, who, in the presence of God sit upon their thrones, fell upon their faces, and worshipped God, (17) saying,

"We give thanks to thee, O Lord God, the Almighty, who art, and who wast,* because thou hast taken thy great power and hast reigned. (18) And the nations were wroth (Ps. ii. 1; xlv. 6), and thy wrath is come, and the time of the dead, to be judged, and to give the reward to thy servants the prophets, and to the saints, and to those who fear thy name (*i.e.*, Thee), the small and the great; and to destroy those who destroy the earth"]

There are seven things here celebrated by anticipation. And the seven is divided into *four* and *three*. The last *three* are marked off by their belonging to the special appointed season in which they are to take place. The first *four* relate to four actions on the part of God, and their effects.

The first act of taking His power is seen in the seven Vials (chap. xv. 8), where the temple is filled with smoke from the glory of God and from *His power*. The wrath of the nations, and of God, are both mentioned in Ps. ii. 1, 5. In connection with this we may read many of the Psalms, which are proleptic, and therefore in like manner celebrate by anticipation: *e.g.*, Ps. xciii.—xcix., Ps. lvii., and others, which ought all to be read carefully through with reference to the particular time referred to in this utterance of the twenty-four elders. There are other Scriptures which refer to this time of wrath. Read Isa. xxvi. 20, 21 (RV.):—

"Come, my People, enter thou into thy inner chambers,

And shut thy doors about thee,

Hide thyself for a little moment, until the indignation be overpast:

For behold, the LORD cometh forth out of His place

To punish the inhabitants of the earth for their iniquity:

The earth also shall disclose her blood,

And shall no more cover her slain."

* G.L.T.Tr.A. WH. and RV. omit "and art to come." The Text was altered here by some later scribe to make it agree with i. 4, 8 and iv. 8. But here the actual coming is celebrated, and therefore it forms no part of the original Text.

(So, Isa. xxiv. 17-21; xxx. 27, 28, 30-33. Ezek. xxxviii. 16-23. Zeph. i. 2, 3, 14-16; iii. 8).

In these judgments, under the seventh Trumpet, amendment or repentance is no longer looked for. All is wrath and vengeance. Jehovah at length replies to the reiterated cry of his people: "Arise, O God" Ps. iii. 7; vii. 6; xlv. 26. The time has come when the appeal of Ps. lxxviii. 1-3, &c., shall be answered:

"Let God arise, let His enemies be scattered:
Let them also that hate him, flee before him.
As smoke is driven away, so drive them away:
As wax melteth before the fire,
So let the wicked perish at the presence of God.
But let the righteous be glad; let them rejoice before God:
Yea, let them exceedingly rejoice."

The last two great Witnesses of God will have finished their testimony, attested by miraculous evidences. Now, all further testimony is to be withdrawn, and vengeance is to take its course.

The last three statements of the Elders' utterance relate to the appointed season (*καίρος*, *kairos*), which has come for their fulfilment.

(1) "*The time of the dead to be judged.*"

This connects, therefore, the events of chapter xx. with the sounding of this Trumpet (See xx. 12, 13). Resurrection also is included, for the dead, "small and great," stand then before God for this judgment. Here we have more than mere avengement of the martyrs; or, righteous government.

(2) To give the Reward (a) "*to thy servants the prophets,*" as stated in chap. x. 7 (compare 2 Kings ix. 7). We have the same phrase in Dan. ix. 6, 10, as well as in 2 Kings xvii. 13, 23; xxi. 10; xxiv. 2, &c. The Old Testament prophets, have a pre-eminent place in the coming kingdom (not in the Church of God). See Luke xiii. 28. Matt. v. 10-12.

(b) "*And to the saints.*" This is a special term for the Old Testament saints, and is not to be confused with the usage of the word in the Church Epistles, where it is applied to the members of the Body of Christ; or with angels, of whom the word is also used in such passages as Deut. xxxiii. 2. In Ex. xxii. 31 it is used of holy men under the Law, as also in Ps. xvi. 3; xxx. 4; xxxi. 23; xxxiv. 9; l. 5.

The "saints" here are those spoken of in Daniel vii. 18: "the saints shall take the kingdom" (see verses 22, 27). These are the "saints" against whom the Wild Beast will "make war" (Dan. vii. 21, 25). These are the "elect" of Matt. xxiv. 31; Luke xviii. 7; and the "saints" elsewhere spoken of in the Apocalypse. (See xiii. 7, 10; xiv. 12; xv. 3; xvi. 6; xvii. 6; xviii. 24; xix. 8; xx. 9). These have their reward under this seventh Trumpet, and we see it actually bestowed on them in chap. xx. 4. This is the reward referred to in the Gospels, in such passages as Matt. x. 41, 42; xvi. 27; xxv. 34. Rev. ii. 23; xii. 12.

(c) "*Them that fear Thy name, the small and the great.*"

Note, that the Elders do not say "us." They again distinguish themselves from human beings. It was the

special character of saints under the Law, to fear the Lord. See Josh xxiv. 14. 1 Sam. xii. 24. Ps. xxxiv. 9. But the words here probably include Gentiles (as distinct from Israel, who, as the "holy nation," are called "saints").

They are so distinguished in Ps. cxv., where we have first "Israel" (v. 9); then the "house of Aaron" (v. 10); then "ye that fear the Lord" (v. 11). Then in verse 13: "He will bless them that fear the Lord, both small and great."

The seventh Trumpet includes as its last object:

(3) "*to destroy them that destroy the earth.*"

This involves the destruction of Babylon, and of those who worship the Beast and receive his mark. It would also include the great destruction of the armies of Satan and the rebels who join it, in Rev. xx. 9. (Compare Isa. xxiv. 21.)

With the destruction of these God's judgments end, and the "mystery (or secret) of God is finished" (x. 7), as well as "the mystery of Iniquity."

This third vision "in heaven" closes with the words:

xi. 19. and the temple (Naos) of God which is in heaven was opened,* and there was seen the ark of his covenant in his temple:] We have already seen that heaven is a place of grand and glorious realities; and not a place of airy nothings, as popular theology pictures it. There is a heavenly Temple, and heavenly worship, and a heavenly priesthood, on the pattern of which the earthly was modelled (See Ex. xxv. 40. Heb. ix. 23).

The Apocalypse is the book of unveiling and of opening. Seven great openings characterise it.

In iv. 1: A *Door* is opened in heaven.

In vi. 1-9: The *Seals* are opened.

In ix. 2: The *Abyss* is opened. Here,

In xi. 19: The *Temple* of God is opened.

In xv. 5: The *Tabernacle* of Testimony is opened

In xix. 11: The *Heaven* is opened.

In xx. 12: The *Books* of judgment are opened.

The opening of the Heavenly Temple discloses the Ark of the Covenant, and speaks of the Covenant-keeping God redeeming His pledges of blessing to His People; and tells of judgment on His enemies.

It is from this Temple that the judgments which follow, proceed forth (xiv. 15, 17; xv. 5, &c.; xvi. 17).

This tells us that those judgments have respect to the restoration of His People Israel, and of the fulfilment of all His covenant promises, concerning the Land (Gen. xv.) and the throne (2 Sam. vii.), which were unconditional and therefore certain and sure. The Ark of the Old Covenant was concealed: this is revealed, and it is displayed as a token of Israel's salvation and of their enemies' destruction. The "secret" of God is finished (x. 7) because the Temple is laid open, and the Ark revealed.

The Ark of the Old Covenant had stood closely connected with the *Tabernacle* and Moses; with the *Land*

* So L.T.Tr. WH. RV. add *ὁ* (*ho*), which makes the Text read as above, and not as in the AV.

and Joshua; with the *Kingdom* and David; and with the *Temple* and Solomon. All are united here in connection with this Heavenly Ark of which the Earthly Ark was only a copy and a figure.

Under this covenant is at length to be fulfilled all that was announced in the Song of Zacharias (Luke i. 68-79); but which, owing to Christ's rejection, has been since in abeyance:

- A "Blessed be the Lord the God of Israel;
For He hath visited and redeemed His people
- B And hath raised up a horn of salvation for us
In the house of His servant David;
- C As he spake by the mouth of his holy prophets,
Which have been since the world began:
- D That we should be saved from our enemies,
And from the hand of all that hate us;
- E To perform the mercy promised to our fathers
And to remember his holy covenant;
- E The oath which he swore to our father Abraham.
- D That he would grant unto us, that we being delivered out of
the hand of our enemies
Might serve him without fear,
In holiness and righteousness before him, all the days of our
life.
- C And thou, child, shalt be called the prophet of the Highest;
For thou shalt go before the face of the Lord to prepare his ways:
- D To give knowledge of salvation unto his people
By the remission of their sins,
- A Through the tender mercy of our God;
Whereby the Day-spring from on high hath visited us,
To give light to them that sit in darkness and in the shadow of death
To guide our feet into the way of peace."

The words printed in thicker type show us the great subject of each member. They may be more clearly seen if presented thus:

- A | 68. The visitation of God.
- B | 69. Its subject: Salvation raised up.
- C | 70. Foretold: by all His Prophets.
- D | 71. Its result: Destruction of Enemies.
- E | 72. Its basis: The Covenant.
- E | 73. Its basis: The Oath.
- D | 74, 75. Its result: Worship of Delivered Ones.
- C | 76. Fulfilled: The Fore-running prophet.
- B | 77. Its object: Salvation known.
- A | 78, 79. The Visitation of Christ.

Thus, beautifully, has God the Holy Ghost emphasised for us what is included in His Covenant, of which the manifestation of the Ark of His Covenant, seen in His opened Temple in heaven, is at once the token and assurance. The revelation of the Ark of the Covenant is at once answered on earth by signs which betoken its meaning for the earth.

That we reach a great crisis here, is evident. It anticipates the end, including the judgment of the great white throne in chap. xx. This Third Vision in heaven is followed by a Third Vision on earth, which fitly answers it. Before all that it involves and includes is fulfilled, we are taken back to the foundation of the world, in order to have various matters explained to us; and we are shown how the End is connected with the Beginning; and what the great Crisis really means.

This is why the Third Vision in Heaven is so solemn in its anticipation; and this is why the Third Vision on Earth is so brief in its response.

THE THIRD VISION "ON EARTH."

Ⓔ³ (page 118), chap. xi. -19.

This is very brief; the briefest of all. But, in reality it is the longest of all, for it anticipates the end of the Book. Before entering upon the judgment of the seven Vials, an Episode is to be given (as we have already shown) in chaps. xii., xiii., xiv., xv. Hence, before giving this Episode, the sounding of the Trumpet and the Heavenly utterances are briefly acknowledged by signs which betoken the coming judgments, which are to be taken up later and fully described in chaps. xvi. to xx.

xi. -19. And there were lightnings, and voices, and thunderings, and earthquake, and great hail.] That we have here a Vision relating to the earth is clear; though it is not, and need not be, so stated; for it is manifest that the *earthquake* must refer to the *earth*, as must the hail also. Similar phenomena are mentioned as the consequences of heavenly visions and announcements. (See viii. 5; x. 3; xvi. 18; xix. 6.)

The concluding words of the Elders closely connect the seven Vials as being the fulfilment of their prophetic utterance in xi. 18, 19.

The Temple is opened; so the opening of the Tabernacle in xv. 5 is the initiatory act of the seven Vials.

"*Thy wrath is come*," the Elders say. "Pour out the seven Vials of the *wrath of God*," cries the voice from the Throne, in xv. 7; xvi. 1.

The voices and hail, also, of xi. -19, correspond with the "voices" and "hail" which accompany the pouring forth of the seventh and last Vial in xvi. 17-21.

But before the account of this seventh Trumpet is resumed and its details set forth, we have three more visions "in heaven" interposed by way of parenthesis (viz., the *fourth*, *fifth*, and *sixth*, together with the *fourth* and *fifth* Visions "on earth"). The sixth Vision "on earth" takes up this third Vision, which, till then, is held over to allow of other information being given, which is necessary to the understanding of it.

Chapters xii. 1 to xv. 8 are, therefore, parenthetical as regards the actual sequence of the Judgment scenes.

Contributed Articles.

THE DIVINE PROVISION FOR "PERILOUS TIMES."

BY THE REV. J. J. BEDDOW
(*Vicar of Drypool, Hull*).

LAST words are usually treasured. They carry with them a peculiar charm, and they bear a solemn import.

Few scenes in the life of the Apostle Paul are more affecting than that described in the twentieth chapter of the Acts of the Apostles. There we have a description of the occasion on which the beloved Apostle of the Gentiles addressed his last words to the Elders of the Ephesian Church.

At the close of that address we read that "when he had thus spoken, he kneeled down, and prayed with them all. And they wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more" (v. 38).

Written as they were whilst the Apostle was in prison, awaiting what he expected would be the "sentence of death," the Epistles to Timothy are usually regarded as among the last, if not quite the last, of St. Paul's *written words*. Timothy was the Apostle's "Son" in the Faith. He was also "overseer" or chief Presbyter of the Ephesian Church. There is therefore an interesting coincidence in the fact that the Ephesian Church was the recipient of the Apostle's "last words," both spoken and written.

In these farewell messages of the Apostle, we should naturally expect to find that attention would be directed to the most important requisites for the government of the Church. Especially should we expect warnings concerning existing and future dangers to the church's growth and spirituality.

It has frequently been noticed as very suggestive that in the Epistles to Timothy there is an entire absence of any reference to that which is now so often described as the "highest" and "central" act of worship, namely, the Lord's Supper. It has not been so often observed that, both in these Pastoral Epistles and in St. Paul's farewell address, there is a marked emphasis upon the importance of the inspired Scriptures. An examination of these passages will make this fact obvious to every reader.

In Acts xx. we read "Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood" (v. 28). And how are they to feed the flock? Not with the Sacraments, nor with multiplied ceremonies.

Listen. "And now, brethren, I commend you to God, and to the *Word of His Grace*, which is

ABLE TO BUILD YOU UP,

and to give you an inheritance among all them that are sanctified" (v. 32).

He could claim for himself that he "had not shunned

to declare the whole counsel of God," and now that he is about to leave them, with a full realization of the fact, that after his departure "grievous wolves should enter in," "not sparing the flock"; and that from among themselves others should arise "speaking perverse things," from their own imaginations, he could think of no higher commendation than to "commit them to God and to the

WORD OF HIS GRACE."

It would be easy to shew how this thought also pervades both of the deeply instructive and earnest Epistles addressed to Timothy. Space will only permit us to glance briefly at a few passages in the second Epistle. These will abundantly prove how earnestly and persistently the Apostle enforced the importance of the knowledge of the written Word. In his estimate of the ministerial office, the workman "that needeth not to be ashamed" is not the one who is most cognisant with the postures and genuflexions of sacerdotalism, but he who "*rightly divides the word of truth*" (2 Tim. ii. 15).

After various solemn and specific warnings, the Apostle proceeds in the next chapter (v. 1), to affirm that "In the last days perilous times shall come." The Revised Version translates the Greek word here used by the English word "grievous." That is a much weaker term than "perilous" and certainly falls short of the force of the original as interpreted by Greek usage and Scripture analogy. Dr. Bullinger, in his Lexicon, translates the word, *viz.*, *χαλεπός* (*chalepos*), thus, "heavy, difficult, hard to bear; connected with toil and suffering; dangerous." Similarly, Dr. Young renders it, "*Hard, difficult, dangerous, perilous, fierce, injurious.*"

It only occurs twice in the New Testament, the other passage being Matt. viii. 28. There it is employed to describe the condition of the two Gadarenes who were "possessed with demons," and who are said to have been "exceeding fierce."

As this term fittingly described the condition of the "demon-possessed" Gadarenes, why should we hesitate to believe that the Apostle studiously adopted the same word with a similar force of expression in this, the only other passage where it is employed? As thus interpreted it is eminently descriptive of the "times of the end," the period of the "last days," which is to precede the Advent of the Lord Jesus Christ! In those days, says the Apostle (2 Tim. iii. 1-7), "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers (*διάβολοι*), incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." Certainly the period to which such a graphic and alarming description applies will indeed be "perilous," it will even be "exceeding fierce." A reference to the first Epistle to Timothy (iv. 1-3) further connects the period with Matt. viii. 28, since it will be associated with a renewed exhibition of "demonology."

The pages of *Things to Come* bear ample testimony to the rapid approach of these "Perilous Times." Sometimes even the Secular Press raises a warning voice. Mr. George

W. E. Russell, writing lately in *The Daily News*, in answer to the question, "Is Society on the down-grade," concludes his article by giving the following paraphrase of the testimony of a friend "who knows Society as well as most men." He says, "We are living in an age of decadence, and we pretend not to know it. Not a feature is wanting, though the worst cannot be mentioned. We are Romans of the worst period, given up to luxury and effeminacy, and caring for nothing but money. Courage is so out of fashion that we boast of cowardice. We care nothing for beauty in art, but only for a brutal realism. Sport has lost its manliness, and is a matter of pigeons from a trap, or a mountain of crushed pheasants to sell to your own tradesman. Religion has degenerated into juggling and table-turning and philandering with cults brought, like the rites of Isis, from the East. As for patriotism, it is turned on like beer, at election times, or worked like a mechanical doll by wire-pullers. We have the honour of belonging to one of the most corrupt generations of society. To find its equal we must go back to the worst times of the Roman Empire."

This is a picture of "Modern Society"; and if we turn to the fashionable religions of the day, we shall find that they embody, not only the germs, but an advanced development of the *principles* which are given by St. Paul as marking the advent of the great Apostasy, and which he so appropriately describes under the name of "Perilous Times."

Leaving this line of thought for a moment, we may notice another peculiar feature of these Epistles which is deeply interesting and very instructive. They are the only portions of the New Testament Scriptures in which we find the expression

"MAN OF GOD."

In 1 Tim. vi. 11, it is applied personally to Timothy: "But thou, *O Man of God*, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." In 2 Tim. iii. 17, the name is applied generally to those possessing certain qualifications, "That the *Man of God* may be perfect, thoroughly furnished unto all good works." Though not occurring elsewhere in the New Testament the title is frequently met with in the Old Testament Scriptures. There it is used by the people as synonymous with the term "prophet." In Bible language, as well as in the old English significance of the Word, the "prophet" was a man who spoke for God, and witnessed for His truth. He was recognised by the people as the man whom God had called, and qualified, and whom he had sent forth to be His spokesman in the world. The people consequently gave him the name of the "Man of God." As Dr. Bullinger has shown,* all through the *historical* books of the Old Testament this is the popular term for the prophets. They were God's spokesmen, upon whom God had put His Spirit and whom He had taught what they were to say and write on His behalf. This gives us the key to the meaning of the title, "*Man of God*."

Reverting again to the point at which we diverged, *viz.*, 2 Tim. iii. 1-5, we notice that St. Paul continues to warn

* See, *The Man of God: a Bible Study*, by Dr. Bullinger. Price 1d.

the Church, through Timothy, that "*evil men and seducers shall wax worse and worse*,"

DECEIVING AND BEING DECEIVED."

"But,"—and here is the Divine's remedy for "*Perilous Times*"—"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." The Revised Version has considerably weakened the force of this passage by its rendering of v. 17. The whole analogy of the New Testament, where a similar structure is employed, is in favour of the rendering of the Authorised Version, and we may therefore unhesitatingly accept it. That rendering is in entire harmony with what precedes in v. 15, *viz.*, "and that from a child (babe) thou hast known the *sacred writings* (*ἱερά γράμματα*) which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture"—the Greek phrase is never used in the New Testament except in the sense of the "Scriptures" as commonly understood—"All Scripture is given by inspiration of God." The word "*Theopneustos*," means "God-breathed," and gives a beautiful idea of "Inspiration." The Apostle had in his mind the "Sacred writings" in which Timothy had been nurtured, and he says they were "God-breathed" and hence they had a surpassing value. He gives this character to the "Law," no less than to the "prophets," to the "historical," no less than to the didactic and doctrinal portion of the Scriptures.

Read in the light of this passage we cannot but clearly perceive the appropriateness of the title given to Timothy. He was a child of faith, taught and quickened by the Holy Spirit. He was not only the Apostle's "dearly beloved Son," in the gospel, and overseer of the Church at Ephesus, but he was one, who from the first had possessed "unfeigned faith," which "dwelt first in his grandmother Lois and his mother Eunice." Through the divine blessing upon a godly parentage and training, he had from "infancy" "known the Holy Scriptures, which are able to make wise unto salvation through faith which is in Christ Jesus." He had thus the most complete qualifications requisite for a "Man of God."

But the great point here is the unique position assigned to the inspired Word of God. There is no other Book in the world which could claim such power and such authority as that which is here given to the Old Testament Scriptures. And the same position is by inference given to the Scriptures of the New Testament, for if the Old Testament writings are "able to make wise unto salvation through faith which is in Christ Jesus," they require the Scriptures of the New Testament as a necessary sequence and complement. This is implied in the Apostolic injunctions which will be seen below.

And how instructive it is to notice that the reference here is not to the inspired men, but to the inspired *Book*, and to the inspired Book *throughout*. The Apostle says,

"ALL SCRIPTURE IS GOD-BREATHED,"

and he proceeds to affirm its absolutely perfect adaptability for the objects for which it is designed: "It is profitable for doctrine" (or teaching) for "correction," for "instruction" (or discipline) "which is in righteousness," "that the Man of God may be

COMPLETE, FURNISHED COMPLETELY

unto every good work."

In 2 Pet. i. 20, we are told that "No prophecy of the Scripture is of any private interpretation"; that is to say, it did not arise or originate out of its own, or of the writer's own interpretation or imagination. St. Paul goes further and says that we are not "sufficient of ourselves to think anything, as of ourselves" (Greek, "not sufficient" "to think out anything original") (2 Cor. iii. 5). How important, then, nay, how absolutely essential, it is to have a perfectly reliable guide. The passage under consideration claims that special and honourable prerogative for the Scriptures. The Greek verb employed, "completely furnished," is used in reference to "furnishing" a house, "fitting out" a ship, and in "preparing" for a campaign. In these cases, especially the two latter, everything must be thought of, every requisite must be provided, and every emergency must be considered. Spiritually understood, like an empty house, we need to be "furnished" by the Holy Scriptures. We are not only like vessels launched upon an unknown sea, but we are engaged in a deadly conflict, "not with flesh and blood, but with principalities, with powers, with the rulers of the darkness of this world, with wicked spirits in heavenly places." How can we be suitably equipped, how can we effectually warn others, how can we build them up in our Holy Faith? By being, as Timothy was, "Men of God," "completely furnished" by the Holy Scriptures. "I charge thee, therefore," because these Scriptures are so perfectly adapted to the object in view, "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and dead,"

"PREACH THE WORD."

That is to be the grand remedy, the panacea, for "perilous times"! "Be instant," continues the Apostle, "in season, out of season; reprove, rebuke exhort, with all longsuffering and teaching. For the time will come when they will not endure *the sound doctrine*; but having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears *from the truth*, and turn aside unto fables. But be thou sober in all things, suffer hardship, *do the work of an Evangelist, fulfil thy ministry*" (2 Tim. iii. 16 to iv. 5). "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in *the word of faith and of good doctrine* whereunto thou hast attained" (1 Tim. iv. 6).

Christ the living Word, proclaimed and set forth in the written Word, is the real food of the soul. It is exactly in proportion as the precious things of the Word of God are brought forth and dealt out in all their richness and profusion in the ministrations of God's ambassadors, that souls are fed, and nourished and sustained. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes," etc.

"*More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb.* Moreover, by them is thy servant warned; and in keeping of them there is great reward" (Ps. xix. 7, etc.).

THE CHURCH AND THE STAGE.*

THE *North Mail*, Newcastle-on-Tyne, of Dec. 1st, 1902, contains the utterances of a Vicar as to the need of a closer alliance between the Church and the stage.

He first traces the modern drama from the Church itself, as springing out of the "Simple tableaux of Gospel events performed within the Church."

His efforts forcibly remind one of the doings of Balak, the son of Zippor, when he employed Balaam to curse Israel; but was pressed against his will to bless. But in this case the order is reversed. Instead of proving the stage to be a fit handmaid of the Church, and in this sense bestowing his blessing, he succeeds in showing that it is no way fit to engage in so high a calling.

In his article, he says "that the stage had begun to regain its rightful place in the social economy, and the actor to be regarded as an artist instead of a rogue and vagabond."

"In England, Church and stage had been very much together, and they would be again, he trusted, in the good times that were coming. This was right, because it was natural."

We agree. This is very NATURAL, using the word in the Apostolic sense, for "the natural man receiveth not the things of the Spirit of God."

The writer expands as he goes on, and leads us to expect great things from the stage. It does suggest itself to one, that if the Church is a "Mother," it must be a very bad one to require another *mother* to complete the education. He says:

"The Church was meant to be the *mother* of our souls, to mould our characters and change our *natures*."

"When we saw a play well acted we learnt a great deal more than we knew before about human *nature*. In most good plays there was no need to preach a moral: it was there in the play. The stage still did one side of the Christ's work on earth. He taught many things in parables; so did the stage teach in story."

We can quite believe that the play-goer gets a knowledge of human nature, but such a side of human nature, that, judging from what the writer goes on to state, had better not be known at all.

However, he shall speak for himself:

"The evils in the profession itself came from the greed of gold and the cupidity of speculators. *Most theatres*† and companies to-day are run by syndicates of money-grabbers, or by rich men who knew nothing of art, but wanted to know a lot of artistes."

Here the Balak side—the curses come forth. The writer's deductions are the very opposite to his preamble, for that which he finds common to *most theatres* he declares to be "Cupidity," money-grabbers, and those who care nothing for art, but want to know the artistes.

A further, and more serious indictment he brings against the stage in the following:—"There was, however, in the profession, a 'white slavery,' which was a disgrace to it and civilisation."

He had stated that "the stage still did one side of

* Rev. F. E. A. Leake, Vicar of St. John's, Sunderland.

† Our italics.

Christ's work on Earth"; but, afterwards, according to his own showing, it is being done by "money grabbers," "speculators," "suggestive plays," and "silly buffoonery," to suit the taste of the "general body of the public."

"The general body of the public failed to recognise the high calling of the drama, and were ignorant of what art was, and the great purpose it was meant to serve.

"They could not blame the profession, nor the managers, nor, altogether, the syndicates for the production of *suggestive plays*, for the silly buffoonery that was meant to be humorous, or for the unutterable bathos of the modern melodrama."

So the Mother Church, in casting about for a helpmeet to go on doing the work of the Christ on Earth, finds a "public" quite unwilling to sanction the alliance on such terms as having to put up with the loss of suggestive plays. "The public loved to have these things so. The public wanted educating, and they could not expect actors and managers to ruin themselves to do this, though one or two brave souls had done so."

And now comes the most damaging admission of all presented in this miserable and blasphemous effusion.

With a cut at the pretensions of aspiring amateurs, exhibited as characters of such meanness, that, "too often they only existed to minister to the vanity of the performers under the *mask of helping charities*."

"If capable and keen amateurs would combine to produce well the old or modern plays which made for art, and which, in the present state of things, spelt ruin to the professional managers, they would be doing a good and useful work."

He leaves off with the astounding admission that to produce plays of the character that would help the *mother* to train her children in the right way would "spell ruin" to those that made the attempt. We doubt whether this representative of the Church will receive much praise for his contribution on behalf of the stage, for he starts to bless, but closes with denouncing.

The upholder of the drama as a means of lifting humanity to a higher level, leaves off by declaring that the people that wish for better things do not frequent the theatre because its present constitution is *BAD*, and so must be left to go from bad to worse.

"The duty of the Church was to say, 'I frankly see the good the stage may do, and often does; I also recognise many abuses connected with it; but I know if all the people who wish for better things, shun the theatre and give the cold shoulder to the profession, things will only go from bad to worse.'"

America will not be left behind in this eagerness to find amusement for the votaries of pleasure under a religious garb. This is the latest from that country, as given in *The Daily Mail*, Dec. 13, 1902:—

"THEATRE IN A CHURCH.

"The Church of the Holy Sepulchre, New York, is to have its basement equipped thoroughly for dramatic representations. The Rev. W. E. Bentley, in announcing the fact at a meeting of 'the Actors' Church Alliance,' declared

that the Church needed the stage and the stage needed the Church."

These things are clear indications of "the last days and perilous times" foretold in 2 Tim. iii. 3, 4, "Lovers of pleasures more than lovers of God: Having a form of godliness, but denying the power thereof." N.

Things New and Old.

BABYLON.

PROF. HILPRECHT'S DISCOVERIES.

Prof. Hilprecht has just returned from his excavations of Babylon and Nippur. Since the discovery of Ashurbanapal's Library, at Nineveh, by the English, no more important antiquities have been handled than those he has excavated. A library composed of clay tablets, which belong to the age of Abraham, furnished this material. Twelve years ago Prof. Hilprecht, as he rode over the extensive mounds of the great and ancient city of Nippur, which is the Biblical Calneh of Genesis, pointed out a group which he regarded as the probable site of the library.

From the fact that the Assyrians had copied thousands of Babylonian tablets for their libraries, the professor inferred that a library of no small size would be found in connection with the great Nippur sanctuary of Bel. On the first campaign, about 2,500 tablets were discovered. Many additional inscriptions were revealed on the subsequent campaigns; but on the last, when Prof. Hilprecht again visited Nippur, he was able to fully establish the correctness of his theory. Only about one-twentieth part of the immense mound covering the library has been systematically excavated, yet about 20,000 inscribed tablets or books have been recovered from their hiding places. Twenty-five feet of debris rested on top of the library, which had been destroyed and thrown into ruins about the time Abraham left his home in Chaldea, 4,000 years ago.

Every tablet, therefore, found in the ruins, belongs to the third millennium before Christ, and, from a point of antiquity, the find must be regarded as the most valuable archæological material ever recovered. Prof. Hilprecht expects to devote his life to the decipherment and publication of this unique literary library. He believes that among its treasures will be found copies of the Creation and deluge legends according to the Babylonians of Abraham's day.

Questions and Answers.

QUESTION No. 309.

HATH GOD CAST AWAY HIS PEOPLE?

M. E. G., Sutton. "Will you explain the meaning of the 'casting away' in the following two passages: Rom. xi. 1, 'Hath God cast away his people? God forbid.' Verse 15, 'For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?'"

In verses 1 and 2, the word is ἀποθόμαι (*apōthomai*) and

means to thrust away, reject. It occurs elsewhere only in Acts vii. 27, 39. 1 Tim. i. 19.

In verse 15 it is the noun, ἀποβολή (*apobolē*), a casting aside; hence, in Acts xxvii. 22, *loss* (the other of the only two occurrences of the word). It is from the verb ἀποβάλλω (*apoballō*), to cast aside, as a garment, which might or might not, on that account, be lost. The verb occurs only in Mark x. 50 and Heb. x. 35.

The meaning of these passages, then, is clear. God hath not thrust away or rejected His People, Israel. He hath only cast them aside for "a little moment": but they are to be found and received again, to their own great joy, and the world's great blessing.

QUESTION NO. 310.

L. E. L.

THE TRIBULATION.

Your questions refer to the Book of Revelation, and you will find them all dealt with in due course if you will carefully read and study our papers on that book.

We may, however, add, with regard to your questions, briefly, the "dark ages" cannot be the "tribulation," for the simple reason that Christ comes "immediately" after the end of it (Matt. xxiv. 29). The times referred to cannot mean "years," because it says "days." We prefer to believe God rather than men.

Your second and third questions are answered by the first two words, "Some say." We prefer to believe and rest on what God says; and He says nothing of the kind.

There is nothing for us to "make of the beast" of Rev. xiii. He will be exactly what is said of him, and no one can tell us anything more than what Scripture says.

QUESTION NO. 311.

H. D., Ontario. "WITH THE LORD."

You will find an answer to your enquiry in *Things to Come* for July, 1902, and see that 2 Cor. v. treats of resurrection, and not death. The former (or Rapture) the Apostle was "earnestly desiring"; the latter, "death" was "not that" for which he was looking or desiring.

"CHRIST."

The word Χριστός, *Christos*, is the Greek word for the Hebrew, *Messiah*. Both have the same meaning, *anointed*. It tells us that He who was made flesh and dwelt among us was the Lord's Anointed, to carry out all that was necessary to accomplish Jehovah's purposes, whether these regarded Israel, the Church, or the World. The word has an official meaning; but it has more; for God hath made Jesus, in consequence of His atoning work, both Lord and Christ. Hence there is the glory which He had with the Father before the world was (John xvii. 5), and there is the glory which was given Him after His mediatorial work (John xvii. 22, 24).

"Jesus" is the name associated with His humiliation and shame. Hence we are never said to be "in Jesus," but always "in Christ."

There is something to be learned from the use of these names and the order in which they are used.

If it is "Christ Jesus," then the thought is of that glorious One who humbled himself as Jesus. If it is "Jesus Christ," the thought is of that humbled One who is now exalted and glorified. Example, Phil. i. 1, "Paul and Timotheus, the servants of JESUS CHRIST, to all the

saints which are in CHRIST JESUS." Man may use these wondrous titles at random, without design, thought or meaning; but the Holy Spirit uses them with Divine perfection and precision.

RAPTURE.

This word is non-scriptural, but not un-scriptural. In 1 Thess. iv. 17 it is not a noun, but a verb, and is rendered "caught up." Hence the noun would be a catching up or away.

It is a blessed fact, and it would be well for you to look up all the words used to describe it, in Phil. iii. 1 Thess. iv. 2 Cor. v. Rom. viii. 1 Cor. xv.

Signs of the Times.

JEWISH SIGNS.

THE ZIONIST CONFERENCE OF 1902.

The Annual Zionist Gathering in Oct. 1902, took the form of a conference of the leaders of the various branches of work, members of the Greater Actions Committee, the Directors of the Bank and Trust, and heads of Standing Committees. The time for talk has passed, and what is being transacted now is action and business. The yearly Conference which takes place in Vienna, will alternate with the Great Congress, which will, in future, be held every two years.

"Dr. Herzl, President of the Actions Committee, delivered the opening address. He said: During the past year Zionism has continued its victorious march, and not only has the number of its adherents everywhere increased, but in many fresh quarters it has taken strong hold, and it exists wherever Jews have a dwelling place. It is a matter for rejoicing that as the strength of the movement has increased it has gained in the respect and appreciation accorded it by general public opinion. Our idea is no longer the subject of ridicule, and in the most earnest circles this earnest movement is given its due. This is proved by the negotiations for the realisation of our idea, in respect to which, while up to now they have led to no positive results, which has been emphasised and greeted by our Jewish opponents with ill-concealed jubilation, the opponents have kept silence on the fact that, on the part of the Turks, our delegates and representatives met with the greatest consideration. The present deliberations will decide upon the line henceforth to be taken up. We are convinced that we are treading in the right path. If here and there obstacles confront us, we shall, as hitherto, ever strive to find new paths, until we arrive at the goal we have set ourselves to reach. Our immediate task is therefore once again the strengthening of our material auxiliary organisations. We have to develop our organisations with energy and foresight, and therewith to gain an influence, which will increase with our numbers, over the intellectual and social life of the Jews. With this end in view we must give our full attention to the resolutions of the Congress with regard to the physical, intellectual and economic uplifting of the Jewish people. The light which Zionism gives to Judaism must be kept burning ever brightly. The work of the Actions Committee, with the assistance of the party, will forge a way to the desired end, in the face of all obstacles and in spite of all eventualities.

"Dr. Herzl's remarks were warmly received."

The Report recorded the accession of enormous numbers of Jews to the Zionist ranks in all parts of the world.

"The most interesting feature of the Conference by far was contained in the report of the Cultur-Commission. This report emphasised the necessity of 'Cultur' work on the following grounds:—First, 'Cultur' work is necessary for the ripening of the people for the attainment of the ends of the movement; secondly, in consideration of the political position of the party; and, lastly, as a means of propaganda, which would have a greater influence on public opinion than the programme as at present constituted.

"'Cultur' work has been hitherto chiefly promoted by the democratic section of the party, but other groups have associated themselves in this work. 'Cultur' work does not sail exclusively under the colours of the party, but has claims on the most capable men, even if they be not party Zionists.

- "The achievements since the last Congress, include,
 "1. The Creation of a Jewish Statistical Bureau.
 "2. The Jewish Publication Society.
 "3. Courses of what will correspond with our University Extension Lectures.
 "4. Reform of Religious Instruction.
 "5. Jewish Exhibitions.

"All these are subsidiary aids to extend, develop, and command the desired result.

"After a short *resumé*, the President (Dr. Herzl) closed the Conference with the following remarks: In these few days we have endeavoured to accomplish as much as possible. We have all comprehended our duty, and we will understand it further; that through clouded and dark days we must maintain the energy for our movement in anticipation of the day for which we all hope, and for which our hearts glow full of anticipation."

RELIGIOUS SIGNS.

THE VATICAN AND BIBLICAL CRITICISM.

The attitude of the Roman Curia, and in particular of the Congregation of the Index, towards Biblical criticism has attracted so much attention in England that the following information, which (says the Rome correspondent of *The Times*) reaches me from an unusually well-informed quarter, may be of interest:

"When, some months since, determined attempts were being made in France and at Rome to secure the condemnation of the Abbé Loisy, whom English Biblical students rightly consider the ablest of contemporary Catholic Biblical critics, the cause of the erudite Abbé, and of Biblical criticism in general, found defenders so active that the Vatican, in order to gain time and to quiet the controversy then raging, thought wise to appoint a Commission of Biblical Studies, ostensibly to examine the whole question of the compatibility of Biblical criticism with Catholic doctrine and discipline. The findings of the Commission are awaited with interest in Liberal Catholic and in Anglican circles, where it is respectively hoped and feared that an authoritative pronouncement on the part of the Vatican in favour of freedom in Biblical criticism might remove one of the obstacles which now impede the adoption of the Roman creed by many Protestant students of the Bible. Within the Vatican itself, where the spirit animating the majority of the Commission and those responsible for its appointment is apparent to all, the hopes of Liberal Catholics are not shared. The chief aim of those who appointed the Commission was to procure a respite from the pressure of a troublesome question by inducing Catholic Biblical critics, out of deference for the Holy Father, to keep silence pending the report of the commissioners. This aim has not been realised. A book entitled 'La Question Biblique chez les Catholiques de France au XIXe Siècle,' by Albert Houtin, has upset all calculations. The author deals with the history of modern Biblical criticism in Italy and England as well as in France, and presents to his readers a long list of the defeats suffered by the Roman congregations at the hands of Biblical critics. It will be difficult for the Congregation of the Index to condemn the book—which has been denounced to it from a dozen different quarters at once—because the author deals only with historical facts. Neither silence, nor finesse, nor blustering will suffice to stifle the question. Meanwhile, several cardinals, thoroughly alarmed by the impression which the book has created, are demanding the adoption of energetic measures against the critics, and, in particular, the immediate dissolution of the Commission of Biblical Studies. It is possible that one of the most influential German Catholic scholars may return without delay to Rome in order to try and avert such a catastrophe."

NONCONFORMIST "FRIARS."

And why not? And why draw the line here? The mad race of competition in Bazaars, "Harvest Festivals," "Musical Services," "Sisters of the People," "Guilds," "Church Houses," etc., is not yet ended. Let the Church set the fashion for any "new thing," and "Nonconformity" will compete with it. It must keep up in the procession, or it will fall behind unnoticed.

So now we are to have "Friars"!

The following notice is from *The Daily Telegraph*, of Sept. 10th, 1902:—

"Nonconformist friars are the latest religious novelty, preliminary steps for their enrolment having been taken on Saturday at Westminster Congregational Chapel. They are to be known as the "Brothers of the Common Life"—the name of a once well-known Roman Catholic Order, whose most celebrated member was Thomas à Kempis. The Rev. Richard Westrope, who has resigned the ministry of the chapel mentioned in order to devote himself to what he regards as a wider sphere of usefulness, is the founder and organiser of the fraternity, and has received many promises of support. It is intended

to take the simple rule of St. Francis of Assisi for a model, and the distinctive dress will consist of a plain black gown and cape. Vows will be terminable and renewable from time to time, and no denominational restrictions are to be made. Twelve years ago a similar order was formed in the Anglican Church, but it came to grief, and the fate of the new movement will therefore be watched with curiosity and interest."

Editor's Table.

PROPHETICAL CONFERENCES.

Some years have elapsed since a few friends conducted a series of conferences, having for their special subject

*The Inspiration of Scripture,
 The Prophecies concerning Israel, and
 The blessed hope of the Church of God.*

They were held in Liverpool, London, Nottingham, Carlisle, Bradford, Gloucester, Tunbridge Wells, Halifax, York, Rotherham, Keswick, Portsmouth, Ealing, Glasgow, Edinburgh, Aberdeen, Inverness, Dundee, Dingwall, Paisley, Montrose, Dunoon, Elgin, Peterhead, Cullen, Findochty, Fraserburgh, Portessie, Boharm (Keith), Dublin and Belfast. Blessed fruits were manifested at those conferences, and proofs are continually coming before us that their effect is still being felt. We are constantly meeting with or hearing from one and another who received light and blessing, and have been used since to spread the light and minister the blessing.

Now the question has arisen as to how far it is the Lord's will that such a series of conferences should again be held.

If it be His will He will make the way quite clear by providing the means, which would be only partially met by the local gatherings.

He may put it into the hearts of some of His stewards to make His will known to us, or He may raise up local friends in various centres who would severally or jointly guarantee the local expenses.

We have received several letters of late which speak strongly of the writers' impression that the time has come for those who really love the Lord's appearing, to organise conferences in every considerable town in the United Kingdom to warn the world of its impending judgments; and quicken the Church to a livelier sense and reality of its blessed hope.

It would take some years to cover the whole country.

All we can say is, that if the Lord should manifest His will that such a work should be undertaken, we will open a special banking account in London in the names of the trustees of *Things to Come*:

(Sir Robert Anderson, K.C.B., LL.D.,
 Rev. Sholto D. C. Douglas, M.A.,
 James E. Mathieson, Esq.,
 Rev. E. W. Bullinger, D.D.,

who would hold themselves responsible for the due administration of such fund.

Cheques should be payable to "Prophetic Conferences Fund," and crossed London and Westminster Bank, Bloomsbury, London.

BELFAST.

Subscribers to *Things to Come* in Belfast are notified that the Agency has been taken by the "Religious Tract and Book Depot," 116 Royal Avenue.

The Publisher will be obliged to our friends if they will kindly make this known.

Mr. C. B. Miller, of 53 Thorndale Road, Antrim Road, will be glad if readers will put themselves in communication with him.

THINGS TO COME.

No. 105.

MARCH, 1903.

Vol. IX. No. 9.

Editorial.

"THE YEAR THAT KING UZZIAH DIED."

THERE must be something very significant and important in this apparently abrupt opening of Is. vi.

It was the end of the first of the periods during which his prophecies were delivered: viz.: "The vision of Isaiah, the son of Amoz, which he saw concerning Judah and Jerusalem (not the Church) in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah."

These four reigns were remarkable: and all seem to be specially and particularly associated with Jerusalem and the Temple.

JOTHAM seems to have prepared the way for the downward course after the wonderfully prosperous and blessed reign of Uzziah: for it is noted of him that he

"ENTERED NOT INTO THE TEMPLE OF THE LORD, and the people did corruptly" (2 Ch. xxvii. 2).

Of AHAZ it is recorded that he

"SHUT UP THE DOORS OF THE HOUSE OF THE LORD, and he made him altars in every corner of Jerusalem" (2 Ch. xxviii. 24; xxix. 7).

Of HEZEKIAH it is recorded how he commenced his reformation (2 Ch. xxix. 3), "He, in the first year of his reign, in the first month,

OPENED THE DOORS OF THE HOUSE OF THE LORD."

Isaiah lived through all these reigns, and his visions relate particularly to the events connected with, and linked together by, these three references to the Temple of the Lord.

Israel's troubles began with JOTHAM'S neglect of the House of the Lord, as is seen from Isaiah i. and the Gospel History. It had become "a house of merchandise" (John ii. 16), and "a den of thieves" (Matt. xxi. 13).

Now, at the present time, it is as it was in the days of AHAZ, "shut up," and "desolate." "Behold, your house [no longer the Lord's house] is left unto you desolate" (Matt. xxiii. 38).

Henceforth, it remains "desolate" till the greater than HEZEKIAH shall come to "open the doors of the House of the Lord," and they shall say "Blessed is he that cometh in the name of the Lord" (Matt. xxiii. 39). Then, that will take place which did take place in Hezekiah's reign, and which is foreshadowed is Is. xxii. 15, etc. Shebna, "who is over the house," shall be violently driven out; and Jehovah says: "I will call my servant Eliakim . . . and I will commit thy government into his hand . . . and the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut . . . and he shall be for a glorious

throne to his father's house" (Is. xxii. 15-23). Ezekiel also tells of the days when the gate thus once again opened shall never be shut. "The Lord said unto me: This gate shall be shut, it shall not be opened. . . . It is for the prince; the prince, he shall sit in it. . . . he shall enter by the way of the porch of that gate" (Ezek. xlv. 2, 3. Compare chap. x.).

And then, "After these things, and the establishment thereof, (by Hezekiah) Sennacherib king of Assyria came, and entered into Judah" (2 Ch. xxxii. 1). So, in later days, and at a like time, Gog shall come up against Israel (Ezek. xxxviii. and xxxix). Antichrist shall have been already slain: and now, just before the actual commencement of the millennial glory as recorded in Is. lxii., Israel will be called by the name of Hezekiah's wife, "Hephzi-bah," i.e., "*my delight is in her*," because in that day the land shall be called Beulah (i.e., *married*), and the Lord God shall rejoice over His People. "as the bridegroom rejoiceth over the bride" (Is. lxii. 4, 5).

Thus these three reigns (Jotham, Ahaz, and Hezekiah), illustrate and foreshadow Israel's history in connection with the Temple.

But they are preceded by the reign of UZZIAH. Now Uzziah reigned for 52 years (four times thirteen*). His reign ended in his own fall (2 Chron. xxvi. 19-21), and was followed by the further failures of Jotham and Ahaz.

Uzziah's reign had been as great a time of blessing for Judah as Solomon's had been for all Israel. The nation had been overwhelmed with the manifestation of Divine favour; but the riches of Divine goodness had no more effect on the nation than the tribulations it had passed through before.

Hence it was that "the year that king Uzziah died" became such an important landmark in the history of the nation.

The time had come now to make the solemn prophecy as to the coming blindness.

The nation was to be left to itself; but not for ever. A time was set, and the promise of Restoration was given. But meantime Judah and Israel were to come under the Gentile yoke.

In connection with this, "the year that king Uzziah died" is said by Chronologists to be the very year in which Romulus, the founder of Rome, was born. At any rate, about that time Rome was founded, the very nation that was to destroy that city and temple, and disperse that nation.

The national glory died out with Uzziah, and therefore it is that this year is thus so emphatically marked; and this chapter (Is. vi.) is so solemnly introduced.

* For the significance of this number see *Number in Scripture*, by the editor, published by Eyre & Spottiswoode, Great New Street, London.

So important a place does it occupy, that it is *three* times quoted from "Isaiah" in the New Testament, and on each occasion at a great dispensational epoch.

1. In Matt. xiii., the chapter of the seven dispensational parables. "The same day" on which our Lord was rejected by His own family (xii. 46-50, compare Mark iii. 21 and 31-35), as well as by the people (Matt. xi. 16-24). Then it is that He begins to speak in parables, that they might not understand (xiii. 11-13), and goes on to quote Is. vi. 9, as His reason for so doing (v. 14).

2. In John xii. 39, 40. When His rejection was complete and His enemies had determined in council to put Him to death (xi. 47-53, and xii. 10).

3. In Acts xxviii. 25-7. When Paul closes his testimony to Israel with this solemn reference to the prophecy of the rejection of Israel, and the declaration that "the Salvation of God is sent unto the Gentiles, and they will hear it."

It is worthy of notice that in these three quotations, each has a special reference to one of the persons of the Trinity.

1. In Matt. xii. 14. It says "in them is fulfilled the prophecy of Isaiah, which saith," etc. Now, from Isa. vi. 8 it is "the voice of the LORD" (Jehovah), and v. 3 "the LORD of hosts."

2. In John xii. 41 we read "these things said Isaiah when he saw his glory, and spake of him," which seems to refer to Christ as the Second Person.

3. In Acts xxviii. 26 the prophecy is introduced with the words "well spake the Holy Ghost by Isaiah the prophet."

Thus the Old Testament reveals the Father,
the Gospel reveals the Son, and
the Acts reveals the Holy Spirit.

Another lesson is to be learned from this mention of the death of Uzziah here.

We have the contrast between "king Uzziah" (v. 1), and "the King, the LORD of hosts" (v. 5).

In the former, men saw "Uzziah, the king . . . a leper unto the day of his death . . . cut off from the house of the LORD" (2 Ch. xxvi. 21). This is what men's eyes saw. And what did the eyes of the man of God see?—"Mine eyes have seen the king, the LORD of hosts" (Is. vi. 5).

Ah! it is this revelation of God that puts man in his proper place. It is when we see ourselves in the light of His glory that we discover how far short we come.

All God's saints learn by this experience. The holiest men in Scripture are examples of it. Two of the three specially singled out for highest mention "Noah, Daniel, and Job" (Ezek. xiv. 14, 20), exhibit it.

JOB confessed, "I am vile" . . . "I have heard of thee by the hearing of the ear; but now mine eye seeth thee, wherefore I abhor myself, and repent in dust and ashes" (Job xl. 4; xlii. 5, 6).

DANIEL confessed, "I was left alone, and saw this great vision, and there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength (Dan. x. 8).

ISAIAH confessed: "Woe is me! for I am undone;

because I am a man of unclean lips; . . . for mine eyes have seen the King, the LORD of hosts" (Is. vi. 5).

John the beloved also confessed: "And when I saw him, I fell at his feet as dead" (Rev. i. 18).

Yes! it is not until we thus see ourselves in the light of God's glory that our comeliness is seen to be only corruption.

When David "sat in HIS house" his thoughts of himself and God were all wrong. He was occupied with himself. "See now, I dwell," he said to Nathan. "WHO I AM" was his thought. God's house was compared with his own house.* But when God revealed Himself in all His wondrous grace, and showed how his purposes are far beyond what we ask or think, we read "THEN went King David in and SAT BEFORE THE LORD, and he said: WHO AM I, O Lord God? and what is my house?" (2 Sam. vii. 1-3, 18).

So, here in Isa. vi., Uzziah shows us that man, in his lowest estate, is "altogether vanity" (Ps. xxxix. 5). And the man of God, the Prophet in his best estate, is the same. Even as Nicodemus in John iii., and the woman of Samaria in John iv., both needed the same new birth; for before God, "there is no difference, for all have sinned and come short of the glory of God" (Rom. iii. 22, 23). Uzziah and Isaiah were alike "undone" and "unclean" in the sight of a holy and glorious God (Is. vi. 5). But man has no resources for remedying the one or the other. God must undertake for him. Hence we have the blessed answer to that cry "Then flew one of the Seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."

"Then," Isaiah was qualified to be sent forth as God's messenger (v. 8, 9).

God's glory revealed the ruin: His grace revealed the remedy: and His power equipped for service.

His work is perfect, His word is faithful, and His power is wonderful.

He who trusts in the one, rests in the others, and is ready for the appointed service.

These are the lessons to be learned from "the year that king Uzziah died." Lessons of God's purposes and lessons of judgment on the one hand: lessons of glory, grace, and power on the other. May we learn them all: and, seeing ourselves in the light of His holy presence, confess our ruined and sinful condition, be the recipients of His unmerited grace, and go on to serve in His almighty power.

* This is always the thought of *religious* people:—Why should not God's house be more beautiful than our own houses? they ask; as though God dwelt in houses made with hands! (Acts vii. 48, 49). Nathan was like David—for he said, "Go, do all that is in thine heart: for the LORD is with thee." But Nathan was wrong! and the Lord was not with David in this matter; and Nathan had to go and tell David he had made a mistake.

No! when we do *what is in our own heart* we are sure to do wrong.

It may seem good, and sound right, but it is merely *religion*; and it is wrong.

Papers on the Apocalypse.*

THE FOURTH VISION "IN HEAVEN."

¶ (page 118†), chap. xii. 1-12. *A Great Sign.*

We now come, not only to the great central subject of the whole Book, but to the central pair of the seven Visions, and to the actual *literary* centre of the Book.

All this shows us that we are on the threshold of an important part of Scripture which relates to the actual Revelation or Unveiling of the glorious Person of the Lord Jesus Christ.

The whole section (chaps. xii.—xv.) is not only Episodal in subject and Parenthetical in form, but is a good example of historical, or, rather, prophetic *Hysteroiogia*,† by which the events, though written down later, took place earlier than those which immediately precede in historical narration. That is to say, we have in chaps. xii.—xv. a prophetic record of events which will take place before chap. vi., and will lead up to, and run parallel with, what is recorded in chaps. vi.—xi.

Chaps. vi.—xi. thus give the *exoteric* (or *outer*) view of that portion of prophetic history; for the Beast and the False Prophet are on the earth all that time, as is clear from xi. 7, where the Beast that ascendeth out of the abyss made war against Two Witnesses. But how he came to be on the earth we have not yet been told. The course of the prophetic record is therefore suspended, while we are taken back to a point prior to chap. vi., and in chap. xii. are given the *esoteric* (or *inner*) view of the same period, and told of the causes which shall lead up to the revelation of the Beast and the False Prophet. Chap. xii. occupies much the same position with regard to chaps. xiii. to end; as chaps. iv. and v. do to chaps. vi.—xi.

First, the war takes place in heaven, and the Devil is cast out into the earth. Then "he" stands on the sand of the sea (xiii. 1 RV.), and John sees these two awful beings coming up—the one from the sea, and the other from the earth. There is no record of their doings except in chap. xiii., and what may be gathered from the judgments directed against them and their followers recorded in chaps. vi.—xi. and other Scriptures of the Old and New Testaments.

The Structure shows that the Woman and the Dragon are the two great subjects of the Vision, the "Man-child" occupying only one verse (the sixth).

* These papers have been copyrighted in view of their future separate publication.

† These pages refer to the future book-form, and not to the pages of *Things to Come*.

‡ See *Figures of Speech*, by Dr. Bullinger, page 708.

¶ (page 118), xii. 1-12. THE FOURTH VISION
"IN HEAVEN."

A Great Sign.

¶ A	| xii. 1-.	A great Sign in heaven.
	B | a | -1-5.	The Woman and the Dragon.
		b | 6. The Woman's flight.
		c | 7-9. The War in heaven.
A	| 10-12.	A loud Voice in heaven.

* * With this structure should be compared that of the following scene "on Earth" (¶), with which the part marked "W" (xii. 13—xiii. 1-) exactly corresponds. See page 414.

xii. 1-. And a great sign was seen in heaven:] Here, at length, for the first time in this Book, we have a "Sign." The word is *σημεῖον* (*sēmeion*) a sign; not *τέρας* (*teras*) wonder.* We are thus warned at the outset that we are not to take this literally, but to see in it a "sign" of something else. Thus does the Holy Spirit guide us as to what is *literal* and what is not. What it is that is signified by the Sign we must learn from the Scripture itself. If we are thus warned that we are to treat this as a "sign," we may assuredly gather that, when we are not so cautioned, we are not to treat the things in this Book as symbols, but as literal facts and events.

It is not only a Sign, but it is "a great sign," as important in its significance as it was vast in its appearance. It represented something remarkable in itself and momentous in its teaching.

The Sign itself is described in "a" (page 386), verses -1-5. The following is the structure:—

a (page 386), xii. 1-5. *The Woman and the Dragon.*

a	| d | e | xii. 1-.	A great sign in heaven.
		f | -1. The Woman.
		g | 2. The travail of the Woman.
d	| e | 3-.	Another sign in heaven.
		f | -3, 4-. The Dragon.
		g | 5. The travail of the Woman.

xii. -1. A woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:] This at once takes us back to Gen. xxxvii. It is the *only* scripture in the whole Bible where we have any thing corresponding to this sign. There we read of Joseph (v. 9): "he dreamed yet another dream, and told it to his brethren, and said, Behold! I have dreamed a dream more; behold, *the sun*, and *the moon*, and *the eleven stars* made obeisance to me. And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, what is this dream that thou hast dreamed? Shall I, and thy mother, and thy brethren indeed come to bow ourselves to thee, to the earth" (Gen. xxxvii. 9, 10). Joseph thus saw a

* We are to distinguish these two words because they are often joined together; Matt. xxiv. 24. Mark xiii. 22. John iv. 48. Acts ii. 19, 43; iv. 30; v. 12; vi. 8; vii. 36; xiv. 3; xv. 12. Rom. xv. 19. 2 Thess. ii. 9. So in the Old Test., Deut. xxviii. 46; xxxiv. 11. Neh. ix. 10. Isa. viii. 18; xx. 3. Jer. xxxii. (xxxix.) 20, &c.

similar "Sign," and both he and his father Jacob understood it at once, and interpreted it correctly, as the sequel shows.

Now, when we have such a scripture as this, why go out of our way to seek for another explanation outside scripture altogether. That the same twelve stars are referred to in Genesis is clear, because Joseph himself made the twelfth. Here we have the earliest reference to the twelve signs of the Zodiac. These are the only "twelve stars," or asterisms, in the heavens. There are the "seven stars" meaning the seven planets; but the twelve stars can mean only the twelve signs (or stars) of the Zodiac, thus embracing the whole heavens.

The heathen nations, being ignorant of the written word of God, did not know the primitive truth preserved by the Antideluvian Patriarchs in the signs and constellations of the heavens before it was written down by God through Moses in "the scriptures of truth." Hence, the nations perverted it, and overlaid it with their own vain imaginations. This was the origin of the old Greek mythology; and before that, of the various ancient mythologies of Babylon and other nations. Those mythologies were not *invented* by those nations, but they were the corruption of primitive truth after that truth had been forgotten.

As Rom. i. 20, 21 declares, they were "without excuse," for the invisible things of God were clearly seen and understood by the things that are made. The heavens declared His glory and spoke of His purposes. This is what Rom. i. 19-23 refers to.

The Patriarchs had, long before the times of Jacob and Joseph, so mapped out the heavens, as to preserve the great foundation promise and prophecy of Gen. iii. 15, by making arbitrary configurations of the stars.

That this is no mere conjecture is shown by an important article in *The Nineteenth Century* magazine (for Sept., 1900), by Mr. E. W. Maunder, of the Greenwich Observatory, on "The Oldest Picture Book of all." He says: "There are some indications, which seem to have escaped notice hitherto, by which we may fix, roughly at least, the date of certain other constellations than those of the extreme South. These are the twelve commonly known as the Signs of the Zodiac, and which, beyond all controversy, were planned in order to mark out the Ecliptic. The division of the Zodiac into *twelve* signs is one of very great significance. . . . Now this perhaps was the most difficult discovery which up to the present date has yet been made in Astronomy."

"The interdependence of so many of the designs, and the fact that the sphere is thus manifestly the work of a single authority, furnish reasons for thinking that it was *intended to be of the nature of a document*. An examination of the individual forms supports this conclusion." . . . Again, he says: "We are sure that the Zodiac is not later than 1800 B.C., and does not date further back than to 4400 B.C."

He sums up the article by saying that "this oldest picture book of all was designed nearly 5,000 years ago" and that "Many of the constellations, then, were mapped out to *express the religious belief of their designers*."

No doubt the others, of which at present we have no explanation, had *just the same purpose*."

Mr. Maunder says also that the *religion* of those who designed the Zodiac and mapped out the Constellations "involved the erection of altars and the rite of sacrifice. They were acquainted with the stories of the Fall and the Deluge, substantially the same as those preserved to us in the early chapters of Geneses, and *they devised many of the constellations to give appropriate and permanent record of them*."

The italics are our own, and the parts thus marked confirm our conclusions, on the highest authority; while the date assigned places its origin far beyond the domain of heathen mythology, and throws great light on Psalm xix.

All readers of that Psalm are struck with the fact that the first part is about the Heavens, and that then, in v. 7, there is a sudden and abrupt transition to the written Word.

This is explained by the fact that the reference is, in the first part, to the primitive truth witnessed to by the Sun and Stars in the heavens (an expansion of Gen. iii. 15); and in the second part the reference is to the written Word of God recorded in "the Scriptures of Truth."

For some 2,000 years before Moses, the heavens declared the glory of God; and not only showed His handiwork, but from day to day *uttered speech*, and from night to night *showed knowledge*.

True, there was no speech nor language; their voice was not heard, and yet, their "line" (*i.e.*, their inheritance,* or sphere of teaching) is gone out through all the earth, and *their words* to the end of the world. In them (*i.e.*, in the heavens) hath He set a Tabernacle (or dwelling) for the Sun (*i.e.*, the path of the sun through the signs of the Zodiac, called the "Ecliptic") which the sun never leaves, but goes forth from one end of the heaven to the other, performing his annual circuit. See the whole of Ps. xix.† But these "words," and this "knowledge," after they were written down in Scripture, naturally fell into disuse, and in time were forgotten; and afterwards were overlaid by the traditions of men. If Moses wrote by the time of the Exodus, this would give about 1491 B.C., for the date of the books of the Pentateuch, and thus leave mankind for some 2500 years without the Word of God *written*. Thus, for all that long period, the Heavens would be showing their knowledge, and sending forth their words to the ends of the earth, and preserving the great primeval promise and prophecy of Gen. iii. 15 alive in the hearts of God's people; making known to the Coming one who, though bruised in the heel, should finally crush the serpent's head.

These twelve stars, therefore, were the Zodiacal signs, which are thus associated with Israel in the persons of Jacob, and the twelve Patriarchs. These constituted and represented *the whole nation in embryo*. Their presence here in Rev. xii. tells us that God is about to reveal His own truth, write folly on all devices of the

* See *Figures of Speech*, and *The Witness of the Stars*, by Dr. Bullinger.

† Where, after speaking of the teaching of the Heavens (vv. 1-6), it goes on to speak of the teaching in the written word of God (vv. 7-14).

heathen, expose their false use of His own handiwork; and, as He smote "the gods of Egypt" when He delivered Israel from thence (Jer. xliii. 12, 13; xli. 20), so, when He is about to deliver Israel again, He will execute His judgment on the gods of the heathen, by showing that their perversions of His primal promise will not affect its fulfilment; but all their mythological gods shall be helpless and useless to deliver them out of His hand.*

Again we ask, Why introduce the Church here? Alford says "the whole symbolism points to it." On the contrary, the only like symbol in the whole Bible connects this woman, thus arrayed, with Israel. What has the Church got to do with Gen. xxxvii. ? Are we to look for the Church there? If not, then why look for it here, in Rev. xii. Jacob, his wife and his twelve sons, may well be taken as a most fitting interpretation of the sign of the sun, moon and twelve stars: but the Church has no connection whatsoever with these.

Further, Israel is again and again compared to a woman, and a married woman, in the Old Testament (Is. liv., etc.). Also, in her time of rejection, to a widow (Is. xlvii. Lam. i. 1. Luke xviii.); and a divorced woman (Is. l. Jer. iii.); but not so the Church. Nor can what follows be anywhere properly understood of the Church.

xii. 2. **And being with child she crieth out,† being in travail, and being in pain to bring forth]** When could this ever be spoken of the Church? What is the Church's travail? And what is the man-child which the Church brings forth?

On the other hand, this "sign" exactly expresses the position and condition of the true Israel all through the history of the nation.

The promise of Gen. iii. 15, as to the coming "seed" of the woman to crush the head of the great Dragon, was fundamental to the ground of Israel's faith.

This chapter, therefore, takes us back to the beginning of evil wrought by Satan, and carries us right forward to the great crisis of human history. It shows how "the mystery of God" and "the mystery of Iniquity" will be finished; and take some 6,000 years to work out.

The birth of that "seed" became, therefore, the object of Israel's hope; the subject of Israel's prophets; and the "joy" of Israel's mothers when a man was born into the world (John xvi. 21).

The "sign" of the travailing woman, and her being in pain to be delivered, signifies the expectant attitude of Israel—*de jure*, if not *de facto*. The promised seed was meant to be the one great hope of the nation; to which everything pointed and of which everything testified.

The first sign of the Zodiac was a permanent and constant reminder of this great primeval promise and prophecy.

VIRGO is always represented, in all the ancient Zodiacs, with a branch in her right hand. That branch

* See Appendix for the whole question of the relation of the Apocalypse to the ancient Astro-theology.

† Was crying, L.

has come down to us, with the name of the star, which is of the *first* magnitude, *Tzomech*. This is the Hebrew *תצמח*, which means "branch," and is used of Christ, the promised seed, in Jer. xxiii. 5, 6 (signifying the "King," of Matthew); in Zech. iii. 8 (signifying the "Servant," of Mark); in Zech. vi. 12 (signifying the "Man," of Luke); and in Isa. iv. 2 (signifying the "LORD," or Jehovah, of John). As these prophecies of the coming seed, under the name of "the Branch," were read in the Scripture, it would be impossible not to connect them with this first great "sign" of the Zodiac. And until those Scriptures were written, this sign in the heavens told of the coming seed, "the Branch of Jehovah."

Of the great Creator it is written (Ps. cxlvii. 4, RV.):

"HE telleth the number of the stars,
HE giveth them all their names."

And this name *Tzomech* is inseparably connected with the Divine omniscience of Him who created and named the stars; and gave and fulfilled the promise.

In like manner the constellation of

"THE WOMAN AND CHILD."

was set as the first of the three constellations which are assigned to the sign "Virgo."* It is found in the most ancient Zodiacs, notably that from the Temple of Denderah, in Egypt. It dates from at least 2,000 B.C., and may be seen to-day at the Louvre, in Paris (whither it was taken in 1821). The Hebrew name of this constellation of "the woman and child" was called *Komah*, which means *the desired* or *longed for*. It is from the Hebrew *קָמָה* (*kahmah*) *to desire*, which occurs only in Ps. lxxiii. 1: "My flesh *longeth* for Thee." It is akin to *חָמַד* (*chamad*) *to desire* (Ps. xix. 10. Isa. liii. 2. Hag. ii. 7, &c). We have the word *komah* used by the Holy Spirit in this very connection in Hag. ii. 7: "The DESIRE of all nations shall come."

"The woman and child" was, therefore, part of the primeval truth revealed to man as a sign of Him who was to be the object of this desire.

That it was ancient is testified by Albumazar (or Abu Masher), an Arabian astronomer, who wrote in the eighth century.† He says: "There arises in the first Decan‡ (as the Persians, Chaldeans, and Egyptians, and the two Hermes and Ascalius teach), a *young woman*, whose Persian name is ADRENEDEFA, a pure and immaculate virgin, holding in the hand two ears of corn, sitting on a throne, nourishing an infant in the act of feeding him, who has a Hebrew name (the boy, I say), by some nations called IHESU, with the signification IEZA, which we in Greek call CHRISTOS."

This is, as we have said, the testimony of the ancient Zodiacs; otherwise this constellation was altered and corrupted in the third century B.C. by Conon, an

* Each sign had three constellations assigned to it, which further developed the central truth signified by the respective signs of the Zodiac.

† A Latin translation of his Arabic work is in the British Museum Library.

‡ The constellations were called *Decans*. The word means *a part*, and is used of the (three) parts into which each sign is divided; each of which parts, or Decans, is occupied by a constellation.

astronomer of Alexandria (B.C. 283—222).^{*} Even Shakespeare refers to "the good boy in Virgo's lap."[†] So that the fact has not been lost, though the name of the constellation has been changed.

But long before the constellation had been changed, its real signification had been lost and perverted.

Naturally, when the promises and prophecies had been written down in the Scriptures of Truth, the meaning of the signs and constellations, and the very names by which God had called the stars, would fall into disuetude and became gradually forgotten. This would lead to the easy perversion of their meaning by those nations who did not possess the Word of God. Hence this constellation of the "woman and child" passed into the Babylonian and Egyptian mysteries under the names of "Isis and Horus"; and thence, from the pagan mysteries, the picture passed into Romanism, with many other symbols and doctrines.[‡]

Indeed, so closely is Romanism allied to Paganism, of which it is the outcome, that those who do not see the difference between Paganized Christianity and Bible Christianity,[§] draw the false conclusion that Romanism is merely a corruption of Christianity, whereas it is little more than Christianised Paganism.

Hence it was that, the real meaning of "the woman and child" having been lost, the symbol was Paganized, and we are told that representations of it as being "Isis and Horus" were so common (long prior to Christianity), that "there was not a house or a crossway where it was not found."

Many of these Pagan symbols, rites, and ceremonies were brought into "Christianity" by the Greek Fathers, who were converts from Paganism, and had not lost their earlier teaching and training.

What we have here, therefore, in Rev. xii. is the fact that God is going right back to the beginning, and in spite of all the opposition of Satan and the perversion of Primitive Truth by Paganism, He is showing us His purpose in this closing book of Inspiration, which is to take us back to the causes of the great Apostacy, and onward through the great Apostacy, which is close upon us, to its final confusion and destruction.

^{*} It appears that Berenice, the wife of Euergetes (Ptolemy III.), king of Egypt, made a vow that, if her husband returned in safety from a dangerous expedition on which he had gone, she would consecrate her wonderful head of hair to Venus. He did return in safety, and her hair was deposited in the Temple of Venus. Subsequently it was stolen, and Conon, to console her, gave it out that Jupiter had taken it and made a constellation of it. The similarity of the Greek word κόμη (*kōmē*) hair, and the Hebrew *koma* facilitated the change (if it did not suggest it). And so it came to pass that in our Planisphere to-day *Coma Berenice* (*the hair of Berenice*) figures in the place of the woman and child—"the *Desire* of all nations."

[†] *Titus Andronicus*. Act vi. Scene 3.

[‡] Whatever modern meanings of such symbols as I.H.S. may be given, the fact remains that it was part of the name of Bacchus: and, the letters I.N.R.I., which were changed by Rome into Iesus Nazareus Rex Judæorum (Jesus of Nazareth King of the Jews), originally formed the pagan symbol that by fire nature will be renewed in its entirety (*Ignē Natura Renovetur Integra*). See *The Rosicrucians: their Rites and Mysteries*, by Hargrave Jennings (Vol. ii. 1887), quoted by the authors of *The Computation of 666* (p. 70, published by James Nisbet).

This is why we have, here, His vindication of those "Signs" by which He first promulgated His great primeval promise, and His own Revelation as to its final accomplishment in the crushing of the serpent's head.

It is clear, so far, that the woman is the "sign" of Israel, viewed as representing the nation as a whole. Israel is thus personified, with the marks which characterise the nation in its constitution and in its hope.

Having thus given the great "sign" of the "woman," we next have "another sign in heaven"—the woman's enemy.

Things New and Old.

BABEL AND THE BIBLE.

A LECTURE given by Professor Friedrich Delitzsch, before the German Emperor, on Jan. 12, has caused considerable excitement. The letters we have received from our readers show that it calls for more than a passing notice. It is a solemn "sign of the times," and shows that we are in "perilous times" indeed, when we see 2 Tim. iv. 3, 4 thus fulfilled before our eyes. The whole aim of the higher criticism is to get rid of the supernatural in the Bible. That is why they bring down the dates of the Old Testament prophets, so that their writings may be regarded as having been written *after* the event, and therefore not prophecies at all. But what about this prophecy in 2 Tim. iv. 3, 4?

The date of this is unquestioned; and yet, more than eighteen hundred years after, we see the solemn fulfilment of that which no mortal man could possibly have foreseen. In the early years of the Church this prophecy was believed; and the integrity of the Bible was staked upon its being true. If, instead of what we see, men were *not* turning away their ears from the truth, and being turned unto myths, but giving more and yet more earnest heed to the things that are written there, we might well doubt its truth, and be pointed to the non-fulfilment of 2 Tim. iv. 3, 4, as a ground for our rejection of the Bible.

But the opposite of this is the case. Men *are* turning away their ears from the truth. They tell us that the Creation story of Gen. 1 is a "myth." They say that the story of the Fall in Gen. iii. is a "myth." And while they say this they turn to, and greedily swallow the Babylonian "myths," never questioning the date of a "tablet" or the truth of what it says!

Thus, they prove the truth of God's Word in their effort to destroy it! For "myths" (not "fables") is the very word used by the Holy Ghost in 2 Tim. iv. 4.

But now, a strange thing has happened: the Archæologists are attacking the Bible, and the Higher Critics are defending it.

While we leave them to fight their own matter out, we would add, that we prefer the father to the son. The great Franz Delitzsch would have been shocked at his son's pronouncement.

These Babylonian myths are no new thing. George Smith was the first to make known his find in 1875.

P. Jensen followed (1900), Roscher (1896-8), Gunkel (1895), and in England, Davis (1895), and Prof. Morris Jastrow, Jun., in 1901.

The *facts* as recorded by these scholars cannot be doubted, or even questioned. But we not only question, but entirely deny, the interpretations put upon them, and the conclusions drawn from them. The argument of the achæologists is as follows :

(1) On the one side they set the statements found on the Babylonian tablets, treating them as a true statement of facts.

(2) Then, turning to the Bible, they first declare their belief that it was not reduced to writing till "during or after the Babylonian exile ; that is, that it dates at the earliest from the sixth century B.C."*

(3) According to this, it follows, according to them, that the Bible is "not of Israelitish, but of Babylonian origin."

But our readers will notice that the second premiss is a pure assumption ; an hypothesis, as yet, "not proven." Some of the Higher Critics have been doing their best to furnish the Archæologists with their evidence, but, though they have not yet obtained it themselves, they are alarmed at this result of their labours.

Our own argument is

(1) That unless and until the Critics make good their case, we receive the Bible, according to its claims, as the Word of God : written through the inspiration of the Holy Spirit, by men who knew, and could know, nothing of the remote past or future, apart from inspiration.

(2) We receive and accept the facts recorded by the Archæologists as to their "finds" in Babylonia or elsewhere.

(3) But the conclusion we draw is that the Babylonian myths are the corruptions of primitive truth and perversions of facts handed down to them by tradition ; while, in Genesis, we have the truth revealed by inspiration to Moses, at a subsequent period, so that the real truth might be known by us, and that we might not turn away from the words of God to the myths of men.†

This conclusion is just as logical as that set forth by Prof. Delitzsch, and equally worthy of credit.

The greatest proof of our conclusion is that furnished by *The Witness of the Stars*,‡ which shows that the ancient mythology was not the independent and original invention of man, but the corruption and perversion of primitive truth. And yet this is the book which some of our brethren in Christ have branded as having been written by us against the Bible ! And it is also Babylonish corruption of Bible truth concerning "Paradise" and the "state of the dead," which has been handed down by tradition,§ which is held so tenaciously by so many Christians that not only do they cling to it themselves, but pursue and persecute as heretics (to be crushed if possible) those who are fellow members of the Body of Christ, whose one desire is to stand only by the teachings of the Word of God on these momentous subjects.

* Heinrich Zimmern, Ph.D., Leipzig. *The Babylonian and the Hebrew Genesis*, p. 7. David Nutt, London, 1901.

† See pages 100, 101 above. Also *The Computation of 666* (Nisbets), now out of print.

‡ By the Editor. Published by Eyre & Spottiswoode, London.

§ A very large proportion of the Babylonian Tablets and Egyptian Papyri are occupied with these subjects.

While they thus act toward their fellow believers they are dumb before this new attack of the enemies of God's Word.

The *Christian* papers content themselves with deploring it and condemning it ; while the *Jewish* papers resent it as an attack on their Bible, which gives the Anti-Semites cause to scoff and taunt the Jews with having obtained their Bible from Babel. They, too, have no answer beyond saying (very truly) that it will do more harm to Professor Delitzsch than it will to the Bible.

Bible Word Study.

HADES.

(First Paper.)

NEXT to the Old Testament Hebrew word SHEOL, this New Testament Greek word, HADES, is one of the most important.

Our present object and desire is to discover the way in which the Holy Spirit uses it ; and to find out the sense in which He intends us to understand it. Apart from this, all our study of the word is useless.

It matters not what men may say, whether Pagan or Christian. Heathen Mythology, Human Tradition, and Christian Theology have no place in this study. They will lead us astray instead of guiding us : they will hinder us rather than help us.

The Old Testament has one advantage over the New. Its Hebrew words are the words of the Holy Spirit—and all knowledge of Hebrew starts with the Hebrew Bible. It is the fountain head of that language ; and there is no previous Hebrew literature behind it.

But when we come to the New Testament, the case is entirely different. Here, the Holy Spirit takes up *human words* which had been used among the Greeks for centuries, and had already acquired senses, and meanings, and usages ; human in their development as they were human in their origin.

It is this that marks the great difference between the languages of the Old and New Testaments. Not only the difference between the two languages, as such ; but the difference, also, as to their origin.

The Hebrew is, in this respect, Divine in its origin ; the Greek is human. In the former case the Holy Spirit uses *His own* words in which to express His own revelation. In the latter case He takes *human* words, words pertaining to the earth. He uses "the tongues of men" and not "of angels" (1 Cor. xiii. 1. 2 Cor. xii. 4).

Now in "the tongues of men" there is this important phenomenon that, man, being a fallen creature, impresses that fact on the language he uses, as well as upon everything in which he comes into connection. He uses words suitable to his fallen condition. He has invented words to express his abominable sins ; and words to express his filthy thoughts. Even words that *once* had a good meaning he has brought down to his own fallen level. This is true of all languages : but our examples may, with advantage, be taken from our own language.

1. APOLOGY meant, originally, a *defence*. Hence "Jewel's *Apology*" is the title of Bishop Jewel's *defence* of the Reformation. But, inasmuch as man's defences are so often only *excuses*, the word has come to mean a very poor sort of defence.

2. PREVENT meant to *precede* or *get before*. But, because, when one man gets before another, it is generally to oust him or hinder him, so the word has been lowered in its meaning, in order to correspond with this trait of man's fallen nature.

3. SIMPLE meant *honest, artless*; (lit., *without a fold*). But, because people who act on this principle in business, are in this fallen world looked upon as fools, so the word has come to mean *foolish*.

4. SILLY meant *innocent, inoffensive* (Ang. Sax. *saelig*). This is its meaning in 2 Tim. iii. 6, "silly women." But, because such are looked on as an easy prey by false teachers, the word has come to mean weak and foolish.

5. STORY meant a *tale* or *history*. But because such are more often false than true, the word has fallen to its modern meaning of *untruth*.

6. CENSURE meant simply *judgment* or *reckoning*. But because such, when used of men, generally has to be adverse, so the word is now confined to *blame*.

And so we might go on to increase our list.* But the above will suffice to show the deterioration of words in their use by fallen man. It was the same in the Greek, and examples could be given.

But our point is this: that man has made changes in his own language in the course of centuries, and has modified, and in many cases lowered and degraded, by his usage, the meanings of words.

This shows us the fallacy of judging New Testament Greek by Classical Greek. Those who do not know enough call the New Testament "bad Greek." But they do not allow for two facts. First, that while the words are Greek, the *idiom* is Hebrew; and *second*, that these words are to be understood, not in their former classical sense, but in the sense in which they were used in the time of our Lord; always excepting the cases where they are purified by the Holy Spirit.

For when He takes up human words and deigns to use them to make known Divine, Heavenly, and Infinite truths, it is clear that He will do so in an absolutely perfect manner.

Consequently (1) there are very many Greek words that He *never uses* at all. (2) There are words which He purifies, and uses in a *higher* sense than that in which the Greeks had ever before used them. (3) There are words which He purifies and uses in a totally *different* sense, and (4), there are Greek words which He Himself coined, which no man had ever used before, and which cannot be found in any human writings.

The Twelfth Psalm contains an important statement as to this difference between man's words and Jehovah's words; and of the necessity for the purification of the former before they could be used by the Lord.

* Those who care to follow the subject out will find further examples in "impose," "vagabond," "impertinent," "wretch," "sottish," "inquisition," "imp," "craft," "knave," "subtle," "cunning," "charity," &c.

This is shown, first by its Structure, which is as follows:

PSALM XII.

- A | 1. Decrease of the good.
 B | a | 2. Man's words (Vain, Flattering, Double).
 b | 3, 4. Their end. "Cut off."
 C | 5-. The oppression of the poor.
 D | -5-. The sighing of the needy.
 D | -5-. The arising of the LORD.
 C | -5. The deliverance from oppression.
 B | a | 6. Jehovah's words. (Pure).
 b | 7. Their end. "Preserved."
 A | 8. Increase of the wicked.

The correspondence of these members is perfect and complete. But the important one is "B" (vv. 2-4), and "B" (vv. 6, 7), where the contrast is shown between Man's words and Jehovah's words. The former are declared to be "vanity," "flattering," and "double"; and are to be "cut off": while Jehovah's words are "pure," and are to be "preserved for ever."

But there is more than this in verse 6. Not only are Jehovah's own words "pure" in themselves; but when He used earthly words, they had to be "purified" before He could use them.

There are one or two points to be noted in this verse in order to understand its lesson. There is no sense in the translation, "a furnace of earth." The R.V. renders this "a furnace upon the earth." But it surely is nothing to the point whether the furnace is made "of" earth or metal; or whether it is placed "upon" the earth or upon a stand.

The Hebrew preposition *ל* (*Lamed*) means *to*, and is frequently used of *possession* or *pertaining to*,* and may be translated by the word "of" or "belonging unto."†

Then verse 6 will read thus, in four alternate parallel lines; the first and third of which relate to *words*; whilst the second and fourth lines relate to *purification*.

Verse 6.

- a | c | The words of the LORD are pure words.
 d | As silver tried in a furnace.
 c | [Words] belonging to the earth.
 d | Purified seven times.

Here, we see that Jehovah's words *are* pure in themselves. But the words of this world have to be *made* pure; yea, with a great purification, a seven times repeated—or Divine and Spiritually perfect—process.

Now we can return to our statement, made above, and watch this purifying process as the great Refiner carries out His wonderful but necessary work.

Some words (we said above) He uses in a *higher* sense: e.g., 1. ἀρετή (*aretē*). Man used this only of *manhood* or *manly prowess*. But the Holy Spirit uses it in the far higher sense of Divine *glory* (Hab. iii. 3), and *praise* (Isa. xlii. 8, 12; xliii. 21; lxiii. 7). So also the only occurrences in the N. T.: Phil. iv. 8. 1 Pet. ii. 9. 2 Pet. i. 3, 5.

* Gen. xxxi. 1, "all that was to our father:" i.e., all that was our father's. So xxix. 9; xlvii. 4. So frequently we have "a Psalm of David," *lit.*, to David, i.e., David's, by or belonging to David (Ps iii.; iv.; xxv.; xxvi.; xxvii.).

† See 1 Kings xv. 31, "the chronicles of the Kings of Israel"; Ruth ii. 3, "the field of Boaz," which is rendered "belonging unto Boaz."

2. ἦθος (*ēthos*) was used only of the *haunt* of an animal; but in the N.T. it is used of moral custom or character (1 Cor. xv. 33).

Some words are used in a *different* sense: e.g.,

1. χορηγέω (*chorēgeō*) meant simply to *supply* or *furnish* a *chorus*. But the Spirit uses it of the Divine supply of all his people's needs (1 Pet. iv. 11).

2. ἐκκλησία (*ecclesia*) was used, by the Greeks, only of a *town's meeting* of its citizens (Acts xix. 39). But the Spirit uses it of the assemblies of God's elect.

3. παράκλητος (*paraklētos*) was used only of a *legal assistant* or *helper*. But Christ uses it of the Holy Spirit or "Comforter" (that we may *not* sin, John xiv. 16, 26; xv. 26; xvi. 7). And the Spirit uses it of Christ as the Advocate (if we *do* sin, 1 John ii. 1).

4. σκάνδαλον (*scandalon*) was used only of a *snare* to catch animals; but in the New Testament it is used in a moral and spiritual sense of that which causes anyone to stumble or fall (Matt. xi. 6); a sense in which the Greeks *never* used it.

Some words were coined by the Inspiring Spirit, and are never found in the work of any Greek author, e.g.,

1. σκανδαλίζω (*scandalizō*), to *cause to stumble* or *fall*; to *give cause of offence*.

2. ἐπιούσιος (*epiousios*), in the Lord's prayer rendered "daily"; but etymologically can be rendered only *coming upon* (i.e., *descending on us*, like the manna, *daily*); or *going upon* (i.e., for our going upon or journeying).

Now, when we come to the study of the Greek word *Hadēs* we are confronted with the fact that it had already been in use by the Greeks for some centuries; and was, of course, in harmony with their Mythological Traditions.

Idolatry was not an evil into which man gradually fell. It was a gigantic masterpiece of Satan, having its seat of origin and development at Babylon. It was a perversion of primitive truth, and passed thence through the Greeks into Judaism, and thence into Romanism.

Hadēs became the embodiment of Satan's lie, "ye shall not surely die." Hence, *Hadēs* was used of the world of *darkness*, or *spirit-world*; used indeed in much the same sense as Spiritists use it to-day.

The question, Whether this is the sense in which the Holy Spirit desires us to understand the word, is therefore one of the first importance.

Heathen Mythologists, Jewish and Christian Traditionists, Romanists, and Spiritists all agree in answering Yes.

But we answer without hesitation or doubt, NO! And there is one great proof that settles it. In Acts ii. 31 it is used by the Holy Spirit as the substitute for *Sheōl* in the quotation of Ps. xvi. 10. It must therefore mean in Acts what *Sheōl* means in the Psalm.

The word comes into the New Testament, therefore, not from the Classical Greek, but through the Septuagint and the Hebrew of the Old Testament. And we are prepared to see it purified, by the Great Refiner, from all Pagan Mythology and Human Tradition, and Romish corruption.

When He used it as the equivalent of His own word *Sheōl*, He settled once for all the sense in which He wishes us to understand it.

We must leave, for a second paper, the study, on these lines, of the eleven passages where the word *Hadēs* occurs in the New Testament.

(To be concluded next month.)

Questions and Answers.

QUESTION NO. 312.

WHAT IS WORSHIP?

W. O. B.

Worship is the activity of the new nature, seeking, as the sparks (Heb. *sons of the flame*) fly upward, ever to return to the Divine and heavenly source from whence it came.

Prayer is the vital breath of the new nature. Worship is one of the three great marks of the possession of this new nature, given in Phil. iii. 3; the three things by which Christianity is distinguished from Religion. "WE

worship God in spirit
and rejoice in Christ Jesus
and have no confidence in flesh."

There is no article in the Greek, either with "spirit" or "flesh." The one is the name for the new nature, the latter is the name for the old nature.

We worship God in spirit, i.e., with our new nature. We have no confidence or trust in our old nature, for worship or anything else.

Those who are in the flesh cannot please God, nor can they worship Him.

Worship is the act of a redeemed people. In Egypt, Israel could only *sigh*, and *cry*, and *groan* (Ex. ii. 23, 24). It was not until Israel was on the other side of the Red Sea "and saw that great work" which the LORD had wrought for them, that we read, in ch. xv. 1: "THEN SANG the children of Israel this song unto the Lord." That song was of REDEMPTION; for, in it, we have the word for the first time in the Bible—"Thou, in thy mercy, hast led forth the people which thou hast redeemed: thou hast guided them in thy strength to thy holy habitation" (Ex. xv. 13).

That was worship. It was adoration and praise to God, from the hearts of those who could speak of themselves as "the people . . . which thou hast redeemed."

These, and such as these "the Father seeketh to worship Him" (John iv. 23).

Worship is the act of the worshippers in occupation of heart with a known God. It does not consist of being spoken to or being sung to; by man or woman; organ or choir. This latter is "entertainment," pure and simple. It is "making provision for the flesh," the old nature; and does not need or call forth the activities of the new nature.

The moment people are *sung to* or *played at*, it is the performance condemned by our Lord, in that solemn Rubrick—"then cometh the Devil," &c.

Even in what we may truly call "worship," our hearts and minds are such vagrants that they are off in a instant to the ends of the world on the slightest provocation. So subtle

is this that we cannot tell when we thus turn aside, no more than we can tell when we go to sleep. Yet so real is it that it is a question whether any one dare affirm that he has ever said the Lord's prayer through without a wandering thought.

This being so, is it not absolute cruelty, to allow anything to be done or sung to attract or distract any of our senses?

Everything outward that appeals to any of our senses, is destructive of true worship, seeing that worship must be rendered by the spirit to God who is a Spirit.

No one can estimate the sad havoc being made by means of music, in the present day. Churches and Chapels alike are running the mad race of competition. "The sentimentalism of carnal minds may be gratified with unmeaning sounds," but God is not glorified, nor is the church edified.

QUESTION No. 313.

THE GIFT, AND GIFTS OF THE SPIRIT.

C. W. R., Chicago. "A lecturer at the Moody Bible Institute, in one of his classes, taught that the great majority of *truly saved* people had never received the 'gift of the Holy Ghost.' Any light on this subject would be of great benefit to me and to a great many of your readers."

The confusion in such teaching comes from not dividing rightly between the "gift" of the Spirit, and the "gifts" of the Spirit; *i.e.*, "spiritual gifts." The first motions towards God are of the Spirit of God. He it is who first moves in the New Creation (2 Cor. v. 17; iv. 6), as in the old creation (Gen. i. 2). Until He moves all is "death" (Eph. ii. 1), "darkness," and "blindness" (Eph. iv. 18). No one can be saved or call Jesus his LORD, but by the Holy Ghost (1 Cor. xii. 3). This statement is made preparatory to speaking of the *gifts* of the Spirit which are subsequently mentioned.

You give the teaching of the "Moody Bible Institute." But *this* is the teaching of *the Bible*. We pray you carefully distinguish between the two. The former is of man, the latter is of God. The former is used as a lash for the Lord's dear people, to trouble and worry the poor of the flock; as though they were to blame for not having these gifts, unmindful of the teaching of the Bible, which says of these gifts of "wisdom," "knowledge," "faith," "healing," "miracles," "discerning of spirits," "tongues," "interpretation of tongues"—

"All these worketh that one and the self-same Spirit dividing to every man, severally,

AS HE WILL."

It is a sad proof that the flesh is in us (though we are not "in the flesh") when those who have any measure of spiritual gifts, blame others for the absence of them; because they thereby imply that their own possession of them arises from their own merit or power.

No wonder that the Spirit of God goes on to say,
"Covet earnestly the best gifts:

AND YET

show I unto you a more excellent way. Though I speak with the tongues of men and of angels, and have not

CHARITY,

I am become as sounding brass, or a tinkling cymbal."

Do not separate 1 Cor. xiii. from 1 Cor. xii. The latter chapter (xiii.) is the grand conclusion of chap. xii.

Read in the light of these Scriptures, we fear we must characterise the teaching of which you tell us as

"SOUNDING BRASS."

QUESTION No. 314.

ENGLISH BIBLE TRANSLATIONS.

H. T. B., Kent. "... Is there any fundamental reason why the English Version (both A.V. and R.V.) should not be in conformity with accepted rules of literary speech and grammar?"

No; there is no reason whatever for this blot on English Bible translation, that, very often it is more or less unintelligible.

The fault does not lie in any defect of the originals: neither is the revelation of God affected by the literary qualifications of those whom He used as His pens, or as His mouth.

Peter may have been "unlearned and ignorant" as regards that which the world calls learning; but when he was, like the prophets, "moved by the Holy Ghost," all this was neither a help nor a hindrance.

The wonderful structures of the Epistles of Peter show that he could have known little or nothing of what he was writing.

The whole defect, so far as regards the English, lies in the fact that translators, as a rule, translate the *words* rather than the *sense*; the "*letter*" rather than the "*spirit*"; while they neglect the expression of the idioms of one language in the idioms of another.

So true is this, that scholars frequently call the Greek of the New Testament "bad Greek," because they do not know that though the language is Greek, the *Idiom* is *Hebrew*: and though the *words* are Greek, their meanings and usage are to be sought in the Septuagint, and not in the profane Greek authors; and their interpretation, in the Hebrew of the Old Testament.

In translating from any language into another, say into English, the *first* requisite is that it shall be English, coherent and conveying sense. The *second* requisite, in order to accomplish this, must be to translate the *Figure* of Speech, and the *idioms* of the foreign language into the corresponding *idioms* of the English language. So that the English reader, as he reads, shall have exactly the same thought conveyed to him as was in the mind of the foreign writer when he wrote.

It is the *sense* which is to be rendered into English, rather than the words. That is to say, it must be a *Version* rather than a *Translation* and it must read as though it were itself the Original and not a schoolboy's "crib."

It is this that marks the excellence of the A.V., and its superiority over the R.V.: *i.e.*, it is a *Version*, while the R.V. is a *Translation*! Note for example, Ecc. xii. 5, where the R.V. translates literally, "and the caper-berry shall fail," not noticing that it is the figure called *Metalepsis* or *Double Metonymy*. When we say of a man that "he drank his house." We do not mean that he drank the building or its furniture; we mean that he sold it. And even then we do not mean that he drank the money, we mean that he drank the drink he bought with

it. First we put the *house* for the *money* it fetched, and then we put the *money* for the *drink* it bought.

So in Ecc. xii. 5. The caper-berry is put for the *condiments* made from it; and then the condiment is put for the *appetite* (or desire for food) created by it. The A.V. beautifully renders the expression "and desire shall fail." It is thus solemn and impressive. It is a Version. But the R.V. is school-boyish translation, and conveys no meaning, for it is not English.

For another example, suppose we are translating the French "*Mont de Piété*," we must not say *mount of piety*, but *pawnshop*. If we translate from the French, of a certain matter, *tomber dans l'eau*, we must not say it "fell into the water," but that it *fell to the ground*. The pedant would at once say "This is *not literal*. The French says *water*, and you have put *ground*, which is quite different." We reply, "Yes, my friend; but it is not the opposite in *sense*, for it exactly expresses what the French Idiom means."

In like manner for the French *tête-à-tête*, we must not put *head to head*, but *face to face*. For *ma bête noire*, we must not put *my black beast*, but *my aversion*, or *I hate the sight of him*.*

So, in translating the Latin *gratia*, *grace*, we must, render it, not literally, but idiomatically; e.g., *habere gratiam* means, not, *to have grace*, but *to feel gratitude*; *referre gratiam*, means, *to return thanks*; *reddere gratiam*, means *to requite a favour*.

These limits must not be exceeded, of course; or we shall get a *Paraphrase* instead of a *Version*.

We shall (D.V.) shortly give an example of our views on this whole matter, as we are preparing a series of Papers on the book of Job, in which we shall give our own "Version" of a great part of the book, embracing the whole of Jehovah's address to Job; a large part of Elihu's address, and considerable portions of those of Job and his three friends. We shall put the whole in Rhythm (not in Rhyme), in decasyllabic lines.

No book has language so grand or so stately, and no book is more badly treated as regards its English, which is often quite incoherent, conveying no sense whatever. This arises from a slavish attempt to make the translation literal rather than idiomatic.

In other books of the Bible the A.V. excels in its happy renderings of Hebrew idioms: but no Version does justice to the book of Job.

QUESTION NO. 315.

BIBLE STRUCTURES.

C. J.

Your question as to the meaning of the letters, etc., used to explain these, you will find fully answered in the Introduction to *The Key to the Psalms*; also in our pamphlet on *The Vision of Isaiah*.

In brief, we may say that the use of these letters is perfectly arbitrary, and that anyone is at liberty to use any other method of identifying the various members, so that their *correspondence* may be noted.

Each member consisting of a sentence or several verses,

* So also the French say "to carry water to the sea," not as we say, "to carry coals to Newcastle." They say also, "as like as two drops of water," not, as we say, "as like as two peas."

as the case may be, is there, in the Text; and each has a certain subject. These subjects are repeated. Some persons connect them by ruling lines from one to the other, which they call "Railways." We connect them with corresponding letters in different types; or if there be more than one of the same kind, by numbering them.

Thus the *subject* of a member marked A corresponds with the subject marked A, and so on. If there are several of these, we say A¹, A², A³, etc.

If our readers would give a little attention to this matter, and master it once for all, they would find everything so much clearer afterwards.

Signs of the Times.

JEWISH SIGNS.

ZIONIST NOTES.

"THE JEWISH COLONIAL TRUST" has soon attained a firm and assured position. A dividend has been declared, and a branch is to be opened in Jerusalem.

"THE POSITION OF ISRAEL IN THE HISTORY OF THE WORLD." This was the subject of a lecture recently delivered by the Rev. B. J. Salomons, at the Lecture Hall, of the Montefiore College, Ramsgate. After tracing very ably the past and more recent history of Israel, he concluded a most able address, with the following eloquent and significant words:—

In all matters affecting the State they admit that for the time being they have ceased to be a nation, they are Englishmen first and Jews after, but should it in any wise touch their faith or race they exclaim "We are the people of the book as well as the people of the land, and we mean to die for our convictions, as numbers of our ancestors have done before." Thus, while their patriotism and loyalty as English, French, and German citizens daily increase, the spirit of Nationalism, their zeal for their own beloved land diminishes not in the least. The fire of hope, of a speedy restoration to "home and country," burns brightly within the Jewish heart. And now, although some 1,830 years have elapsed since the destruction of the Temple and the loss of their nationality, they still and ever will continue to regard the Holy Land, or as they still prefer to call it ארץ ישראל,* with a devotion and homage which during the storms and stress of the dark ages became invested with such a spirit of poetry and with such a bright halo of pious associations, that the eyes of the chosen race constantly turn from out of the gloom of the Ghetto, in wistful longing, to the refulgent brightness of beloved Jerusalem. At the present day, there is scarcely a Jewish congregation in Europe or America, that has not its local branch of some Zionist League or Society, with the immediate object to promote the agricultural colonisation of the Holy Land, which tends rapidly to unite all classes and sections of Jews in all parts of the civilised world into one bond of common brotherhood. Thus to the Jew the colonisation of ארץ ישראל† by the בני ישראל,‡ and the ultimate return of the bulk of the Jewish race is no longer a wild dream, the restoration of Jerusalem no longer an empty phrase. The Jew most hopefully looks forward to the day when the oppression of the tyrants will come to an end, and the pride of Kings will be humbled; when man's religion, to hate, despise, and persecute, will be abolished, and God's religion, that of love and brotherhood, will reign supreme.

RELIGIOUS SIGNS.

"TRUSTS."

The modern system of Trusts furnishes a sign of the times.

In themselves they show how easily large combinations

* The Land of Israel. (Ed.)

† The Sons of Israel. (Ed.)

may make it difficult, if not impossible, "to buy or sell," as foretold in Rev. xiii.

A further development is foreshadowed in some recent utterances of President Roosevelt, where he speaks of the necessity of a supreme central head which shall have power over all trusts. He says:—

"The nation must assume the power to control by legislation. The immediate need, in dealing with trusts, is to place them under the real, not nominal, control of some sovereign, to which as its creatures trusts shall owe allegiance and in whose courts the sovereign's orders may with certainty be enforced. This is not the case with ordinary so-called trusts to-day, for the trust is a large State corporation, generally doing business in other States also, and often with a tendency to monopoly. Some Governmental sovereign must be given full power over these artificial and very powerful corporate beings. In my judgment the sovereign must be the national Government. When it is given full power, that power can be used to control any evil influence, but that power should be exercised with moderation and self-restraint."

When we compare these words with Rev. xiii. 5, 8, 17, 18, surely we can see how things are pointing to the rising of him who will have and use that power which the world, by that time, will see to be a necessity. It will not come as a surprise or a coup—but it will be demanded by the circumstances in which the world will find itself.

THE PLAGUES OF EGYPT.

In *The Globe* of July 28th, there is an account of a remarkable manuscript, by W. St. Chad Boscawen, of the British Museum.

During recent years a great quantity of magical literature, consisting of charms, litanies and collections of tales have been recovered from Egypt. Magical literature was, it appears, the mental pabulum of the common people. In Ptolemaic times there was a great revival of these tales of "the things which the men of olden time knew," and many collections of these stories were made. One of these confirms the Biblical account of the Plagues of Egypt in a remarkable manner.

But all that Mr. Boscawen can see in them is "the true basis of the Moses legend," and that the writer of the book of Exodus appears to have been well acquainted with the popular literature of Egypt."

It would be just as easy to assume that these stories were written long after the Exodus history, and represent the changes and colouring necessarily made in the course of transmission.

This particular Papyrus is about A.D. 74, and is, without doubt, a copy of older MSS., which, themselves, were only traditional lore.

But this is the only use that "the natural man" can make of the Word of God.

AN IMMEDIATE ISSUE.

Cardinal Vaughan's organ, *The Tablet*, in a leading article, has again raised the question of the Royal Declaration, and contends that the Roman Catholics of this country cannot be content to fold their hands and do nothing, knowing all the while that the accession of a new Sovereign must necessarily bring a repetition of this public and mortal insult to all they hold dear. It urges that with the reassembling of Parliament the truce imposed by the Coronation ceremonies now disappears, and invites the Roman Catholic Peers to take counsel together as to the best way of bringing the question to an immediate issue.

Those who value their priceless liberties, and remember the cost at which they were secured, must be prepared to defend them for ourselves and do all they can to preserve them for others.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

E. R. W. (Birmingham). T. H. G. (Alsager). M. T. (Bonnyrigg). You will find an answer to your kind letters and enclosures on page 102, in our article, "Babel and the Bible."

C. B. (Dublin). *Prof. Drummond's* book, "*Natural Law in the Spiritual World*," proceeds on the basis of Evolution. Evolution proceeds on the basis of denying the Creation, as narrated in Genesis i. We must therefore give up one or the other. We have no hesitation in giving up the former, and strongly advise you and all other Christians to do the same.

A. N. (New Cross). When we say a missionary has to "explain God" to a heathen, we do not, of course, mean to explain what God is. No one can do that. But we mean that he is to explain to the heathen what God has revealed about Himself in His Word. No one can do more than that; and no one who attempts to minister for God should be satisfied with doing less.

G. S. (Guildford). We have not published anything on the Epistle to the Hebrews; and we know of no commentary superior to the lectures by the late Dr. Saphir.

G. A. L. (Wallington). Our Editorial on "Needed Truth" was written specially with reference to the section of the Brethren, so designated. No Brethren need apply what we said to themselves unless they can truthfully do so. We have received many letters from those who describe themselves as "Captives delivered from bondage."

F. H. (Middlesex). We thank you for your most encouraging words.

W. P. M. (Alaska). We are delighted to hear what you say as to the help *Things to Come* has been to you, and especially for your blessing from the Editorial for last January. We pray, and will strive, so that you may get still more help and blessing in the future.

J. C. (Reading). Thanks for your kind letter and corrections enclosed. Also for your questions, by which we shall profit.

S. W. (Manchester). We thank you for the paper you sent to us. It shows, as you say, what a worldly journal thinks of the new Theology.

T. W. (Surrey). You must distinguish between "existence" and "life." These two words are not the same. A thing can exist without being alive. We have carefully avoided the use of the word "existence," being very well aware of the quibble of all Traditionists. You have only to try and substitute one word for the other, and you will at once see the difference: e.g., "he that hath the Son hath existence; and he that hath not the Son of God hath not existence." This is *not* what Scripture says, but what it ought to say, if Traditionists are right in their use of this quibble. The body does continue to exist as dust; and the spirit continues to exist as spirit; but there can be no living again of the individual personality without *resurrection*. To hold the opposite view is to do away with resurrection altogether (2 Tim. ii. 18).

J. M. C. Thanks for sending copy of *The Believer's Magazine*. We note what you kindly point out; but the writer does not traverse or answer the reasons and proof we give; he only, in an uncharitable spirit, condemns what he says we "*imply*." He prefers what he calls his "*view*"—which he calls a "*fact*," that the epistles to the seven churches of Asia represent "the whole course of Christendom from the days of the Apostles until the church shall be taken away." Of this tradition of the founders of Brethrenism there is not the shadow of a shade of proof. It is a *theory* pure and simple, fantastic and preposterous. Readers must examine the Scripture grounds given for the respective teachings, and accept or reject accordingly.

ACKNOWLEDGMENTS.

				£	s.	d.
1902.	R. R. ...	...	...	0	10	0
"	H. H. ...	...	...	0	5	0
1903.	L. E. K. (Victoria) ...	...	...	0	2	6

PUBLISHER'S NOTICE.

The publisher, Mr. Alfred Holness, 14 Paternoster Row, wishes us to say that he is trying to get all the Subscriptions to end with the volume, *i.e.*, with the June number. It will greatly facilitate his business arrangements if our friends can meet him in this matter.

THINGS TO COME.

No. 106.

APRIL, 1903.

Vol. IX. No. 10.

Editorial.

THE OLDEST LESSON IN THE WORLD OR THE LESSON OF THE BOOK OF JOB, AS SEEN IN "THE END OF THE LORD."

"Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy" (Jas. v. 11).

YES, we have "heard of the patience of Job." We have heard a great deal about it. But, the great and important question is this, Have we "seen the end" which the Lord had in view in all His dealings with Job? The "end" which He brought about in His own perfect way?

The object and purpose of the book are one. Whatever is said and done; whoever speaks or acts; all has reference to one person; and all is designed to bring about one "end."

It is a long book. It consists of forty-two chapters, relating to various events, and different agencies; all brought to bear upon one person, and all directed to one "end"—"the end of the Lord."

We see Heaven, and Earth, and Hell; Jehovah, and Satan; the Chaldeans, and Sabeans; fire from heaven, and wind from the wilderness; Job's friends, his wife, and children, all engaged and employed in order to secure one "end."

It is a wonderful book in itself, apart from either the patience of Job, or the end of the Lord.

We might study it with reference to the history involved in the book; its national character; its place in the Canon of Scripture; the time when it was written; the various references to arts and sciences, to natural history, to astronomy, to various objects of nature, such as jewels, etc. We might study its eschatology; its knowledge of mineralogy, metallurgy and mining operations. We might notice the words and expressions employed, especially those that are peculiar to the book. All these and many other matters might well form subjects of separate study: but we leave all these; because, however interesting each subject might be in itself, it is not the "end" for which the book is given to us.

Ancient it is beyond all dispute. It probably belongs to the period covered by the book of Genesis; and, possibly, to the time of Abraham.* Its lesson, therefore, is the oldest lesson we could have; and it takes us back to the first lesson taught in the Bible itself.

* See note below.

In Gen. i. and ii. we have the creation of man. In Genesis iii. we have the fall of man, and the chapter ends with the statement that man was driven out from the Garden of Eden in judgment (v. 24). Then, in Gen. iv., what have we but *the way back again* to God, in grace? God's way, which Abel took; and man's way, which Cain invented.

This is therefore the oldest lesson in the world. It is the first great lesson which stands on the fore-front of revelation; and the lesson of the book of Job follows this up and expands it by answering the solemn question, "How should man be just with God?"

This is not only the oldest lesson, but it is the most important lesson that it is possible for us to learn. If we know not this lesson, it matters not what else we may know. Our knowledge may be vast, extensive, and deep on all other subjects; but it will not carry us beyond the grave.

But the knowledge of this lesson will serve us for eternity; and secure our eternal blessing and happiness. If we know this lesson, it matters little what else we do *not* know.

No wonder then that this oldest lesson in the world is thus set at the very opening of God's Word, following immediately upon the record of the Fall. No wonder that, thus, at the threshold of the Word of God, we have the foundation of Gospel truth securely laid.

The "end" which the Lord had in view in the book of Job was to enforce this lesson in the most powerful way; a way which should serve as an object-lesson for all time; and by the manner in which it is set forth should impress its importance upon the hearts and minds of all.

Its very structure is designed to attract our attention by exhibiting in a wonderful manner the perfect workmanship of the Spirit of God. The Structure itself speaks to us, if we have ears to hear. It says:—If the outward form of the book be so perfect, how perfect must be its spiritual teaching; and how Divine must be its one great object; viz., "the end," which Jehovah had in view from the beginning; "the end" which was so blessedly accomplished; and "the end" for which it is given to us.

The Structure of the book is as follows:—

THE BOOK OF JOB AS A WHOLE.

A | i. 1-5. Introduction. Historical.

B | i. 6—ii. 10. Satan's assault. Job stripped of all.

C | ii. 11-13. The Three Friends. Their arrival.

D | iii. 1—xxxi. 40. Job and his friends.

E | xxxii.—xxxvii. Elihu.

D | xxxviii. 1—xlii. 6. Jehovah and Job.

C | xlii. 7-9. The Three Friends. Their departure.

B | xlii. -9, 10. Satan's defeat. Job blessed with double.

A | xlii. 11-17. Conclusion. Historical.

We will now consider these members in this order; and watch the process by which Jehovah brings about His own "end"; and accomplishes His own purposes.

A. (chap. i. 1-5). *The Introduction.*

The introduction is exceedingly simple. A few brief sentences tell us all that is necessary for us to know about Job:—

Where he lived (v. 1).

What he was (v. 1).

What he had (v. 2, 3).

What he did (v. 5).

What he said (v. 5).

He was perfect: Heb., *tām* (*tām*), *blameless, sincere, without guile*. He did possess that wisdom and understanding which fears the Lord, and departs from evil; but the only true wisdom, which always *justifies God and condemns one's self*, he did not know.

True wisdom is to know what is "a broken heart" and "a contrite spirit." These are the sacrifices with which God is well pleased, and apart from these all other "wisdom" and all other sacrifices are worthless.

Until man knows this he cannot know either God, or himself.

To teach Job this important lesson is the "end" of all that we read in this book. All that is done and all that is said is intended to do for Job

What the "mighty famine" did for the lost son (Luke xv.);

What another famine did for Joseph's brethren (Gen. xlv. 16);

What Nathan's parable did for David (2 Sam. xii. 1-13);

What a glorious vision did for Isaiah (chap. vi. 1-5), and for Daniel (chap. x. 1-8);

What a wondrous miracle did for Peter (Luke v. 1-8).

The same work must be done for Job; and the same result must be produced in his case as in theirs.

As the lost Son confessed "I have sinned";

As Joseph's brethren acknowledged "We are verily guilty";

As David said "I have sinned against the LORD";

As Isaiah confessed "I am undone . . . unclean";

And as Daniel declared "My comeliness was turned into corruption";

So must Job be brought to say, "I am vile" (chap. xl. 4). "I abhor myself," "I repent in dust and ashes" (chap. xlii. 6).

This is "the end of the Lord," for the Lord Himself must be the teacher of this Divine lesson.

Man may be used by God to bring it about; but God alone can be the bringer near of His own salvation, and the bestower of His own righteousness.

All this is quite apart from mere "religion," as such. Job was religious; just as the heathen may be "very religious."* Religion is the attempt of man to become righteous by morality and ordinances; but, the moment God produces a broken heart and a contrite spirit, the sinner is lifted completely out of the region of religion, and

becomes the possessor of "the righteousness of God" Himself.

The book of Job, therefore, as we have said, is the illustration and the spiritual enlargement of the oldest lesson in the world as first taught in Gen. iv. 1-5. It is an object lesson which exhibits before our eyes the Divine answers to man's great question—the question of this book:

"How shall mortal man be just with God?"

The first time the LORD God speaks to man after the Fall, He sets forth in His brief question, "Where art thou?" the lost and helpless condition of man.

This is the first great lesson which man has to learn; and his attempt to answer this great question is that which forms the first step in his attainment of true "wisdom."

The first question of the Bible is intended to reveal to man his lost condition; and when he has discovered this, he asks the first question in the New Testament, intended to express this conviction, when he cries "Where is He?" (Mat. ii.). Where is the Saviour whom Thou hast provided for lost sinners? Where is the Saviour whom Thou hast given and sent?

The answer to this question is the oldest lesson in the world.

Unless we recognise this, as the "end" and design of the book, we shall never understand it, or learn its lesson for ourselves.

Jehovah dwells only "with him that is of a contrite and humble spirit" (Is. lvii. 15); to this man only, He says, "will I look" (Is. lxvi. 2). But neither the one nor the other is seen in the case of Job, until we have come to the end of the book, and have "seen the end of the Lord."

The "end of the Lord" was not merely to teach Job what man was, or what the world was.

The deceitfulness of man, and the hollowness of the world are soon discovered by all. It needs no special Divine process to learn that lesson.

The men who flattered him in his prosperity were the very ones to treat him with contumely in his adversity (see chaps. xxix. and xxx).

Those who shouted "Hosanna to the Son of David," shouted "Crucify Him" a few days later.

When the lost son had plenty to spend, he had plenty to share it with him; but when "he began to be in want, no man gave unto him" (Luke xv. 13, 16).

Sad it is to learn all this about the deceitfulness of man, if we have not previously learned the faithfulness of God.

True, we have "heard of the patience of Job;" and if that had been all there was to hear, it would have been only an additional ground for his self-confidence; and a ground for our own depression and disappointment; for we fail to produce such patience as his.

But there is something for us to *see* as well as to *hear*; and that is, "the end of the Lord;" even that "the Lord is very pitiful and of tender mercy." But this is seen only by those who have themselves been made broken in heart, and contrite in spirit, under His mighty hand,

The one who ends this blessed work is the one who begins it. He began it here with this question to the Adversary in the first chapter; and he ends it with His double blessing in the last chapter.—(To be continued.)

* See Acts xvii. 22, margin, R.V.

Papers on the Apocalypse.*

THE FOURTH VISION "IN HEAVEN."

WAR IN HEAVEN. Chap. xii. 3-12.

xii. 3. **And another sign was seen in heaven; and behold a great red dragon, having seven heads and ten horns, and upon his heads seven diadems.]** This "sign" also is seen "in heaven," and we are not left in any doubt as to what it signifies. Verse 9 explains to us that "the great red dragon" is "that old serpent called the Devil (Slanderer) and Satan (Adversary)." He has seven heads and ten horns, and upon his heads seven diadems. These are the "signs" of the universality of earthly dominion: for Satan is the "prince of the power of the air" (Eph. ii. 2), "the prince of this world" (John xii. 31; xiv. 30; xvi. 11). As such, the Lord did not dispute his claim (Luke iv. 5-7). His colour is the colour of fire, and of blood. This is a "sign" of his cruelty and blood-thirstiness (John viii. 44. 1 John iii. 12), and of the war which he makes "in heaven" and "on earth." The heads and horns and crowns are manifestly the "sign" of earthly power, gathered up in himself: for to whomsoever he will he gives or delegates it (Luke iv. 6, 7; chap. xiii. 2). Thus briefly is the authority and power of the woman's enemy set before us.

xii. 4. **And his tail draggeth down the third part of the stars of heaven, and he cast them to the earth:]** Here we have further details concerning this "sign." The "woman," as we have seen, is the "sign" of the Jewish nation as a whole; and the object and action of the Devil could not be more clearly stated.

We are again taken back to the beginning of things; even to Satan's first rebellion, and to the angels who fell with him. This is surely the "sign" of Satan's power among the angels; as the heads and horns are a "sign" of his power among men on the earth. It seems clear from this that the third part of angels followed him in his great rebellion.

and the dragon standeth before the woman that is about to bring forth, that when she should bring forth he might devour her child] Here we have a sign indeed; far beyond any mere passing event; or, even far beyond what Alford suggests, "the whole course of hostility against the Lord during His humiliation."

We believe it goes much further back than this. These two Signs take us back to events which date "from the foundation of the world";† and do not go beyond

* These papers have been copyrighted in view of their future separate publication.

† This phrase occurs *seven* times: Matt. xiii. 35; xxv. 34. Luke xi. 50. Heb. iv. 3; ix. 26. Rev. xiii. 8; xvii. 8. On the other hand, the phrase "BEFORE the foundation of the world" is very different, and concerns the church of God in its Head and members, and occurs *three* times (John xvii. 24. Eph. i. 4. 1 Peter i. 20), because it is an act of Deity, and flows from uninfluenced grace.

the question of the Government of the Earth, which the Dragon has usurped since the creation of man.

The verb is "stands," not "stood." It refers to a continuous act, and not to a mere passing event.

The moment the word went forth that the seed of the woman should one day finally crush the serpent's head, that old serpent, the Devil and Satan, took his stand before the woman in order to destroy her seed as soon as it should be brought forth.

Satan's object, from the going forth of that prophecy, was to prevent that "seed of the woman" from ever coming into the world. He does not mean to be crushed if he can prevent it, and hence it is that, just as we are about to be told of the serpent's doom and how it is brought about, we are thus reminded of the fact, and told how he took his stand so as to prevent His coming at all; or to bruise His heel, if He should come.

He has used, of course, various instruments and agents, and while these have had their own respective objects and motives, Satan's object has been one—and one only—and this has formed

THE GREAT CONFLICT OF THE AGES.

We see the first great attempt in Gen. vi. 1, when Satan strove to corrupt the whole of mankind. He succeeded so far, that only one family was uncontaminated. That is the meaning of the "perfect in his generation" in Gen. vi. 9. *תמים* (*tahmim*) means *without blemish*, especially as to pure descent, or blood (Ex. xii. 5; xxix. 1, etc.). It refers to genital perfection.* So vast was the corruption from the irruption of evil angels (2 Pet. ii. 4-7. Jude 6-8), that the whole race had to be destroyed. Noah and his three sons were alone pure from the awful defilement.†

Nothing but Divine interposition saved the race and preserved mankind from a total overthrow. In Shem, the line of "the seed of the woman" was continued, and the promise of Eden was preserved.

The second great attempt was made in Exod. i. to destroy the male children of Israel at their birth. Pharaoh's object was to prevent the increase of the people, so that they might not get up out of Egypt. Satan's object was to destroy the male line altogether, and thus make the birth of "the seed of the woman" impossible.

Again Divine interposition defeated Satan's plans. It was a spiritual conflict in which Heaven and Hell were taking part all along. It is the same conflict which we see here in Rev. xii. But it is written, "He taketh the wise in their own craftiness" (Job v. 13), and what Pharaoh had said with Egypt's "wisdom" (Ex. i. 10) was frustrated by a baby's tear (Ex. ii. 6): for when Pharaoh's daughter opened the ark of bulrushes, "she saw the child, and behold *the babe wept*."

* "generation" is not the same word rendered "generations" in the former part of the verse. Here it means *contemporaries*; there it means *family history*.

† If so, and his sons married the fearful progeny, we have a sidelight on the diversity of the great races, though originally descended from a single pair.

And she had compassion on him." Thus, Pharaoh's wisdom was made to end in having to board, lodge, bring up, and educate the very man who accomplished the very object Pharaoh had striven to prevent; for Moses delivered the nation out of his hand, and God overthrew his armies in the Red Sea.

We see another very special and determined attempt of Satan to break up the Royal Line, by which the seed of the woman was to come, in 2 Chron. xxi., xxii.

On the death of Jehoshaphat, his son Jehoram, made a beginning (to serve his own purposes, of course). He "slew all his brethren with the sword" (2 Ch. xxi. 4). So the Royal Line was reduced to himself—one life.

But he had children; and of these, we read that the Arabians came up against Judah, and slew all his sons, "so that there was never a son left him, save Ahaziah, the youngest of his sons" (2 Chron. xxi. 17). Mark the emphasis put by the Holy Spirit on this solemn fact. That they were slain, is clear from 2 Chron. xxii. 1.

Ahaziah was then the only lineal descendant of the Royal Line of the seed of the woman, through David, Abraham, and Shem. But Ahaziah had children. These, in their turn, were slain by Athaliah. She evidently left them all for dead, for it says (2 Chron. xxii. 10) she "destroyed all the seed royal of the house of Judah." That is what she meant to do, and would have done had not God again Divinely interposed and rescued the infant "from among the king's sons that were slain" (2 Chron. xxii. 11). For six years all the hopes of God's people rested on that one life. All the faithfulness of God depended on the life of that one babe. While Jehosheba, the wife of the high priest, was hidden, with the child, in one of the chambers of the House of God, her husband, Jehoiada, was going about among the people testifying and saying, "Behold, the king's son shall reign, as the LORD hath said, of the sons of David." That was the burden of the testimony—the faithfulness of Jehovah. And nothing but the Divine interposition frustrated the designs of Satan (and the plans of Athaliah) from succeeding in cutting off the Line by which the seed of the woman was eventually to come into the world.

In the book of Esther we see another attempt on the part of Satan to destroy the whole nation; and not merely the males, or the seed royal. He used Haman's pride as the secondary cause. But again a small thing was used to frustrate the design of "the Jews' enemy." A sleepless night: that was all; but it was enough (Est. vi. 1). And again Satan was defeated.

But he still "stood before the woman ready to devour her child as soon as it should be born." And at length the hour came when the seed of the woman entered into the world.

Herod was used this time; and having ascertained the place (Bethlehem) from the Scribes (Matt. ii. 4), and the time when the star appeared from the wise men (Matt. ii. 7), he slew all the babes in Bethlehem under two years of age, and thought he had devoured the seed of the woman. But again Heaven interfered and defeated his plans.

The suggestion of Satan that Christ should throw Himself down from the pinnacle of the Temple

(Matt. iv. 6); the attempt of the people of Nazareth to cast Him down from the brow of the hill (Luke iv. 29); the two storms on the Lake (Matt. viii. 24 and Mark iv. 37; Luke viii. 28), were all so many attempts of Satan to devour this man-child. And when he saw Him on the cross, and laid in the sepulchre, and the stone sealed, and the watch set, he thought he had his prey within his grasp. But again Heaven interfered. "God raised Him from the dead," and the child was "caught up to God and His throne" (Rev. iii. 21). But we are anticipating.

xii. 5. **And she brought forth a son, a male** (*i.e.*, a man-child), **who is about to rule all the nations with a rod of iron:**] The word rendered male is *ἀρσεν** (*arsen*), and is of the *neuter* gender. It is therefore of no sex, and is most appropriate here. It is He of whom it is specially prophesied that He should rule the nations with a rod of iron. Ps. ii. 9.

And her child was caught away to God, and to his throne.] This, again, is emphatically true of Christ (See Rev. iii. 21). But it is not true of the Church of God. We are to be caught up to meet the Lord Jesus in the air, when He shall descend thither, and thus, in this manner, shall we be ever with the Lord (1 Thess. iv. 16-18).

Moreover, the church is not born all at once; or born at all. Each member of the Body of Christ is *created*, and is "a new creation in Christ Jesus."

It seems a pity, almost, to have our minds disturbed by alluding to other common interpretations; but it is well for our readers to have the opportunity of judging for themselves, and of seeing the vagaries of expositors. We are asked to believe, for example, that the man-child is "a baptized Emperor, the son of Christ's faithful (!) church, elevated to the whole Empire, to an avowedly Christian throne" (Elliott).

Adam Clarke affirms that it is "the dynasty of Christian Emperors, beginning with Constantine."

Some see "the Waldenses and Albigenses as sequestered from the pure worshippers generally." Others believe it is "the Nicene Creed"!

We thus see what comes of not "rightly dividing the word of truth"; and of interpreting of one dispensation that which properly relates to quite another.

This is the end of the second sign, and there is a break in the continuity.

xii. 6. **And the woman fled into the wilderness, where she hath a place prepared; there by God, that there they should nourish her a thousand two hundred and sixty days.]** This is said by way of anticipation: for the war in heaven occurs before the flight of the woman, and, indeed, leads to that flight. This flight, therefore, is consequent on the war, and not on the catching up of the child to God and His throne. This is clear from verse 14.

* According to L.T.Tr.A. WH. and RV.

† G.L.T.Tr.A. WH. and RV. repeat the word *πρός* (*pros*) *to*.

‡ The verb *ἐτοιμαζέω* (*hetoimazō*) *to prepare*, occurs seven times in the Apocalypse (viii. 6; ix. 7, 15; xii. 6; xvi. 12; xix. 7; xxi. 2).

§ G.T.Tr. (marg.) A. WH. and RV. add *ἐκεῖ* (*eken*) *there*.

c. (page 386), xii. 7-9. *The War in Heaven.*

xii. 7. **And there was war in heaven: Michael and his angels going forth to war with* the dragon; and the dragon warred and his angels.]** The various reading here is abundantly attested by the best codices, and cannot be rendered as in the AV. Tregelles renders it baldly, "Michael and his angels to war." We have supplied the word "going forth," as in RV. This is absolutely necessary to make English. This reveals the fact that the initiative will be taken by Michael, and not by the Dragon: a very important point in the interpretation. The time has come in the Divine counsels for this great event of the ages. Satan, who has hitherto had access to the heavens is at length to be cast out.

We are not to think of Heaven as consisting of one place. The word is so often used in the plural, that, though we are not free to adopt the teachings of Jewish tradition, yet we are to think of many (it may be) different spheres. As the heavens are "higher than the earth," so we may look on them as being larger than the earth. And as the earth is divided into various countries and states, so may heaven have its various divisions. In one of them these mighty spiritual forces set themselves in battle array.

On the one side we have Michael, who is elsewhere described as "one of the chief princes" (Dan. x. 13); "your prince," i.e., of Israel (Dan. x. 21); "the great prince which standeth for thy (Daniel's) people" (Dan. xii. 1); "the archangel" (Jude 9). He it is, with his heavenly hosts, who makes war against the dragon, and not the dragon who makes war against the man-child (as is so often stated). He does not do this at all, but makes war against the woman (verse 13); and that war is made on earth and not in heaven. So that the interpretation of this, as meaning Satan's opposing the rapture of the church, falls to the ground. The church will be removed long before these judgment scenes commence; and is therefore not to be looked for in any place in this chapter.

On the other side we have the Beast of chaps. xiii. and xvii. In Daniel ii. we have these powers in their earthly, human, mortal, successive and historical form. But in Daniel vii. and in the Apocalypse, we have the superhuman revival and contemporaneous concentration of them in the Beast.

The Dragon's dominion covers all the powers and governments of the world, and are here seen included in and controlled by one being—the Dragon. The sovereignty of the world is about to become the sovereignty of our Lord and of His Christ, as we have just heard it announced "in heaven" (xi. 15). We are here shown the source and the embodiment of this sovereignty. This is why the prophecy is suspended just at this point. It is in order to explain to us what this sovereignty is, whence it comes, and whither it goes. All is here gathered up into one head.

In 2 Thess. ii. we find further information as to the rise of this final embodiment of Satanic power. There

* So, G.L.T.Tr.A. WH. and RV.

we are clearly told that the revelation of that awful being has an appointed season. He cannot arise before his time. We are told why and how this is. In Rev. xii. we have the events which lead up to that revelation, and in Rev. xiii. we have the actual manifestation of the Beast himself.

2 Thess. ii. therefore forms an important link when studied in connection with Rev. xii. There we learn that the Beast could not be manifested on earth as long as he (*masculine*) now holdeth fast* [to his place in the heavenlies, Rev. xii. 7]. He will hold it fast until he be cast out.† This casting out is described in Rev. xii., and we are here told exactly how it will take place, and what will be its causes and consequences. When Paul wrote, worldly power was then being used, and has all along been used by Satan for the accomplishment of his secret purposes; and it is still thus working, but here (in Rev. xii.) we see it come to a head, and Satan is about to openly manifest it. Meantime, "Ye know what (*neut.*) holdeth‡ him (the lawless one) fast, that he (the lawless one) may be revealed in his time." Paul could write thus to the church of the Thessalonians, for he had previously told them and they knew; but we do not know. All we know is that it cannot be a *person* who holds the lawless one fast, for the word is in the neuter gender. It can only be a *place*, and we suggest that it is τὸ φρέαρ (*to phrear*) the pit of the Abyss, Rev. ix. 2, out of which he is to ascend. In any case, the popular view cannot be correct, which takes it of the Holy Spirit. What does the Holy Spirit "hold fast" (1 Thess. v. 21) in order that the lawless one may be revealed in his appointed time? This idea arose from a wrong translation of the verb κατέχω (*katechō*), which means *to hold something fast*.

We have given all the occurrences of this word in a note on the previous page, so that our readers can judge for themselves. That wrong translation of both the AV. and RV. arises from ignoring the fact that the verb is *transitive*, and must have an *object*. Something must be held fast. Further confusion is also introduced by not preserving the important difference between the *genders*, which is *neuter* in verse 6 ("THAT which holds him fast"), i.e., the Pit of the Abyss; and *masculine* in

* This is the meaning of the word, as is clear from its use in the other epistle: 1 Thess. v. 21 ("prove all things, *hold fast* that which is good"). Here are all the occurrences of the word, so that our readers may judge for themselves:—Matt. xxi. 38 (G.L.T.Tr.A. WH. and RV. have a different verb here). Luke iv. 42; viii. 15; xiv. 9. John v. 4. Acts xvii. 40. Rom. i. 18; vii. 6. 1 Cor. vii. 30; xi. 2; xv. 2. 2 Cor. vi. 10. 1 Thess. v. 21. Philem. 13. Heb. iii. 6, 14; x. 23.

† This is the meaning of the idiomatic expression, ἐκ τοῦ μέσου γενήσεται (*ek tou mesou genētai*). See Matt. xiii. 49. Acts xvii. 33; xxiii. 10. 1 Cor. v. 2. 2 Cor. vi. 17. Col. ii. 14. So in the Septuagint of Isa. lii. 11; lvii. 1. The same usage is seen in the classics: Plutarch (*Timol.* p. 238, 3); Herodotus (3, 83; and 8, 22); Terence (*Phorm.* v. 8, 30); and Xenophon (*Cyr.* 5, 2, 26). It is absurd therefore to take this idiomatic phrase literally (as B. W. Newton does) and render it: "until he (Antichrist) arises (or is revealed) out of the midst" †

‡ See Note (*) above. The verb is *transitive*, and must have an *object*.

verse 7 ("HE who holds something fast," *i.e.*, his position in the heavenlies, etc.

Having regard to these four facts—

- (1) The *meaning* and usage of the verb ;
- (2) The fact that it is *transitive* ;
- (3) The distinction between the two genders in verses 6, 7 ; and
- (4) The undoubted idiom in *v. 7*—*cast out*,

it is clear that 2 Thess. ii. 6, 7 has suffered much at the hands of translators, and needs to be entirely recast.

At the first advent the announcement was made "on earth, peace." But now, at the time of the Second Advent, it is "in heaven, war"; for the Dispensations have changed.

At the return of the remnant from Babylon, Satan was present to resist the restoration of the Nation (Zech. iii. 2), and was rebuked. So it will be again when the great restoration is about to take place : but war will be declared against him.

The mystery connected with this conflict is easy to faith, though hard for reason. A little insight is given into these spiritual realities in such passages as Job i. and ii. 1 Kings xxii. 19-22. Eph. vi. 11, 12. Jude 6.

Milton has described this war, but he only drew on his imagination, which was limited by earthly battle-fields. This war is wholly different in its occasion, its scenes, its combatants, and its weapons. This war has its foreknown and therefore its foretold ending.

xii. 8. **And they prevailed not; nor was even their place found any more in heaven.]** The great object with which that war is waged will be accomplished.

9. **And the great dragon was cast down, the old serpent; who is called the Devil, and Satan, he who deceiveth the whole world: he was cast down unto the earth, and his angels were cast down with him.]** There can be no doubt as to whom this "sign" refers. By four names is he defined, so that we might make no mistake. And yet, it will hardly be believed that, in spite of this, there are interpreters who maintain that it means the "Pagan Roman Empire," and Michael is the "Christian Roman Empire." There are others who understand it of no real war at all, but only a prolonged antagonism between good and evil. How refreshing to come back to the Word of God, and believe that we have here the climax which the Lord Jesus, looking forward to the result of His "sufferings," in "the glory" that should follow, already foresaw with His spiritual prophetic vision in Luke x. 18, and said: "I beheld Satan as lightning fall from heaven."

A. (page 386), xii. 10-12. *The Loud Voice in Heaven.*

Each of these visions seen in heaven are marked by heavenly voices and utterances. We have one in this Vision. The Structure is as beautiful as it is simple. The subjects of the utterance are two :

- (1) Rejoicing in heaven ;
- (2) Woe to the earth ;

and between them there is a call for universal rejoicing.

A. (page 386), xii. 10-12. *The Loud Voice in Heaven.*

A	h	k	10.	Rejoicing in heaven.
			1	-10, 11. Reasons.
			i	12.. Call to rejoice.
	h	k	-12.	Woe to the earth.
			l	-12. Reason.

xii. 10. **And I heard a loud voice in heaven, saying,***

"Now is come the salvation, and the power, and the kingdom of our God, and the authority of His Christ: because the accuser of our brethren is cast down, who accused them before our God day and night. (11) And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death. (12) Therefore Rejoice, ye heavens, and ye who dwell in them. Woe to the earth and to the sea! because the devil is come down to you, having great fury, knowing that he hath but a short season."]

This is the song of victory sung in heaven. It will be sung by those who will have been caught up to heaven out of "the great Tribulation." (Ch. vii., xiv., xv.) For they speak of "our brethren." "Now is come" is the shout of triumph which celebrates, by anticipation, the results of Satan's being cast out of heaven. This is the first step arising out of Heaven's declaration of war. The emphasis is on the pronoun "they," in verse 11, for they who overcame on earth now call on all heaven to rejoice over the wondrous victory. When the fruits of this heavenly victory are fully reaped on earth, then there will be others to call for the new songs, which are already written down for the singers in Ps. xciii.—xcix., xcvi., cxlix. This call to rejoice finds its echo in the final song of triumph in Rev. xix. But all is traced up to and grounded on the infinite merits of "the blood of the Lamb": and the wondrous efficacy of His atonement.

Again, we see that the Church cannot be here, for no one can accuse the Church before God. See Rom. viii. 33.

We shall be indeed surprised if our readers are able to see, as the cause of that heavenly outburst of joy, the mere "casting down of paganism from the throne of the Roman Empire."

The result of that was blessing to the world.

The result of this is "woe to the earth" (*v. 12*)†

But such a difference as this does not count with the expositors of this Book. Nor does the fact that the result of that conflict has gone on for centuries, in

* This is the order of the words according to G.L.T.Tr.A. WH. and RV.

† G.L.T.Tr.A. WH. and RV. omit "the inhabitants of."

which the whole Reformation period is included; while this is to last for a very brief period—one of many great events occurring in the last $3\frac{1}{2}$ years.

When Satan is cast down, "he hath but a short time," which is definitely stated to be $3\frac{1}{2}$ years, during which he is wroth with the woman, and makes war with the remnant of her seed (xii. 14-17).

This "Woe" is the last of a series of three (viii. 13); and must, therefore, be *subsequent to the first two*, which at this stage will have passed (xi. 14). The third is proclaimed in chap. xii. 12, and consists of the casting out of Satan.

This conclusively shows that, though the *Vision* of ch. xii. is anticipative, the actual casting out cannot take place till the middle of the last of the seventy weeks (Dan. ix. 27). The Beast will be reigning on the earth during the first half of this week (Rev. vi.—xi.); but, in his human and mortal form; and acting "peaceably" (Dan. xi. 21). But now, in the middle of the week, the crisis or "Third Woe" comes (xii. 12). Satan is cast out. The Beast, having received his "deadly wound," reappears in his *superhuman* form, and "makes war with the saints" (xiii. 7). This last half of the week is "the great and terrible day of the LORD." But this brings us to the next, the Fourth Vision "on Earth" (xii. 13—xiii. 18).

Bible Word Study.

"HADES."

(Second and Concluding Paper).

WE are now in a position to continue our study of this Greek word.

In our last issue we showed that when the Holy Spirit took up *human* words, and used the words belonging to the earth, He purified them, like as silver is tried in a furnace, "purified seven times."

This word "*Hadēs*" was used by the Greeks, pretty much as Romanists use the word Purgatory. But the question is, Is the word *Hadēs* used in the New Testament in the Heathen sense which it had in the Greek mythology? We answer, *Undoubtedly it is not*. Christian Traditionists may prefer the Babylonian-Romish meaning; we prefer and are content with the Bible meaning as it is used by the Spirit of God.

The one fact that it is used in Acts ii. 27, 31 (compare xiii. 30-37) as a substitute and equivalent for the word *Sheōl* in Psalm xvi. 10, shows that it must be taken in the same sense in the New Testament as the Hebrew Old Testament word *Sheōl*; and not in the corrupt sense which heathen tradition had given it.

The only way to learn what this Bible-word *Hadēs* means; and the only way to arrive at the sense in which the Holy Spirit used it, is to study each place where He has used it. From this alone can we learn. Lexicons are useless; man's imaginations are worthless; his traditions are valueless; his theology is of no avail; his translations

are without divine authority. One thing, and only one thing, is necessary, and that is to find out what God says, and demand a "thus saith the Lord."

Discarding, therefore, everything outside the Word of God, we note,

(1) that the Greek word *Hadēs* occurs *eleven* times in the New Testament. As the occurrences are so few, we shall be able to examine each passage in detail; as we were not able to do in the large number (65) of the occurrences of the Hebrew word *Sheōl*.

(2) In the A.V. this word is rendered ten times "hell," and once "grave" (1 Cor. xv. 15). This has the marginal alternative "hell," while in Rev. xx. 13, the Text "hell" has "the grave" in the margin.

(3) In the R.V., and in the American R.V., every one of these passages is rendered uniformly "*Hadēs*" without any alternative rendering in the margin.

We now give the complete list:—

1. Matt. xi. 23. "And thou, Capernaum, shalt be brought down to *hades*."
2. Matt. xvi. 18. "The gates of *hades* shall not prevail against it."
3. Luke x. 15. "And thou, Capernaum, . . . shalt be brought down to *hades*."
4. Luke xvi. 23. "And in *hades*."
5. Acts ii. 27. "Thou wilt not leave my soul in *hades*."
6. Acts ii. 37. "His soul was not left in *hades*."
7. 1 Cor. xv. 55. "O *hades* (A.V. *grave*) where is thy victory."
8. Rev. i. 18. "I have the keys of death and of *hades*."
9. Rev. vi. 8. "His name . . . was Death, and *hades* followed after him."
10. Rev. xx. 13. "And death and *hades* (A.V. marg. or, *the grave*) delivered up the dead."
11. Rev. xx. 14. "And death and *hades* were cast into the lake of fire."

In our December number we showed that *the grave* (not *a grave*) was the only rendering which accurately represented the Hebrew word *Sheōl*. As *Hadēs* is used by the Holy Spirit as the New Testament substitute for the Old Testament *Sheōl* it follows that the same meaning must be given to *Hadēs* in the New Testament.

Our readers will see that there is not one of the eleven passages where this may not be done, with great advantage to the elucidation of the text, and to the understanding of its meaning.

But before we do this, let us note an important principle laid down in the twentieth of the "39 Articles of Religion."

"It is not lawful . . . to . . . so expound one place of Scripture, that it be repugnant to another."

This principle is true: because, as no one text is repugnant to another, it is clear that to explain one as being so repugnant, is what cannot lawfully be done.

If one passage appears to be repugnant to others, then there is something amiss as to the translation of it; or as to our understanding of it.

In this case it behoves us to examine it and see where the fault lies. The one must be understood and explained in the light of the many; the one apparently more difficult

passage must be made clear by the others which are quite plain.

If this method be not possible, then the difficult passage must be left unsolved for the present, with the prayer that God will, in his own time, bestow the needed grace and light. But in no case must we allow that one difficult passage to disturb all the others which are clear; nor must we give heed for a moment to any false teaching which Tradition may have founded upon its misunderstanding or perversion of that one passage, whether through ignorance or malice.

With these preliminary observations we will consider each passage in order:

1. MATT. xi. 23.

"And thou, Capernaum . . . shall be brought down to *Hades*."

This suggests but one fact, viz., the terrible judgment pronounced by our Lord against Capernaum: once a flourishing town in Palestine, but now (in proof of the truth of this prophecy) known only by a few insignificant mounds in which the ruins are actually *buried*.

What or where *Hadēs* is, is not stated. The word "down" is the only guide as to direction.

Isa. xiv. 14, 15 sheds further light, especially if we place the two passages side by side, and put the words as they are in the Original:—

MATT. xi. 23.	ISA. xiv. 14, 15.
"And thou, Capernaum, which art exalted to heaven, shalt be brought down to <i>Hadēs</i> ."	"I will ascend above the brightness of the clouds; yet shalt thou be brought down to <i>Sheōl</i> , to the sides of the pit."

Here *Sheōl* is explained as "the sides of the pit" (Heb. *bōr**).

This is an inspired and authoritative definition, and explains that *Sheōl* means the place bored in the earth; in other words, *the grave*; and that Capernaum was to be brought down thither. Its proud and unbelieving inhabitants were buried in *the grave*; and its houses and buildings are now *buried* in ruins.

2. MATT. xvi. 18.

"On this Rock will I build my Assembly, and the gates of *Hades* shall not prevail against it."

Leaving aside the meaning of the word *Ecclesia*, or Assembly, we note that the word rendered "prevail" is exceedingly strong. It means to *prevail against* or *over*; to *overcome* and *vanquish*.

It occurs elsewhere only in Luke xxiii. 23 where "the voices of them *prevailed*, and Pilate gave sentence that it should be as they desired." They prevailed against Pilate; but, neither they nor the grave could prevail against Christ. He rose again from the grave. He gained the victory over Death and *Hadēs*, and His Assembly will be conquerors too. They will one day shout, "O *Hadēs*, where is thy victory . . . Thanks be to God

* The Heb. *בֹּר* (*bōr*) is a rock-hewn sepulchre, as in Ps. xxviii. 1; xxxiv. 3; lxxxviii. 5. Isa. xiv. 19. Our English, *bore*, is doubtless derived from it. It is rendered *cistern* 10 times; *dungeon* 10 times; *fountain*, once; *well*, 9 times; and *pit*, 42 times.

which giveth us the victory through Jesus Christ our Lord" (1 Cor. xv. 55-57.) This victory will be in Resurrection; and Resurrection will be the great and abiding proof that *Hadēs* will not prevail against "the dead in Christ;" even as it prevailed not against Him.

The expression "the gates of *Hadēs*" is further explained by reference to Is. xxxviii. 10. Job xxxviii. 17. Ps. ix. 13; cvii. 18.

3. LUKE x. 15

is the parallel of Matt. xi. 23.

4. LUKE xvi. 23.

"And in *Hades* he lift up his eyes."

Here we propose another punctuation. Not that there is the slightest difficulty if we take the words as they stand, and substitute "the grave" for "hell."

It is then merely a representation of dead people speaking in the grave, as in Isa. xiv. 9-20; and as trees are represented as speaking in the parable of Jotham (Judges ix. 8-15). The punctuation, as we know, is absolutely human. In the Greek manuscripts there is no trace of any punctuation of any kind whatsoever. Nor is punctuation a matter of precedent or of human authority of any kind. It is entirely a matter of the particular context, and of agreement with the general teaching of Scripture on the point in question.

Nor is the change we suggest made of our own imagination in order to support any theories of our own. It is adopted by the Vulgate translation,* which, though not the original text, and of no authority as a Text, is yet evidence of a fact. It is punctuated in the same way by Tatian, *Diatessaron* (A.D. 170) and Marcion (A.D. 145); as well as in the Ancient Jerusalem Syriac Version. And the fact is that the first three words of verse 23, form, instead, the last three words of verse 22; a full stop being placed after the word *Hadēs*, while the word "and" is treated by this as meaning "also." So that the whole sentence would read thus:—"But the rich man also died, and was buried also in *Hadēs*."

"Buried also," implies what is only *inferred* as to Lazarus, meaning that the one was buried as well as the other. Whether this punctuation be allowed, or not, does not affect the matter in the slightest degree. For that is where *he was buried* in any case. It affects only the place where he is said to lift up his eyes.

This is further shown by the fact that the three verbs, "died," "buried," and "he lift up," are not all in the same tense as they appear to be from the English. The first two are in the past tense, while the third is the present participle, *ἐπάρας* (*ēparas*) *Lifting up*, thus commencing the 23rd verse with a new thought.

Those who interpret this passage as though *Hadēs* were a place of *life* instead of *death*, make it "repugnant" to every other place where the word occurs, and to many other scriptures which are *perfectly plain*, e.g., Ps. cxlvi. 4. Ecc. ix. 6, 10. Ps. vi. 5; xxxi. 17; cxv. 17.

In any case, all that is material to our study here, and now, is the one fact, that the rich man died, and was buried also in *Hadēs*, i.e., the grave.

* "Sepultus est in Inferno," was buried in *Hadēs*.

5. ACTS ii. 27.

"Thou wilt not leave my soul (*i.e.*, me) in *Hades*."

6. ACTS ii. 31.

"His soul (*i.e.*, He) was not left in *Hades*."

These two passages, being the quotation and interpretation of Ps. xvi. 10, must have the meaning that *Sheol* there has; and show that they speak "of the resurrection of Christ" (v. 31) from the grave. This is clear if we read the whole context, Acts ii. 24-35; and xiii. 30-37. *Hadēs* is, here, the place where "corruption" is seen; and "resurrection" is the only way of exit from it.

7. 1 COR. xv. 55.

"O *Hades*, where is thy victory."

This is translated in the A.V. "O grave," which is conclusive as to the meaning to be put upon the word *Hadēs*.*

Moreover, it is a quotation from Hos. xiii. 14, where the Hebrew is *Sheol*. The four lines in this verse are arranged as an introversion, where the first line corresponds with the fourth, and the second with the third. This shows that the word in 1 Cor. xv. 55 must be *Hadēs*, and not "death."

- a | I will ransom them from the power of *Sheol*;
- b | I will redeem them from death;
- b | O death, I will be thy plagues;
- a | O *Sheol*, I will be thy destruction.

8. REV. i. 18.

I have the keys of *Hades* and death."

This must mean that, in virtue of Christ's resurrection, He has henceforth the power over death and the grave. Satan will one day be deprived of his power over death, which he now has, according to Heb. ii. 14. When John sees Christ risen, not only from the dead, but risen up from His seat (Luke xiii. 25) for judgment in "the day of the Lord" (Rev. i. 10), he hears this wondrous proclamation of Christ's power, and of His intention then to put forth that power and to use it.

9. REV. vi. 8.

"His name . . . was Death, and *Hades* followed with him."

The grave is that which follows after death. There, all will be buried who shall be the victims of this "death," here foretold and personified.

10. REV. xx. 13.

"And death and *Hades* (*marg. the grave*) delivered up the dead which were in them."

This teaches us that *Hadēs* contains, not living people, but "the dead" who "lived not again until the thousand years were finished" (see verse 5). This truth we are to accept; and we are to explain the other ten passages so that they be not repugnant to it.

11. REV. xx. 14.

"And death and *Hades* were cast into the lake of fire. This is the second death."

This verse tells of the time when *Hadēs* or *Sheol*, *i.e.*, the grave, will no more exist; when the prophecy of Hos. xiii. 14, will be fulfilled.

Hadēs or the grave will be no longer needed, for the

* The RV. reads and repeats the word *θάνατος* (*thanatos*) O death, and transposes the words "sting" and "victory." It is, therefore, neutral for our purpose.

all-sufficient reason given in Rev. xxi. 4, "there shall be no more death."

Thus, for the last time, we learn what may be gathered from all the other passages: *viz.*, that

1. *Hadēs* is invariably connected with death; but never with life: always with dead people; but never with the living. All in *Hadēs* will "NOT LIVE AGAIN," until they are raised from the dead (Rev. xx. 5). If they do not "live again" until after they are raised, it is perfectly clear that they cannot be *alive* now, at any rate in the same sense: and that is all we contend for. Otherwise we do away with the doctrine of resurrection altogether.

2. That the English word "hell" by no means represents the Greek, *Hadēs*; as we have seen that it does not give a correct idea of its Hebrew equivalent, *Sheol*.

3. That *Hadēs* can mean only and exactly what *Sheol* means *viz.*, the place where "corruption" is seen (Acts ii.

31. Compare xiii. 34-37); and from which, resurrection is the only exit.

Questions and Answers.

QUESTION No. 316.

The FIRST and SECOND RESURRECTIONS.

C.J.M., Tiverton. "Please explain the teaching in Rev. xx., about the first and second Resurrections."

There was a note on these in Vol. II., page 182, and there will be much more when we come to chap. xx., in our Papers on the Apocalypse.

They are real, literal resurrections of dead people.

"First" and "Second" are relative terms: the first of two, means the *former*, and the second of two, the *latter*. The word "*former*" does not affirm that no resurrection has taken place before: for "the dead in Christ" (1 Thess. iv. 16, 17), will already have been raised and caught away, long before the former of the Resurrections of which Rev. xx. speaks.

The Church of God will be raised before "the great tribulation." No "times or seasons" affect that (1 Thess. v. 1).

But the *former* of the two in Rev. xx. takes place after "the great tribulation," and immediately before the millennium.

The *latter* of the two does not take place till after the millennium.

QUESTION No. 317.

DAN. xii. 2 AND RESURRECTION.

W.T., Kilmarnock. "Does Daniel xii. 2 teach Resurrection from the Grave?"

We believe it does. The sleeping and awaking are terms which are used specially of Death and Resurrection. See Psalm xvii. 15: "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness."

Adopting the suggestion of the ancient Jewish commentator Rashi, we would prefer:

"I, in thy righteousness, shall behold thy face,
I shall be satisfied, at the awakening, with thy
similitude" (Num. xii. 8).

There can be no question about the fact that this must

refer to Resurrection; for awakening is the opposite of "falling asleep," which is the usual expression for death. Dan. xii. 2 may include the thought of Israel's *national* resurrection; and by *application* may refer to it.

QUESTION No. 318.

THE CHURCH AND THE BRIDE.

L. N. R. and A. B. H. both enquire concerning the Church and the Bride.

True, "the Jewish High Priest might not marry a divorced woman," but Christ is not a Jewish High Priest. He is of the Tribe of Judah and of the order of Melchisedec. See, for this subject, *Things to Come*, Vol. ii., page 154 and 166. Vol. iii. 122.

QUESTION No. 319.

BELIEVERS NOT PUNISHED.

C., Suffolk. "After the death of the believer, is there any Scripture to prove that one could in any way be punished?"

None whatever. All such questions arise because believers do not see their completeness in Christ (Col. ii. 10). If God has made us meet, even now, to be partakers of the inheritance of the saints in light (Col. i. 12), how can there be any reversal of this new creation work? "We are His workmanship," and all His works are perfect, and will be carried out and completed (Phil. i. 6). We, if alive and remaining, shall be caught up to be for ever with the Lord; or, if called to fall asleep, shall be raised with glorious bodies like Christ's own resurrection body. Where is there any room for punishment here? In fact we are positively assured that we "shall not come into judgment" (John v. 24 R.V.), and there is "no condemnation to them that are in Christ Jesus" (Rom. viii. 1). Whatever the *Bēma* of Christ may mean (2 Cor. v. 10), it is there we shall be "manifested," and "receive" rewards for service or works, certainly not punishment. It is not our standing in Christ that will there be in question, but our service for Christ.

Signs of the Times.

JEWISH SIGNS.

ZIONISM.

At a recent meeting of the West Central (London) Zionist Society, New Year's addresses were given by several speakers. Among these the following suggestive remarks were made:—

Mr. Joseph Cowen, after speaking of the persecutions of the Jews in Roumania, and the Alien Immigration Commission in London, said:

Although, as Zionists, they were in favour of freedom of immigration into this country, they could not, as clear-headed and far-seeing men, but perceive that there was a possibility some time or other of anti-Semitism appearing in England. No one would deplore that more than they. But the Zionist scheme was the solution of the English Jewish trouble, just as it was the solution of the general Jewish trouble. The Zionist solution pointed out fresh channels into which the stream of Jewish immigration might be diverted, channels into which they as Jews, would much prefer to see them going. There were some people who said that as Zionists they could not become good Englishmen. On the contrary, they were the best Englishmen. They were none the less good Englishmen because they had a love for Palestine. Mr. Chamberlain, in his letter to the Editor of the *Roumanian Bulletin*, had testified to the loyalty of Jews to the country of their adoption notwithstanding their clinging with extraordinary tenacity to their national characteristics. Some little time ago they had read the official communication respecting Dr. Herzl's last visit to Constantinople. In

that communication, which Dr. Herzl himself published, they had read the results of his last mission to the Turkish Court. He said he had been to Constantinople, and he wanted certain things; other things were offered him which he had had to decline; he had returned, but negotiations were not broken off. If they were going to believe Dr. Herzl that his last efforts had been unsuccessful they must also believe him when he said that negotiations had not been broken off. It proved the strength of his position that he was able to make the frank admission that he had not succeeded. If he knew that results never could be obtained from Constantinople, he would tell them that it was a barren cause in which they were engaged—let them drop it. Dr. Herzl could not accept anything else than the Basle Congress authorised him to accept. They said they wanted Palestine, and they did want Palestine. The Sultan knew what they wanted. They had the enthusiasm, they had the numbers, but they did not have the money. The way to get what they wanted was to be so united among themselves, so devoted to their cause and their leaders, that they might force the richer classes to join them. They had already achieved much by the founding of the Jewish Colonial Trust and the National Fund, and they had their Parliament. These were great things, and greater things could not be done in a moment. A large number of people had said that they would be with them if they substituted the Argentine for Palestine. But Zionism was not merely a charitable movement. It was a movement which depended on a strong sentiment, and that sentiment did not exist for countries other than the Holy Land. To have a successful issue they must have the people with them. There were several political justifications for Zionism. The owner of Palestine was the Sultan of Turkey, and the Turkish Government was in a very bad financial way. The Mahomedan people were friendly to the Jews. Palestine was the centre of the hopes and the wishes of the Powers of Europe. And because it was the centre of the hopes and wishes of the European Powers was one of the most cogent reasons why none of them could have it. Palestine must be in the hands of an absolutely neutral Power. The disturbed state of Turkey might give rise at any moment to a European conflict, and the most dangerous spot would be Palestine, and it was therefore politic to place Palestine beyond the danger of war. Mr. Cowen concluded by paying a tribute to the memory of Rabbiner Dr. Rülfi and M. Emile Zola.

Dr. J. S. Füchs, the Editor of *Hamagid*, speaking in German, said that they had just celebrated what was traditionally the birthday of the world. In such a festival all mankind should have participated. All God's creatures enjoyed the world with, nay very much more than, the Jew. But only the smallest of peoples had celebrated the day. And in every prayer which they had uttered they had prayed not only for themselves, but they had prayed for the good, for the prosperity of the world at large. What had the great nations done for them that they should pray for their welfare? At the very moment that those prayers were on their lips, laws were enacted to bring about their extermination, and laws were being contemplated on which their whole future would depend. It would be magnificent if all nations and all races were united under the Kingdom of God, but such an ideal state of affairs did not exist, and they had to deal with things as they did exist. Many solutions had been brought forward for the solution of the Jewish question. The Chief Rabbi had told them recently that the trouble in England was due to their failings, and that they should better themselves. But the Jew had to bear a burden under which other races would long before have sunk. But if those burdens were removed, and the nations offered them the hand of friendship, they would not take it except it were in their own home, their own land. The only man who had ever made a resolute attempt to solve the Jewish question had been Haman—(laughter)—but no one could ever deprive the Jew of his existence. It was not sufficient, however, to exist as they existed at the present time, an existence worse than that of the most unfettered slaves. The slave had his established rights, but what were the rights of the Jew one day were taken from him the next. They had to fight for the removal of the moral and intellectual restrictions which were imposed upon them, which brought them to a state of degradation which was advanced as an argument against them. In their own home the Jewish intellect would be untrammelled. Every Jew loved the Holy Land in his heart, and the Holy Land formed the theme of nearly all of their prayers. The Zionist movement would take them back to Palestine. Already miracles—for such he regarded the permission granted by the Russian authorities to hold the Minsk Congress—were being worked on their behalf. They owed a debt of gratitude to Dr. Herzl for putting into practical form of sentiment and the idea that they all had so much at heart. That practical shape was Zionism, the rallying cry of which was *לשׁיבה הבאה בירושלים*!

RELIGIOUS SIGNS.

THE HILL OF TARA SOLD.

The historic Hill of Tara was sold by auction yesterday in Dublin. The hill is situated on a farm at Castletown, Co. Meath, the owner of which recently died. The property was acquired by a lady for £3,700.

* "Next Year in Jerusalem" (Ed.).

On Tara Hill is said to have stood the great ball of the kings of Ireland, whose chief seat it was prior to the year 560. Up to a few weeks ago the hill was being dug over in the hope of disclosing some historic remains, many believing that therein the Ark of the Covenant was buried. But nothing of interest was discovered. (*Daily Mail*, Feb. 6, 1903).

A "BENEFIT" FOR A SOUTH LONDON CHURCH.

All Saints Parish Church, Rotherhithe, is bedecked with bills in large type announcing that on four days next week a "ticket benefit" will take place at the Terras Theatre, Rotherhithe, in aid of the church organ fund. Nonconformists view the innovation with dislike, and a section of the Free Churchmen have decided to approach the Bishop on the matter. The play that is to benefit the church organ fund is "Her Second Time on Earth." (*Daily Chronicle*, Jan. 28, 1903).

A VICAR'S PANTOMIME.

Last night the Rev. Forbes Phillips, vicar of Gorleston, produced his pantomime of "Dick Whittington" at the church schools before a crowded audience.

The vicar's little daughter took a prominent part in the performance, and the "company" included fifty school children. The church organist led the orchestra, while the parish clerk played the part of a Polar bear. Assistance was also rendered by the churchwardens.

The vicar himself supervised the arrangements, with a view of demonstrating the practicability of his scheme for theatres in connection with churches in hamlets and villages.

The idea has been taken up in the neighbouring parish of Caister, where the church schools have been transformed into a theatre on the same lines as at Gorleston. (*Daily Mail*, Jan. 30, 1903).

Editor's Table.

REVELATION XII. 10.

A correspondent (H. D. B.) send us a very interesting fact with regard to this verse. The verses of the Apocalypse have been counted, and this is the *central* verse of the book! And the word CHRIST in this verse is the central word of the whole book!

These facts confirm our statement as to the important place occupied by this twelfth chapter.

When we see microscopic perfection in all the other works of God, it is impossible for us to put this down to "chance." For His Word is the greatest of His works.

ANSWERS TO CORRESPONDENTS.

J. S. K. (Kent). Thanks for your cutting. We have not space to comment on the Sermon itself, but it stands self-condemned by such evil doctrines as these:—"If we will let Him, God will make the best thing possible out of every one of us . . . He will do the best with us if we surrender ourselves to Him!"

S. D. (Scotland). You are quite right. To speak of Ecclesiastes as being what Solomon said, instead of as being the words of the Holy Ghost, is to deny inspiration altogether. It is different when the sayings of others are recorded in Scripture. For example, when we have the words of Satan, or Job, or those of his three friends, we have a truly inspired record of what they said; but, it does not follow that what they said was inspired. With Balaam, of course, it was different; for we read "the Lord put a word in Balaam's mouth." *That*, was inspiration. But to take the books of the Canon of Scripture (like Ecclesiastes), and speak of its contents as being the imperfect knowledge of Solomon, we can scarcely distinguish between that and rank infidelity.

M. A. R. (Norfolk). Thank you for the newspaper cutting. Yes, it is very sad. It is getting quite common now to put on mourning cards, coffin plates, and tomb-stones "Born" such a day, and "ASCENDED" such a day. The word "Ascended" is used in Scripture only of a raised body; and it is little short of blasphemy to use it of *death*! It is practically to deny the doctrine of the *Resurrection* and *Ascension*! We first heard of this unscriptural use of the word "Ascended" on Dr. Parker's coffin plate. Traditionists, we suppose have no option but to accept this new fashion. At any rate they have no answer to it; as they have none to the Spiritists who deny the Resurrection altogether.

G. A. B. (Staffs.). Thanks for your communication: with regard to which we note: (1) When your enemies cannot answer what one has said, it is an old and well-known trick for them to deny, stoutly, something *one has not said*. This is the case with the magazine you send. Unable to answer what we have recently written, they controvert what they call our "theory of temporary annihilation." We have no such theory. We have made no such statement. We have used no such words. We believe in no such thing. But it is too much to hope that, in spite of this, the Brethren will desist from their wilful and libellous misrepresentations. It is too good a stick with which to beat their fellow-servants for them to throw it away! They seem more anxious to put a Brother in the wrong than to teach him the truth. (2) The two passages quoted (Matt. xvi. 3 and James iv. 13) are *quite different in their "construction"* from Luke xxiii. 43, and are therefore absolutely useless for the purpose for which they are quoted. (3) As to Paradise, we have said that everywhere in Scripture it is used of a place of earthly beauty and delight. It is useless to quote 2 Cor. xii. 2 against this fact. Because that is to make it oppose the other passages of God's Word. It does not oppose what we say, but what God says. This is a terrible thing to be guilty of.

A. C. (Teignmouth); D. M. (London, S.W.); E. B. (Swansea); R. T. (Huntingdon). We are deeply grateful to you for your kind, long letters on different and interesting subjects; but we find it absolutely and physically impossible to reply to each individually. It is the time (to say nothing of postage, etc.) of one against that of many. Twenty letters from twenty persons count only one letter from each; but in reply, one person has to write twenty letters. This, with our other imperative *duties*, makes it necessary for us to ask the indulgence and sympathy of many of our correspondents. If the letters are short and legibly written, and can be answered briefly, we do endeavour to write direct. But in other cases, it is impossible.

CORRESPONDENCE.

NEW ZEALAND, 20th Nov., 1902.

"DEAR BROTHER IN THE LORD,—Your letter of Sept. 19th came duly to hand, and I am deeply thankful to God for the way He is sustaining you in the midst of all the reproach and backbiting heaped upon you because of His truth.

"When you remember that it is not against the Lord's poor distracted and misled people that you are carrying on the warfare, but against the wiles of the devil, against the world-rulers of this darkness, you can well afford to see nothing of flesh and blood in the whole contest.

"Study to show thyself approved unto God' surely comes in here with great force, and is a real antidote against which all the fiery darts of the wicked one hurled at you by your brethren can have no effect.

"Work done for Him can stand all the rough handling and sifting of the enemy, and will in no wise lose any of its value thereby.

"I am deeply grieved at the attitude one of the Brethren's magazines has taken up against you. Having read all the articles carefully, both in *Things to Come* and in the *Witness*, I am fully convinced that our brethren have got much to learn (as well as unlearn) of the mind of the Lord.

"The enemy will be very wroth as the breaches begin to be stopped, and the "much rubbish" disappears (Neb. iv. 7-10), only go on building the wall, and in no wise come down from the great work to confer with the enemy. Go on stating and restating all of God's Truth that is necessary for the confirming and strengthening of God's people, even the body of Christ; enduring hardness as a good soldier of Jesus Christ. The Lord's servant must not strive, but be gentle unto all, apt to teach, patient UNDER EVIL, in meekness instructing those that oppose themselves, etc.

"Indulging in personalities, and otherwise throwing filth, adds in no wise to God's Word, and only hurts those who indulge in it, and will, eventually, come back on their own heads. Leave all this dirty work for the Brethren to do, and go on separating the precious from the vile, not even calling them traditionalists, and in the end you will have gained a great advantage.

"The Lord grant you great wisdom and grace to act

wisely in the midst of the abounding confusion, more and more apparent every day.

"I am very thankful to God for the deliverances from Brethrenism, and, we trust, every other ism; and may the reaction be a being more fully cast upon God and the Word of His grace."

We cordially agree with the words of our beloved brother in the Lord, unknown though he be to us in the flesh; and are resolved to abide by his advice, which he so sweetly, yet powerfully, gives.

We must, however, insert the following, which we have received, as it is from a (delivered) Plymouth Brother of fifty years' standing, and shows that the present day leaders have no mandate to speak for any beyond themselves:

TO THE EDITOR OF *Things to Come*.

"SIR,—I have been reading the criticism of your pamphlet, *The Rich Man and Lazarus*, by Dr. A. Berry. A friend desired to know my opinion of it, and these are the conclusions I have arrived at after reading his comments. The title the magazine bears in which it appears ought to be a guarantee to its readers that it is not capable of bearing false 'witness.' But I had to learn there was no security in that.

"He first states what is not the fact, by putting what he calls your 'hypothesis' in *his own words, not yours!* and then he gives three extracts from your pamphlet, putting his own construction upon the meaning he attaches to them, and which I am confident is quite opposed to the meaning you wished to convey. The Editor of the magazine takes the opportunity of casting a stone also at you in an emotional footnote; and with an air of superiority so noticeable in the writers of this particular school of controversy.

"The Editor says he inserts the papers 'in the hope that many who are thereby unsettled may be confirmed in the faith . . . If ever it was needful 'earnestly to contend for the faith' it is now.'

"Coupled with this energy is one of another kind, and that seems to be to *earnestly contend for meetings*, which it must be presumed are the object of the Editor's care. He says in his note, 'the fact that meetings are being started on the basis of this teaching, calls earnestly for a refutation of the errors that are being thus propagated.' That meetings are *founded* on such a basis as he states, I respectfully venture to doubt. Information shows it is rather a revolt against the tight bonds of Brethrenism.

"My protest is against such violence of expression as that the tendency of your teaching is to overthrow the faith—to charge you with doctrines that you have always insisted you do not hold. But your teaching in the three passages quoted is *given in the words of Scripture*. So that it is not you, but the Word of God, with which your critic is contending. Clear and distinct charges are brought against this teaching, but not a single proof is supplied. All that is done, is Dr. Berry's interpretation that *he* puts upon your words.

"Anyone who dared to fling about such damaging accusations against another in other callings or professions, say, in the medical, or legal, or commercial world, or in the social sphere, would expose himself to an action at law for defamatory libel, and would have to present proof before an earthly judge to clear himself from being found a false accuser.

"Until either of these writers distinctly, categorically establish their statements (those enumerated above) many must look upon them as mere tale-bearers, and contentious persons that the apostle warns us to avoid.

"Such false witnesses may in their own estimation conceive they occupy an exalted position of censorship, while

others will consider they have placed themselves in a pillory of deserved contempt, to be an object lesson for others, as those who have slandered their fellow Christians.

"I may say that I am familiar with the tactics of this school. The chart of their history is marked with many names of true and Godly men who have been denounced, and excommunicated under the ban of heresy. I speak from a long and intimate experience of Brethrenism extending over fifty years. My reading of your book is this—and I say this without committing myself to any theory: Your intention is to show that Man, as man, at death ceases to live as such. The spirit goes to God who gave it; the body sees corruption. Of the powers, occupation, or apprehension of the spirit thus returned to God, you say nothing, and we know nothing, for nothing is revealed. At the Resurrection these are brought together again, at the voice of the Son of God, and then MAN 'lives again' (Rev. xx. 5), and comes into being again, fitted for the glory or else for the reverse. Can those who have ventured to rebuke you demonstrate anything beyond this?"

A READER OF "THINGS TO COME"
FROM ITS BEGINNING.

The following letter has also been received from a Brother in Scotland, which he begs us to insert as his appeal to his fellow Brethren:

"SIR,—I read your article about 'Needed Truth,' and I note some answers to correspondents on the same subject in the March number, especially one answer on a prophetic interpretation of the 'founders of Brethrenism.'

"Without identifying myself with all your views, will you permit me, through your columns, to appeal to the intelligent portion of the 'Brethren' to consider their position in regard to the traditions received from the founders of Brethrenism, and the traditions of 'Brethren' in general.

"Those of your readers who are acquainted with the Brethren's lofty pretensions to excessive Scripturalness in all things, may be surprised to learn that the Brethren are, perhaps, more enslaved to tradition than any other evangelical sect. In fact, the works of Mr. Darby and the 'Memoirs' of Anthony Norris Groves have, in many things, made the Word of God of none effect. This is a serious charge, but can be easily proved. To save space, I give only one example:

"During a recent controversy on 'church principles,' some leaders in the West of Scotland were being rather hard pressed for Scripture proofs to support their practice, and they appealed triumphantly to the customs of the 'first Brethren'—just as a Methodist would appeal to Wesley, or a Salvationist to 'General' Booth. Tradition, new or old, permeates all the thoughts of all their sects.

"Among the Brethren it is a prime virtue—or, rather, a necessity, if a man wishes to have anything but a dog's life, or even to get leave to remain—to mould one's whole theology and practice to the teachings of the 'leading Brothers,' no matter what doubts or certainties one may have about the difference between their teachings and the Bible's teachings. The results of such an intellectual atmosphere are seen in the fierce and unending controversies, the spiritual arrogance and ignorant conceit, the intolerance and narrow-mindedness, chronic in every sect of Brethren. Tradition, in fact, displaces the Bible, with the usual results.

"I appeal to the Brethren to consider this, and think of the evil it occasions to themselves and others; and to prayerfully follow Eph. iv. 15.

"Yours sincerely, SCOTUS."

THINGS TO COME.

No. 107.

MAY, 1903.

Vol. IX. No. 11.

Editorials.

THE OLDEST LESSON IN THE WORLD: OR "THE END OF THE LORD" AS SEEN IN THE BOOK OF JOB.

(Continued from page 110.)

The Adversary's Assault.

(B. chap. i. 6—ii. 10.)

WE now come to witness the process by which this wondrous work was carried out; and to see the "end" which was thus brought about.

It is opened with the Adversary's assault on Job. An assault permitted by God, and used and over-ruled by Him, in order to accomplish His purpose. He can make the wrath of man to praise Him; and He can make the enmity of Satan to serve Him.

This assault of the Adversary is given us in chap. i. 6—ii. 10, and is divided into two parts; one part corresponding with the other, member for member. The first affecting Job's *possessions*, and the second affecting Job's *person*. It is presented in the form of an extended alternation.

B. (i. 6—ii. 10). *The Adversary's Assault.*

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| B | F | a | | i. 6. Presentation of the Adversary. |
| | | b | | i. 7. Jehovah's question. |
| | | c | | i. 8. His approbation of Job. |
| | | d | \| | i. 9-11. Calumny of the Adversary. |
| | | e | \| | i. 12. Limited permission given. |
| | | f | \| | i. 12. Departure of Adversary. |
| | | g | \| | i. 13-19. Inflictions (Job's possessions). |
| | | h | \| | i. 20, 21. Job's patience. |
| | | i | \| | i. 22. Job not sinning. |
| F | a | \| | ii. 1. Presentation of the Adversary. | |
| | b | \| | ii. 2. Jehovah's question | |
| | c | \| | ii. 3. His approbation of Job. | |
| | d | \| | ii. 4, 5. Calumny of the Adversary. | |
| | e | \| | ii. 6. Limited permission given. | |
| | f | \| | ii. 7. Departure of Adversary. | |
| | g | \| | ii. 7. Infliction (Job's person). | |
| | h | \| | ii. 8-10. Job's patience. | |
| | i | \| | ii. 10. Job not sinning. | |

Job was tempted to "curse God";* but, he did not thus sin. Instead of falling under this temptation, he

*In spite of the fact that the current Hebrew Text, here, has "bless God," both the A.V. and R.V. translate it "curse God," under some fancied, but mistaken, idea that the word can bear both meanings. The real explanation is that, though they are incorrect as

uttered those memorable words, "The LORD gave, and the LORD hath taken away; blessed be the name of the LORD" (chap. i. 21). When tempted a second time to "curse God,"* he replied, "Shall we receive good at the hand of the LORD, and shall we not receive evil?" (chap. ii. 10).

Beautiful as this is, it is only partly true; because it assumes that all our *evils* and *losses* are ruled by the Lord. It is true that He rules; but, He also over-rules. He rules our good, and over-rules our evil. Job's words manifest wonderful resignation, but it is only *religion*. Such sentiments can be expressed, and yet the speaker may not know either God or himself; and he may be wholly destitute of a broken heart and a contrite spirit.

All that Job here uttered, could be said without these inward evidences of Divine workmanship; and of true wisdom.

It is this workmanship which we are to *see* in this book. It is this which manifests "the end" which the Lord had in view for Job, and for us.

Divine Love ruled and over-ruled all. It wounded that it might heal: it brought low that it might lift up: it humbled that Job might be exalted, for ever and ever.

To bring about this end Satan was allowed to disturb Job's nest, and be the willing instrument which God would over-rule.

There is much that is mysterious in these first two chapters. They lift the veil for a brief moment and show how it is "against wicked spirits in heavenly places" that our conflict is waged.

There is nothing here for us to explain. It is written to explain unseen things to us. All is blessedly clear and simple to *faith*, where *reason* is useless.

Job's is not the only case which Scripture gives us as to the activities of the great Adversary.

The Twelve Apostles were allowed to be "sifted:" and the Lord prayed, not that Peter might not fall, but that Peter's faith might not fail. It was the failure of Peter himself that was the trial of his faith, and proved it to be more precious than gold that perisheth.

To this end, Infinite love controls and permits and over-rules all, and causes "all things to work together for good to them that love God, to them who are the called according to his purpose" (Rom. viii. 28).

This is why Satan was allowed access to our first parents. It was to bring forth the precious promise of the seed of the woman, and the announcement of Satan's doom (Gen. iii. 15).

This was why he was allowed to bruise the heel of the Lord of glory and of life; not only that His people might be saved, but that "by death" he who had the power of translations, they are correct as to fact; for chaps. i. 5, 11, and ii. 5 9, are among certain of the "emendations of the *Sopherim*," which are carefully noted and preserved in the *Massorah*. See a further note on this in the new translation, which we have in preparation, and propose to publish later on.

death might be ultimately destroyed (Heb. ii. 14), and that his *head might be crushed* for ever.

This is why he is allowed to have a part in the destruction of "the flesh;" it is that "the spirit may be saved in the day of the Lord Jesus" (1 Cor. v. 5).^{*} Satan intends one thing, but God uses him for another; and works out the very opposite of Satan's will. The man who was thus "delivered" to Satan for the destruction of the flesh (1 Cor. v. 5) was afterwards restored and blessed (2 Cor. ii. 1-11), and Satan got no "advantage."

This is why he is allowed to receive those who may be "delivered" to him; it is that such an one thereby may learn not to blaspheme (1 Tim. i. 20).

This is why he is allowed to send his messengers as a thorn for the flesh, to buffet the saints of God; it is that they may thereby learn and prove the sufficiency of Divine grace, and the fulness of Divine power (2 Cor. xii. 7-9). Satan may intend one thing, but God uses him for another. In all these things he is a minister—used for the comfort and help of the people of God, for their spiritual profit and blessing.

He cannot go beyond the limits assigned to him. This is revealed in these chapters: see "e," and "e," chap. i. 13; ii. 6.

He was allowed to be the author of Job's trials and losses: but all his labour was wasted; for it ended in Job's receiving a double blessing for earth, and being clothed with "the righteousness of God" for ever and ever.

May we have grace to learn the same precious lesson, and receive the same everlasting blessing.

May our eyes be opened to see the great lesson of this book, and the perfection of the Divine words and ways which brought about "the end of the Lord."

HAMMURABI, OR JEHOVAH?

THE circumstances which bring these names together are both new and old. The code of laws enacted by Hammurabi a king of Babylon, 2285-2242 before Christ, was dug up only about a year ago. Hammurabi is the Amraphel of Gen. xiv. 1; and his code was so highly regarded, that in Assyria in the seventh century B.C. it was made a text book of study under the title of *The Judgments of Righteousness which Hammurabi, the great king, set up*.

The monument was not found in Babylonia, but in Elam, at Susa, the old Persepolis. It was carried away as spoil by some Elamite conqueror from a Temple at Sippara in Babylonia.

We owe the discovery to the French Government, which has been making explorations at Susa for some years. The find was made in January 1902, and a Quarto reproduction in photogravure was published in October,† which enables the student to verify every word.

The monument itself is eight feet high; and on the obverse side it contains a representation of the king Hammurabi receiving his laws from the seated sun-god *Samas*, "the judge of heaven and earth." On the same side there are 16 columns of writing, with 1,114 lines;

and on the reverse side there are 28 columns with more than 2,500 lines.

Seven hundred lines are devoted by the king to the setting forth of his titles, etc., invoking a blessing on those who should preserve this monument, and a curse on those who should injure or remove it.

The Elamite king erased five columns on the obverse, and repolished the stone in that part; but never carried out what he probably intended to insert there.

Gen. xiv. contains more about this Hammurabi or Amraphel king of Shinar than we know from any other source. But this is only regarded as tradition by the opposers of God's Word. Had no mention been made of this king, we should have been taunted, because of there being no reference to so important a man.

But this is just the way man acts and reasons when the Word of God is in question.

The only inference the natural man can make from the discovery of these laws is that, the Jews, during their Exile in Babylon worked up Hammurabi's laws and treated them as their own, ascribing them to Moses!

But this is only the merest assumption; and not at all warranted by the facts of the case.

The existence of one code does not deny the existence of another; the antiquity of the one does not necessitate a more recent date for the other; nor does it require that one should be an improved edition of the other.

It would be strange indeed if any nation could exist without laws: And it would be stranger still for laws to be given to Israel before Israel became a nation.

The Bible does not say that no other nation had laws. On the contrary, it assumes the existence of other nations and of other laws, when the divine Lawgiver asks

"What nation is there so great, that hath statutes and judgments so **RIGHTEOUS** as all this law, which I set before you this day?" (Deut. iv. 8).

This question institutes two comparisons, but they are comparisons only of *degree*. It is a question of likeness.

The *first* shows how God had blessed Israel, although a *small* nation, in giving it His Laws; while passing by the "great" nations of the earth.

The *second* question is very sweeping in its implication that, the laws of the other nations were not "righteous" in any sense worthy of the name.

The verse reads, more closely rendered:

"What great nation [is there], that hath righteous statutes and judgments like all this Law, which I set before you this day?"

It is remarkable that, on this very monument, Hammurabi calls his laws "the judgments of Righteousness," but Jehovah claims that His laws were "Righteous" which He gave to Israel; and that the laws of other nations were *not* righteous.

It is for us to examine this Divine challenge, now that we are able to do so. This is the use which we are to make of this new discovery. We need make no unnecessary assumptions: we need draw no unwarranted inferences.

^{*} See page 131.

[†] Paris: Leroux, 1902.

We have both codes before us now, and are therefore in a position to answer Jehovah's question in Deut. iv. 8.

We see at once that the laws of Hammurabi, remarkable as they may be in some respects, are *unrighteous* and *unequal*.

For example, they prescribed the punishment of *death*

for stealing,

for harbouring a fugitive slave (with a reward for capturing one: WHEREAS in God's law a fugitive slave was *not* to be given up (Deut. xxiii. 15, 16),

for burglary,

for threatening witnesses,

for appropriation of lost property, etc., etc.

They prescribed the punishment of *drowning* for a bad wife,

for the desertion of a husband by a wife.

They recognized slavery as an institution and legislated for it: whereas, under God's law, it was special in its nature and limited in its duration, while it extended certain privileges and protection; and even freedom if injured.

The laws too were *unequal*. For,

If any injury were done to a gentleman, the same injury should be inflicted on the injurer; but if it were a poor man who was injured, then a fine of one mina of silver would suffice.

If a gentleman's daughter were struck and death ensued, the striker's daughter (who was quite innocent) had to be put to death. But if it were a poor man's daughter who was struck, and died, then a half a mina of silver would do.

If a doctor operated and his patient suffered injury, losing, say, an eye, the surgeon's hands were cut off if the patient were a gentleman: but if the operator caused the death of a slave, he could put matters right by giving the gentleman another slave.

No wonder Jehovah asks "What great nation [is there] that hath righteous statutes and judgments as all this law which I set before you?"

This question demands an answer; and the answer shows that it is a preposterous assumption to infer that the Laws of Moses were derived from Babylon.

The object of the archæologists, like that of the "higher critics," is to eliminate the Divine, the Supernatural, and the Miraculous from the Bible.

But we, while thankfully accepting their ascertained facts, unhesitatingly reject their imaginary conclusions. Jehovah's laws were righteous: man's laws were and always have been more or less unrighteous and unequal.

The most cursory study of the two codes, at once places the matter beyond all doubt, and ends all dispute.

Hammurabi's laws, though graven in stone and protected by his blessing and his curse, have been lost for millenniums, and are now discovered in Persia after the nation had passed away: but the Word of the Lord which foretold the destruction of Babylon by Persia has never been lost, though written only on perishable parchment, papyrus, and paper; and the nation to whom His laws were given has survived unparalleled misfortune; and, though without a country and without a king, has been preserved to the present day as a witness to the truth of that Word. Truly "the Word of the Lord abideth for ever," and will abide when all its enemies shall have withered away like grass.

Papers on the Apocalypse.

THE FOURTH VISION "ON EARTH."

℥' (page 118*), xii. 13—xiii. 18.

THE RESULT "ON EARTH" OF THE "WAR IN HEAVEN."

This Vision, as a whole, is occupied with the Result "on Earth" of the "war in heaven" (chap. xii.). It is two-fold: First, the effect is given as it concerns Israel, and then, the effect as it concerns the Earth as a whole; and all forming part of this parenthesis or Episode, which takes us back to the period before xi. 13, and shows us how the Beast came to be on the earth. It is he who makes war against the "Two Witnesses" (ch. xi.); and it is against him and his armies that the judgments and plagues of chaps. vi.-xi. are directed.

Now, we are taken back to have these prior events, further made known and explained to us. The Episode does not end till chap. xv. 8.

The Structure of this fourth Vision "on Earth" is presented in two separate parts, because they concern two separate Peoples (Jew and Gentile), which are never "reckoned" together (Num. xxiii. 9). The two divisions are as follows:—

℥' (page 118), xii. 13—xiii. 18. THE FOURTH

"ON EARTH." OF THE "WAR IN HEAVEN."

℥' | W | xii. 13—xiii. 1-18. The effect as regards ISRAEL.
X | xiii. 1-18. The effect as regards the EARTH.

Dealing first with the former of these two divisions, we have to give its expansion. It will be seen, by a reference to page 386, that its Structure exactly corresponds with the preceding Vision "in heaven," (chap. xii. 1-12); the correspondence showing that both parts of chap. xii. refer to the same subject, viz., Israel. The following is the expansion of W (page 413):

W (page 413), xii. 13—xiii. 1-18. The Result of the War "in Heaven" as regards Israel.

W	A	xii. 13-18.	The Dragon cast unto the earth.
	B	a | 13.	The Dragon and the Woman.
		b | 14-16.	The Woman's flight.
		c | 17.	War on the earth.
A	xiii. 1-18.	The Dragon standing on the sand of the sea.	

The Dragon, as soon as he is cast down into the earth, at once proceeds to make war with the Woman, and the remnant of her seed. He does this by bringing up the Beast in his *superhuman* form.

* These pages refer to the future book-form, and not to the pages of *Things to Come*.

xii. 13. And when the dragon saw that he was cast down to the earth, he pursued (or persecuted) the woman which brought forth the man-child.* (14) And there was given to the woman the two wings of the great eagle, that she might fly into the wilderness, unto her place, where she is nourished there a time, and times, and half a time, from the face of the serpent.] Thus the wilderness will, as of old, afford a refuge for Israel; for the coming Exodus is to be like the first. (See Isa. xi. 16. Ezek. xx. 35-38.) "*There will I plead with you face to face, like as I pleaded with your fathers in the wilderness of the land of Egypt.*" These are significant words. And we have like words in Hosea ii. 14, 15, where we read that the valley of Achor (which was the first place on the road from the wilderness to Canaan), Josh. vii. 26) shall prove "a door of hope."

"Therefore, behold, I allure her,
And bring her into the wilderness,
And speak comfortably unto her.
And I will give her her vineyards from thence,
And the valley of Achor for a door of hope:
And she shall sing there, as in the days of her youth,
And as in the day when she came up out of the
land of Egypt" (Hos. ii. 14, 15, and see Ex. xv.).

"The woman fled into the wilderness." So of old "it was told to the king of Egypt that the people fled" (Ex. xiv. 5. Josh. xxiv. 6). That flight was literal. So will this be. And at that time such passages as Ps. xxxv. 1-5 and Lam. iv. 19, etc., will find their exhaustive fulfilment. They "shall be hid in the day of the Lord's anger" (Zeph. ii. 3). The Lord Jesus spoke of this "flight" in Matt. xxiv. 15-28 and Mark xiii. 14-23. This flight is not the same as that which He spoke of in Luke xxi. 20-24, for that took place at the destruction of Jerusalem, long "before all these things" (Luke xxi. 12) which the Lord spoke of in Matthew and Mark.

This "flight" is from Jerusalem and Judea, for this is the central point where the two witnesses had been slain; and the final testimony borne to the doings of the Beast. The woman (*i.e.*, the nation) flies because of the persecution of the Dragon. If none might buy or sell save those who have the mark of the Beast, some miraculous sustenance must be provided. And God Himself will again "furnish a table in the wilderness." Of old, He fed them there. In Ex. xix. 4, He appeals to them and says: "Ye have seen . . . how I bare you on eagles' wings and brought you unto myself." And so again, in Deut. xxxii. 11, 12, in the song of Moses, he mentions the same form of Divine help. The eagles' wings are "a sign" which signifies the miraculous swiftness, by which the Divinely given help will come to them. They are no "Roman eagles"! It does not say eagles, but eagles' wings. The Roman eagles possessed no wings, and had themselves to be carried!

Fleeing, first to the "mountains" and then on to the "wilderness," there the people will be fed for three years and a half. The period is expressed exactly as in

Dan. vii. 25 and xii. 7. And it has already been mentioned in this book in different forms (see chap. xi. 2, 3, and page 412).

xii. 15. And the serpent cast out of his mouth after the woman, water as a river, that he might cause her to be carried away of the flood.] At the first Exodus it was the sea through which she went into the wilderness with its forty-two stations. It is "a flood" which drives her into the wilderness for forty-two months. The delivering from the sea was miraculous; so will be the deliverance from this "flood." Why should not one be as literal as the other? Where is the difficulty? Observe, it does not say "like a flood," as in Jer. xlvi. 7, 8. Nor does it say an army like water; but "water like a river." The first is literal, and its likeness is given. It does not expand into a lake, but rushes forward like a "flood."

16. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.] And why not? The sea helped the same woman when it swallowed up the armies of Pharaoh, and why should not the earth help the woman again by swallowing up the forces of Satan. It is to be again as it was at the Exodus. And it will be a time of earthquakes and great physical disturbances. (See Is. xi. 15, 16.)

In Isa. lix. 19, we read of the enemy coming in like "a flood," just before "the Redeemer shall come to Zion," and when Gentile times shall come to the full.

The earth once opened to swallow the host of Dathan and Abiram (Num. xvi.); and so it is written: "*According to the days of the coming up out of the land of Egypt, I will show unto him marvellous things*" (Mic. vii. 15).

17. And the dragon was wroth with the woman, and went to make war with the rest of her seed, who keep the commandments of God, and have (or keep) the testimony of Jesus.*] Being baffled in his attempts to destroy the seed of the woman, who has been, ere this, "caught away to God and His throne," he turns his forces against the remnant of her seed. The description of this remnant is given, and agrees with that spoken of in other parts of this book; and while the bulk of the nation is safe and nourished, a faithful remnant on earth is having war made against it. We have these two seeds in chap. vii. First, the 144,000 sealed for testimony in the earth; and, afterwards, the great multitude caught away to heaven. In the next chapter they are called "saints"; and we have the two bodies again, the former in xiii. 15 and the latter in vi. 9.

In the *Textus Receptus* the first sentence of the first verse of chap. xiii. is the concluding sentence of the twelfth chapter, but the AV. wrongly transposes it, and puts it as the first sentence in chap. xiii. The translators were doubtless misled by the wrong reading of the *Textus Receptus*, which has *ἑστᾶθην* (*estathēn*) *I stood*, instead of *ἑστᾶθῃ* (*estathē*) *he stood* (*i.e.*, the

* ἀρσεν (*arsen*), T.Tr.A. WH., not ἀρρῆν (*arrhēn*).

† L.T.Tr.A. WH. and RV. add the article, here.

* G.L.T.Tr.A.WH. and RV. omit "Christ," which keeps this passage in harmony with the expression in other parts of this Book

dragon). The RV. (agreeing with L.T.Tr.A. and WH.) has restored the sentence to its proper place, at the close of chap. xii. 17; and given the correct reading, "he stood," in accordance with all the critical Greek texts and oldest and best manuscripts.

The structure (on page 414) shows that this must be right; as that sentence is necessary in order to balance the first sentence of xii. 13.

It is the dragon who has been cast into the earth (A. xii. 13-); and it is the same dragon who stands on the sand of the sea (A. xiii. 1-). Foiled in his attempts to destroy the woman's seed, as he had been foiled in his assault on the woman herself, he is now seen by John standing on the sand of the sea, and from thence, as it were, calling up the first of the two Beasts from the Abyss to carry out his final plans. So this section ends with the words:

And he stood upon the sand of the sea.] i.e., upon the shore. Daniel saw this same "great sea" and the four winds of heaven striving upon it (Dan. vii. 2).

Before proceeding to the second great division of this fourth Vision "on Earth," it may be well to read and study carefully Dan. vii. 7, 8, 19-27, which treats of the manifestation of Satan's power in the two powers of chap. xiii. in their final superhuman form, and in their obsessed spirit characters.

X. (page 413), xiii. -1-18.

The Result of the "War in Heaven" as regards the Earth at large.

We have seen and considered the result of the "War in Heaven" as it concerns *Israel*. (W. (page 414), xii. 13-17.) We have now to consider its further effect as it concerns the *Earth* at large.

This effect is twofold, inasmuch as it results in the rise of the Two Beasts:

The one from the Sea (verses -1-10).

The other from the Earth (verses 11-18).

The description of these two—the Beast and the False Prophet—occupies the whole of chap. xiii. The chapter is divided thus:—

X. (page 413), xiii. -1-18. *The Twofold Result as regards the Earth at large.*

X | Y | xiii. -1-10. The Beast from the Sea.

| Z | xiii. 11-18. The Beast from the Earth.

Y and Z are now to be expanded. They concern the last mighty form of Satanic re-incarnation.

The one is *Anti-Christ*.

Another is *Anti-Spirit*.

The other is *Anti-God*.

Thus completing the Infernal Trinity.

These two (the Beast and the False Prophet) are described in seven particulars, and the two members marked Y and Z are arranged precisely in the same order. They are given in a corresponding *Extended Parallelism*, of which the last members of each are divided into two; these two being arranged as an *Introversion*—h, i; i, h.

The following is the Structure:—

X. (pages 413, 419), xiii. -1-18. <i>The Effect of the "War in Heaven."</i>	
Y | a | -1- The Vision. "And I saw" (καὶ εἶδον).	
b | -1- The first Beast.	
c | -1- His origin. The Sea (ἀναβαίνον).	
d | -1, 2- His description.	
e | -2- His power (δύναμις) derived from the Dragon.	
f | 3-8. His deeds.	
g | h | 9. The call to hear. "Let him hear."	
i | 10. The lesson. "Here is patience and faith."	
Z | a | 11- The Vision. "And I saw" (καὶ εἶδον).	
b | -11- The second Beast. The false prophet (xvi. 13; xix. 20).	
c | -11- His origin. The Earth (ἀναβαίνον).	
d | -11- His description.	
e | 12- His authority (ἐξουσία) derived from first Beast.	
f | 12-17. His deeds.	
g | i | 18- The lesson. "Here is wisdom."	
h | -18. The call to count. "Let him count."	

This Structure is already so minute and exhaustive, that none of its members have (or need) any expansion. It completes the effect of the "war in heaven" so far as it regards the earth at large as distinct from Israel; and concludes the fourth Vision "on Earth."

After the failure of Satan's attempt to destroy Israel (the woman's seed), John sees him standing on the sand, or shore of the sea, as though pondering over, weighing, and forming his future plans. And while thus occupied, John sees the outcome, in the Beast which rises (as though at Satan's call) out of the sea.

The beasts of chap. iv. are (as we have seen) ζῶα (zōa), and are rendered by us as *Zōa*, and in the singular *Zōon*. This, is θηρίον (thērion), a *wild beast*, or a *beast of prey*.

The text supplies us with the Divine information given on this great subject.

* In our last issue we pointed out that xii. 10 is the central verse in the Apocalypse, and that "Christ" is the central word (i.e., in the Greek Text).

In connection with this, we may add that this fact gives completeness to the structure of the whole book.

The book begins with "The Revelation of Jesus CHRIST."

It ends with "The grace of our Lord Jesus CHRIST."

And then, in the centre, we have the consummation of the whole book summed up by "a loud voice saying in heaven,

Now is come salvation, and strength,

and the kingdom of our God,

and the power of His CHRIST;

for

the accuser of our brethren is

CAST DOWN."

Contributed Articles.

PSALMS I. and II.

BY THE REV. SYDNEY THELWALL

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THE place which the Psalter holds in our sacred calendar hardly needs pointing out. Hooker's reason for its holding this place is given at the end of one of the most magnificent passages that even that master of English ever penned. It is a passage to be committed to memory; to be dwelt upon; to be made known. "The choice and flower of all things profitable in other books the Psalms do both more briefly contain, and more movingly also express, by reason of that poetical form wherewith they are written. The ancients, when they speak of the Book of Psalms, used to fall into large discourses; showing how this part above the rest doth of purpose set forth and celebrate all the considerations and operations which belong to God; it magnifieth the holy meditations and actions of divine men; it is of things heavenly an universal declaration; working, in them whose hearts God inspireth with a due consideration thereof, an habit or disposition of mind whereby they are made fit vessels both for receipt and for delivery of whatsoever spiritual perfection. What is there necessary for man to know which the Psalms are not able to teach? They are to beginners an easy and familiar introduction, a mighty augmentation of all virtue and knowledge in such as are entered before, a strong confirmation to the most perfect among others. Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of that world which is to come, all good necessarily to be either known or done or had, this one celestial fountain yieldeth. Let there be any grief or disease incident into the soul of man, any wound or sickness, named, for which there is not in this treasure-house a present comfortable remedy at all times ready to be found. Hereof it is that we covet to make the Psalms especially familiar unto all. This is the very cause why we iterate the Psalms oftener than any other part of Scripture besides; the cause wherefore we inure the people together with their minister, and not the minister alone, to read them, as other parts of Scripture he doth" (*Hooker*, E. P. v. 37, 2).

Thus Hooker. And after such a eulogy, and such an explanation, no apology can be needed for bringing a portion of such a book before our readers.

But there is more to be said yet.

Among the manifold titles which our blessed Lord assumes in the early chapters of the Revelation this is one: "He that hath the key of David." No doubt this may

recall Isaiah's expression, which tells us that one of the honours to be conferred upon Eliakim, Hilkiah's son, was that the LORD 'would lay on his shoulder the key of David's House; so that when he should open, none would shut; and when he should shut, none would open' (Isa. xxii. 22). But it is noticeable that our Lord leaves out the words "the house," and says, yet more widely, "the key of David"—"David's key"; while He continues, very like the prophet, 'He that openeth, and none shutteth; shutteth, and none openeth.' It is, moreover, in the message to the one "angel," about whom it is expressly said that, 'small as was the power he had,' he had "kept," it is not said "understood," the Lord's "Word" [see John xiv. 23], and 'had never disowned His name' [Rev. iii. 8. See also 10, where 'the Word of Christ's patience' is spoken of], that this title is used by the Divine speaker. Hence, while we call to mind the phrase, "saying in David" (Heb. iv. 7), we may note the connection between the title; the words which soon follow, 'I have set before thee an open door, and none can shut it'; and Isaiah's prophecy; and also be reminded of those other words of our Lord, in which He charges scribes and Pharisees with "shutting up the kingdom of heaven against men"—shutting the door in their faces, as it were—(Matt. xxiii. 13), and lawyers with 'taking away the key of knowledge' (Luke xi. 52). With all this, then, before us, it seems permissible to ascribe to these words of our Lord, among their other meanings, this: That He holds the key which unlocks that treasure-house of David, David's Psalter; while, as a matter of fact, we see that such as do not find this key in Him, or seek it from Him (Jews, for instance), are baffled in trying to extract the treasures.

Further. The great Bishop Horsley has noted that, whereas, when our Lord asked His disciples whom people alleged Him to be, the response was general; when He further asked, 'But whom do ye allege me to be?' it was Peter that made reply. What followed? Peter (as the Bishop goes on to point out) received a special blessing: 'I shall give thee the keys of the kingdom of the heavens.' So far the Bishop. Now, what do we find, as matter of history, recorded in the Acts? Why, that it was Peter who had, and used, those keys. There were, it seems, but two; and, so far as memory serves me, two is the number of keys which painters and sculptors agree in assigning to Peter. There was the Jewish key, and there was the Gentile key. The wards, so to say, are quite different; but they both 'open the kingdom.' The Jewish key is used in the sacred capital, at a great Jewish feast, and in the most public manner; its immediate effect is magnificent. The Gentile key is used in the heathen capital, at no great feast, apparently, and in a private house it seems; its immediate effect is, as compared with that of the other, very limited. Yet, in the latter case, we read, "the Holy Ghost fell on all them which heard." In the former, we do not so read.

Now, what leading difference between the two keys strikes us at once? This: That the Jewish key is an Old Testamentary key; the Gentile one is not. About half of St. Peter's Jewish key consists of quotations from Scrip-

* Read at a Clerical Meeting at the Rev. E. A. Parry's, Milverton Vicarage, Leamington, on Wednesday, April 13th, 1900.

ture. In the Gentile one, what quotation of Scripture do we find?

And what lessons do we learn? Many: but among them this: *the true application of O.T. language*. Peter, "full of the Holy Ghost," tells us expressly, as he comes to speak of David, 'David speaketh concerning HIM': λέγει εἰς Αὐτόν, 'the ultimate meaning lies in HIM.' And, if you want evidence of the unity and consistency of God's word, and of apostolic teaching, turn to Acts xiii., and you will find the great "Apostle of the Gentiles," Paul, speaking, in a Jewish synagogue, to Jews and proselytes, teaching you the same doctrine.

Our Lord Christ, then, is the Great Figure, so to say, throughout the Psalms. Is it not natural, accordingly, that we should find Him at the very beginning of them?

This, it seems to me, is precisely what we do find.

We find, I mean, that the Psalter opens with two Psalms in both of which 'David speaketh concerning HIM.'

Let us look at them as they stand.

One of the first things to strike us is that neither has a title. The third has. And, just as the third chapter of Genesis speaks of man's revolt from his Maker, so the third Psalm has to do with a son's revolt from his father. The questions connected with these titles are, it is true, difficult—perhaps, at present, impossible—to settle. These questions may be among the things which, according to Jewish tradition—which may be thought to receive some support from our Lord's words recorded in Matt. xvii. 11, and Mark ix. 12—Elijah the prophet, when he comes back, will clear up. But, at any rate, some things are plain. They are counted, in Hebrew Bibles, as verses, or parts of verses, of the Psalms that have them. They were carefully preserved, though not always as we now find them, in the lxx. version. Even the makers of that version seem to have found them difficult. And yet it has been abundantly shown, by such writers as Fenwick, in the earlier part of last century, and Horsley in the latter part of it, or the very early years of this, that, whatever other meanings they may bear, they are capable of deeply instructive spiritual ones. However, as has been said, the first two Psalms (which some, it seems, count as only one*), have no titles at all. They form, as it were, the introduction to the whole Psalter. And, in a sense, they epitomize its teaching. Anyhow, they both fix our attention on one Person. The first speaks of a Man. The second speaks of a King. And, on examination, it will be found that this Man and this King are the same Person. It will be found, too, that He unites in Himself two natures. And it will be found that He is Heir to vast promises and prospects. In short, the first Psalm sings of our Lord as the one Perfect Man; the second sings of Him as the one Perfect King.

Now, it is very interesting to find that even Aristotle (in the third book of his Politics, c. 13, §§ 13, 14), says that "if there is"—he does not even say 'if there *be*,' but 'if there *is*'—one so supreme in virtue, or more than one, yet not enough to form a city's complement, that the virtue of all the rest is not comparable to theirs, nor yet their political capacity, or to his alone in the case

of one; then these cannot be classed as a part of the city; for it will be an injustice to equalise them with unequals, so unequal as they are in virtue and political capacity; for it seems that one such person would be just like a god among mortals: . . . and "against such persons there exists no law: (κατὰ δὲ τῶν τοιούτων οὐκ ἔστι νόμος· αὐτοὶ γὰρ εἰσὶ νόμοι), they are a law themselves": compare St. Paul's language in Gal. v. 23, and in Rom. ii. 14.

Again: in that same work and book (c. 17 §5), he says that "should it happen that a whole family, or that one person, should so excel in virtue that his virtue outtops that of all the rest, then it would be just for this family to be kingly and paramount, or for this one person to be King."

How much Aristotle learnt from that "very learned Jew," with whom, as Dean Prideaux tells us, he had much to do when at Hermias's court (though Blakesley, in his life of Aristotle, makes no mention, so far as I remember, of this remarkable story), we may not be able to tell. But what we can tell is that the Psalmist, in the Psalms before us, tells us of such a Man, and sets him before us as King.

He begins with His character as Man. 'O the man's blisses,' not the human being's merely, but 'the Man's,' 'who never walkt by wicked ones' advice; never stood in sinners' way; never sat in scorners' session.* But in the Lord's Law His delight; and in His Law will He meditate day and night.'

Here we have character, negative and positive. In the first verse, where the verbs are all in the past, we have absolute innocence past. In the second, where the first statement has no verb at all expressed (nor need we express one in English), we may, as very commonly in such cases, take the words as referring to all three kinds of time, past, present, and future (a similar instance or two we shall find lower down); while the second statement, which has a verb, has it in the future; and so speaks of habit, and of warrant for time to come.

Next we have a comparison.

'For he will be as a tree, planted, over-hanging water-runnels, which will give his fruit in his season; nor will his leaf fade: and all which he shall do he will make successful.'

By these words we may be pointedly reminded of one who, though never, apparently, specifically called so in Holy Writ, yet seems to be one of the most remarkable types of our Blessed Lord—Joseph, the man "separate from his brethren," as the Lord Himself was "separate from sinners":† Joseph, the 'fruitful bough o'erhanging a spring,' of whom it is twice said that what he did the Lord made successful. We are reminded too, by the bringing forth of "his fruit," his own proper fruit, "in his season," of the 'wheat-corn, which, falling into the ground, and dying,' 'brings forth,' never failing, never prematurely, never too late, His own fruit, and much of it; while the mention of "leaf" as well as "fruit" recalls to us that Tree of Life, "planted" beside the "pure river of water of life," which, in season, 'monthly,' to wit, yields not one

* And we need not, here and elsewhere, confine such words as wicked ones, sinners, scorners, to human beings.

† While, as this Psalm itself implies, He had to live among them.

* See Tregelles's Greek Testament at Acts xiii. 33.

fruit only, but fruits twelve, the very "leaves" serving 'for the heathens' curing.'

Then the contrast.

'Not so the wicked ones': where, as was hinted above, we have another instance of the absence of the verb; and again time past, time present, and time future are included. 'Not so ever have been, are, or ever will be, the wicked ones': no: but, again with no verb expressed—'they ever were, are, and ever will be, as the chaff, which wind will whirl.' Here we have character, negative and positive; the latter portion, at least, expressed by a comparison.

Next comes doom.

'Therefore wicked ones'—still, as always in this Psalm, in the plural—'will not rise up in the judgment: and sinners in the righteous ones' (here plural), Assembly.'

Then the reason.

'For the Lord knoweth'—the present participle—'righteous ones' way: and wicked ones' way will perish.'

We find, then, that, while one Righteous Man engages our attention all through the earlier portion of the Psalm, in contrast with all sorts of wicked ones, more righteous ones are spoken of before we get to the end; agreeably to the Prophet Isaiah's words:—'By His knowledge will My Righteous Servant justify' (or 'make righteous') "many"; perhaps more exactly, 'work righteousness for the many'; and to St. Paul's 'By the obedience of the One will the many be made righteous.' Also, as by the word "planted," of v. 3, so by the first clause of this verse, we are carried back to the Divine Planter and Predestinator, in whose wisdom and grace the whole scheme of salvation originated.

The word "For" presents some difficulty; it assigns a reason. But what is the train of thought? To what preceding statement or statements does the "For" refer?

Perhaps, as is so common in so intensely terse a language as Hebrew, we are to supply an ellipsis or two.

'Ungodly ones will not rise up in the Judgment'—'the Judgment'; the Judgment, it seems, for which we read the LORD is preparing His Throne (Ps. ix. 7. Heb. 8): for which, one day, He will rise up (Ps. lxxvi. 9. Heb. 10). They may rise up in man's courts *now*. They may seem to carry everything before them, as we sadly saw in last week's Scriptures. But they will not rise up *then*. 'Nor will sinners [rise up] in righteous ones' Mote,' or 'Tryst': in that 'general assembly and Church of first-born ones' of which St. Paul speaks. "But," we may supply, "righteous ones will." Yet, to rise up in that Judgment, to get to that Mote, they must take the road which leads to both. And that road (it is called "the way of holiness") they *will* take, and not err therein, nor miss its end; for the Lord "knows" that road, as having made it, and *being the Guide* into and in it; and so 'keeping the feet of His saints,' and 'holding up their goings,' *He* takes care that not one of them *shall* miss it, or fail to reach its end: that end being 'the assembly of the righteous,' of which we spoke. But 'no unclean one will pass over it; no ungodly one; no sinner "knows" it. No. There *is* a way ungodly ones and sinners know. But what becomes of it? The same LORD who "knows"

and guides in the way He has Himself made, 'turns' *their* "way upside down." Not only do they perish themselves, but their road perishes too; like the Tay Bridge, it collapses, and goes to ruin. Thus I venture to explain 'For the LORD knoweth the way of the righteous; and, as for the way of the ungodly, it will perish.' In the first verse, then, we read of a way to shun. In the last, we read of a way which itself becomes a wreck.

Proceed we to the Second Psalm.

'Why did heathens fume?

And why would peoples meditate vanity?

Why would earth's kings post themselves?

And why did statesmen find common ground?

'twas 'gainst the LORD;

And 'gainst His Anointed One.

'Snap we [say they] their thongs:

And fling we from us their shackles.'

Sitting in the heavens, He will laugh:

The Lord will mock at them.

By and by, He will speak unto them, in His anger

And, in His wrath, disconcert them:

'I, too, have anointed a King of Mine;

Upon Zion, My Sanctuary's Mount.'

'Let me rehearse for a statute:—

The LORD hath said unto Me,

My Son [art] Thou:

I, this day, have begotten Thee.

Ask of me; and let Me give heathens [as] Thy heritage:

[As] Thy holding, earth's ends.

Thou wilt shiver them with rod of iron:

As potter's vessel wilt Thou shatter them.'

And now, kings, show your wit;

Take warning, earth's judges.

Serve the LORD, [but] in awe;

And exult, [but] in trembling.

Kiss a Son, lest He be angry, and ye perish

Should His anger kindle just a little:

O their blisses that centre all their hopes in Him.

Here, again, it is plain that it is One Person on whom our thoughts are fixed. Who that Person is we know on the very highest authority. For the Holy Spirit, speaking through St. Paul, as we read in Acts xiii. 33, and writing by St. Paul, as we read in Heb. i. 5, and v. 5, has settled that point for us. St. Paul, speaking in a Jewish synagogue, and writing to Hebrews, teaches, as St. Peter had done, that 'David speaketh of Christ.' Moreover, the Holy Spirit settles yet another point for us. We might have been in doubt as to the "day" referred to in v. 7. But He defines it to be the Day of Christ's Resurrection.

Compare also St. John viii. 56 (with Heb. xi. 19); Col. i. 15 and 18; and Rev. i. 5.

If, moreover, we want further confirmation of the reference of this Psalm, we have but to look at Acts iv. 23-28.

You doubtless know that great controversy has arisen over the last verse. To that I hope to refer before closing.

But now, as time presses, let us begin winding up.

Other Psalms there are which, in our Bibles, begin with the word "Blessed." But you will, I think, find that, according to the Hebrew, there is but one other which

so begins: in every instance, that is, but two—Psalm i. and Psalm cxix.—a title, or the word Hallelujah, stands first. Now, of whom do the opening words of Ps. cxix. speak? Of the holy angels, “the elect angels,” I take it. They cannot, in the first instance, apply to man. For they speak of such as ‘have done no iniquity.’ (See v. 3 in the Heb.) And of what son or daughter of Adam can that be said? So, too, this first Psalm, as we have seen, speaks of one who never, in heart or life, declined from the Divine Law. And there has been but one man, the Son of Man, the Embodiment of the Divine Ideal of humanity, of whom that is true.

Again: what king has there ever been but One to whom the words of Psalm ii. about human opposition, as well as about Divine Appointment, can, in their fulness, apply?

Well, then, if the beginning of Ps. cxix. seems applicable to angels, the whole of Pss. i. and ii. apply to our Blessed Lord Himself:—Perfect Man: Perfect King.

That these Psalms may, with modification, apply to us sinners I grant. In this second Psalm, for instance, not to dwell upon other points in it, I seem to see a pointed reference to Solomon in that very verse (alluded to above) about which there has been so much dispute.

The dispute you know, is made over the word rendered “Son.” It is not the usual Hebrew word for son. It is, say the objectors, a Chaldee word. That may be.* It is found, in the sense of son, chiefly in Ezra and Daniel. Indeed, there is but one other place in the *Hebrew* Scriptures, beside this Psalm, in which it is so found. What is that? Prov. xxxi. 2. There we have it 3 times. And that chapter is called “The words of king Lemuel, the prophecy that his mother taught him.” And that seems to mean—‘The words of king Solomon’—the Divinely appointed successor to David—‘the prophecy that his mother taught him.’ And who was his mother? Bathsheba, Uriah the Hittite’s wife: who, probably enough, used this word instead of the more usual one designedly. She *had* had a son, by David, who was not a ‘pure’ one, nor a son ‘of Divine choice,’ you see. This one *was*. So, then, in this very word, so disputed, we may trace a significant *allusion*, and may find a helpful *hint*.

But applications are one thing: primary references are another

And, to sum up, while numbers of Psalms, perhaps all the Psalms, have their applicability to our Blessed Lord, there is between them generally and such Psalms as these first two this difference: the primary reference of many other Psalms is to the writer himself; to Christ they refer so far as the writer is a type of Him: these two, and (it may be) certain others, refer *primarily* to Christ; are, in strictness of meaning, applicable to Him alone; while they apply to others in so far as they resemble Him in the characters, offices, and circumstances, of which such Psalms speak.

Observe, too, how the Psalter ends.

‘David (throughout) speaketh concerning HIM.’

* What wonder if, since Abraham came from ‘Ur of the Chaldees,’ some few ‘Chaldaisms’ are to be found from Genesis onward?

Questions and Answers.

QUESTION No. 320.

SAMUEL AND THE WITCH OF ENDOR.

I. S. “Did Samuel rise at the bidding of the witch? (1 Sam. xxviii. 15).” Also asked by M. M., Hampstead; and W. T. L., Barking; W. E. H., China; R. N., Canada; R. M., Darlington; and other enquirers.

It is quite clear that we have in this chapter something unique. It describes a peculiar and exceptional phenomenon. It follows, therefore, that we cannot reason from this *particular* event to any *general* or universal conclusions; but must interpret it in such a way that it may not be repugnant to other passages of Scripture which are quite clear in their teachings on this subject.

It is interesting to notice the change of views which has taken place with reference to “death and afterwards.”

We have the Bible teaching clear enough. That was perverted in Babylon, from whence it passed into Judaism (after the Exile). Then it was taken over by Rome; and the Reformation found the church universal believing in Purgatory.

The Reformers and early Reformation teachers threw this over, and declared their belief that at death everyone went at once either to heaven or to hell. This was the popular Protestant teaching until within quite recent years. There has been a revolt against that belief, though it is still held by large numbers of Protestant Christians; some having gone so far as to invent a “larger hope” in a kind of Protestant Purgatory. The more modern belief has created what it calls an “intermediate state”; which, to say the least, is a non-scriptural term, and entirely human in its origin and use. Moreover, it is considered as *quite heretical by those who still hold the old view*. Those who believe in an “intermediate state,” base their belief on the literality of the parable of “the rich man and Lazarus.” This “intermediate state” is supposed to be divided by a “great gulf,” with Paradise on one side and Hell on the other; and that everyone at death goes to one or the other of these two.

The whole subject is so obscure, and Christians hold such divergent views that it is difficult to understand why one set of believers should be so bitter against another set of believers, while both profess the desire to hold only what they believe the Scripture teaches. But the hostility is so great that one would think the point were as important as the doctrine of the Deity, or the Atonement of Christ, or the Inspiration of the Scriptures; instead of being a subject which man knows nothing whatever about apart from God’s own revelation; and a subject on which undoubted Christians have held and do hold such varying views.

The account of Samuel and the witch of Endor will naturally be interpreted by each school in accordance with its own views. With some it will be held to be a real resurrection; and with others a vision,* or a spiritual (or

* Luther (*Abuses of the Mass*, 1522), and Calvin *Hom.* 100 in 1 Sam., “Nothing more than a spectre.”

spiritist) impersonation. Those who hold the latter view will be again divided on the point as to whether what was seen by the woman was Divine or Satanic in its nature and origin.

Before we are in a position to form any judgment on this Scripture, it is necessary that we should learn and bear in mind what is written in other Scriptures, as to the sin here committed by Saul and for which he was slain by the Lord (1 Chron. x. 13, 14).

"The soul that turneth after such as have familiar spirits and wizards . . . I will even set my face against that soul, and will cut him off from among his people" (Lev. xx. 6).

"There shall not be found among you . . . a witch, a charmer, or a consulter with familiar spirits," &c. (Deut. xviii. 10, 11).

This was a Divine ordinance for Israel. We must keep this in mind while considering the account of the interview of Saul with the witch of Endor.

The next step to help in the elucidation of the difficulty will be to look at the antecedents of Saul's career before we come to the closing act which ended in such disaster.

The people were under the direct government of God through the ministry of *angels* (Acts vii. 53). On the other hand, they were open to sinister influence through the ministry of demons: hence the laws against consulting these powers.

If we keep this in mind, it will explain many circumstances in Israel's history, and throw a vivid light on Saul's act of rebellion.

When God's word was rejected (as in the case of Ahab in his alliance with Jehoshaphat), first came the false prophets declaring the proposed battle would be a success: but in deference to the troubled conscience of Jehoshaphat Micaiah was sent for, being a *true* prophet of Jehovah. But Ahab had already made up his mind not to listen to him, therefore a *false* prophet was called for. "Who shall entice Ahab . . . that he may go up *and fall* at Ramoth Gilead" (2 Chron. xviii. 19)? The answer comes from a *spirit who said*, "I will go out and be a *lying spirit* in the mouth of all his prophets." We know the result. Ahab was allured to his death. To abandon God is to side with the Devil.

This act of Ahab is on parallel lines with the crowning act of Saul's history. Though he "had put away those that had familiar spirits," nevertheless he acted in defiance of God's law by going to consult one of those whom God had declared to be an abomination unto Him. God had withdrawn his Ambassador, and closed his account with such a rebel. "When Saul inquired of the Lord, the Lord *answered him not*, neither by dreams, nor by Urim, *nor by PROPHETS* (1 Sam. xxviii. 6).

How can it be maintained, that, if God ceased to communicate by the *appointed* channels, one of them being "prophets," He did communicate after all, by the prophet Samuel, and this through a channel which He had Himself forbidden.

Surely, this is enough to prove that the form raised by the witch was not Samuel's at all. God would not stultify Himself in such a way. No prophet, either dead or alive,

would be permitted to break the silence which He had imposed. There was a living prophet at hand (in the person of Gad) had it been the Lord's will to reverse His decision.

"Should not a people seek unto their God? On behalf of the living should they seek to the dead?" These are the Divine words by the prophet Isaiah (ch. viii. 19). No! His decree must stand for all time. "If they hear not Moses and the prophets, neither will they be persuaded, though one *rose from the dead*."

Saul chose to take the course of Anti-Christ. In doing this, he laid himself open to Satan's lie.

This is quite in keeping with the whole of his life.

First, he was chosen in the self-will of the people.

"But we *will* have a King" (1 Sam. viii. 19.) This determination was to reject God. "They have not rejected thee, but they have rejected Me" (v. 7), consequently they were told that in the day of adversity, "Ye shall cry out in that day, because of your King . . . and the Lord *will not hear you in that day*" (v. 18). The Lord gave them the desire of their hearts (as He did when He gave the quails in the wilderness), and this is branded by the prophet in these words: "your wickedness *is great*, which ye have done in the sight of the Lord in asking you a King (1 Sam. xii. 17.)

And so it proved. Saul's whole course was one of wilful disobedience to the will of Jehovah until he was set aside (1 Sam. xvi. 1), and David was anointed to be king in his stead. His downward course is rapid. After repeated attempts to kill David, he turns his hatred upon the priests of the Lord, and determines to kill them: and because no one else would raise a hand against them, he got *Doeg the Edomite* to be the executioner, with the result that eighty-five that wore the linen ephod fell under the cruel hand of that murderer.

All who seek "to the dead" do so, necessarily, through what we now call a "medium," which is the same as the Bible "wizard," "witch," or "necromancer." "Seeking to the dead" therefore means seeking to the *wizard* or *medium*. It is he who "chirps and mutters," and not the dead. No one has ever heard any spirit communication except through the *medium*.

It is clear, from the narrative, that the king himself saw nothing. He recognised the form only by the woman's description. All the conversation seems to have been through the medium. She had already been informed that Samuel was the one required. The terror of the woman was not in seeing the supposed Samuel; but in *her discovery that Saul was her visitor* (v. 12). Her terror arose from the fact that Saul might carry out the law. She saw that her life was forfeited. Her "familiar" was able to tell her who her visitor was. All these facts make it unreasonable for us to suppose that God would set aside His decree. He had said, "I will cut him off." Saul's sin brought him within the power of Satan; and, as Saul had used Doeg to do Satan's work, Satan is permitted to be the instrument of executing the law which that sin and the apostate one deserved.

There is the undoubted fact that there is such a

thing as a man being "delivered unto Satan,"* and we may well believe that Satan would turn on a man and tell him the truth when he had fairly got him in his power. That evil spirits *do* personate deceased persons in materialized forms, as well as in what they say, is perfectly well known;† and it may have been so here.

There is one thing, however, perfectly certain, and that is that the difficulties created by the modern popular view of an "intermediate state" are much greater, if not well nigh insuperable. For upon this hypothesis,

1. If Samuel were actually raised from the dead, his spirit must have come back from God, whither it had "returned" at death; and that he would have come forth like Lazarus (John xi. 44) in his *grave clothes*, and not "covered with a mantle."

2. What was seen, was seen "*ascending out of the earth*"; not down from heaven, or from an "intermediate state," but *up* and *out* of the "EARTH."

3. He says, "Why has thou disquieted me?" So that he *was quiet* before. He does not say my body, or my spirit, but "me": *i.e.*, whatever was now "disquieted" was quiet before.

4. He said, moreover, "to-morrow shalt thou and thy sons be with me."

Now, if Samuel were in Paradise, or in Abraham's bosom, or in heaven, that is where Saul and his sons were to be, and where they went on the morrow.

If Saul was slain in judgment for this very sin, then he went to his own place, and Samuel must have been on the other side of "the great gulf."

Interpreters cannot have everything their own way; though they continually strive to do so—picking and choosing as to what they will take as figurative, and what they will maintain as literal. In this they are like Rome. Rome maintains that "This is my body" is literal, and will hear of nothing else. Rome will render *agere penitentiam*, "*to do penance*," instead of *repent*; though compelled to translate the same idiom *agere vitam*, *to live*, and not *to do life*. So these will have "the worm that dieth not" to be conscience, or anything except what it says and is explained to be in Isa. lxvi. 24; while they will have Samuel and the Rich Man, etc., all literal because it suits the requirements of their tradition.

This case stands alone. The circumstances are peculiar. And it is obvious that no one can appeal to this as the foundation of any doctrine. We must understand it in such a way so that it shall not be repugnant to other statements of Scripture which are perfectly clear and have nothing special or mysterious about them.

QUESTION. No. 321.

ENQUIRING OF THE LORD.

M. E. G., Sutton. "Will you kindly explain the following apparent discrepancy with regard to Saul's death? 1 Sam. xxviii. 6, 'And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.' 1 Chron. x. 13, 'So Saul died for his transgression . . . for asking counsel of one that had a familiar spirit, to enquire of it; and enquired not of the Lord.'"

Two different Hebrew words are used in these two passages.

* See page 131.

† See *The Dangers of Spiritualism*, Sands & Co., 12 Burleigh St.,

The one is דָּרַשׁ (*dārash*) to seek, and the other is שָׁאַל (*shāal*) to ask. The former (*dārash*) means to tread, hence to frequent, to seek or search. It is the common word in the phrase to seek the Lord. 2 Chron. xvi. 12 (See Deut. iv. 29; xii. 45. Gen. xxv. 22.

The other word (*shāal*) means to dig, excavate. Hence the noun is used of *Sheōl*. Then, from this comes the meaning, to search, explore, and hence to ask, to find out. There is not the same earnestness or depth of meaning in this word as in the other. See Gen. xxiv. 47; xxxii. 17. (the first occurrences).

The former is the word used in 1 Chron. x. 13, 14, and Sam. xxviii. 7; and it is what Saul did with regard to the witch of Endor: and it is expressly said it was what he did *not* do with regard to the Lord.

The latter is the word in 1 Sam. xxviii. 6 of the Lord, *i.e.*, He merely asked of Him to find out what was going to happen, but did not "seek the Lord." Neither Saul nor the people in his days really sought unto Jehovah. See 1 Chron. xiii. 3.

It is clear, therefore, that these two passages, instead of being in conflict, are strictly accurate, and absolutely perfect in their respective statements.

QUESTION No. 322.

"DELIVERED UNTO SATAN."

S. S., Glasgow; and A. Q., Loughborough. "Can you give any help in understanding 1 Cor. v. 5 and 1 Tim. i. 20?"

It is quite clear from these Scriptures that there is such a thing as being delivered over to Satan; and there are many Brethren who would deliver over their fellow-brethren to-day if they only knew how to do it.

The case, here, must be interpreted by its context. Here was one—a man in the assembly at Corinth, who was walking "after the flesh" (Rom. viii. 13). His sin is described in 1 Cor. v. 1-5, and the circumstances under which the Apostle Paul by the Holy Ghost formally "delivered such a one unto Satan for the destruction of the flesh," are set forth.

This deliverance is doubtless limited. In Job's case Satan's power was limited by Divine power. He might touch Job's possessions, but not Job's person. And afterwards, he might touch Job's person (his "flesh") but not his life.

Without doubt Satan gladly receives "such a one." But Satan's aim is one thing, while the Lord's "end" is quite another. Satan's aim is "destruction"; the Lord's end is *salvation*.

The Lord's end was brought about; and all that He designed was accomplished. In 2 Cor. ii., reference is again made to this same man; and we see the results of the whole process.

"I made you sorry," the Apostle says—for "to this end" did I write. And now, "lest Satan should get an advantage of us" (v. 11) do ye "forgive him, and comfort him, lest perhaps such an one should be swallowed up of overmuch sorrow. Wherefore, I beseech you, that ye would confirm your love toward him" (vv. 7, 8).

London, pp. 146-148. Also *Things to Come* in several back numbers, but especially Feb., 1901, p. 96 where a spirit, at the enquiry of Stainton Moses, professed to come from Jesus Christ to give a new revelation of the truth. See also March, 1902.

The man had suffered and sorrowed, and now "Sufficient to such a man is this punishment" (v. 6). (See 2 Cor. vii. 11, 12).

Peter knew the power of such sifting, and his tears were the sign that all his fleshly confidence was taken out of him. "I have prayed for thee that thy faith fail not." If the shield of faith be lowered, some of the "fiery darts" of the enemy will hit their mark.

The assembly at Corinth was blamed because they had not mourned for such an one "that he that hath *done* this thing might be taken away from among you." So he had to be "put away," and put "without" (1 Cor. v. 12). But, for what was a brother thus to be put "without"?

This is clearly defined in v. 11: and it was not for one holding slightly divergent views or non-vital subjects, but for those who were openly immoral, *viz.*, for a fornicator, idolator, drunkard, extortioner or covetous. If the "covetous" were all put "without," instead of the godly who merely differ in their views, some of the assemblies would indeed be thinned out to-day.

This was an individual case. No general directions are given; and we must not argue from the particular to the general.

The sorrow in this case had taken the place of the lust; for both could not exist together. His fleshly appetite was purged, and now they were to forgive and receive him.

The Apostle was using an authority which had been committed to him. He had no power to transmit that authority to others. There is no such "Apostolic succession." Paul exercised this authority again in the case of Hymenæus (1 Tim. i. 20), who taught "saying that the resurrection is past already, and overthroweth the faith of some."

Hymenæus was delivered unto Satan that he might "learn not to blaspheme."

Signs of the Times.

JEWISH SIGNS.

ZIONISM AND COMMERCE.

The *March Magazine of Commerce*,* an illustrated monthly for men of affairs, is a very interesting number. One of its chief articles is an interview with Mr. Israel Zangwill on the commercial position of the Jews, illustrated with portraits of Lord Rothschild, Sir Samuel Montagu, Sir Edward Sassoon, Sir Francis Montefiore, Dr. Max Nordau, and Dr. Gaster. The special plates include portraits of Mr. Zangwill, Sir Edmund Barton, and a reproduction of W. L. Wyllie's "Oceanic."

"Mr. Zangwill's views on the commercial position of the Jews are well known. Taking their position throughout the world, he does not think they have a position at all. It is unfair to judge them by the standard of a small successful minority. The only proper way to see the question is to look at the mass of the Jews, from ten to twelve millions in number, scattered to the four points of the compass. "In most countries of the world the Jew is still persecuted, still confined, actually or socially, to the ghetto, forbidden to use his gifts, though they might add to the sum of the world's happiness and wealth." . . .

"Asked if there is a solution to all this, and if the Jews can achieve a

social and commercial position commensurate with their abilities, Mr. Zangwill replied:—

"I think so; nay, more, I am well assured that they can, and I have this belief with some of the most ardent workers and brilliant thinkers in the Jewish community. A very great movement is afoot, and if it succeeds, the Jewish problem may yet be solved, and Israel may take up a national and commercial position of the first importance. The Zionist movement will be known already to your readers. Practical business men, as I take the bulk of them to be, are quite cognisant of the enormous commercial developments that must result from a return of the Jews to Palestine and the establishment of a centre that will connect the market of the West with the peoples of the East. The Zionist movement seeks to solve the great Jewish problem of Jews and Gentiles alike."

"As to Zionism's commercial side, Mr. Zangwill said:—

"This is a commercial age; a movement like Zionism cannot exist without it. If we are to get the Jews back to Palestine there must be something for them to do when they get there. . . . By whom could Palestine's possibilities be developed so well as by the Jews, the people whose earliest history and most enduring hopes are centred upon it?"

"Moreover, says Mr. Zangwill, the Zionist movement is in every sense a practical working scheme,

"supported by hundreds of Zionist Societies in every part of the world, possessing a bank, the Jewish Colonial Trust, as its financial instrument, and a National Fund for the purchase of land and concessions."

"Questioned as to its financial prospects, independently of the assistance of Baron Hirsch's trustees, Mr. Zangwill said they were 'not unsatisfactory, but they will take longer time to develop, owing to the great poverty of Jews.' Mr. Zangwill concludes:

"Since you have only been asking me about the commercial side of Zionism, you will find I shall be reproached for my materialistic view of so lofty a movement. But, then, if I had dealt with the spiritual side, the same people would have called me a dreamer, ignorant of commerce and reality."

Editor's Table.

ANSWERS TO CORRESPONDENTS.

ANON. Your question about "the Sermon on the Mount" you will find answered in our pamphlet on *The Kingdom and the Church*.

R. J. T. The word *πῦρ* (*pur*) in Mark ix. 44 means *fire*, and the reference is to Isa. lxvi. 24.

R. McC. (Cambridge). The prayer in 1 Thess. v. 23 is that the man may be preserved alive *as one whole*: *i.e.*, not separated as in death, with the body seeing corruption, and the spirit with the Lord; but preserved alive, as a living soul, until or at the coming of Christ.

J. T. (Cannington). Before the gift of the Holy Spirit to be "with" and "in" the Disciples, it is always said in the Old Testament that the Spirit came "on" or "upon" individuals for special gift and service.

E. H. T. (Rochester). The Editorial on "Needed Truth" has not been reprinted in a separate form.

SPECIAL ANNOUNCEMENT.

We have had a map prepared for *Things to Come*—by Messrs. Stanford and Son—from the latest survey of Palestine, which will show the Holy Land as it will be inherited by restored Israel according to Ezekiel xlviii. It will be accompanied by a brief descriptive article, and will (D.V.) appear in our July number, commencing our new volume (Vol. X.).

"PAROUSIA."

We are glad to call the attention of our readers to an advertisement of an important pamphlet on this subject. We may add that the profits are devoted by the author to the Barbican Mission to the Jews.

MANCHESTER.

Things to Come can be obtained from Mr. S. Wheeler, Stationer, etc., 206 Stockport Road.

* *The Magazine of Commerce*. No. 5, vol. ii. March, 1903.

THINGS TO COME.

No. 108.

JUNE, 1903.

Vol. IX. No. 12.

Editorial.

"THE GREEN PASTURES."

IN the twenty-third Psalm we have the work of Jehovah-Jesus set forth as the Great Shepherd of His sheep.

By *interpretation* the Psalm belongs to the Old Testament dispensation, but by *application* it has a blessed lesson for the Church of God.

We are never called the Lord's "sheep" in the Church Epistles. We are members of the Body of Christ, and occupy a much higher position than "sheep." Though what is said of the sheep can never express all the blessings which are ours in Christ the Head of the Body; yet, whatever is spiritually true of the "sheep" is *a fortiori* much more true of us. And therefore, whatever is said of them can be *applied* by us and to us.

Let us see how this Psalm, or at any rate the second verse, can be applied to us for our instruction and blessing.

It takes us, at once, away from ourselves, and occupies our hearts and our thoughts with Jehovah. That in itself is a blessing.

It is all about Himself. Not about what he *has*, or what He has *done*, but what He *IS*."

It begins with one of the Jehovah titles, "Jehovah-Rohi": *i.e.*, "Jehovah my Shepherd."

The Shepherd is the one who does *everything* for the sheep. He not only feeds, but He leads. He has only two things, "a crook" and "a club." The crook is for the sheep; the club is for the sheep's enemies. And it is a "comfort" to us to know that He is at once our help and our defence. He feeds while He defends; and we may feast while He fights.

He undertakes all. We need be under no apprehension as to our food; and in no fear as to our foes. He gives the life, and He sustains it; and even in death He is pledged to bring us right "THROUGH" death's dark valley, and right out into resurrection light and glory (John vi. 39).

We need have no anxieties as to sustenance; and we may well leave all our enemies to Him and in His hands. As His sheep we need not defend ourselves. We have no "clubs." But He has one; and the knowledge of that "comforts" us.

He sought us when we were lost.

He restores us again and again after we are found (v. 3).

He provides for all our need (v. 1).

He not only leads in righteous paths, but "prepares" our good works for us to walk in (v. 3. Eph. ii. 10).

He sustains us at His table (v. 5).

And He makes us to lie down in "the green pastures" of His Word (v. 2).

His Word is the food of the new nature which He has given us.

It was the food of His people Israel; and it is our food to-day.

This second verse then comes with power to our hearts.

We are not forcing the meaning when we put great emphasis on the words "He *maketh* me." The verb in Hebrew differs from Greek, Latin, or English, and other verbs, in that it has not only moods and tenses as they have; but it has also different *forms*, expressing important differences of meaning. If, for example, a verb means *to be* wise, this form of it (in verse 2) means *to make* wise. (Compare Prov. xxx. 24 and margin).

The sheep do not lie down to eat, but to chew the cud. They stand to eat, but lie down to get the benefit from their eating.

Ah! the Lord's sheep need *making* to do this. When they have fed in the Green Pastures of the Word, they need to meditate upon it; to occupy their hearts with it, and with Him who tends them. None can do this *making* but Himself. The under-shepherds may make the people "*sit down upon the grass*" (John vi. 10); but they cannot *make* them to *lie down* in the green pastures of the Word, and occupy their hearts with Christ. The under-shepherds too often attract attention to themselves. They put pictures of themselves on their advertisements and their notices! This is one of the marks of the last days, "having men's persons in admiration because of advantage" (Jude 16).

Ah! it is true to-day that we need to heed that solemn but neglected command, "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?" (Isa. ii. 22).

There is surely "one thing that is needful" to-day (Luke x. 42), and it is that we may, like Mary, choose "that good part." For she "sat at Jesus' feet, and heard HIS Word" (v. 39).

This is what we need. The feeding on His word; with the eye of faith fixed on His person, and on His work; the ear opened only to His voice, and to His Word: the heart responding in adoration and thanksgiving.

It is only when we are *made* thus to lie down in the green pastures; only "at His feet," that we can do this. Mary "fell down at His feet" (John xi. 32), Martha merely "went and met Him" (v. 20).*

Only "at His feet" can we digest that spiritual food which alone can nourish us and become a source of power.

We, too often, use these Pastures to run about in; and seek our own pleasure in them; instead of lying down and finding our own profit in them.

* It was so in earlier days, when the Gospel was preached to Abraham. He "*fell on his face* and laughed and said in his heart" (Gen. xvii. 17). But when Sarah heard it she stood "in the tent door . . . and laughed." The former, therefore, was the laugh of reverence and joy, the latter was the laugh of incredulity.

Hence, the word came to Timothy in later days:

"Meditate upon these things;
Give thyself wholly to them;
That thy profiting may appear to all (marg., *in all things*)" 1 Tim. iv. 15).

Oh blessed lying down. Oh blessed compulsion. Oh blessed profiting: to be able to say with the lost and found sheep of Ps. xxiii., as he said (Ps. cxix. 103):

"How sweet are thy words unto my taste;
"Yea sweeter than honey to my mouth."

Here is food for the mind,
food for the conscience,
food for the heart,
food for the life.

We need it all; but it is only as we are *made* to lie down that we find all, in a happy experience.

Ah, "the flock of God" is not thus fed (Acts xx. 28, 29) to-day.

There is much excitement; much running to and fro; many laying hold of the truth, but the truth not laying hold of them, because there is so little lying down in the Green Pastures.

There are great organizings, great gatherings, eloquent discourses. But the Word itself is often hidden by the very means which ought to make it known.

The natural feelings are appealed to, rather than the Word of God; the heart is appealed to, rather than the conscience.

Why does the Holy Spirit, by Paul, dwell on the wondrous *profitableness* of the Word of God, to the under-shepherd, Timothy? (2 Tim. iii. 15-17).

Because of the character of the days described in chap. iv. 3, 4.

The one charge necessary for such days is "Preach the Word."

The sun is not for us to look at, but to show us our way. So the Word is not a lamp for our eyes, but a light for our paths, and a lamp for our feet (Ps. cxix. 105). And it is only as we dwell in that light that our consciences will be exercised, and our profiting appear.

The Great Shepherd it is who alone can make us to *lie down*. The under-shepherds make little pastures of their own, and put up high fences, lay down conditions of entrance, and make us pay for it. And if we go into the pastures of *other* shepherds, or eat what our own Pastors forbid, they will turn us out. The under-shepherds tether us by their traditions, and we cannot reach a blade of grass beyond the length of that tether. They make us to "sit under their ministry," but they do not *make us to lie down in the Green Pastures of the Word*. Hence the "hearers" are fed on the teachings of the Pastors, instead of in the Green Pastures of the Word. Hence the growth of the sheep is stunted; their strength is weak; they cannot stand alone. Hence, they have to use "aids to devotion," and all who use such "aids" are by that very use diverted from Him whom they profess to worship. Idols, images, books, music, or whatever the senses may be occupied with, are used as "aids to devotion," but they really destroy true devotion of heart.

When we are occupied with God Himself there is no parallax on our part (*i.e.*, no change of angle caused by

any other object); no turning of the shadow (*i.e.*, no shadow caused by the turning of the sun) on God's part (Jas. i. 17). When we are directly beneath the sun, there is no shadow, and there is no angle formed by any second body.

So with Him who should be the one object before our hearts. The moment a second object occupies our eye, there is an angle formed by our movement; and there is a shadow formed by our turning aside from it. There is neither, with Him. No change; no turning. All shadow is caused by our "variableness," and by our "turning."

All "aids to devotion" are *second objects*, and form this parallax; and cause this shadow, by coming in between our hearts and Christ. Hence all who use them, lose all the spiritual vitality, all the strength of heart and character, which comes from direct communion with Him.

All, therefore, who use such "aids" become cowards; and "God hath not given us a spirit of cowardice, but of power and of love, and of a sound mind" (2 Tim. i. 7). All idolators are cowards. Idolatry so weakened Israel that eleven tribes were at the mercy of one; and that one unused to war (Ex. xxxii. 26-28). This is an invariable law.

No, there is strength for mind, and heart, and conscience *only in the Word of God*. All beside this are not "aids"; they are positive hindrances.

Going about after knowledge is not lying down and feeding on the Word. Hence we read of those who are "ever learning, and never able to come to the knowledge of the truth" (2 Tim. iii. 7). Always on their feet: and never lying down.

We are on our feet whenever we are occupied with men's views and opinions; whenever we uphold Tradition instead of feeding on the Word: whenever we lean on our own understandings, or trust in fleshly wisdom: whenever we turn into pastures made by the under-shepherds, instead of lying down in the Green Pastures of Jehovah-Rohi.

The sheep who is the subject of this Psalm could say,

"My soul shall be satisfied as with marrow and fatness:

And my mouth shall praise thee with joyful lips."

WHEN?

"When I remember thee upon my bed,
And meditate on thee in the night-watches"
(Ps. lxxiii. 5, 6).

That is when. That is how. That is where—lying down; divesting the heart and mind from all surrounding influences; allowing no second thing to disturb the *digesting* of this heavenly food.

Oh, what a blessing that we have this Great Shepherd. It is necessary that He should be "great," so that He may be able to *make us* thus to lie down.

Oh, beware of all under-shepherds. They are true, only as they point to the Great Shepherd. They help the sheep, only as they lead in to "His pasture." Their own opinions are nothing worth. We cannot feed on them. There is no spirit and no life in their words. It is *the Word* alone which is Truth; and hence, only that has power to sanctify (John xvii. 14). They help the sheep, only as they help to make them to lie down, and feed and grow. You may

judge them by this one test. Do they lead you to the Divine Word? Do you know more of it when you come out than when you went in? If not, it is useless to go in at all. Yea, it is worse than useless; it is positively injurious.

Thank God, we know of under-shepherds who *do* "feed the flock of God." Their trouble is not how to "get the people in," but *how to get them out!* We know of one place where this is positively the case. The grass is so green and the water so fresh, that after hours over the Word the poor sheep have to be asked to go home. They are not attracted by "brief" meetings, or "short sermons," which are so widely and loudly announced;* for they know the pleasures of that banquet which only the Great Shepherd can spread (Ps. xxiii. 5).

No attractions are needed for the Lord's sheep beyond His own "Green Pastures." His shepherds have no need to gild the hurdles, or to stand at the entrance and play on their pipes; for, the lost sheep are so miserable and hungry, that they are looking out for that which will satisfy the heart. They get enough and far *better* "entertainments" and "music" in the world; and they yearn for that which will meet a deeper need.

This can never be found until we can say with Jeremiah (ch. xv. 16),

"Thy WORDS were found and I did eat them,
And thy WORD was unto me the joy and rejoicing
of my heart."

THE OLDEST LESSON IN THE WORLD:

OR

"THE END OF THE LORD" AS SEEN IN THE BOOK OF JOB.

(Continued from page 122.)

D. (chaps. iii. 1—xxxi. 40). *Job and his Three Friends.*

WE may pass over the small member C (chap. ii. 11-13), the three verses which tell of the arrival of Job's three friends, Eliphaz, Bildad, and Zophar. That member is necessary to connect the threads of the history; but few words are used over the brief announcement of the fact.

We come, therefore, at once to the next member, "D." It is a large one, consisting of twenty-nine chapters. It contains and records the conference of Job with his three friends; the design of which is to show that man, apart from Divine revelation, has not true wisdom and cannot find out or know God: and cannot understand or know himself. Until man has this knowledge, he will neither justify God nor condemn himself. He may understand Jehovah's "works," but His "ways" cannot be known. His works are seen by all; but His ways are secret and hidden, and can be known only by revelation to His People. Hence we read (Ps. ciii. 7):

* Just as, in the world, "quick lunches" are now advertised as attractions to business men.

"He made known his WAYS unto Moses,
His ACTS unto the children of Israel."

It is this great truth which is now to be first shown us in this book. The first part of the lesson is *negative*: that man by searching cannot find out God; or attain to true or heavenly wisdom. This is the point of this member.

There are three series of these conferences, in which each takes part.

The following is the Structure:

D. (iii. 1—xxxi. 40). *Job and his Friends.*

D | Z | iii. Job's Lamentation (Introduction).

G¹ | k¹ | iv., v. Eliphaz.

l¹ | vi., vii. Job.

k² | viii. Bildad.

l² | ix. x. Job.

k³ | xi. Zophar.

l³ | xii.-xiv. Job.

G² | k⁴ | xv. Eliphaz.

l⁴ | xvi., xvii. Job.

k⁵ | xviii. Bildad.

l⁵ | xix. Job.

k⁶ | xx. Zophar.

l⁶ | xxi. Job.

G³ | k⁷ | xxii. Eliphaz.

l⁷ | xxiii., xxiv. Job.

k⁸ | xxv. Bildad.

l⁸ | xxvi.-xxvii. 10. Job.

k⁹ | xxvii. 11—xxviii. 28. Zophar.*

Z | xxix.—xxxi. Job's Justification (Conclusion).

We do not propose to expand or to further elaborate the respective utterances of the various speakers.†

Too much importance may easily be placed upon them; for, after all, they are merely the gropings of the human mind to "find out God": only the effusions of darkened understandings.

We must not quote the sentiments, either of Job or his friends, as though they were necessarily Bible-truth. We have the true, and truly inspired, record of what these men said: but it does not follow that what they said was necessarily either true or inspired.

No! Jehovah, when He speaks later in the book, distinctly declares that they had "darkened counsel by words without knowledge" (xxxviii. 2). They may have been aged men, and great; but, as Elihu says, "great men are not always wise, neither do the aged understand judgment" (chap. xxxii. 9).

At the "end" of the whole matter Jehovah tells the three friends that "ye have not spoken of me the thing that is right" (xlii. 7, 8). Neither had Job until he confessed himself a sinner. THEN Jehovah could add, "as my servant Job hath." But that is not yet; at this stage they did not know God; and Job did not know himself.

* We attribute this member to Zophar. For our reasons, see note on chap. xxvii. 11 in New Translation.

† This will be done exhaustively in our New Translation.

It would therefore, as we have said, take us too far from the end we have in view to go into detailed examination of all their utterances.

We must content ourselves with noticing the drift or scope of these gropings of the human mind; and in doing this we shall see that man has not changed during the course of centuries. Their imaginations are the same with those of men to-day, their reasonings, too, are the same.

Eliphaz reasons on human experience.

Bildad reasons on human tradition; while

Zophar reasons on human merit.

If we look at the three colloquies as a whole, the one great lesson for ourselves is this: that man, with all his wisdom, and all his powers, cannot get to know God, and cannot meet man's needs. He can neither satisfy the righteous claims of God, nor heal the wounds of the sinner's heart.

All these reasonings were wrong in their conclusions, as they were false in their logic. They reasoned from the *particular* to the *general*: *i.e.*, they argued that what they had seen and observed in their own respective spheres was true universally.

They may speak truly of the "works" of God, and of what they had seen in the case of individuals; but it did not follow that they could gather from these few cases what was the law which regulated the "ways" and dealings of God with mankind.

Eliphaz is the first to answer Job's complaints. His three utterances are given (1) chaps. iv., v., (2) chap. xv., and (3) chap. xxii.

His reasonings, as we have said, are based on human experience. He argued from the particular to the general, and hence arrived at a wrong conclusion. He based his argument on his own experience. "As I have seen" is the burden of his speech. As he had "seen" that it was the wicked who always suffer, and the righteous who prosper, so he concluded that as Job was suffering he must therefore have committed some dreadful sin. At first he only insinuates this. He asks Job if he had not noticed the same thing himself. He says (chap. iv. 7-9)*:

iv. 7. Bethink thee, Job: when has the guiltless been
Destroyed? Or where the upright ones cut off?

8. I've always seen, that they who evil plough,
And wickedness who sow, e'er reap the same.

9. They perish, smitten by the blast of God;
And by His angry blast they are consumed.

Again in chap. v. 3-5, Eliphaz says:

* In all our quotations we give our own translation. It will be literal to the *sense*, and to the Hebrew idiom, though it may not be always so to the words. It will be literal to the "spirit," if not always to the "letter." It will at any rate be *English* which can be understood. It is by no means a paraphrase. It may be taken as faithfully representing the original, and will often be found more literal even to the words than some other translations. (See *Things to Come*, March, 1903, page 106).

As we propose to give the translation of the whole book by itself, we shall relegate all the *notes* to that, and not interrupt the flow of the words here. Anything necessary to explain differences between our translation and that of others will be found in the notes to our New Translation of the book as a whole.

v. 3. I—when I've seen the foolish striking root,
Have forthwith shown what would take place; [and
said]:

4. 'His children will be far from safety set,
'And crushed to death when passing in the gate,
'With no one near at hand to rescue them.

5. 'His harvest he will eat, still famishing,
'E'en though he take it from the hedge of thorns:
'A snare doth wait to swallow up their wealth.'

So, in his second address, Eliphaz again appeals to experience (chap. xv. 17-21).

xv. 17. Give heed to me: for thee I'll clearly show;
And that which I have seen will I declare:

18. (Which wise men clearly have made known to us,
And have not hid—truths, from their fathers learned,

19. The men to whom alone their land was given,
And among whom no alien passed). [They said]

20. 'The wicked sorely labours all his days,
'His years reserved for the oppressor's greed,

21. 'A voice of terror ever fills his ears:
'And when he prospers, then the spoiler comes.'

And so Eliphaz proceeds to the end of his second discourse, to show how, according to his experience, it is ever the wicked who suffer and are cut off, while the good are rewarded and preserved.

In his third address (chap. xxii.), Eliphaz enforces the same argument; and appeals to Job, begging him to mark well that it is ever thus with the wicked and the good. He says:

xxii. 15. O, that thou would'st mark well the way of old
Which wicked men [invariably] have trod.

16. They, who were snatched away before their time;
Their strong foundation swept, as with a flood.

17. Who, unto God did say,
'Depart from us'!
[And ask'd] 'What Shaddai could do to them'!

18. Yet, He it was who filled their house with good.
This counsel of the wicked's far from me.

19. Let just men see that THEY may well rejoice;
The innocent may well mock them [and say]

20. 'Surely OUR substance hath not been destroyed;
'While THEIR abundance is consumed with
fire.'

Job has not much difficulty in dealing with such arguments as these. After again bewailing his misery, he says (chap. vi. 22-27):

vi. 22. Came ye because I said, Give aught to me?
Or, Of your substance bring a gift for me?

23. Or, From an adversary's power deliver me?
Or, Ransom me from the oppressor's hand?

24. Teach me, I pray, and I will hold my peace:
And make me understand where I have erred.

25. How forcible are words of uprightness!
But as for YOUR words, how will THEY convince?

26. Do YE reprove by fastening on MY words,
When one who's desperate speaks [at random] like

27. The wind? Orphans ye might as well assail;
And feed upon the miseries of your friend.

BILDAD proceeds upon similar lines: except that he reasons from the experience of many, rather than from his own (the experience of one). He goes back to antiquity, and leans on the authority of the "Fathers." He speaks, as Eliphaz had done, of the merited end of those who forget God: implying that Job's condition proved that his troubles were deserved. He says (viii. 8-14):

- viii. 8. Enquire, I pray thee, of the former age;
And of their fathers set thyself to learn.
9. (For we're of yesterday, and nothing know:
Yea, as a shadow are our days on earth).
10. Shall THEY not wisdom teach, and to thee tell
Wise things from their experience [such as these]:
11. 'The reed: Can it grow high without the mire?
'The flag: Can it thrive where no water is?
12. 'While yet 'tis green, and while it stands uncut,
'Sooner than any grass it withereth up . . .'
13. 'So is the end of all who God forget:
'So perisheth the hope of godless men.

After elaborating this point, Bildad gives the other side of the picture (chap. viii. 20):

- viii. 20. But upright men God never casts away;
Nor will He take ill-doers by the hand.
To all this JOB has ready his reply (chap. ix. and x.). Bildad's words had no more weight than those of Eliphaz; for Job answers:

- ix. 2. Most surely do I know that this is so:
But how can mortal man be just with God?
3. If man contend in argument with HIM,
Of thousand things he could not answer one.
4. However wise of heart, and stout of limb,
Who ever bravèd HIM, and prosperèd?

ZOPHAR next follows; and he repeats the same charges. But he does not appeal to experience; or to the past; he enforces the necessity of human merit more boldly than the other two. His teaching is exactly like that of the present day. He preaches the gospel of humanity. He talks of man "preparing his heart" and "putting away his sin," as the ground and means of securing God's favour; and that, without good works, there is no hope for man. Referring to Job's previous words, he says (chap. xi. 2-6, 13-15, 20):

- xi. 2. Will not a mass of words admit reply?
And must a man of lips perforce be right?
3. Thy talk may put to silence mortal men:
THEM thou may'st mock, none putting thee to shame.
4. Thou mayest say to one of THEM, 'Pure is
'My doctrine: I am guiltless in His eyes.'
5. But, oh! that Eloah would speak to thee:
His lips uncloze; and, speaking, stop thy mouth,
6. And show thee some of wisdom's secret depths,
That they are far beyond all that is seen.
Then would'st thou know that God exacteth less
Than all that thine iniquity deserves.
xi. 13. [But as for thee]: Hadst thou prepared thine heart,
And stretchèd forth thine hands to Him in prayer,

14. If in thine hand be sin, put it afar,
And let not evil dwell within thy tents;
15. Thou wilt thy face uplift without a stain;
Yea, thou shalt stand secure, and wilt not fear:
16. For all thy misery thou wilt now forget;
Or think of it as waters passed away. . .
20. But as for wicked men, their eyes will fail,
And every refuge be of no avail.
Their hope will vanish like a puff of breath.

Brave words are these! but they are not the truth. They show that the speaker (like his companions) knew neither God nor Job.

No one with any knowledge of God would speak of Him as exacting anything of a poor, helpless sinner as a ground of merit.

No one who knew anything of man could adjure him to prepare his heart; for "the preparations of the heart are from the Lord (Prov. xvi. 1).

Doubtless man *ought* to prepare his heart; and, if he were right, he *would* do so. If he were not a fallen creature he *could* do so.

But this is just the very central point of the whole question.

Man *is* fallen. He "cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God.*

What then is he to do? Ah! that is the very thing that Job's friends cannot tell him. They can talk of everything else; but, when it comes to this, they stop short, or speak words that are utterly vain and useless.

"Natural Religion" is the burden of their theme. Though proceeding on different lines, using different arguments, and appealing to different evidences, they were all agreed, as all false religions are to-day, in one thing; and that is, that *man must do something* to merit God's favour. If he does it, he will be rewarded. If he does it not, he will be punished. They cannot agree as to what that *something* is to be; but they are agreed that it must be *something*; and, if your something is not like theirs, they may perhaps kill you! as Cain killed Abel. That is an important fact in this oldest lesson in the world. Hence, neither ELIPHAZ'S experience, nor BILDAD'S tradition, nor ZOPHAR'S merit, could bring relief to JOB. As Jehovah declared (chap. xxxviii. 2) they "darkened counsel by words without knowledge."

Yes, that was the secret cause of all their failure. "Without knowledge." They said many things that were true and sublime; eloquent and beautiful; but they knew not, and, therefore, could not speak the Truth of God.

Truth first wounds before it heals; but they only hurt, and, therefore, could not comfort. They produced complaint, but not conviction.

(To be continued).

* Article x. of *The Thirty-nine Articles of Religion*. See John vi. 44, 65. Eph. ii. 8.

Poetry.

THE SHEPHERD OF SOULS.

WHY hast Thou Me forsaken, Oh, My God?
Hark to the Saviour's cry;
What sorrow is like Mine? Thy face is hid!
The heavens send back reply,
Thou My Beloved art, My Spotless One;
Sore travail Thou hast borne;
But fully satisfied Thy soul shall be,
GOOD SHEPHERD of My sheep.

John x. 11, 14, 15. Ps. xxii.

The Lord hath said, Sit Thou at My right hand,
Exalted in the height;
A name is Thine above all other names,
Dominion Thine, and might;
The God of Peace, who owns Thy precious blood,
Thy ransomed Church will keep,
Working in her the image of her Lord,
GREAT SHEPHERD of the sheep.

Heb. xiii. 20, 21. Ps. xxiii.

Thine under-shepherds Thy reproach have borne,
Thy glory they will share;
They fed the flock of God for love of Thee,
Thy lambs with tenderest care;
No fame nor gain from man they sought, content
Thy righteousness to wear;
Unfading crowns will each receive when Thou,
CHIEF SHEPHERD, shalt appear.

1 Pet. v. 1, 4. Ps. xxiv.

J. E. M.

Papers on the Apocalypse.

THE FOURTH VISION "ON EARTH."

(continued).

THE EFFECT OF THE WAR IN HEAVEN (xiii. 1-10)

The First Beast (from the Sea).

xiii. 1. And I saw a beast rising up out of the sea, having ten horns and seven heads,* and upon his horns (gen.) ten diadems, and upon his heads (acc.) blasphemous names.] This is the Beast in his *superhuman* stage. Already he has been on the Earth for 3½ years, in his mortal stage. He then receives his death-wound mentioned below, in verse 3 (as the seventh head), and comes up out of the Abyss as the eighth king, comprising all the seven heads and the ten horns. These are, in their now *superhuman* form,

* This is the order here according to G.L.T.Tr.A. WH. and RV., and not as in AV., where the "heads" are put before the "horns."

crowned. In their mortal form they were not crowned. (See xvii. 12.)

It will be better to defer the interpretation of the heads and horns of this Beast until we come to chap. xvii., where we can consider it with greater advantage. The Holy Spirit has confined Himself here to an outline description, or brief statement, as to the general characteristics of these two Beasts; while in chap. xvii. He has explained them more fully.

It will be well, therefore, for us to follow on these lines, and content ourselves now by the general statement that we have here something far beyond Rome, papal or pagan; something far beyond the "fourth Beast," or Roman Empire, as it is called. We have all the world powers, and all dominion in the earth, gathered up and concentrated in this one sign. We see them in their *superhuman* form, here in the Apocalypse, as we see them in their human or mortal form in Daniel. It is the whole Image of Dan. ii. in its superhuman form which we see here, rather than one of its mortal parts. IT IS THE IMAGE REVIVED AS A WHOLE. It reaches to "wheresoever the children of men dwell" (Dan. ii. 38); it affects "all that dwell upon the earth" (Rev. xiii. 8; xi. 10; xiv. 6). When the time for these final judgments arrives the great stone falls. It smites the image upon the feet, it is true (Dan. ii. 34); but it is immediately added, "Then was the iron, the clay, the brass, and the gold BROKEN TO PIECES TOGETHER" (Dan. ii. 35).* This is far more extended than the Roman Empire.

It takes in the whole earth; in fact, all earthly power, and all worldly dominion, in its final consummation. Hence, all the heads and horns of the various successive powers are here combined and united in one, forming the embodiment of all political sovereignty on earth. There is to be no other during its existence; and there will be none but our Lord's and His Christ's after it is gone. In chap. xvii. we have them separately, and can so consider them when we come to that chapter.

2. And the Beast which I saw was like unto a leopard, and his feet as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority.] We are at a loss to understand how this can be the Roman Empire revived! For the Beast itself is like a leopard (Greece) (Dan. vii. 6). Its feet are those of the bear (Medo-Persia); and its mouth is like a lion's mouth (Babylon). Where is the Roman Empire here in any form? If the Beast be the Roman Empire, does he have himself, intact, for one of his own heads? The notion is only a venerable, but vain, imagination. Rome cannot be at the same time one of the heads, and yet the whole Beast himself. "One is" (xvii. 10). That is said to be the Roman Empire. But it is added, "the other is not." Is this the Roman Empire, too? Clearly,

* The Figure of *Asyndeton*, or "no ands," hurries us on to the great final catastrophe, which affects all "the kingdoms of this world"; and bids us dwell, not on any one of them, but upon the whole of them as one. (See *Figures of Speech*, page 137.)

Not! What we have here is the embodiment and personification of the sovereignty of the world under Satanic power, for "the whole world lieth in (the power of) the wicked one."

When we say personification, we must recognise the spirit-being from the Abyss (xvii. 8), *i.e.*, the superhuman agent, through whom he works. As Satan delegates this special mission to the Beast (a superhuman being), so does the Beast act through a human being by obsession, or in some other way. God, here, takes us behind the scenes and shows us the Satanic machinery by which the whole thing is operated. While the people on earth see only a man,—“the Man”—they may know nothing of the power of the Abyss behind him, and out of which he comes.

This is exactly what is foretold by our Lord, in the parable of the strong man (Matt. xii. 43-45), when He tells how the unclean spirit returns to his house whence he came out, and “taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. **EVEN SO SHALL IT BE ALSO UNTO THIS WICKED GENERATION.**”

This shows that the Lord is speaking a parable with regard to the nation of Israel; and what does it teach if it does not show us that there will be obsession by evil spirits acting through human agency; not only with regard to Israel, but with regard to the whole world. Doubtless, the human agent will have already been alive some time on earth, working up to this point, when Satan takes him in hand and uses him henceforth for his own purposes; by rapid strides raising him to the pinnacle of earthly pride and power.

The moment will come when a human being will be found who is willing to accept that which the Lord Jesus rejected in Luke iv. 6, 7, when the devil, having shown Him “*all the kingdoms of the world*,” said unto Him: “All this power will I give Thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it. If, therefore, thou wilt *worship* me, all shall be thine.” The Lord refused it, but he did not deny the truth of the words, or dispute Satan’s authority or power. He merely says: “Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.” The whole question is one of worship, and it will never be settled till at last Satan finds one to worship him. In return, Satan will get for him, and give to him, the worship of the world.

xiii. 3. And I saw* one of (*lit.*, from among) his heads as it were slain to death; and his death-wound was healed: and the whole earth wondered and followed after the Beast.] What is said of the Lamb in chap. v. 6, is here said of the Beast.

It does not say *which* of the seven heads is thus characterised; or *when* the sword wound was given: but the Beast is repeatedly spoken of as “he whose stroke of death was healed.” It is this last or seventh

* G.L.T.Tr.A. WH. and RV. omit this verb in the Greek, but nevertheless the *Ellipsis* has to be supplied and repeated from the previous verse.

head, this man himself who is killed and restored to life. The whole world wonders at him and follows after him, on account of this great satanic miracle worked on his behalf.

This is the hour spoken of in iii. 10, “which is to come upon the world, to try them that dwell upon the earth.” “Satan’s throne” will then be set up in the earth (ii. 13; xvi. 10), and a man, “the lawless one,” will occupy it, and take the sovereignty of the world, obsessed and energised by satanic power.

xiii. 4. And they worshipped the dragon because* he gave the† (*i.e.*, his) authority to the Beast: and they worshipped the beast, saying,

“Who is like unto the Beast?”

And‡ who is able to make war with him?"]

It is clear from this that everything is combined in this man to make him not only acceptable to the world, but to call forth their wonder, admiration and praise. He is not in any way a terror to men, but full of blandishments, attractions, allurements, and activities which will be all put forth in the interests of human greatness and happiness. It will be Satan’s brief millennium, in which mankind will, by every art and artifice, be made happy. It will be a time of peace and progress for the whole world. Great secrets of nature will be discovered; evil angels will be the teachers, and deceiving demons the guides of mankind. Great inventions and discoveries will be made, and turned to the utmost possible account. Philanthropy will be the governing principle of the world. It is fast becoming the dominant principle of the world and of the “Church.” The great ethical revival is at our doors. Its advent is announced by the foremost preachers of the day. All this is preparing the way for the man of sin, and the lawless one, who shall be a law unto himself and unto the whole world. Men will delight in him, and regard him as the greatest benefactor the world has ever known. Kings will gladly owe him suzerainty; and behind all will be Satan himself, swaying the hearts, tongues and energies of thousands of willing agents.

xiii. 5. And there was given to him a mouth speaking great blasphemous things (*lit.*, “great things and blasphemies.” The Figure is *Hendiadys*; for the great things are his blasphemies); and authority was given to him to act thus forty and two months. (6) And he opened his mouth in blasphemies§ against God, to blaspheme his name, and his tabernacle, and those who dwell in heaven] This is the one great distinguishing mark of this wild Beast (see Dan. vii. 8, 11, 20; xi. 36. Ps. lli.), and it identifies him with the former of the two described in 2 Thess. ii. If we place the words side by side, this will be at once seen:—

* G.L.T.Tr.A. WH. and RV. read ὅτι (*hote*) because, instead of ὅς (*hos*) who.

† They also add the article here.

‡ G.L.T.Tr.A. WH. and RV. add “and.”

L.T.Tr.A. read this as *plural*.

Rev. xiii. 5, 6.

"There was given to him a mouth speaking great blasphemous things . . . and he opened his mouth in blasphemies against God, to blaspheme His name, and His tabernacle, and those who dwell in heaven."

2 Thess. ii. 4.

"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."

Is it not clear from this comparison that the same person is the subject of both? and that 2 Thess. ii. 4 relates to the same judgment scenes as Rev. xiii. 5, 6? Indeed, the connection is closer than this; for in each of these Scriptures the same two beings are referred to. This will be more clearly seen if we notice

THE STRUCTURE OF 2 Thess. ii. 1-12 (in brief).

- | | |
|---|---|
| A | ii. 1-3. EXHORTATION <i>not</i> to believe what the Apostle did <i>not</i> say. |
| | B \| -3, 4. REASON. "For . . . |
| A | ii. 5, 6. EXHORTATION to believe what the Apostle <i>did</i> say. |
| | B \| 7-12. REASON. "For . . . |

This may be set forth more fully as follows:

THE STRUCTURE OF 2 Thess. ii. 1-12 (expanded).

- | | | |
|---|--|---------|
| A | ii. 1-3. Exhortation, etc. Negative. | |
| | B \| a \| -3. The Apostasy: (open). | |
| | b \| -3. The Revelation of "the man of sin." The Beast from the <i>sea</i> , of Rev. xiii. 1-10. | REASON. |
| | c \| 4. The character of his acts. (Compare with Rev. xiii. 6-8). | |
| A | ii. 5, 6. Exhortation, etc. Positive. | |
| | B \| a \| 7. The Mystery or secret purposes of lawlessness. | REASON. |
| | b \| 8. The Revelation of "the lawless one." The Beast from the <i>earth</i> , of Rev. xiii. 11-18. | |
| | c \| 9-12. The character of his acts. (Compare Rev. xiii. 13-15). | |

The two Beasts thus stand out very clearly. We have compared the character of the first, and may leave that of the second till we come to consider it in its place, below, in this chapter.

We are told, of this first wild beast, that his course will be limited in its duration. It will be as brief as it will be brilliant. Only for 42 months will be the duration of his superhuman career. "In the midst of the week" (Dan. ix. 27) will he break his covenant which he will have made with Israel, and make war against the saints (commencing, as we have seen, with the Two Witnesses, xi. 7), and persecute the woman (xii. 13-17). It is during this time that the martyrs will be slain (vi. 9; xx. 4).

xiii. 7. And it was given to him to make war with the saints (Dan. vii. 21; viii. 12, 24; xi. 31. Rev. xi. 7); and overcome them: and there was given unto him authority over every tribe, and people,* and tongue, and nation.] What do the great bulk of interpreters do with this when they teach that this is the Roman Empire revived within its old limits? It surely agrees with what we have said above as to this being the sovereignty of the world gathered into one head for "a little season" (x. 6; xii. 12; xvii. 10), and soon to become the sovereignty of our Lord and of His Christ (xi. 15).

But although authority was given him over all, all will not at once submit to it. Hence this war is to compel men to worship him and receive his mark.

8. And all who dwell upon the earth will worship him, each one whose† name‡ hath not been written from the foundation of the world in the book of life of the Lamb slain.] There is nothing to show whether the sentence, "from the foundation of the world," should be connected with the verb "written," or "slain." We have rendered the words in the same order as the Greek, which looks as though it should be read with the word "written." Moses knew of this book (Ex. xxxii. 32), and Daniel (xii. 1). Compare Is. iv. 3. But the latter connection is the most natural, and agrees with 1 Pet. i. 19, 20. The death of the Lamb was thus "foreordained before the foundation of the world"; while the names are written "from" the foundation of the world.

"All who dwell upon the earth will worship him." Is this worship given to the superhuman individual who will thus exalt himself, or to the Roman Empire revived? Few, if any, will be so bold as to maintain the latter; and in this case the revival of that Empire, as such, so confidently taught, cannot be looked for.

This worship of the Beast will be well-nigh universal. Even in the plain of Dura, only three out of all the Jews there present stood out true to God. But these days will be more terrible than those. See Matt. xxiv. 9-27. Flight is the only resource of the faithful (chap. xii.).

xiii. 9. If any one hath an ear let him hear] For the last time this appeal of the Son of Man goes forth. Assemblies are no longer in question. It has come down to individuals. The last of the Dispensations is about to end, hence this admonition is given for the last time.

10. If any one is for captivity,§ into captivity he goeth: if any one is to be killed with the sword, with the sword he is killed.] The Greek Text of this verse is very confused, and there are many various readings. But the sense is perfectly clear. The Hebrew idiom was not understood by the tran-

* G.L.T.Tr.A. WH. and RV. add "and people."

† So L.T.Tr.A. WH. and RV. who read *oû (hou) of him*, instead of *oûv (hôn) of them*; i.e., singular, instead of plural.

‡ They also read singular instead of plural here.

§ L.T.Tr.A. WH. and RV.

scribers of the MSS. and hence they tried to correct it. It is a Hebraism expressing destiny, and denoting a certainty of approaching judgment, from whichever side it comes. See Jer. xliii. 11: "And when he (Nebuchadnezzar) cometh, he shall smite the land of Egypt, and deliver such as are for death, to death; and such as are for captivity, to captivity; and such as are for the sword, to the sword." And Jer. xv. 2: "And if they say to thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD, such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for captivity, to captivity." See also Ezek. v. 2, 12 and Zech. xi. 9. From these passages it is abundantly clear that Rev. xiii. 10 means that so sure and certain will these judgments be which are executed by the Beast, that none will escape them. Hence the need for the admonition of verse 9 and the words which follow.

Here is the patience (*i.e.*, patient endurance) and the faith of the saints.] These will be the three great requisites for those "times of trouble."

Flight (Matt. xxiv. 15-28. Mk. xiii. 14-23. Rev. xii. 14);

Patience (chap. i. 9; ii. 2, 19; iii. 3, 10; xiv. 9-12); and

Faith (chap. ii. 10, 13, 19; xvii. 14).

Things New and Old.

THE NATURAL MAN AND THE SPIRITUAL WORD.

SIR ROBERT ANDERSON, in his last new book, *The Bible and Modern Criticism*,* deals with a very solemn phase of the "Higher" Criticism, and shows how the spiritual Christian, as he reads their books is conscious of the fact that their authors are not spiritual men, and are, for the most part, without a true knowledge of the Word on which they sit in judgment.

In proof of this he reproduces a letter which appeared in *The Record* newspaper many years ago.† It made, he says, a profound impression on him, at the time; and it did on us also when we read it in his book. It will make a profound impression also on our readers; we therefore reprint it here, and commend its weighty words to their serious consideration.

It shows us that it is absolutely useless to bandy words about Holy Scripture with "the natural man." We can quote it to him, but there is nothing more that we can do so far as we are concerned. Our business is to protect and "feed the flock of God," and not to wage war with faithless shepherds.

The following is the letter referred to:—

"You will observe, in a recent article, that the public is becoming accustomed to the strange vagaries on the Bible

* Hodder and Stoughton, London, 7s. 6d.

† It was written by the late Rev. Robert Walker, who was Vicar of Wymeswold, Leicestershire, from 1856 to 1883.

which men of learning and high position in the Church seem so constantly falling into.

"I should be glad to express, through the medium of your columns, what appears to me the secret of all this; and I the rather desire to do so, because I am myself a monument of the delivering power and mercy of God in this very matter.

"It is very observable that almost all the men who have thus notoriously erred from the way of truth are men of some kind of eminence in natural ability. Of Mr. Maurice I cannot say I think that even in natural things he excels in distinctness of ideas, or the power of clearly discerning nice differences. But the errors of such men as Heath, and especially Bishop Colenso, cannot be attributed to any confusion of mind as to things which differ—their eminent honours at Cambridge forbid our taking that view. Besides, I know from past experience in the same gloomy school, that the possession of very considerable natural acumen does not in the least degree aid a man whose mind is perplexed about the foundations of Bible truth.

"As to the objections urged by the above gentlemen to the generally-received views of Scripture, and the doctrines which flow so immediately from its simple and spiritual acceptance as the Word of God, they know as well as we do that they are hackneyed and as old as our fallen nature, but then that does not remove them; they cannot receive the simple accounts of Scripture, because they have not divine faith. I remember when I first began to read the Bible (and I thought I was sincerely seeking the truth), I was miserable because I could not believe it; I dared not reject any statement I found there, but I could not fully believe it was true. The Bishop of Natal just expresses what I felt, and the fact that we took exactly the same university honours (in different years, of course) makes me sympathize with him peculiarly. My own history was just this:—I had read and studied deeply in mathematics, had mastered every fresh study I entered upon with ease and delight; had become accustomed (as every exact mathematician must do) to investigate and discover fundamental differences between things which seem to the uninitiated one and the same; had seen my way into physical astronomy and the higher parts of Newton's immortal "Principia," and been frequently lost in admiration of his genius till St. Mary's clock warned me that midnight was passed three hours ago. I had, in fact (as we say), made myself master of dynamics, and to become gradually more and more a believer in the unlimited capabilities of my own mind! This self-conceited idea was only flattered and fostered by eminent success in the Senate House, and by subsequently obtaining a fellowship at Trinity, and enjoying very considerable popularity as a mathematical lecturer.

"It would have spared me many an hour of misery in after days had I really felt what I so often said, viz., that the deeper a man went in science, the humbler he ought to be, and the more cautious in pronouncing an independent opinion on a subject he had not investigated or could not thoroughly sift. But, though all this was true, I had yet to learn that this humility in spiritual things is never found in a natural man.

"I took orders, and began to preach, and then, like the Bishop among the Zulus, I found out the grand deficit in my theology. I had not the Spirit's teaching myself, and how could I, without it, speak 'in demonstration of the Spirit and of power'?"

"In vain did I read Chalmers, Paley, Butler, Gaussen, etc.; and determined that, as I had mastered all the other subjects I had grappled with, so I would the Bible, and that I would make myself a believer. I found a poor, ignorant, old woman in my parish more than a match for me in Divine things. I was distressed to find that she was often happy in the evident mercy of the Lord to her, and that she found prayer answered, and that all this was proved sincere by her blameless and harmless walk amongst her neighbours; whilst I, with all my science and investigation, was barren and unprofitable, and miserable—an unbeliever in heart, and yet not daring to avow it, partly from the fear of man, but more from a certain inward conviction that all my sceptical difficulties would be crushed and leaped over by the experience of the most illiterate Christian.

"I was perfectly ashamed to feel in my mind like Voltaire, Volney, or Tom Paine. I could claim no originality for my views, and I found they were no comfort, but a constant source of misery to me.

"It may now be asked how I came ever to view Divine truth differently. I desire to ascribe all praise to Him to whom power belongeth. I desire to put my own mouth in the dust, and be ashamed, and never open my mouth any more, because of my former unbelief. I cannot describe all I passed through, but I desire, with humility and gratitude, to say I was made willing in a day of Christ's power. He melted down my proud heart with His love; he shut my mouth for ever from cavilling at any difficulties in the Written Word; and one of the first things in which the great change appeared was, that whereas beforetime preaching had been misery, now it became my delight to be able to say, without a host of sceptical or infidel doubts rushing into my mind, 'Thus saith the Lord.' Oh, I am quite certain no natural man can see the things of God; and I am equally certain he cannot make himself do so. 'It was the Lord that exalted Moses and Aaron,' said Samuel; and, 'By the grace of God I am what I am,' said St. Paul; and so, in a modified and humble sense, I can truly say.

"It used to be a terrible stumbling-block to me to find so many learned men, so many acute men, so many scientific men, infidels. It is not so now; I see that God has saved 'not many wise men after the flesh, not many mighty, not many noble'; I see, as plainly as it is possible for me to see anything, that no natural man can receive the things of the Spirit of God. Hence I expect to find men of this stamp of intellect coming out boldly with their avowals of unbelief in the written Word of God.

"The only answer I can give to them is: 'God has in mercy taught me better'; and never do I sing those beautiful words in the well-known hymn but I feel my eyes filling with tears of gratitude to the God of all compassion:—

" 'Jesus sought me when a stranger,
Wandering from the throne of God.'

"So it was with me; so it must be with any one of them if ever they are to know the truth in its power, or to receive the love of the truth that they may be saved.

"I feel very much for the young of this generation, remembering the conflicts I passed through in consequence of the errors of men of ability."

Questions and Answers.

QUESTION No. 323.

"THY CLOSET."

E. H. W., Dublin. "Would you tell me if the word in Matt. vi. 6, 'entered into thy closet,' can correctly be translated 'thy storehouse'? and is it quite the same as in Luke xii. 24?"

The word "closet" (Matt. vi. 6. Luke xv. 3), "storehouse" (Luke xii. 24), and "secret chamber" (Matt. xxiv. 26), are all the translations of *one* Greek expression, viz.: *ταμειον*, *tameion*, which, according to circumstances, has *two* meanings. When the *place* mentioned contains *grain*, then it is a *storehouse*. When it has reference to *prayer*, of course it must mean a *private* room, where one can be alone for the time with God. In Luke xii. 24 our mind is directed to a *storehouse*. In Matt. vi. 6 our Saviour points us to a private room, where converse is held with God, secretly, not publicly.

QUESTION No. 324.

"THOU SHALT STAND IN THY LOT."

J. B. "What is the meaning of the last verse of Dan. xii. where it says 'thou shalt stand in thy lot at the end of the days'?"

The "end of the days" can refer only to the "days" mentioned in the previous two verses, which bring us to the end of the great tribulation and the "first (or former) resurrection," Rev. xx. 4. "Thou shalt rest," refers to Daniel's rest in death; and "thou shalt stand in thy lot," refers to Daniel's resurrection.

QUESTION No. 325

THE THREE HEAVENLY WITNESSES.

W. (Birmingham). "What is the truth about 1 John v. 7? and Why are certain words put in italics in the English Bible?"

The doctrine of the Trinity does not rest on 1 John v. 7. If Christadelphians could get rid of that passage it would not affect that doctrine in the least. It is part of the warp and woof of the whole Bible. The words are not found in any MS. before Cent. XVI.; nor in any ancient version. They are never quoted by the Greek Fathers even when writing in support of the doctrine of the Trinity; and are not included in any of the Critical Greek Texts. They are first found in the Complutensian Polyglot of Cardinal Ximenes, 1514. Erasmus asked the Editors whether there were any Greek MSS. with these words. One of the Editors replied that the Greek MSS. were corrupt, and that the Latin were true. Erasmus, unfortunately, pledged himself to include it in his Greek Text if one could be found. One was found (a "Codex Britannicus," Erasmus calls it). It is known as *Codex Montfortianus* (because it formerly belonged to Dr Montfort, of Cambridge), and is now in Trinity College

Dublin. Erasmus kept his promise, and inserted the passage in his third edition, 1522. It seems, therefore, that the passage was never in any Greek MSS. before Cent. XVI.; that it was first seen in some Latin copies in Africa—in the margin; and that from them it crept into the text of two or three Greek codices, and thence into the printed Greek text to which it had no claim.

The putting of words in *italics* in our English Bible is the work of the English *Translators*, and has nothing whatever to do with the Transcribers of MSS.

QUESTION No. 326.

HEBREWS ix. 27, 28.

J.F., Stockport. "Does this apply only to the Remnant, and that it has not a present application?"

Just the reverse. The *interpretation* belongs to the Remnant; but there is a present *application* for us. But even this application is limited, for it is *not* appointed unto us who are in Christ once to die." Having died already, in Him, there is no reason why we should ever die at all; and, in fact, if we are "alive and remain" until He comes, we shall not die at all, in spite of this *appointment* for "men."

At the same time we "look for Him." But our looking is that of 1 Thess. iv. 16, 17. Phil. iii. 20, 21. Col. iii. 1. whereas the looking of Heb. ix. belongs by interpretation to Isa. xxv. 9; compare Is. xii. and lxiv.

QUESTION No. 327.

ANGLO-ISRAELISM.

Several ask what has been said on this subject, under various headings, in *Things to Come*.

They will find it in

Vol. I., pages 11, 59, 100, 139, 200, 201, 212, 213, 219.

Vol. II., pages 6, 58, 153.

Vol. V., pages 76, 89, 101, 108, 112, 126, 123.

Vol. VI., page 12.

Vol. IX. pages 44, 118, 143.

Useful pamphlets have been written on the subject by the Rev. John Wilkinson (Central Hall, Philpot Street, London, E.), and Rev. A. Bernstein (London Jews Society, 16 Lincolns Inn Fields).

Signs of the Times.

STARTLING JEWISH SIGNS.

Our readers will remember that a few years ago (1896) the late Baron Hirsch gave and left something like ten million pounds towards the object of finding a refuge for his persecuted brethren.

At that time Dr. Herzl's Zionist movement had not commenced, and the highest thoughts of Baron Hirsch and Colonel Goldsmith were to found a Jewish colony in Argentina; although the latter declared that he regarded the Argentina only as a nursery ground for Palestine.

When we had the privilege of seeing Dr. Herzl last September in Austria, we spoke of this matter, and learned that there was some hope of securing the application of this fund to the great purposes of the Zionist movement.

That hope is, we believe, soon to be realised. "The Jewish Colonisation Association," who hold these millions in trust, has prepared a private Bill, which has been intro-

duced into the House of Lords with the object of getting legal powers to carry out their wishes. As the "standing orders" of the House of Lords were suspended in order to allow of the introduction of this Bill, we may expect that it will be carried through.

The Act itself is preceded by an unusually long preamble setting forth the original objects of the Hirsch Trust as contained in the proposed addition. That

"Whereas the Memorandum of Association contains an express power to obtain any Act of Parliament for the purpose of strengthening or extending the powers of the Association and the Council of Administration of the Association (hereinafter called "the Council") have resolved to apply for such an extension as the Act provides:

And whereas the objects of this Act cannot be obtained without the authority of Parliament:

May it therefore please Your Majesty that it may be Enacted and be it enacted by the King's Most Excellent Majesty by and with the advice and consent of the Lords Spiritual and Temporal and Commons in this present Parliament assembled and by the authority of the same as follows (that is to say):—

1.—This Act may be cited as the Jewish Colonisation Association Act 1903.

2.—The following paragraph shall be added to the Memorandum of Association of the Jewish Colonisation Association and shall be deemed to have formed part of the Memorandum since the date of registration thereof (namely)—

To establish and maintain or contribute to the establishment and maintenance *"in any part of the world"* of educational and training institutions model farms loan-banks industries factories and any other institutions or associations which in the judgment of the Council may be calculated to fit Jews for emigration and *assist their settlement* in various parts of the world *with power to contribute to the funds of any association or society already existing or hereafter formed and having objects which in the opinion of the Council may assist or promote the carrying out of the objects of the Association."*

Under this all-embracing power, almost anything can be done which the Zionist movement requires to carry out its great object: which after the time of "Jacob's Trouble," and the removal of the veil, is to be "as life from the dead" for the whole world.

This is indeed one of the most startling of all the Jewish signs we have as yet been able to give.

There is nothing too startling for us to hear after this. We shall keep our readers fully informed of what is going on.

The Anglo-Jewish Association held an important meeting on April 8 at the Great Western Hotel, at which they formally approved of this Bill; but recommending the Jewish Colonisation to amend it by the addition of the words "except in Europe" after the sentence "in various parts of the world." The object of this addition is to remove any apprehension lest the Act might be used to aggravate the evil of "alien immigration" into England or other countries in Europe which might resent such action.

This amendment is quite in accordance with the objects of all the parties concerned, and has prevented any misapprehension of its motives: hence it was accepted at the meeting of the Jewish Colonisation Society, on April 22, and the Bill passed its second reading in the House of Lords on April 28.

* Our italics.

SOCIAL SIGNS.

THE INCREASE OF SUICIDE.

The papers have recently been commenting on the alarming increase of suicide. Whatever may be the cause, the increase is as serious as it is rapid. It is not merely in the Towns, but the Country Districts where it is greater than in the Towns.

The papers are at their wits' end to fathom the cause, and suggest all kinds of reasons; but, we know that it is only one of the proofs that man is hopelessly fallen and corrupt—and that the times are coming when man will seek death, and will not find it.

The Daily Mail finds a "crumb of comfort" in the fact that in other countries it is worse than in England.

The St. James's Gazette says:

"Civilisation is marching on, no doubt, but it is impossible not to notice the alarming growth of suicide, and the subject has been painfully before us of late. In all but two or three countries suicide has greatly increased during the last twenty or thirty years, and in some countries its growth has been almost incredible in extent. In France during a quarter of a century suicides have grown in proportion from 157 to 224 per million of the population; in Germany the increase has been the same; and in Belgium rather less. Russia, oddly enough, has no increase at all, but Austria has increased thirty-nine per million, and Hungary twenty-seven. In Australia the suicides are twenty-four in the million more than twenty-five years ago; in Ireland eight; in Scotland eighteen; and in England fifteen.

A WEEK'S SUICIDES IN ENGLAND.

"Suicide in England, however, is common enough, in all conscience. For fifty years there has been a steady and consistent growth of self-destruction. Every week between fifty and sixty people take their own lives in England and Wales, and the number has more than doubled in the last forty years. In 1860 the number of suicides was 1,357; in 1896 it had risen to 2,639. Of these 1,971 were men and 668 were women. In all countries suicide is more common among men than women, and the proportion of women is greatest in America and Spain. England, it is pitiful to see, comes next, with twenty-six women among a hundred suicides. In ten years down to 1897 over four hundred children under fifteen took their own lives, seventy-six being girls.

THE MODERN BOY

was descanted on in the *London Globe*, of April 18th. The Editor says:

"In one of the Radical newspapers a correspondence is proceeding on the moral condition of the English boy. 'Wherever I go,' says one correspondent, 'I hear the same report; they are beyond control. As a clergyman here said to me, I have to obey them, not they me. Not only are they insulting to their elders, but also to women. Not long ago two hundred youths of respectable parentage were prosecuted for constantly insulting ladies in Princes Park, Liverpool. Among others of their nice little ways is placing large stones on lines of railway in the hope of upsetting the trains.' Without committing ourselves to the dogma that boys of to-day are 'far worse' than their predecessors of another generation, we are inclined to think that rudeness and insubordination among a certain section of the community are largely on the increase. And the reason of this state of things, we think, may be traced to the leniency of modern punishments."

Ah, whatever the reason may be, we see in all this only a proof of the truth of God's Word. There we are told what the signs of the last days will be: And some of them are: "Disobedient to parents, unthankful, unholy, without natural affection" (2 Tim. iii. 1-5).

How should Paul have known that apart from Divine revelation?

Editor's Table.

ANSWERS TO CORRESPONDENTS.

F. B. Thank you for your most cheering and encouraging words. We are thankful to hear that our work is creating such great interest in your assembly. You are right in saying "the Lord's approval will more than make up for all else."

C. F. T. Thank you very much for your sympathy. We are thankful if we have in any measure helped to keep you out of Ecclesiastical bondage. Keep to your happy Bible readings on Ephesians and Colossians. Our "place of worship" is in heaven. We need no other, and can find no better.

Col. E. H. T. Yes, we have noticed that when writers begin by saying "we have no wish to enter upon controversial argument," it is only a prelude to their at once proceeding to do what they do not wish. You do well to note that the Editorial you refer to, in favour of Tradition, follows close on the heels of another article which ends with the words "we dare not countenay Christian anything which does not receive His dictum in this matter as the final authority"! We heartily endorse this. But we do not "play into the hands of Christadelphians and Annihilationists." It is Traditionists who play into the hands of Romanists and Spiritists and all who are now advocating "prayers for the dead;" and blasphemously speak (on their coffin-plates, &c.), of death as "Ascension."

Your answer to recent some criticisms is very good; and, indeed, is crushing. But we cannot use it, as we have far better work to do. We are not saying "My Lord delayeth His coming," and, therefore, take no pleasure in smiting our fellow servants. We thank you all the same for your willingness to defend us.

G. B. B. We are grateful for your kind sympathy, and are thankful for the many whom you speak of in Minnesota, "who are not satisfied with current traditional teaching."

G. D. We are rejoiced to hear of the increasing number of our friends in South Australia, who are "interested and strengthened" by our labours. The publisher will attend to the new subscribers whose names you send.

G. J. C. We are glad to hear of the "blessing and instruction received through *Things to Come*." And you will be pleased to hear that we have resolved to act as you advise, *viz.*, to witness for the truth, and not strive against persons or other magazines.

A. W. By all means, dear brother, do as you propose, and have slips printed with extracts from *Things to Come* or our other works, and circulate them. Always give the reference, so that others may become acquainted with the sources from which they are taken. Please keep us informed of what you do in this matter. We are glad to hear you say you are thankful for the day you ever saw our journal, and find it "soul-refreshing."

M. T. Your letter is very cheering. We are grateful for your sympathy. Please do not think too much of any opposition. "We count it all joy," and a privilege to suffer for His Name and His Truth. We will answer your question about Matt. xviii. 20, as soon as we can find space.

"A little child." We can take no notice of anonymous correspondents, who generally say that to which they are ashamed to put their name.

AN INTERESTING CASE.

An ex-missionary to the Negroes of Jamaica, who has since obtained a medical degree, is strongly led to go to the Transvaal to work as a medical missionary among the many thousands of natives that are bound to work in the mines in the near future. He is at present conducting a mission in England with acceptance. After paying for his own medical training, he has not sufficient funds to start the above mission, which it is hoped would soon become self-supporting.

About one hundred pounds is needed. He is personally known to the Editor, and will gladly furnish any further particulars to any desirous of helping. Such a mission would be of great blessing to the natives, the first aim being their conversion to God through Christ; and the next, to aid them bodily. Contributions should be sent to Editor, *Things to Come*.

LEYTONSTONE.

Mr. R. Cruickshank, of Forest Place, will be delighted to hear from any readers of *Things to Come* in that neighbourhood. His house is open for feeding in the green pastures of God's Word.

This number completes

THE NINTH VOLUME.

of *Things to Come*. The Index is published with it, and is now ready.

Vol. I. is out of print.

Vol. II. has been reprinted and is charged 3/6.

Vols. III.—IX. can be supplied at 2/6 each.

THINGS TO COME.



A Journal of Biblical Literature,
WITH
Special Reference to Prophetic Truth
AND
"That Blessed Hope."

VOL. X.

—✻ JULY 1903 TO DECEMBER 1904. ✻—

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PREFACE TO VOL. X.

IT is with deep thankfulness to God that we complete our Tenth Volume. Amid journeyings oft, and the opposition of some, we have the constant abiding sense and overwhelming evidence of God's blessing upon us and of his presence with us.

We are seldom a day without letters from various and most distant parts of the world testifying as to the increasing value of *Things to Come*.

We profess only one desire, to put "God first," to make Him everything and man nothing. To exalt Him and abase man. To honour His Word and glorify His Christ is our unchanging motto. Our one desire and determination is to "delight ourselves in the Lord" and in His word, and leave Him to look after our honour and interests, and to defend us against all enemies.

In looking forward to another year we would say with David (Psalm lvi. 10, 11):—

"In God will I praise His Word;
In the Lord will I praise His Word;
In God have I put my trust;
I will not be afraid what man can do unto me."

THE EDITOR.

25 CONNAUGHT STREET, LONDON, W.

INDEX OF SUBJECTS.

	PAGE		PAGE
Acrostic Psalm cxlv.	41	Carnal? "Are ye not	68
Agnosticism of Jesus, "The	216	Central object of Zionism	83
Aijeleth Shahar	184	Chalden, Revival of	36
"All"	204	"Chief Musician"	126
"All," Use of term	152	Christian Evolution	102, 104
Annihilation	48	Christian Science	22, 72
Answers to Correspondents	12	Christian Theatricals	47
Apalling Statement, An	216	Christmas in the Churches	94
Apocalypse, Papers on the:—		Church and the Bride	67
Rev. xiii. 11-18	9	Church Epistles and Jewish Epistles	66
Rev. xiv. 4-5	17	Church "Restoration"	192
Rev. xiv. 6-13	30	Churches and Saloons	155
Rev. xiv. 14-18	39	City Temple and Spiritualism	156
Rev. xv. 1-8	54	Civilisation, Modern	23
Rev. xvi. 1-11	63	Cloud of Witnesses, The	96
Rev. xvi. 10-20	76	Cock-crowing, The	45
Rev. xvii. 1-5	90	"Come forth"	25
Rev. xvii. 5	101	Communion of Saints, "The	168
Rev. xvii. 6-8	128	Conscience	69
Rev. xvii. 8, 9	139	Confirmation, The order of	184
Rev. xvii. 9, 10	163	Cup of blessing, "The	69
Rev. xvii. 11-18	176	Darius Papyrus, The	33, 48
Rev. xviii. 1-8	187	Darwin on Evolution	214
Rev. xviii. 9-24	199	Divine Workmanship	49
Rev. xix. 1-5	210	"Do we Believe"?	202
Apostles' Creed, The	168	Eagles, "Gathering of	131
"At Hand"	96	Editorials:—	
"A Wicked World"	203	The Devil's Snare	1
Babel and the Bible	42	The Lord's Messenger and the Lord's Message	13
"Babylon the Great"	101, 128	Come forth": "Loose him and let him go	25
Babylon's Judgment	187, 199	The Evil Servant	37
Blood, Transfusion of	20	Divine Workmanship	49
Breaking of Bread	60, 156	Prayer	73
British East Africa	47	Paul before Felix	84
"Brought out" and "Brought in"	133	Faith and Feeling	97

	PAGE		PAGE
Editorials (continued):—		Neo-Pantheistic Cult, A	204
The Treasure, the Vessel and the Power	109	New Revolution, The	59
Out of Weakness were made Strong	121	Newton (Sir Isaac) on Evolution	214
"Brought out" and "Brought in"	133	Nonconformist Ritualism	71, 117
"The Lord Himself shall descend"	145	Number of the Beast, The	12
The Two Prayers in Ephesians	157, 169	Oldest Lesson in the World, The	4, 14, 27, 39
The Knowledge of Him	181	Pagan London	167
The Hope of His calling	193	Parable of the Sower	162
His Inheritance in the Saints	205	Parables of the Marriage Feast and a Dinner	174
Elihu: His Ministry	14	Parenthesis of the Present Dispensation	213
End of the Lord," "The	39	Passive Resistance	21
Eternal Life, A Present Possession	36	Permanence of Species	19
"Every Man," Use of Term	152	Phonograph, Worship by	155
Evil Servant, The	37	Pillars of the Earth," "The	69
Evolution	214	<i>Pneuma</i> , Use and Usage of the Word	51, 61
Evolution, Christian	92, 104	<i>Pneuma Hagion</i>	98
Evolution, The Fallacies of	19	Political Zionism	22
Faith and Feeling	97	Prayer	74
Fallacies of Evolution, The	19	Psalm Titles:—	
First-fruits, Christ, The	192	Notice	108
From the Nile to the Neva	153	Introductory	113
Future Punishment	48	Shoshannim and Gittith	127
Gospel of the Kingdom," "The	161, 174	Shushan-Eduth and Shoshannim-Eduth	137
Great Supper, The	175	Muth-Labben	149
Grecians	180	Mahaleth	160
Greek Text, Printed Editions of	52	Mahalath-Leannoth	172
Hades	96, 132	Aijelet Shabar	184
Heart of the Earth," "The	117	Jonath-Elem-Rechokim	194
"He descended into Hell"	168	Al-Taschith	209
Henson, Canon	143	Pseudo-Christianity	59
Herzl's Death	166	Redeemed, Ransomed, and Bought	192
Herzl, Dr., The Cause of his Death	191	Resurrection and Change	45
Higher Criticism and Missions	48	Retribution	153
His Inheritance in the Saints	206	Religion and Christianity	57
Hope of His Calling, The... ..	193	Religious Maniacs	203
"I Create Evil"	143	Russia's Oppression of the Jews	153
Igorrotes at Church Festival	203	"S" and "s":—	
"In Christ"	152	Introductory	51
Inspiration, A New... ..	156	The Use of <i>Pneuma</i> in New Testament	75
Islam	168	<i>Pneuma Hagion</i>	87
Jehovah's Own Ministry in Job xxxviii. 1—xlii. 6	27	List of Passages:—	
"Jerusalem which is above"	131	Matt. i. 18—Mark xv. 39	111
Jewish National Anthem	68	Luke i. 15—xi. 13	123
Jewish Problem, The	105	Luke xi. 24—John iii. 6	134
Job, The Book of (see Oldest Lesson)		John iii. 8—iv. 24	147
Jonath-Elem-Rechokim	194	John vi. 63—xx. 22	158
"Joy and Peace in Believing"	103	Acts i. 2—ii. 38	170
King of the North, The	35	Acts iv. 8—viii. 18	182
Knowledge of Him," "The	181	Acts viii. 19—xxiii. 8	196
Land of Restored Israel, The	6	Acts xxiii. 9—Rom. xi. 8... ..	206
Lectionary in N. Zealand	144	Sacrifices of Ezek. xlviii.	131
Light before the Sun	132	Salad between Sermons	203
Light which lighteth every Man," "The	152	Salvation Army, The	192
"Loose him and let him go"	25	Seventy Weeks, The	93
"Lord," Use of title in Acts	145	Seven Utterances of Christ at the Well	49
Lord's Prayer, The	206	Shadow of Coming Events	71
Map of Restored Israel	8	Sheol	48
"Master and Lord"	79	Silver Shekel and Half Shekel	127
Military Zionism	94	Sixth Zionist Congress	45, 58, 70
"Millenial Dawn"	35	Son of Man, The	40
Missions and the Higher Criticism	48	"Son of Man," Use of Title	151
Modern Civilisation	24	Species, Permanence of	19
Modern Joshua, The	178	Spirit in Rev. ii. and iii., The	44
Moslem	168	Spiritual Needs and their Supply	59
Musical Services	36	Spiritism, Hypnotism, etc.	83, 95, 106, 119
"Mystery"	101	Stigma	12

Structures:—				PAGE	Structures (continued):—				PAGE
Deut. xvi. 10-12	...	...	...	138	Rev. xviii. 1-24	...	...	...	187
Deut. xxxii. 1-43	...	...	...	55	Rev. xviii. 9-19	...	...	...	199
2 Sam. xxiii. 3-7	...	...	...	185	Rev. xix. 1-10	...	...	...	211
2 Sam. xxiii. 4 and 5	...	...	...	186	"Supper being Ended"	...	...	...	166
Psalms viii.	...	...	...	150	Terah's Age	...	...	...	131
Psalms xxi.	...	...	...	186	"These Signs Following"	...	...	...	68
Psalms lii.	...	...	...	160	"They shall not Rise"	...	...	...	104
Psalms lix.	...	...	...	139	To die is gain	...	...	...	214
Psalms lxxix.	...	...	...	139	Tolstoi's Unholy War	...	...	...	71
Psalms lxxxvii.	...	...	...	173	Transmigration	...	...	...	69
Psalms cxlv.	...	...	...	41	Transfusion of Blood	...	...	...	20
Isa. xxvi. 1-21	...	...	...	104	Treasure, Vessel, and Power, The	...	...	...	109
Ezek. xlvi. 1-27	...	...	...	9	Trust Him	...	...	...	214
Acts xix. 1-8	...	...	...	198	Two Prayers in Ephesians (see Editorials)	...	...	...
1 Cor. xii.	...	...	...	62	Two Beasts of Rev. xiii., The	...	...	...	9
Phil. i. 3-26	...	...	...	215	United States, Notes from	...	...	...	24
Col. ii. 8-23	...	...	...	115	U. S. E.	...	...	...	59
2 Tim. ii. 14-26	...	...	...	2, 3	Washing of Water by the Word.	...	...	...	81
Jude	...	...	...	166	When and How will the Christian first meet his Lord?	...	...	...	190
Rev. xiv. 3	...	...	...	18	Whistling Church Choirs	...	...	...	47
Rev. xiv. 1-5	...	...	...	17	Will Worship	...	...	...	115
Rev. xiv. 4, 5	...	...	...	18	"Whosoever will"	...	...	...	204
Rev. xiv. 6-20	...	...	...	30	Worship by Phonograph	...	...	...	155
Rev. xiv. 9-11	...	...	...	32	Woman at the Well, The	...	...	...	49
Rev. xiv. 12, 13	...	...	...	32	X-Rays	...	...	...	132
Rev. xiv. 14-20	...	...	...	40	Young Man of Mark xiv. 51, 52, The	...	...	...	25
Rev. xv. 1-8	...	...	...	54	Zionism and East Africa	...	...	...	143
Rev. xvi.	...	...	...	64	Zionism, Military	...	...	...	94
Rev. xvi.—xviii.	...	...	...	79	Zionism, The Spirit of	...	...	...	215
Rev. xvii. 1-6	...	...	...	90					
Rev. xvii. 7-18	...	...	...	128					
Rev. xvii. 8-17	...	...	...	129					

INDEX OF TEXTS.

	PAGE		PAGE		PAGE		PAGE
Gen. xi. 26	131	Psalms lxxiv.	209	Luke xxiv. 49	88	Acts xix. 1-8	198
Gen. xlix. 11	180	Psalms lxxv. 3	69	John i. 1, 2	60	Acts xxvi.	85
Ex. x. 3	204	Psalms lxxxvii.	172	John i. 9	152	Acts xxvi. 5	57
Deut. xxxii. 1-43	55	Isa. i. 18	93	John iv. 7, 10, 13.		Rom. iii. 24	193
1 Sam. ii. 8	69	Isa. xlv. 7	143	14, 16, 17, 18,		Rom. iv. 3	97
1 Sam. xxi. 1	180	Isa. xxvi. 14, 19	104	21-24, 26	49	Rom. xv. 13	103
1 Sam. xxiv. 24	132	Ezek. xlvi.	131	John vi. 17-21	214	1 Cor. iii. 1	68
1 Chron. xxi. 25	132	Matt. i. 17	132	John ix. 2, 3	69	1 Cor. iii. 11-15	60
1 Chron. xxii. 14	132	Matt. xii. 40	117	John xi. 25	192	1 Cor. iv. 5	96
1 Chron. xxix. 4, 5	132	Matt. xvi. 19	132	John xiii. 2	166	1 Cor. xv. 20, 23	192
Job xxxii.—xxxvii.	14	Matt. xvi. 19	156	John xv. 25	193	1 Cor. xv. 29	36
Job xxxviii. 1—xlii.		Matt. xviii. 18	156	John xvii. 13	79	2 Cor. v. 14, 15	152
6	27	Matt. xxdv. 28	96, 131	John xx. 23	156	2 Cor. v. 10	60
Psalms viii.	149	Matt. xxiv. 48	37	John xx. 22, 23	132	2 Cor. vi. 1	22
Psalms xii. 6	61	Matt. xxvi. 39	45	John xx. 22	98	2 Cor. xii. 2, 3	24
Psalms xvi. 10	132, 156	Mark ii. 26	180	Acts i. 4	88	Gal. vi. 6	45
Psalms lii.	160	Mark ix. 24	36	Acts i. 25	22	Eph. iv. 3	204
Psalms lv.	194	Mark xiv. 51, 52	25	Acts viii. 19, 20	99	Eph. v. 26	81
Psalms lvi.	209	Mark xvi. 15-18	68	Acts viii. 19		Phil. i. 21	215
Psalms lvii.	209	Luke i. 3	168	xxiii. 8	196	Col. ii. 18	57
Psalms lvii. 3	74	Luke xvii. 37	131	Acts xiii. 48	168	Col. ii. 18, 23	115
Psalms lviii.	209	Luke xxiii. 43	12	Acts xvii. 22	57		

THINGS TO COME.

No. 109.

JULY, 1903.

Vol. X. No. 1.

Editorials.

"THE DEVIL'S SNARE."

FEW passages have a more solemn voice for the present day than 2 Tim. ii. 14-26. The whole Epistle has a very special reference to the consequences of the early departure of the Church from the special teaching committed to the Apostle Paul.

At Ephesus he had preached "by the space of two years; so that all which dwelt in Asia heard the word of the Lord Jesus" (Acts xix. 10).

But when he writes to Timothy some ten years after, and at the close of his ministry, when he was "ready to be offered," he could write to Timothy who then lived in that very place (Ephesus) and say, "This thou knowest, that all they which are in Asia be turned away from me" (2 Tim. i. 15).

The apostasy began thus early. It is useless to talk about "primitive Christianity." It is useless to "go back to the first three centuries" (as we are so often exhorted) to see a perfect church. The fact is, we cannot go back to the first century! For in Paul's own lifetime, those churches, which had heard most of his wondrous teaching, had "turned away" both from it, and from him.

Paul's calling (Acts ix.) was immediately consequent on Stephen's martyrdom (Acts viii.). Unto Peter "the keys of the kingdom" had been given, and he used them in proclaiming its opening on the condition of national repentance. The answer was sent after the King (Luke xix. 14), by Stephen's death, and it ran: "we will not have this man to reign over us." Then Paul was called, and his commission is recorded in Acts xxvi. 17:

"To open their eyes,
And to turn them from darkness to light,
And from the power of Satan unto God,
That they may receive forgiveness of sins,
And inheritance among all them that are sanctified
by faith that is in me."

This was the Gospel committed to Paul. This was the subject of his preaching. This was the burden of his Epistles.

But it was this teaching that was so soon forsaken by the churches. They turned back to the commission given to the Twelve, and to Peter's ministry. And the substance of it may be gathered to-day in the recently discovered book called *The Teaching of the Twelve Apostles*, originally written, without doubt, in the last quarter of the first century. It consists wholly of *ordinances* and *morality*. There is nothing in it of Paul's teaching; which had by that time been generally forsaken; and to-day it is the

popular teaching, while those who preach Paul's Gospel are few indeed. It is Peter who is professedly the head of the Church, instead of Paul, who was chosen as the fountain and channel of Divine truth and teaching for the Church of God.

Hence, the importance of this, his second Epistle to Timothy. In his first Epistle, the Church is seen in its order. Timothy is instructed how he is to conduct himself in it; whom he is to appoint; what their qualifications are to be, etc. But when we come to this second Epistle, all this is changed; corporate position has gone; corporate testimony has ceased.

All is now become *individual*. The second Epistle is all "I" and "thee," and "thou." This is its distinguishing feature. The evils are dwelt upon, and Timothy is instructed as to how he is to conduct himself in their midst.

In chap. i. 15 there is the first departure from Pauline teaching. But Paul says, "I know whom I have believed" (v. 12). "I call to remembrance the unfeigned faith that is in thee" (v. 5).

In chap. ii. 18 we have those "who concerning THE TRUTH HAVE ERRED, saying the resurrection is passed already; and overthrow the faith of some." But the comfort is at once added, "Nevertheless the foundation of God standeth sure." That will never err or fail, seeing it has "this seal, the Lord knoweth them that are his. And, let everyone that nameth the name of Christ depart from iniquity."

In chap. iii. 8 we have those who "RESIST THE TRUTH." And the comfort—"But continue thou in the things which thou hast learned."

In chap. iv. 4 we have those who "TURN AWAY THEIR EARS FROM THE TRUTH." But, "I charge thee" (v. 1). "Watch thou" (v. 5). "I am now ready to be offered" (v. 6). "I have fought a good fight. I have kept the faith" (v. 7).

Instead of recognising these evils, and the individual character which stamps the Christian in consequence of them, the Church has been carried on as though they had never existed, and as though all was perfectly right. In its many efforts to regain its lost corporate testimony it has only increased the confusion. From that day to this, Ecclesiastical history has been made up of these vain attempts, and the conflicts between the rival sections of the Church to realize corporate unity. Each in its turn has striven to attain to an outward corporate form. Some have arrogated to themselves the claim to have accomplished it. Even to-day, the one great effort is to obtain "the corporate reunion of Christendom." From Rome to Plymouth, and Grindelwald attempts are being made to obtain some sort of "reunion"; and, when this fails, relief is being found in the "federation" of some of the various sections of professing Christians.

It will be seen, therefore, that the second Epistle to Timothy speaks with a loud voice to us in these days of abounding confusion; and its lesson should be carefully heeded. We should give it our most solemn and serious attention; and weigh well its lessons and its warnings.

The special portion which we wish now to emphasise is ch. ii. 14-26. But we must first discover its *scope*, as a whole, before we can gather the full force of the words employed in it.

This scope we must get from its structure.* We will first give it in full; and then give the expansion of the last important member (vv. 25, 26).

2 TIM. ii. 14-26.

God's Workman and The Lord's Servant.

A	a	14. What he is NOT to do. "Strive."	} God's Workman.
		b 15-. What he IS to do. "Study" for his own profit.	
	c	15. The object: that <i>he</i> may not be ashamed.	
		B | 16. Exhortation. "Shun."	
	C	17, 18. Other teachers. Compared to a "canker."	
	D	19-. God's foundation. Its sureness.	
	D	19. God's foundation. Its seal.	
	C	20, 21. Other teachers. Compared to the vessels of "a great house."	
	B	22, 23. Exhortations. "Flee." "Follow." "Avoid."	
A	a	24-. What he is NOT to do. "Strive."	} The Lord's Servant.
		b -24, 25-. What he IS to do. "Instruct."	
		c -25, 26. The object: that <i>they</i> may be delivered from the Devil's snare.	

The exquisite perfection of this structure will be at once seen, if we give it a little careful attention.

In vv. 14, 15 ("A") *God's workman* corresponds with *the Lord's servant* of vv. 24-26 ("A"). Each is told what he is NOT to do; and what he IS to do, the reason being given in each case. In the former, as a "workman," he is to study to show himself approved unto God. He is to make it his great business to rightly divide the word of truth. God's Word is truth; and therefore, unless he rightly divides it he will not get truth; and he will get it, only in proportion as he "rightly" divides it. The object of this "study" is that, as a workman, he may not have to be "ashamed" of himself, or of his work.

This is followed by an *exhortation* as to what he is to "shun" ("B." v. 16); by a reference to *others*, who have "erred concerning the truth" ("C." vv. 17, 18), the working

* We have given it before (in Vol. ii.), according to the Revised Version. But as we believe, now, that the Revisers have quite missed the scope of verse 26, our structure based upon their translation of that verse is necessarily wrong too. We are thankful to be now able to point this out, and give the structure based on the Authorized Version, which we believe is here far more correct.

of that error which will "eat as doth a canker." The particular error here was that "the resurrection is past already," and the faith of some was overthrown. We have the same error still eating "like a canker" to-day. People are being taught that to die is to *ascend* to heaven, thus making the resurrection to have "passed already." The coffin-plate of a late celebrated preacher bore the following legend, that he was

"Born 9th April, 1830;

Ascended 28th Nov. 1902"

(i.e., the day of his death). This has since been followed by others,* and thus the "canker" is still eating away the blessed hope and foundation doctrine of resurrection which must precede and not follow "ascension."

This "ascension" is frankly spoken of as "spiritual resurrection," which is the very term that spiritists use, while denying the "resurrection of the body."

In the centre of the whole, in "D" and "D" (v. 19), we have *God's foundation*, which standeth sure, having His seal. Thus we are reminded, that in spite of all errors, we have the great foundation truth of resurrection. That will never give way. We have "unfeigned faith" *within* us (ch. i. 5), and God's sure foundation *underneath* us (ch. ii. 19). He knoweth them that are His; and when the Lord Jesus returns from heaven, we shall have resurrection, or change and rapture, and "SO shall we be ever with the Lord" (1 Thess. iv. 16, 17).

Having thus reached the central subject of the passage, we are taken back again in the reverse order.

First we have *others* referred to. This time they are likened, not to a "canker"; but to the "vessels" used in "a great house" ("C" vv. 20, 21). Some of these are with a view to (*eis, eis, unto*) honourable uses; while others are for uses which are not so honourable. Some are useful for the Master's service, and are prepared for "every good work." Others are misused, though still ostensibly in his service, for they are "his" though used in a dishonourable manner.

This reference to others forms the ground of special and suitable *Exhortations* ("B," vv. 22, 23; corresponding with the Exhortation of "B," v. 16). There, it was to "shun" the profane and vain babblings of them who make the doctrine of resurrection "of none effect." Here, it is to "FLEE youthful lusts"; to "FOLLOW righteousness, faith, love, and peace"; to "AVOID foolish questionings," i.e., those in which they who raise them are not instructed.

Then, at the end, we have *The Lord's Servant* ("A," vv. 24-26; corresponding with *God's Workman* in "A," vv. 14, 15). He, too, is told what he is NOT to do; and then what he IS to do, and to be; and why he is to do it.

It is in this last member that we have the great lesson that we desire to learn for ourselves; and that all our readers should learn for themselves. This lesson is of the greatest possible importance. May the Lord Himself

* We cut the following from a Norfolk newspaper:—"The tablet, which has been erected between the two entrances to the church, bore the following inscription: 'In loving memory of Cook Wright Alexander, 27 years deacon of this church. Born 9th February, 1827. Ascended 22nd November, 1902. Also of Emily Mary Alexander. Born 11th June, 1829. Ascended 26th November, 1901. 'Wakin up in Christ's own likeness satisfied.'"

impress it on our hearts and press it on our consciences and hearts as with a seal.

We must expand this member, and give the translation of it in full.

Expansion of *c* (*vv.* 25, 26).

The object of the Lord's servant.

- c* | *d* | -25-. God's design]. "That God may give them repentance,
 | *e* | -25, 26-. Its effect]. "with a view to (*eis*)
 | (their) full knowledge (*ἐπίγνωσις*) of (the) truth
 | and to (their) waking up (to soberness) out of
 | *d* | -26-. "The devil's snare: they having been taken
 | alive by him
 | *c* | -26. Its effect]. "with a view to (*eis*) (their
 | doing) his (*ἐκεῖνος*, *this one's*) will."

Here we have in "*d*" (-25-), *God's design* in giving this injunction. This is set in correspondence with another's design, in "*d*" (-26-): but it is in *contrast* with it, for it is the Devil's snare.

The injunction is that the Lord's servant "MUST NOT STRIVE." The striving here is not with enemies who resist the truth ("men of corrupt minds, reprobate concerning the faith," as in ch. ii. 8); but with those who are other vessels in a great house: vessels which should be used in the master's service; but, whom the enemy has got hold of, and is using with a view to accomplishing his own purpose.

It is with these that the Lord's servant "must not strive" (*i.e.*, contend or fight). There is no choice in the matter. The injunction is "MUST NOT," and it is the same word that is used in John iii. 7, "Ye **MUST** be born again"; and in v. 14, "The Son of Man **MUST** be lifted up," and John iv. 24, "They that worship him **MUST** worship him in spirit and in truth."

It is the same here, only it is negative. The command is absolute, "MUST NOT strive." But, instead, he is to be "gentle towards all" (not all *men*, as A.V.), but towards all these vessels, his fellow-servants. The word is ἥπιος (*ēpios*), *kind*, as in 1 Thess. ii. 7.* "Apt to teach." διδακτικός (*didaktikos*),† *apt*, or *ready to teach*, *skilled in teaching*.

"Patient." This is a remarkable word in the Greek, and occurs only here. It is ἀνέξικακος (*anexikakos*), *bearing up under evil or injury*. The latter part of the word (*kakos*) means always the *injuriously act*, not the evil character from which it comes.‡

Hence *kakos* is used not of the nature or character of

* The only other occurrence of the word.

† Only here and 1 Tim. iii. 2.

‡ This is πονηρός (*ponēros*) the *evil nature or character*. See Matt. v. 11, 45; and compare Matt. xii. 35, 39; xiii. 38, 49; xvi. 4; xviii. 32; xxii. 10; xxv. 46. Acts xvii. 5; xviii. 14. 1 Cor. v. 13. 2 Thess. iii. 2. It is used of wicked *spirits* (while the other word (*kakos*) is never so used!). See Matt. xii. 45. Luke vii. 21; viii. 2; xi. 4. Acts xix. 2, 13, 15, 16. Eph. vi. 16. It is used of this *evil world*, Gal. i. 4. Of *evil days*, Eph. v. 16; vi. 13. Of *evil in itself*, 1 Thess. v. 22; 2 Thess. iii. 3. Of the *evil heart*, Heb. iii. 12; *conscience*, Heb. x. 22; *words*, 3 John 10 (comp. Matt. v. 7). Of "grievous" *sores* (as to their malignant character), Rev. xvi. 2. Of *evil feelings*, Matt. xx. 15. Of *deeds evil in character*, John iii. 19; vii. 7. Rom. xii. 9. Col. i. 21. 1 Tim. vi. 4. 2 Tim. iv. 8. 1 John iii. 12. 2 John 11. Of *evil thoughts*, Matt. xv. 19. Jas. ii. 4.

the act, but of the *action itself* which is *injuriously* or *hurtful*, and of the *pain caused* and suffered (See Matt. xxviii. 23. Acts ix. 13; xvi. 28; xxiii. 9; xxviii. 5. Rom. xiii. 4). It is used of *evil actions* and *works* (See Rom. i. 30; ii. 9; iii. 8; vii. 19, 21; ix. 11; xii. 17, 21; xiii. 3, 10; xiv. 20. 1 Cor. xiii. 5. 2 Tim. iv. 14. It is the "*noisome*" pain felt from the sore which is *malignant* in character (Rev. xvi. 2).

So that the word, here, means that the Lord's servant is *to bear up under injurious acts and words*, that give pain to the mind and go to break the heart. He is not to contend with his fellow servants whom Satan has caught alive in his snare, and is thus using with a view to his own ends. Ah! it is a "snare." He could not so easily (if at all) catch them with open crime or sin; but this is a "snare." They do not see it. Hence, they do not think it is sin. They think they are doing God service (as Saul once did). They believe they are the "witness" for the truth. It is, with them, "zeal for God." That is the subtlety of the "snare." They are so blinded that they think it is their duty to purge the other vessels, while the command is for such an one to "purge himself." God says "let a man examine himself, and so let him eat of that bread and drink of that cup." But those who are caught alive in this "snare" read 1 Cor. xi. 28 as though it said, "let me examine him, and so I will not let him eat." So real is this "snare," which the man is caught in, that he does not see it. He is as though he were *asleep* through intoxication. This is implied by God's design in this injunction that he may "wake up to soberness."*

Satan is using such vessels in his own service; with a view to (*eis*, *eis*)† his own purpose, by inflicting painful grief and injury on the Lord's servant. It is Satan's "will" that is referred to in the last words of v. 26. The pronoun is peculiar and emphatic,‡ and refers to the one last mentioned: *i.e.*, the Devil: "with the view to their doing the will of this one."

God's design, in this injunction, is for the Lord's servant not to contend with those who are in this "snare," but to instruct them; to go steadily on with the necessary work of teaching, with the view of their coming to a fuller, or full knowledge of the truth. The word is *not* γνῶσις (*gnōsis*) *knowledge*, but it is ἐπίγνωσις (*epignōsis*) *full knowledge*, as in Eph. i. 1, 17; iv. 13. Col. i. 9, 10; ii. 2, where it is "the *full knowledge* of the mystery" to which some "never come" (2 Tim. iii. 7). To contend with those who have not this full knowledge is to hinder their reception of it, if not to stop it altogether.

No! Our duty is not to strive with such, but to bear up under their injurious acts; to endure all their hard speeches and unkind words, and to keep on with our instruction; "in meekness" withal, ever "ready to teach."

* ἀνανήφω (*ananēphō*). It occurs only here.

† This word appears in both the clauses, in v. 25, where it is rendered "to," and, in v. 26, where it is rendered "at." It means *with a view to* in both places, expressing the (opposite) designs in each case.

‡ There are two pronouns, as is pointed out in R.V. marg. The latter of the two is ἐκεῖνος (*ekēinos*) *this one*, and denotes the *nearer* of the two where a second pronoun is used. Compare John vii. 45. 2 Cor. viii. 9. Titus iii. 7. Acts iii. 13, etc.

Oh, that we and all the servants of the Lord would take this lesson to heart; and sit at that table which the Great Shepherd spreads for us in the presence of our enemies and do all the *feasting* with Him, while He does all the *fighting* for us (Ps. xxiii. 5).

Oh, what a blessed result might be looked for. The life of Christians would then be more worth living, when they ceased to bite and devour one another. For our Great Shepherd would fight for us with blessed results. Our fellow members would wake up out of the enemy's snare and we should have reason to exclaim, "Behold how good and pleasant it is for BRETHREN to dwell together in unity." (Ps. cxxxiii. 1).

THE OLDEST LESSON IN THE WORLD:

OR

"THE END OF THE LORD" AS SEEN IN THE BOOK OF JOB.

(Continued from page 137.)

JOB'S answer to Zophar shows the effect of his argument. He, like the others, had condemned Job; but he had not convinced him.

Job replies (chap. xii. 2-4):—

- xii. 2. Ye are the people: not a doubt of that:
And as for wisdom, it will die with you.
3. But I have intellect as well as ye:
And I am not inferior to you.
Who hath not knowledge of such things as these?
4. Sport to his friends! And must I come to this;
Ev'n I, who call on God, and whom He hears.
A just, a perfect man, to be your sport.*

In chap. xiii. 1-5, Job again answers Zophar, and says:—

- xiii. 1. Behold, all these things mine own eye hath seen;
Mine ear hath heard, and understood them all.
2. What ye know, I know also, even I.
In no one thing do I fall short of you.
3. It is to Shaddai that I would speak;
With God to reason, that is my desire.
4. But as for you; framers of lies are ye;
Physicians of no value are ye all.
5. Would that ye altogether held your peace;
That, of itself, would show that ye are wise.

Again in chap. xvi. 2-4, Job replies in the same strain to Eliphaz:—

- xvi. 2. Of such like things I have abundance heard:
Wretched consolers are ye all of you.
3. Shall such vain words come never to an end?
Or what emboldens thee to answer still?
4. For I also could speak as well as you.
If ye were in distress instead of me,
I could heap words together against you;
Against you I could shake my head in scorn.

Again in chap. xix. 2-6, and 21, 22, Job answers Bildad, and says:—

- xix. 2. How long will ye thus grieve and vex my soul?

* Perhaps in allusion to chap. xi. 12.

And break me all to pieces with your words?

3. Already, ten times, me ye have reproached,
And yet are not ashamed to treat me thus.
4. Be it ev'n as ye say, that I have sinned:
Ev'n then, my sin remaineth with myself.
5. If still 'gainst me ye magnify yourselves,
And strive to plead against me that I've sinned;
6. Then know 'tis Eloah hath overthrown
My cause; and made His net round me to close.
xix. 21. Have pity; pity me, O ye, my friends;
For 'tis Eloah's hand hath stricken me.
22. Why take on you that which pertains to God?
Will not my body's ills suffice for you?

Zophar now makes his second address (chap. xx.); but it is the old theme: "the triumphing of the wicked is short" (v. 5). He ends it with the words:

- xx. 29. This is the sinner's portion sent from God.
This is the lot God hath appointed him.

In his third address,* which, as we have seen from the structure above (June, 1903), is contained in chap. xxvii. 11—xxviii. 28, Zophar takes up and repeats the very words with which he had concluded his second address, xx. 29.

Zophar commences by saying that he also can teach, and that this he will do by showing what are God's ways and dealings with unwise men who do not fear Him or depart from evil; for His "hand," or power can be clearly seen.

- xxvii. 11. I would now speak about the ways of God;
And Shaddai's dealings [with you] not conceal.
12. Ye must have, surely, seen them for yourselves:
Or, are ye then, so altogether vain?
13. THIS is the lot of wicked men from God:
Th' oppressor's heritage from Shaddai's hand:
14. If children multiply, 'tis for the sword:
Of bread his offspring will not have enough:
15. Their issue will be buried at their death,
But widows will not lamentation make.
16. Though silver, like the dust, he should heap up,
And raiment make in number like the sand;
17. Though he prepare, the just will put it on;
His silver will the innocent divide.
18. The house he builds, 'tis frail as is the moth's;
Or as the hut which vineyard watcher makes.
19. He lies down rich, [his wealth] not gathered in:
He openeth his eyes, and it is gone!
20. Terrors will overtake him as a flood:
A whirlwind in the night will sweep him off.
21. The East-wind catcheth him, and he is gone:
Yea, as a storm, it hurls him from his place.
22. He, who before, was wont to flee from him:
Will now come down on him, and will not spare;
23. In triumph he will clap his hands at him;
And hiss him forth from out his dwelling-place.

Thus Zophar sums up the one great argument which all the three friends had united in urging against Job.

* For our reasons for assigning this portion to Zophar, see notes in our New Translation.

† See note in New Translation. His wealth is all put out in trade or at usury: he wakes up one morning to find it all lost.

‡ See note in New Translation.

It is impossible for us to regard the above last quotation as the utterance of Job, inasmuch as Job's own arguments were exactly the opposite.

This will be clearly seen if we compare it with what were really Job's views as he expressed them in ch. xii. 6 and xxi. 7-12 :—

xii. 6. Prosp'rous and peaceful are the spoilers' tents ;
Security is theirs who God provoke ;
Abundance doth Eloah give to them.

And again :

xxi. 7. Why [suffers God] ungodly men to live,
And to grow old ; yea, to wax strong in power ?
8. With them, established is their seed. With them,
Their offspring grow, and live before their eyes.
9. Their houses are in peace : they know no fear.
No scourge comes on them from Eloah's hand . .
11. Their little children skip about like lambs ;
Their older children mingle in the dance.
12. With timbrel and with harp they lift their voice ;
And merry make with cheerful sound of pipe.

When we compare this with Zophar's sentiments in chap. xxvii. 13, we ask, could Job, who held such views as these, so totally different from all that his three friends had urged with such persistence and force ; could he have possibly uttered the words of chap. xxvii. 13-23—especially in the face of Elihu's words in chap. xxxii. 12 ? "None of you convinced Job."

This seems to complete the evidence, which we give in our New Translation, for considering chap. xxvii. 11—xxviii. 28, as the third and last discourse of Zophar.

In chap. xxviii. Zophar concludes the whole argument maintained by himself and his friends.

He takes high ground. His point is that, seeing God's "hand" or way, is to punish those who do not fear Him, and to inflict His judgment on those who do not "depart from evil," wisdom may be thus defined in his concluding words :—

xxviii. 28. Wisdom ! Behold, it is to fear the Lord :
And Understanding is to flee from ill.

Job was in trouble, and oppressed with his calamities : but he urges that this could not be on account of his sins ; for he *was* possessed of this "wisdom" and "understanding." He *did* "fear the Lord," and "depart from evil ;" and yet he suffered.

This is the point of the whole contention. It is, here, all summed up in the briefest possible compass.

It was a libel on Job, for Zophar thus to speak.

The wisdom of which he spoke is quite within the reach of the natural man. Thousands exhibit this wisdom every day. They find that it pays. It is good policy. But it is only "copy-book" morality : like "Honesty is the best policy ;" of which it has been said that he who is honest only because it is good policy, might be dishonest if it were better policy.

Moreover, Job did possess this wisdom. He claimed it ; and the Lord vouched for it in chaps. i. 8, and ii. 3.

So far, therefore, as Zophar's definition of "wisdom" went, it failed to establish his case against Job. And Job, (in chaps. xxix.-xxxi.) proceeds to demonstrate this.

All the arguments of chap. xxviii. are verily correct if used of *true* wisdom, "the wisdom that is from above" (Jas. iii. 17).

It is *not* correct if used of the human wisdom of the natural man.

To "fear the Lord," and to "depart from evil" does not, in, or of, itself, constitute the wisdom that is "from above." It is only a *part* of it : and we may not put a *part* as though it were the whole.

The true or heavenly wisdom ever *justifies God, and condemns one's self*.

One may "fear" God, and yet not justify Him.

One may "depart from evil," and yet not condemn one's self ; but rather, find in this very departure a ground for self-justification, instead of self-condemnation.

The great "end" of this whole book is to show that heavenly wisdom is evidenced by a broken heart and a contrite spirit.

There can be no true fear of God without the one ; and no effective departure from evil without the other.

Zophar's wisdom is only a part of what true wisdom really is. For a "broken heart" cannot but fear the Lord ; and a "contrite spirit" cannot but depart from the evil it laments.

It is Elihu's great mission to show what that wisdom is which cometh down from above. And he does this in chap. xxxiii. 27, 28 ; and xxxiv. 31. It is, he says, when man takes his place as a sinner before the mighty God.

We see the same great lesson in Psalm li., where the Divine Teacher Himself teaches David to say :

"I acknowledge my transgressions :

And my sin is ever before me.

Against thee, thee only have I sinned,

And done this evil in thy sight :

That THOU MIGHTEST BE JUSTIFIED when thou speakest,

And be clear when thou judgest" (vv. 3, 4).

This is what God requires in the sinner. This is the "wisdom" which He alone imparts. Hence David goes on to say in the sixth verse :

"Behold, thou desireth truth in the inward parts ;

And in the hidden part THOU SHALT MAKE ME TO KNOW WISDOM."

This wisdom we do not know by nature. We have to be "MADE" to know it (see Prov. xxx. 24, margin ; and 2 Tim. iii. 15).

In chap. xxxviii. 36, Jehovah Himself tells Job the same thing : viz., that it is He

"Who hath put WISDOM in the inward parts ;

And UNDERSTANDING given to the heart.*

The Lord Jesus gave utterance to the same great truth in Matt. xi. 19, and Luke vii. 35, when He said .

"WISDOM IS JUSTIFIED OF HER CHILDREN."

This enigmatical (and perhaps proverbial) saying means in this case, that, CHRIST, who is "the wisdom of God" (1 Cor. i. 24 : compare Prov. viii. 22, 23 ; and iii. 19). is ever justified by those who are His, and learn of Him what He, their wisdom, is.

* Compare chap. xxxv. 11, and xxxix. 17.

The context shows that His enemies condemned Him, while they justified themselves. They said that He was a glutton and a drunkard; and that John had a devil. They, therefore, showed by this that they could not be His children; for Wisdom's children ever justify Him, and condemn themselves.

Job had not *this* wisdom yet. Nor did his friends know anything whatever about it. When Job had learned it, THEN he "*said the thing that was right*" (but not before). for then he condemned himself and justified God (ch. xlii. 7). His friends had to learn it after that; and take the place of death-deserving sinners, by laying their hand on the head of their burnt offering, and thus *owning* that they deserved its death.

But they had not learned this in chap. xxviii. 28. They all knew that it was wise and prudent to fear the Lord and depart from evil; because this was the way to escape from His judgments and merit His favour. This was their experience and their constant contention. This was their good policy. These were their "good works," on which they depended.

While Zophar, therefore, urged this sentiment about "wisdom," against Job, neither the one nor the other knew what heavenly wisdom was. But this is what they were to learn; for this is the oldest lesson in the world; and "the end of the Lord" was to "make them to know" it.

In Job's last reply to Zophar, he has to meet this special point. But he falls back upon his old position; and he holds fast to his own righteousness (ch. xxvii. 6). He thus justifies himself and condemns God.

Job saw in Zophar's words the insinuation that he did not possess what Zophar described as "wisdom," or "understanding:" seeing that Job's calamities showed that he had not "the fear of the Lord"; and had not departed from evil.

Job therefore proceeds to show that this argument of Zophar's would not hold: inasmuch as his wonderful former prosperity was evidence which showed that he must have possessed this wisdom, and feared the Lord (chap. xxix.); and his innocency of life (chap. xxxi.) was proof that the sudden reversal of his position (chap. xxx.) could not have come upon him on account of his sins.

These are the points of Job's last words. His concluding address is very beautiful: but we cannot give it here. We must refer our readers to our New Translation, where they will find these three points of his argument fully set forth:—

- (1) His former prosperity (ch. xxix.).
- (2) Its sudden reversal (ch. xxx.).
- (3) His innocency of life (ch. xxxi.).

In the course of the first of these chapters it will be noted that (in ch. xxix.) Job refers to *himself* no less than *forty* times! while the references to Jehovah are no more than *five*! It is all self. Self-occupation overshadows all. In ch. xxix. it is the "I" of his prosperity; in ch. xxx. it is the "I" of his troubles; in ch. xxxi. it is the "I" of his self-righteousness. Self is justified and God is condemned. How changed is this, when we come to "the end." There we have the large "I" indeed; but oh! what a different

"I" it then is. Then, it is the "I" of heavenly wisdom; the "I" which condemns himself and justifies God.

"I—am vile";

"I—abhor myself";

"I—repent in dust and ashes."

But that blessed "end" is not yet, as these three chapters will soon make manifest.

(To be continued).

THE LAND OF RESTORED ISRAEL.

MUCH has been said and written with regard to the Land of Israel; and no wonder, seeing that it is associated so closely with all that concerns us in the past as Christians; and with all that concerns us in the future, as students of the prophetic word.

It is to be "the glory of all lands," and anything which is connected with that longed-for consummation must be of the deepest interest to us.

To understand the boundaries of the land, as given in God's first description of His gift when He made His unconditional Covenant.

Much error has been brought in through confusing what God has carefully distinguished. Hence, "the River of Egypt" of our maps, has been substituted for "the River of Egypt" of the Bible.

In His gift to Abram, God called the western boundary "the *Nahar* (נָהָר) of Egypt" *i.e.*, the great river Nile; and the Eastern boundary, "the great river (נָהָר) Euphrates."

But what the maps "call the river of Egypt" is no river at all. The word is quite different "*Nachal*" (נַחַל), and it means what we know as a "Wady" (compare Deut. x. 7); *i.e.*, a summer brook or stream, dependent on the rain from heaven, rather than on the waters in the earth.

The Western boundary of God's Covenant gift is the Great Sea (*i.e.*, the Mediterranean) and the River Nile, and the Eastern boundary is the River Euphrates and the uttermost sea (*i.e.*, the Persian Gulf). Compare Gen. xii. 7; xiii. 15; xxvi. 4. Ex. xxiii. 31. Num. xxxiv. 3. Deut. i. 7; xi. 24. So there can be no mistake.

With the Nile as the Southern part of the Western boundary, it will lead us right down to the Victoria Nyanza and include Abyssinia and all east of the Nile—including what we call "Arabia." This is an integral portion of the land, as promised.

This territory has never yet been possessed by Israel. But that Covenant was unconditional, and, therefore, it must be fulfilled in spite of all the failure and sin of man.

As to Palestine proper, great physical changes are to take place there. These were well described by Canon Kelk last November in his paper read before "The Prophecy Investigation Society." He said:

"We turn to Isaiah xxxiii., and after seeing something of the state of the land caused by the presence of the enemy, we pass on to see what it is become in the presence of its Lord and King:—

"Thine eyes shall see the King in His beauty: they shall behold a *far-stretching* land.' 'Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tent that shall not be removed, the stakes

whereof shall never be plucked up, neither shall any of the cords thereof be broken. But there the Lord will be with us in majesty, a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby—that is, ships of war shall not be there, pointing to the thought that this will be the great passage of commerce, doing away with the Canal, but that there will be only peace under the great King, and therefore no war vessels will ever be seen there. Then in the thirty-fourth chapter we have the account of the Lord taking vengeance on His enemies and overthrowing them in the land, when ‘their slain shall be cast out, and the stink of their carcases shall come up,’ corresponding with Ezek. xxxix., which, as we have seen, belongs to the time of the Lord’s coming to deliver Jerusalem and His people out of the hands of their enemies. Then we pass on to chapter xxxv., which describes ‘the far-stretching’ land of which we have been speaking, fertilized by the river flowing out from Jerusalem towards the Mediterranean and to the Indian Ocean.

“‘The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose.’ ‘It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God.’ ‘In the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water.’”

It was well pointed out, by the Rev. J. J. B. Coles (in the subsequent discussion), that

“Daniel deals with the times of the Gentiles and the great Western Powers.

“Jeremiah shows the time of confusion with Judah and all the nations before the crisis of Daniel occurs, and after the Lord has come.

“Ezekiel deals with the question of the land; and the Powers are not mentioned. We anticipate events if we bring Gog into the coming struggles in the west.”

Zechariah has also something to say as to the *future* physical changes. Canon Kelk quoted from Zech. xiv. :

“His feet stand upon the Mount of Olives, the very spot from which He went up; and at the touch of those sacred feet, treading the earth for such a different purpose now, the hill not only trembles, but parts asunder to the north and to the south, leaving ‘a very great valley’ running east and west to prepare the way for the fertilising waters. ‘It shall be in that day that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea’ (Zech. xiv. 8.) These same waters are spoken of in Ezek. xlvii., where we have the great river described, but only the eastern portion of it, and that, as it would seem, because its waters are to perform the great purpose of fertilising all that Eastern land of which we have been speaking.

“But we are met by the question, which are the two seas towards which the waters run? One is clearly the Mediterranean. But is not the other the Dead Sea? I will give my reasons for thinking it is not. In the first place, if the waters were to run only to the Dead Sea,

there would be no need for the great convulsion and the dividing of the mountain, for there is already a great gorge through which the water of the Kedron finds its way down to the Dead Sea. Further, the waters running out thus from Jerusalem would gradually fill the whole valley of the Jordan, away beyond the Sea of Galilee and the waters of Merom, and would back up nearly to Jerusalem itself, for there is no outlet for the waters towards the Gulf of Akaba, the hills rising to 800 feet above what would be the level of the waters in the Jordan Valley. This would not fertilize the country, but would engulf a large portion of its best land. And the expressions used in the prophecy point out to us, in a remarkable manner, an entirely different solution. It says, ‘All the land shall be turned as a *plain*’—‘And it shall be *lifted up* and inhabited in her place’—‘And men shall dwell in it, and there shall be no more utter destruction.’ And then, as if more clearly to define the course of the waters we are told in Ezek. xlvii. 8, ‘These waters issue out toward the east country, and go down into the desert (*margin*, ‘plain,’ Arabah, R.V.), and go into the sea, which being brought forth into the sea the waters shall be healed.’

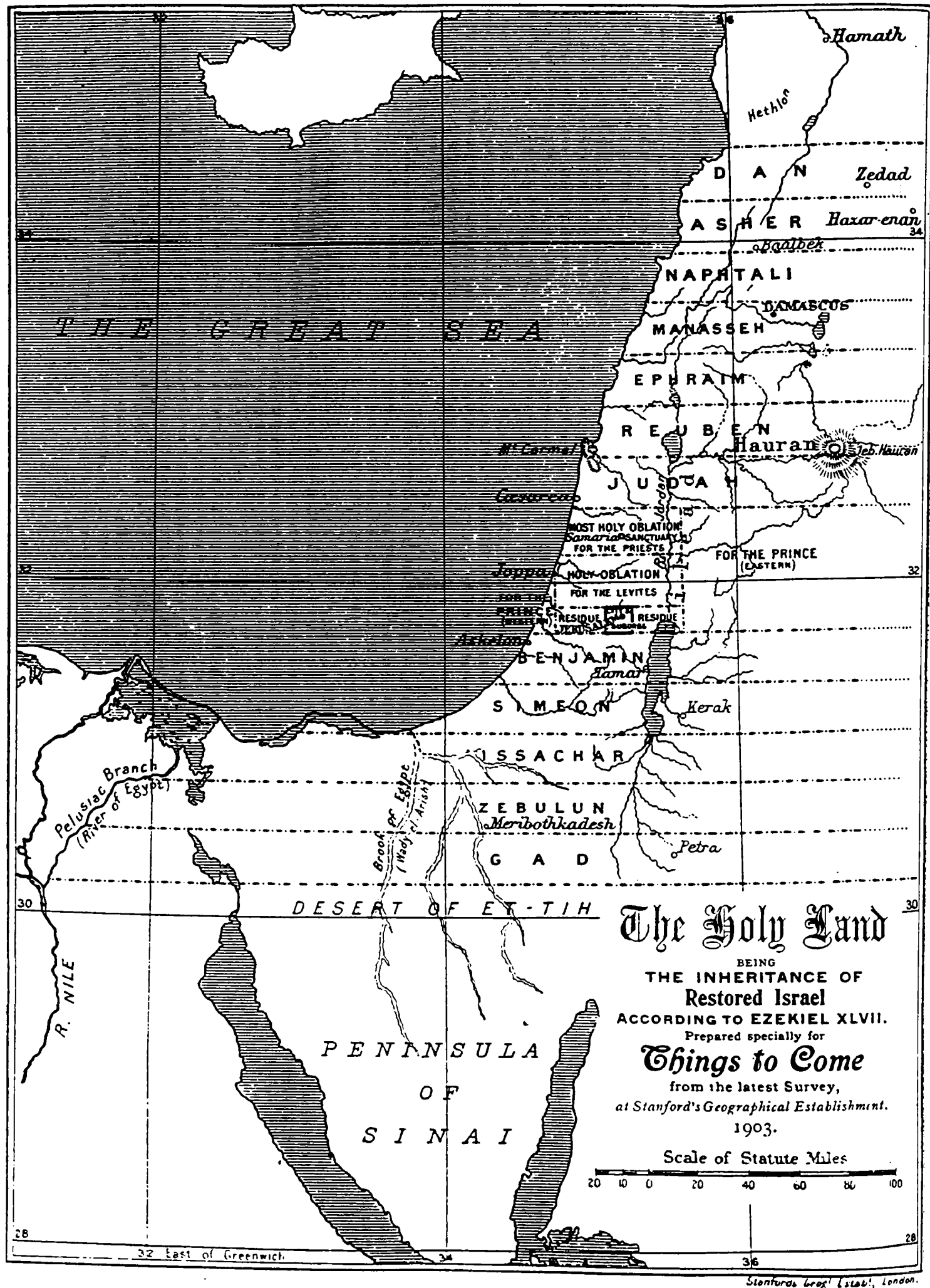
“‘And it shall come to pass that everything that liveth, which moveth, whithersoever the rivers shall come, shall live; and there shall be a very great multitude of fish, because these waters shall come hither: for they shall be healed; and everything shall live whither the river cometh.’

“These expressions, I think, are quite sufficient to show that the waters do not fall into the Dead Sea, but that the whole of the valley is lifted up, so that the river shall flow across it and go on into the desert beyond, and passing on through Arabia shall fall somewhere into the Indian Ocean. We have no need to enquire what course the river will take; because, all being wrought by the great convulsion brought about by the touch of the Redeemer’s feet, the direction will be determined, probably, independently of the natural configuration of the country through which it has to pass. We might, indeed, point out valleys, such as the Wady Zerka: the Jabbock, which, though somewhat to the north, might yet be utilised if it pleased the Lord to do so.

“But the course will, no doubt, be so ordered that the river may do the largest amount of fertilising, by passing through the Syrian Desert, the Arabian Desert, the Nejd, and Hadramaut.

“Thus will that whole country, kept in so remarkable a manner, be prepared for the home of the people that has been scattered through the whole world. And we may safely say that there will be abundant room for all the people gathered together from all parts, and brought to settle in the ‘goodly land and a large,’ which has been so long promised to them, but which they have never been able to possess.”

As to the Division of the Land, there is also much confusion. For not only must the dividing lines of the Tribes be drawn from the Great Sea and Nile to the Euphrates; but the site of the future Temple and Sanctuary must be gathered also from Scripture. This was very clearly pointed out by Mr. F. Newth in *The Rainbow* for Feb., 1865, in which he says:—



"First, we have the boundaries given of seven equal portions for seven tribes, viz. Dan, Ashur, Naphtali, Manasseh, Ephraim, Reuben, and Judah, from the north; then a portion of about fifty square miles, called in the forty-fifth chapter of Ezekiel, "an oblation unto the Lord." This will be divided as follows:—

"First division, a strip of twenty miles in width. 'This shall be holy in all the borders thereof round about'; and from the tenth verse we find that IN IT shall be the sanctuary and the most holy place. Following this comes the second division, of exactly the same dimensions, for the 'Levites, the ministers of the house.' (See fifth verse) This leaves a strip of five thousand broad, or about ten miles, to be disposed of, and that will be the third division. Sixth verse: 'And ye shall appoint the possession of the city five thousand broad and five and twenty thousand long, over against the oblation of the holy portion; it shall be for the whole house of Israel.'"

This will be made clear I think if we look at the forty-eighth chapter, eighth verse, "And by the border of Judah from the east side to the west side shall be the offering." Ninth verse: "The oblation that ye shall offer unto the Lord shall be of twenty five thousand in length and ten thousand in breadth," or, as before stated, about fifty miles in length and twenty miles in breadth. Tenth verse, "And the sanctuary of the Lord shall be in the midst of it." Then the thirteenth verse shows another twenty miles in breadth to be for the Levites, and the fifteenth verse the remaining five thousand or ten miles in breadth "shall be a profane place for the city." Then follows the division of the land to the remaining five tribes—Benjamin, Simeon, Issachar, Zebulon, Gad. If this be correct, the portion with the sanctuary in the midst comes next to Judah; and the portion containing the city next to Benjamin, which places the temple at a distance of about thirty miles from the border of the city."

That the site of Ezekiel's Temple will not be on its old site in Jerusalem is clear from a consideration of Ezek. xlviii. There the boundaries are all given, and the Tribes are arranged in the following order:

A | 1-3. The Slave Offspring	{ Dan	(Bilhah).
	{ Asher	(Zilpah).
	{ Naphtali	(Bilhah).
B | 4-7. The Wives' Offspring	{ Manasseh	(Rachel).
	{ Ephraim	
	{ Reuben	(Leah).
	{ Judah	

The Oblation.
xlviii. 8-22. xlv. 1-8.

B | 23-26. The Wives' Offspring	{ Benjamin	(Rachel).
	{ Simeon	(Leah).
	{ Issachar	
	{ Zebulon	
A | 27. The Slave Offspring	Gad	(Zilpah).

It will be seen from this that the Slave offspring are to occupy the extremities (North and South); while the sons of Rachel and Leah are to occupy the centre of the Land (four on either side of the Holy Oblation).

The Oblation consists of a portion of Land divided off from all the rest (xlv. 1).

(1) On the North is the portion for the Priests (xlviii. 8-11; xlv. 2-4), with the *Sanctuary* in the midst.

(2) In the Centre is the portion for the Levites (xlviii. 12-14; xlv. 5).

(3) Below this is the Residue, with the *City* in the midst (xlviii. 15-20; xlv. 6, 7).

It may be thought strange that Samaria should be the chosen spot to erect the temple for the Millennial age. But a glance at the map with the explanatory verses from Ezekiel will be quite enough to prove that this is so. It must be sufficient for the present purpose to give Samaria as the part of the Holy Land where this temple will be raised. Beyond this it is impossible to go. That Land (as we have shown above) will pass through many changes yet before it becomes an established inheritance for THE People's possession (See Micah iv. 1, 2. Isa. ii. 1-5. Zech. xiv. 4-11).

Papers on the Apocalypse.

THE FOURTH VISION "ON EARTH."

Z. (page 419), chap. xiii. 11-18.

The Second Beast: from the earth.

The Second Wild Beast is distinguished from the first, twice in the twelfth verse, and elsewhere. As soon as he is mentioned, "the Beast" always means the first Beast, as being pre-eminent and predominant.

xiii. 11. And I saw another Beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.] The second Beast, like the first, is superhuman, obsessed and energized by Satanic power. Three times he is called "the False Prophet" (xvi. 13; xix. 20; and xx. 10). He is also the great coadjutor of the first Beast, and his mission is to aid the first Beast by deceiving mankind. The Lord Jesus, in speaking of this great Tribulation, warned against False Prophets as well as against False Christs, and spoke of their great work and power to deceive (Matt. xxiv. 5, 11, 24. Mark xiii. 22). Here is "the False Prophet," and this is his proper title.

He has two horns, and not ten, as the first Beast. The ten denote dominion; the two speak of testimony; in this case *false* testimony. He spake as a dragon, i.e., subtilely, craftily and deceitfully. (Compare Gen. iii. 1; xlix. 17. 2 Cor. xi. 3).

And all these are used in behalf of the first Beast. The former is Political, the latter is Religious. The Dragon, the Beast and the False Prophet form the Devil's travesty of the Holy Trinity.

It is infernal, as the other is Divine. The Dragon is the anti-God; the Beast is the anti-Christ; the False Prophet is the anti-Holy Ghost.

The majority of interpreters know nothing between "the Church" on the one hand, and "Popery" on the other. The Jew is cut out of the Apocalypse and almost

out of all prophecy. All that is good refers to the Church, and all that is evil to Papal Rome. So contracted is man's vision that his conceptions savour of a Village Club instead of the mighty crisis of the struggle for universal Sovereignty. Others see only the Greek Church, the French Republic, or the heathen priesthood. Most interpreters view the two Beasts as two aspects of the same thing. All seem to be agreed that they are not individuals; which is the very thing that the ordinary reader would at once take them to be. Little help, therefore, can be expected from such guides.

All the Scriptures which refer to these Beasts speak of them, without exception, as individuals. There is no hint as to their being anything else.

But because we believe this False Prophet to be an individual, there is no necessity for singling out some dead man, such as Judas Iscariot! His sin was surely great enough, without adding all this on to it. The second Beast is a spirit-being, but it is a man who is obsessed by it. The *man* will not have two horns. To the world he will be seen *as a man*. To us, now and here, he is shown to be superhuman; and as immediately led, influenced and energized by special spirit-agency. Already, there are many who are tampering with Spiritism, and who have their "familiar spirits" and guides. Spiritists, themselves, are well aware of the dangers and evils of obsession. But presently there will be one who will be obsessed by this mighty spirit-agent of Satan. Acts xvi. 16-18, and xix. 15, 16 throw a little light upon it.

Eight times is the expression "he causeth" used of this False Prophet*; so that he is an efficient agent. What "he causeth" we are told in the verses which follow:

xiii. 12. **And he exerciseth all the authority of the first Beast before him (i.e., in his presence), causeth the earth and those who dwell therein that they shall worship† the first Beast, who was healed of his deadly wound.]** "The earth and they that dwell therein" is a figure of speech called *Pleonasm*, or redundancy; a Hebrew figure characteristic of this book. The sphere of activity of the first Beast will be *Political*; of the second it will be *Ecclesiastical*. The basis of the worship will be his miraculous resurrection. People are induced to pay him divine homage. The False Prophet reduces it to a system. There is nothing in all this that is beyond our faith. Such things have happened before; why not again? Herod received Divine homage and took it as his right (Acts xii. 21-23). History is full of similar examples, and can easily repeat itself. "New" Religions are in the air in our own day; and in each there is less and less of God. In the new religion that is coming, God will be entirely left out, and man exalted. It will be a combination of wisdom, science, progress, and philanthropy, combined with all that panders to the lowest instincts of fallen humanity. Given all this, *plus* Satanic and spirit-agency, and what

is here described is easily possible, and what is more—it is *revealed* as positively certain.

xiii. 13. **And he worketh great signs (i.e., miracles), so that he causeth even fire to come down out of heaven to the earth before men,]** That these are real miracles there can be no doubt, since that very same word is constantly used of the miracles wrought by Christ. And these miracles are "great." This again is no new thing. Jannes and Jambres withstood Moses (Ex. vii. 11. 2 Tim. iii. 8), and up to a certain point worked the same miracles. Elijah caused fire to come down out of heaven more than once (1 Kings xviii. 38. 2 Kings i. 10, 12), and in this Book it is used by God as one of His judgments (xx. 9). The two witnesses deal in like manner with their enemies (xi. 5).

xiii. 14. **And he deceiveth those who dwell on the earth by reason of the signs (miracles) which it was given him to work before the Beast:]** Here we have the very words, almost, used of this same second Beast in 2 Thess. ii. 9. We will place the two descriptions side by side (as we did with the first Beast, page 427) to show that the same person and work and time are referred to in both scriptures:—

Rev. xiii. 13, 14.

"And he worketh great signs, so that he causeth even fire to come down out of heaven to the earth before men. And he deceiveth them that dwell on the earth by reason of the signs which it was given him to work before the Beast."

2 Thess. ii. 9-11.

"Whose coming is according to the working of Satan with all power and signs and lying wonders; and with all deceivableness of unrighteousness in them that perish . . . For this cause God shall send them strong delusion, that they should believe the lie."

Here we have two accounts of the same being and his work. In 1 Tim. iv. 1-3 we are told of the times coming on the earth when "deceiving spirits" (i.e., evil angels) should be teachers, and "teachings of demons" should be taught and received. We are in those days already, and these lying spirit-teachers are at their awful work. Demoniacal teachings are being received on every hand. Many professing Christians are dabbling with Spiritism; and even ministers are presiding at lectures where this abomination is being advocated. What it will come to ere long, we are told in these scriptures.

Miracles are becoming common-place. And, strange as it may sound, they are, in themselves, no evidence whatever as to proof of a Divine Mission. We are aware that theology teaches the opposite; adopting the false premisses of Paley and his successors.

Christ's miracles, as miracles, were no evidence of His Divine mission. The real evidence was that the miracles which He wrought were the very miracles which the Prophetic Word had declared He should work, and which were *on that account* the sign and seal of His ministry, and formed His credentials from on high. This is clear from Matt. xi. 1-6. It was not that

* The characteristic word used of the first Beast is "It was given."

† So L.T.Tr.A.W.H. and RV.

They were mere miraculous acts, but that they were what God had foretold, and the essence of their testimony was to the truth of God's word, rather than the power of Christ. Hence it is that they are so generally called "signs," and not merely "wonders." They are not for the crowd to gape at, but for Bible students to study and learn their Divine lessons and teaching as to the truth of God's word and the Divine mission of the Lord Jesus.

Miracles and wonders, as such, have always been wrought; and will be wrought again by the Dragon, the Beast, and the False Prophet. And while the evidence furnished to the people by their miracles will be to the establishment of *their false claims*: to those who will keep the faith in those days, the evidence will be to the truth of *God's Word*, which has foretold these very miracles. Their miracles will establish their infernal origin and Satanic power, and not their Divine mission.

Ordering those who dwell on the earth, to make an image to the Beast, who hath the sword-wound, and lived. (15) And it was given to him to give breath to the image of the Beast, that the image of the Beast should speak, and cause also that as many as would not worship the image of the Beast should be killed.] Again we ask, Why not? What has been can be again. On the plain of Dura (Dan. iii.) a similar scene was witnessed and a similar law enacted, so far as the worship and the penalty are concerned. How the speaking will be effected we do not know, but we know enough to see how easy the task is becoming.

Nikola Tesla, the Hungarian-American electrician, boldly declares (in *The Century* magazine for June, 1900), that he has a plan for the construction of an automaton which shall have its "own mind," and be able, "independent of any operator, to perform a great variety of acts and operations as if it had intelligence." He speaks of it, not as a miracle, of course, but only as an invention which he "has now perfected."* But again we say we care not how it is going to be done. God's word declares that it will be done, and we believe it. "Human energy" is getting on, and it will, ere long, be superhuman when developed by the Satanic agency of the second Beast, exercised through the human False Prophet. We already hear of talking machines; with "a little" Satanic power thrown in, it will be a miracle very easily worked.

In seven passages we read of "the image of the Beast" (xiii. 15; xiv. 9, 11; xv. 1; xvi. 2; xix. 20; xx. 4).

Psalms lxxiii. refers to those troublous and perplexing times, when the faithful are at their wits' ends, and desolation and destruction of the ungodly are described. In verse 20 it is added:

* The only clue he gives to it is by comparing it to a blindfolded person obeying directions received through the ear. Astounding photographs are given of the power of these electrical currents which act on the "ear" tuned to receive the vibrations. In one of these photographs a volcano of devouring flame, sixty-five feet across, is shown, blazing from the centre of the "oscillator." Tesla himself, the coolest of men, described this as "a marvellous electrical phenomenon."

This, and Tesla's idea for the "increase of human energy," is further described in *The Daily Express* (London) for June 12, 1900.

"As a dream when one awaketh,

So, O Lord, in the city (רָבָר, *bāir*), thou shalt tread down their Image."

רָבָר (*bāir*) means *in the city*, as in the P.B. version (Coverdale) and RV. margin; and רָבָה (*bārah*) means *to tread down, tread under foot*, as in Ps. xlv. 5. Isa. xiv. 19; lxiii. 18. So, when God awakes to judgment, He will tread down this Image, and cause it to vanish from the city as a dream vanisheth on awaking. The city is, of course, Jerusalem, where this abomination will be set up.

xiii. 16. And he (*i.e.*, the Second Beast) causeth all, even the small and the great, and the rich and the poor, and the free and the bond, to receive* a mark on their right hands, or upon their foreheads:] Thus, out of Democracy comes Despotism: out of Liberalism comes "Boycotting" on a large scale: out of Reason comes Idolatry; out of Socialism comes the abrogation of the rights of "Free labour." What was thought impossible in this direction a few years ago is now seen to be an accomplished fact in all directions. In whole districts it is often forbidden to buy or sell either their merchandise or their labour; and none are exempted from this new enslavement. The False Prophet will bring "Boycotting" to perfection, and employ it as a political power and a religious agency. The object is

xiii. 17. † That no one should be able to buy or sell, except he who has the mark, or the name of the Beast, or the number of his name.] The plan is truly Satanic in its wisdom: for each one becomes a spy on the other. Living will be made next to impossible: even money will be useless. The rich will be as the poor if they have not this mark. It will be far worse than famine.

The word for "mark" is χάραγμα (*charagma*) brand. In the *Papyri*, χάραγμα is always connected with the Emperor, and sometimes contains his name and effigy, with the year of his reign. It was necessary for buying and selling. It is found on all sorts of documents, making them valid; and there are many on "bills of sale." *Charagma* is therefore the *official seal*; and this brand will be received by the great majority rather than suffer the torture of death from violence or privation.

xiii. 18. Here is wisdom. He who hath understanding let him calculate the number of the Beast: for it is man's number; and its number is Six hundred and sixty-six.] The words imply that the calculation is possible but difficult. The task is generally undertaken on the assumption that the problem is to be solved by *Gematria*; *i.e.*, by reckoning (after the manner of the Hebrews and Greeks, who had no Arabic numerals) a letter as being put for the corresponding number for which it stood. But this is *enumeration*, not *computation*; and the vast number of names which have been thus formed forbid us either to increase the number, or

* G.L.T.Tr.A. WH. and RV. read the plural thus.

† L.T.A. WH. omit καὶ (*and*).

to select from it. We believe the clue is to be found in the statement that it is "man's number."

Now *three* is the Divine number. *Seven* is the number of the Spirit. *Eight* is the Dominical number, and so on. But *Six* (with its multiples) is peculiarly *man's number*. It is first mentioned in connection with *man* (for *man* was created on the *sixth* day). *Six*, therefore, is to *man* what the "hall-mark" is to silver. It is *man's hall-mark*; stamping everything which it is used in connection with as pertaining to *man*. The great defiers of God have been so stamped. Goliath was *six* cubits in height, his spear's head weighed *six* shekels, and he had *six* pieces of armour.

Nebuchadnezzar's Image was *sixty* cubits in height, and *six* cubits wide; and *six* instruments of music summoned its worshippers.

The number 666 has, moreover, another remarkable property. It is marked by the triple concentration or essence of six, being the *sum* of all the numbers which make up the *square of six*. The square of six is 36; and, $1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 + 9 + 10 + 11 + 12 + 13 + 14 + 15 + 16 + 17 + 18 + 19 + 20 + 21 + 22 + 23 + 24 + 25 + 26 + 27 + 28 + 29 + 30 + 31 + 32 + 33 + 34 + 35 + 36 = 666$.

But the great significance of this number is seen when we remember that the secret symbol of the great ancient Pagan mysteries was SSS or 666; and that to-day it is the secret connecting link between them and their revival in Spiritism and Theosophy which aim at the union of all religions in one.

The number 666 is expressed in the Greek by the letters $\chi\zeta\varsigma$. The first (χ) stands for 600, the second (ζ) for 60, and the third (ς) for 6. The last is not a real letter, but was a mark invented by the Greeks to represent 6. They called it *στίγμα* (*stigma**), and it is not without significance that, as associated with *man*, the word has come to be used in a bad sense.

The first and last of these three letters are the abbreviation of the word "Christ," being the first and last letters of the word *Christos*. So that, when we have the ζ , like a crooked serpent, put between them, we see a fitting symbol of Satan's Messiah—the Anti-Christ.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

M. A. B. (Wisconsin, U.S.A.). You will find the answer to your question re the Jehovistic and Elohist theories in *Things to Come* for September, 1896, pp. 27, 28.

J. B. (Surrey). You will find an answer to your question about "the fulness of the Gentiles" (Rom. xi. 25), in Vol. vii., page 57.

P. L. (Portsmouth). You will find your question as to Heb. vi. 6,

* *Stigma* is a sign usually made on the body (especially on the forehead and hands) by branding or puncturing, on slaves, soldiers, &c. It was especially used as a symbol of the god whom they served (Lev. xix. 28; xxi. 5. Deut. xiv. 1. 3 Macc. ii. 29), and supposed to be *protective*. This explains the use of the word in Gal. vi. 17. Paul regarded his wounds and scars received in the service of his Lord and God as not only being marks of his servitude, but marks implying that he was under God's protection. (Compare Isa. xlix. 16. Ezek. ix. 2-4. Ex. xiii. 9, 16.) Therefore he says, beware how you trouble me! (this explains the word "for.") See also Rev. xiv. 1; vii. 2; ix. 4.

has been already dealt with. See *Things to Come*, June, 1897, p. 141; September, 1895, p. 55.

D. N. R. (South Africa). There are several points in your letter which may be of interest to others.

1. Yes, we know the little paper you called our attention to. It helps to make the times "perilous" by its tearing and rending the members of the Body of Christ. Its charge that we are "Marcionite," you will find explained and met in *Things to Come* for June, 1901, page 140.

2. As to Luke xxiii. 43 "to-day," Dr. White speaks of "Greek usage;" but it is not a question of Greek usage. It is a question of *Hebrew Idiom*, and this makes all the difference, and explains your difficulty. We have nothing to add to or take from what we have said on this subject.

3. As to "the third heaven," see *Things to Come*, Aug., 1902, p. 13.

4. We are glad to hear of so many Plymouth Brethren who are at length revolting against the tyranny and bondage of their elders or "leading brethren." We can report the same in our own country. The *spirit* or the *modern development* of Brethrenism is worthy of the worst days of Romanism.

"Inquisition" is made by both. The Questioning of Rome only tortured the body, but the "Questioning" of Brethren tortures the mind and the feelings. That broke only the bones, but this breaks the heart! and no one can tell how many hearts have been broken by this cruel spirit of religion.

Happy they who are delivered from such bondage as that.

Here, they are like vultures, scenting out and feeding on the carrion, instead of like eagles, soaring away from it to the sun.

Here, in England, they are sending anonymous letters. Canvassing all known Christians in towns where those from whom they differ are to speak. Writing from Scotland to Brethren in the South, imploring them not to allow such to speak in their rooms. In one case a "Brother" has been compelled by his Assembly to break a partnership, and sacrifice a child of God at a cost to himself of over £1,000, rather than be allowed to have dealings with one "suspected" of holding divergent views. Threats have been made daring such to speak in certain places. In fact a "reign of terror" has been established among the children of God to-day, as real as that of "Saul of Tarsus," or any ever inaugurated by the Church of Rome. We say nothing of misrepresentation. That is merely personal. We are not going to "strive" with such. We will, in all "meekness," continue to instruct those who oppose themselves, with the view of their being delivered out of the Devil's snare. (See our Editorial for this month.) At present they are captured alive by the enemy, with the view of doing his will. May God grant that increasing numbers may be delivered. We thank you for your fellowship and sympathy, and are rejoiced at all you are able to say about the numbers of the Brethren who are studying the Word for themselves. We are glad to hear that their number is increasing.

REVIEWS.

Marturia: or, the Testimony of Ancient Records and Monuments in the British Museum to the Historical Accuracy of Holy Scripture, by the Rev. W. Bramley-Moore. Published by G. J. W. Pitman, 140 Gower Street, London. Price 2s. (postage 3d.) Second edition.

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THINGS TO COME.

No. 110.

AUGUST, 1903.

Vol. X. No. 2.

Editorials.

THE LORD'S MESSENGER AND THE LORD'S MESSAGE.

THE last words of the Lord Jesus on earth were these:
"Ye shall be witnesses unto me" (Acts i. 8).

God had spoken "at sundry times and in divers manners in time past unto the fathers by the prophets." He had now spoken by His Son (Heb. i. 1, 2).

But His Son had been rejected; and henceforth He would keep silence, until Christ shall send forth his assembling shout that shall gather the members of His Body to meet Him in the air (1 Thess. iv. 16); and until "the mighty God" shall afterwards end His "silence" and "call to the heavens from above, and to the earth, that He may judge His people." Then He will speak again and say:

"Gather my saints together unto me:

Those that have made a covenant with me by sacrifice.

And the heavens shall declare his righteousness;

For God is judge himself" (Ps. l. 1-6).

This is the "gathering together" referred to in Matt. xxiv. 31, 40, 41, at the coming of "the Son of Man" (vv. 37, 39) to exercise dominion in the earth.

But when this takes place, "He SHALL HAVE (already) come to be glorified in his saints, and to be admired in all them that believe, in that day" (2 Thess. i. 10). The force of the tense and mood of this verb "come" is highly important, because it proves that when Christ shall be revealed from heaven in flaming fire, taking vengeance on the ungodly, and punishing them with everlasting destruction, we, the members of His Body will then be at "REST" with Him, for "He SHALL HAVE COME" to receive us to Himself for ever.*

Until that glorious day for His Church, and that subsequent terrible day for the earth, there is "silence," and all the speaking is now left to the Lord's messengers who are to speak "in the Lord's message."

If we are the Lord's messengers, how important it is that we should know what He wishes us to say! How else can we speak "His message"?

How then are we to know what it is?

The answer to this question is to be found in 2 Tim. iii. 15, 16. There we learn why Timothy (of all others in the N.T.) is called a "man of God." This was the

* See the use of this tense and mood (2nd Aorist subjunctive), Luke xvii. 10. 1 Cor. xv. 24, where it is correctly translated "shall have"; and compare Matt. xxi. 40. Mark viii. 38. John iv. 25. Acts xxiii. 35. John xvi. 13. Rom. xi. 17. 1 Cor. xvi. 3. 2 Cor. iii. 16, etc., where it should be rendered "shall have."

special title for the prophets of old, the popular name by which they were known. The prophet was "God's man," God's spokesman. Hence in Ex. vii. 1, Jehovah said to Moses, "Aaron shall be *thy prophet*," but in Ex. iv. 16, "Aaron shall be *thy spokesman*." Thus the prophet, who *spoke for God*, was God's spokesman.

Now, we are told in 2 Tim. iii. 16, 17 that the profitability of the God-breathed Word consists in this:—It is given in order that the man of God (God's spokesman) may know what to say; and having this Word he is solemnly charged to use it to profit. By comparing 2 Tim. iii. 16 with ch. iv. 2, we are shown how this is to be done. It is profitable

"For Doctrine,"

therefore "Preach the Word;"

"For Reproof,"

therefore "Reprove;"

"For Correction,"

therefore "Rebuke;"

"For Instruction in righteousness,"

therefore "Exhort with all long-suffering and doctrine."

Only thus can the Lord's messenger know the Lord's message. Only thus can he find out what he is to speak, as God's spokesman. Only thus can he be thoroughly *fitted out*; ready for every emergency, prepared for every difficulty, equipped for every duty, armed for every conflict, and warned of every danger, and provided for every necessity.

"How shall they hear without a preacher?"

"How shall they preach except they be sent?" (Rom. x. 14, 15).

And, we may ask, How can they preach *except they know what to say*? And, How can they know what to say *except from the Word of God*?

Only as the same Spirit who inspired the words in the Book, inspires them in the heart, can the Lord's messengers know what is the Lord's message which they are to deliver. (Compare Num. xi. 29; xii. 6.)

These words are found in Haggai i. 13. "Then spake Haggai, the LORD's messenger, in the LORD's message, unto the people."

This may be *applied* to-day to all who are the Lord's messengers.

First, they are taught their own depravity and enmity and ruin; and made to know the grace that saves, so that they may *declare* that which they have "heard" and "seen" and experienced (1 John i. 3).

When the Lord Jesus chose His own messengers, He first "calleth unto him *whom he would*." Yes, and "*they came* unto him"! Then "HE ordained them." What for? To preach? No; this was not the first thing, nor the great thing. The first thing was, He ordained them "*that they should be with Him, AND,*" then, and not till then, "that He might send them forth to preach"

(Mark iii. 13, 14). And when the time came to *begin* to send them forth, we read "he gave them power."

Only those are the Lord's messengers who have been "*called*" by, and unto, Him; and have been "*with Him*"; and have been equipped with His "*power*"; and "*sent forth*" by His authority.

Yes, with Him before the world was (Eph. i. 4); with Him when it shall have passed away. With Him in His death (Rom. vi. 8, 11); with Him in the fellowship of His sufferings (Phil. iii. 10); and with Him in the revelation of His glory (1 Pet. iv. 13). Yes, and with Him now in all the Father's love and delight (Isa. xlii. 1. Matt. iii. 17. John xvii. 23).

Look at some of the LORD's messengers.

ELIJAH (1 Kings xvii. 1). He says "as the LORD God of Israel liveth before whom I stand." Jehovah was the source of all grace and power; the author of all spiritual life; and the giver of that life to His people. Elijah receives Divine calling and acceptance and confidence; and he receives His commission to stand before Him—yes, and to stand for ever.

ISAIAH (Isa. vi.). Divine glory revealed his impotence and manifested the LORD's omnipotence. He is "with Him," and first sees his sin forgiven; then he could say, "Here am I, send me." (Compare the three expressions, "I am undone" (v. 5); "THEN flew" (v. 5); and "Send me" (v. 8).)

JEREMIAH was first called and separated (Jer. i. 4-10) by the same Divine sovereignty of John xv. 16. "Ye have not chosen me, but I have chosen you." Then he afterwards got his message.

So with PAUL (Acts xxvi. 16-18). "I have appeared to thee for this purpose, to make thee a minister and a witness both of the things which thou hast seen, and of those things in the which *I will appear unto thee*."

The Lord did afterwards fulfil this promise and appear to Paul in blessed revelation of precious truth for all the members of that one Body—even the revelation of that hidden secret (Eph. i. 9, 10; iii. 1-11).

"To open their eyes (Eph. i. 18);

"To turn them from darkness to light (Col. i. 13),

"That they may receive forgiveness of sins (Eph. i. 7. Col. i. 14),

"And inheritance (Eph. i. 11. Col. i. 12) among all them that are

"Sanctified by faith that is in ME" (Eph. i. 13, 14).

This is "the Lord's message" by Paul: and this is the Gospel committed to Paul.

Alas! it is "the teaching of the Twelve" (*The Didache*) which is, to-day, the message of self-called messengers. It is morality and ordinances, and not

"God's Gospel" (Rom. i. 1).

"The Gospel of the grace of God" (Acts xx. 24).

"The Gospel of salvation" (Eph. i. 13).

This is the LORD's message for this Dispensation, His message of

Love to his enemies.

Grace to the unworthy.

Mercy to miserable sinners.

Consolation to those who mourn for sin. •

This is good news indeed. This is the *glad message* of the Lord's messengers.

It tells of a finished salvation which makes its recipients Perfect as He is perfect!

Accepted in the beloved (Eph. i. 6).

Loved as He is beloved (Matt. iii. 17. John xvii. 23.

1 John iii. 1, 2).

Righteous in all His righteousness (Phil. iii. 9).

Holy in His holiness (Col. i. 22).

Complete in Him (Col. ii. 10).

This is a salvation worth having. No contingencies here; no conditions: never to be mended; never to be marred: everlasting.

A salvation short of this is no salvation at all. This does not consist merely of, or *end* with, "a message"; but the message tells of the real presence which it brings:—"I am with you" (Hag. i. 13). Yes, it begins with Emmanuel—

"GOD WITH US";

and it ends with the glad message that we are to be "caught up to meet the Lord in the air, so to be ever

WITH THE LORD."

THE OLDEST LESSON IN THE WORLD:

OR

"THE END OF THE LORD" AS SEEN IN THE BOOK OF JOB.

(Continued from Vol. ix., page 6.)

THE MINISTRY OF ELIHU.

(E. chaps. xxxii.—xxxvii.).

WE now come to the ministry of Elihu. Its importance is shown, as we have said, by the fact that it occupies the central position among all the subjects of the Book. This may be seen by reference to the structure of the Book as a whole.

Elihu's ministry occupies the central place, because it is necessary, in order to explain what goes before, and to prepare us for what is to follow. It is necessary, so that we may have it pointed out to us where Job and his three friends were all, alike, wrong. The root error of each side to this controversy is laid bare by Elihu; and the true remedy is plainly declared.

His ministry occupies no less than six chapters (chaps. xxxii.—xxxvii.); and this great central member has its own structure, as have all the others.

We must content ourselves with giving the general plan of it as a whole, without going into further minute detail. Neither shall we have space to translate the whole of it; but we shall select such portions as are necessary to bring out the one great subject of the book; and make manifest "the end of the Lord"—that "end" for which the book is written.

The ministry of Elihu, according to its structure, falls into four parts. After the introduction (chap. xxxii.) we have:

(1) His words to Job (chap. xxxiii. 1-33).

(2) His words to Job's friends (chap. xxxiv. 2-37).

(3) His words to Job (chap. xxxv. 2-16).

(4) His words to all on God's behalf (chap. xxxvi. 2—xxxvii. 24).

The connecting history of Elihu (chap. xxxii. 1-5) is

given in prose; and is strictly historical in its character, setting forth the facts which must be known in order that we may have a proper understanding of the whole.

The two counts of his great indictment are set forth with unmistakable clearness. Like the key-note in music, they furnish us with the true point from which we are to start, and to which we are to return; and which is to be kept in view throughout.

The two counts are expressed as being at once the cause of Elihu's righteous anger, and the ground of his intervention. They are stated with the utmost distinctness and conciseness in chap. xxxii. 2, 3.

"Against Job was his wrath kindled, because he justified himself rather than God.

"Also against his three friends was his wrath kindled, because they had found no answer [for Job], and had condemned God."*

Elihu proves this in chap. xxxiv. 5, and 10-12. The context shows the ancient reading to be the true one; and most in harmony, both with the text and with the context.

For Elihu proceeds:

- (1) To show Job's friends that they had not answered him.
- (2) To point out to Job his great and fundamental mistake in justifying himself.
- (3) To justify God, and speak on His behalf.

All this worked together to secure "the end of the Lord."

Elihu's ministry has this one peculiarity, which makes it stand out in sharp contrast with other ministries, ancient and modern.

IT IS ALL FOR GOD!

It is all on God's side; not man's. It is necessarily, therefore, against Job, and against his friends (Isa. lv. 8). Though, being wholly for God, it is really for man's own best interests; because it is the only way to peace, and rest, and blessing.

His name, "Elihu," means *my-God-is-He*. "Barachel"† means *whom-God-hath-blessed*. The meanings of these names are in harmony with the ministry which Elihu is called to exercise.

In a few brief sentences, he sums up the whole situation, and condenses the whole twenty-nine chapters of the discussion.

He, at the outset, brings God in as the One who is alone to be considered in so great a matter.

This at once puts an end to all the strife of words.

Elihu does not reason as the three friends had done. He used no arguments based on human experience, human tradition, or human merit: for in all this could be found no answer to Job's great question (ch. ix. 2):

* This is one of the emendations of the Sopherim. The primitive Hebrew Text was "God;" and the Sopherim say, in their Massoretic note, that they changed it to "Job." This change was made from a mistaken notion of reverence, and to avoid what they looked upon as bordering on blasphemy. (See note on ch. i. 5 in our New Translation; and Ginsburg's *Introduction to the Hebrew Bible*, pp. 345-367.)

† Barachel was, it says, a "Buzite;" i.e., he was descended from Buz, second son of Nahor, the brother of Abram (see Gen. xxii. 20, 21). Elihu would, therefore, appear to have been a family connection of Abram. (See longer note on chap. i. 1 in New Translation.)

"HOW SHOULD MORTAL MAN BE JUST WITH GOD?"

No! There was "no answer."

No matter how clear the premisses might be; no matter how clever the arguments; or how sound the reasonings; or how true the experience; or how meritorious the works; "there was no answer."

Oh! what weighty words are these. Job was "righteous in his own eyes" (chap. xxxii. 1). And God alone could give the needed spiritual eye-sight.

Job could meet all the wisdom of man. He could find an answer to what his friends brought forward. But all of them together could not answer Job's great question.

"HOW SHOULD MORTAL MAN BE JUST WITH GOD?"

Having explained his reason for intervening, and why he had delayed doing so till then; he at once lays bare the point at issue (chap. xxxii. 11-14). Elihu first addresses the three friends, and says:

- xxxii. 11. Lo, I attended while ye spake to Job;
To all your reasonings I have given ear,
Waiting till ye had searched out what to say.
12. But, though to you I carefully gave heed,
There was not one of you convinced Job.
Not one who really answered what he said:
13. I pray you, say not 'We have wisdom found':
For God alone can put him right; not man.

This exactly states the case. They had condemned Job, but had not convinced him. This has ever been man's method from that day to this. But God's way is first to *convict* a man, so that man may then *condemn himself*. Unless, and until, that be done, nothing is done. Truly, God's thoughts are not our thoughts, nor our ways his ways (Isa. lv. 8).

Ah! God alone knows how to do this. He can break the hardest heart, and subdue the stoutest will. This is utterly beyond man's power; and altogether out of man's sphere. This is "the end of the Lord," which is to be brought about before the book closes.

Having put his finger on this, the weak spot in all that Job's friends had said, he proceeds to do the same in the case of Job himself. But, he first shows how well he is qualified to do this (chap. xxxiii.).

- xxxiii. 1. But now, O Job, I pray thee hear me speak,
And be attentive to my every word.
2. Behold, now, I have opened my mouth;
My tongue shall utterance give, distinct and clear;
3. For all that I shall say comes from my heart,
My lips shall speak what is sincere and true.
4. God's Spirit made me [at the first] and [still]
'Tis the Almighty's breath must quicken me.
5. If thou be able, answer me, I pray:
Array thy words in order; take thy stand.
6. Lo! here I stand--thou wished it--in God's
stead.*

And of the clay I have been formed, ev'n I.

7. Behold, my terror will not make thee fear;
Nor heavy will my hand upon thee press.
8. But, surely, thou hast spoken in mine ears,
And I have heard a voice of words [like these]:

* See Chaps. xiii. 3, 18-22; xvi. 21; xxiii. 3-9; xxx. 20; xxxi. 35.

9. 'A man without transgression—pure am I :
'Yea, I am clean ; without iniquity.
10. 'He is against me ; seeking grounds of strife ;
'And He doth count me as His enemy.
11. 'My feet He setteth fast within the stocks,
'And taketh observation of my ways.'
12. Behold, thou art not just : I answer thee,
**HOW GREAT IS GOD COMPARED WITH
MORTAL MAN.**
13. Why, then, against Him didst thou dare complain
That by no word of His He answereth thee ?
14. For God **DOTH** speak. He speaks in sundry
ways :
Again, again, though man regard it not.
15. He speaks in dreams, and visions of the night.
When, deep in slumber, lying on their bed,
There falls on men an overwhelming sleep.
16. Then opens He their ear that they may hear,
Pressing, as with a seal, the warning given,
17. To make a man withdraw himself from sin ;
Or keep him from the [dangerous] way of pride.
18. 'Tis thus He keeps a man back from the pit ;
And saves his life from falling by the sword.
19. He speaks again, when, chastened, on his bed,
Another lies, his bones all racked with pain ;
20. So that his daily food he doth abhor,
And turns against his choicest dainty meat.
21. His flesh, it wastes away, and is not seen :
His bones, before concealed, show through his
skin.
22. Unto perdition he is drawing nigh ;
And death's dark angel waits to end his life.
23. Then, then He speaks with him by messenger,
Who can interpret : One, 'mong thousands chief,
Who will reveal to man **HIS** righteousness.
24. Then He doth show him grace [Divine, and
saith],
'Deliver him from going down to death ;
'A Ransom I have found—Redemption's
price.'
25. Young, as a child, becomes his flesh again,
And to his youthful days he doth return.
26. He supplication makes to Eloah,
And grace and favour will He show to him ;
So that he looks unto His face with joy.
Thus [God] doth give to man **HIS** righteousness.
27. This, then, becomes the burden of his song :
'I sinned ! and I perverted what was right ;
'Although no profit from it did I get.
28. 'My soul **HE** hath redeemed from the pit :
'My life shall yet again behold the light.'
29. Behold, in all these sundry ways, God speaks,
Time after time ; and yet again He speaks :
30. That from perdition He may save a soul,
And make him joy in light—the light of life.
31. Mark this, O Job ; and hearken unto me,
I will now speak : and, as for thee, hold thou
Thy peace ; while I, with words of wisdom, teach.

32. If there be any answer, answer me.
Speak : for I long to see thee justified.
33. If not, do thou then hearken unto me ;
Hold thou thy peace, while wisdom I impart."

In answer to Job's complaint that God would not speak or answer him, Elihu thus shows that God *does* speak to men in various ways. He speaks by His providence ; in visions ; by sickness ; and, above all, by His special messengers, whom he sends to interpret Himself to men. Just as the chief Messenger Himself was sent, in later days, to "interpret* the Father" (John i. 18).

In his further addresses, Elihu disposes of many other of the false notions both of Job and of his friends.

Truth soon exposes folly. Job had said he was "pure," and "clean," and "innocent" (ch. xxxiii. 9) ; while, in the very same breath, he brings utterly false charges against God.

In one sentence Elihu lays the sharp axe of truth at this corrupt root, when he says, "God is greater than man." How simple, and yet how powerful ! Because it follows, of course, that, if this be so, God must be the judge as to what is right and wrong, and not man. He alone can determine the standard of righteousness which He demands.

But this very truth which is thus placed at the foundation of all that Elihu has to say, is the very truth that man will not have, either then or now.

Whether he be religious or infidel ; whether he speak from platform or pulpit, man constantly sits in judgment on God ; on His works, on His Word, on His ways. Man presumes and dares to decide what God has done ; what God will, and ought to, do ; and what God has said. He gives high-sounding names to these things, which only manifest his folly. He calls them "Science," and "Philosophy," and "Higher Criticism." He assumes the position of Judge, and decides what is, or is not worthy of God. But in all this there is nothing new. It is exactly what God has given us in this book of Job. Here we are shown that what is has ever been. Job and his friends utter the same follies as those we hear on all sides to-day. But

"**GOD IS GREATER THAN MAN.**"

This is the great fact which puts everything in its right place.

When the time comes for Jehovah Himself to speak to Job, this is the text He takes ; this is the truth he enforces ; and this it is, with which Elihu commences, that brings about "the end of the Lord."

We cannot go through Elihu's ministry word by word, but we must notice two other passages (chap. xxxiv. 31-37 and xxxv. 2-14), in which he speaks on God's behalf.

- xxxiv. 31. If Job had spoken unto God, and said :
'I have borne chastisement : No more I shall
32. 'Corruptly deal : that which I do not know
'Teach me Thyself. If in the past I wrought
'Iniquity, I shall not work it more ;'
33. Would He requite on thine own terms [and say]
'As thou wilt choose [so be it], not as I' ?
Say therefore now, O Job, if thou dost know.

* This is the meaning of the Greek ἐξηγέομαι (*exigeomai*), from which we have the noun *exegesis*.

34. For ME, would men of understanding speak;
Yea, every wise man listening now [will say],
35. 'Job, without knowledge, spoke in ignorance,
'And without understanding were his words.
36. O would that Job were proved unto the end;
For his replies are those of evil men.
37. Rebellion doth he add unto his sin;
'Mong us, he, in defiance, claps his hands,
And against God he multiplies his words.'

This is Elihu's estimate of Job, and of all who do not bow to the fundamental truth that "God is greater than man." In Job's case, Elihu's desire was granted; for Job was tried and proved "unto the end"—"the end of the Lord."

In the next chapter, he again enforces the great truth (xxxv. 2-8), and continues his address. He asks:

- xxxv. 2. Didst thou count this sound judgment? Thou didst say,
'My righteousness surpasses that of God;'
3. Yea, thou dost ask: 'What is the gain to Thee?'
And, 'Shall I profit more than by my sin?'
4. I—even I shall make reply to thee,
And, with thee, to these friends of thine, as well:—
5. Look to the heavens above; consider them:
Survey the skies, so high above thy head.
6. If thou hast sinned, What dost thou to Him?
Be thy sins many, What dost thou to Him?
7. If thou art just, What dost thou give to Him?
Or from thy hand what [gift] will He receive?
8. Thy sin may hurt a man just like thyself:
Thy righteousness may profit one like thee.
9. Men make an outcry when they are oppressed;
They cry for help when 'neath the tyrant's power;
10. But no one saith, 'Where is my Maker—God?'
Though He, in sorrow's night, can give His songs;
11. And teach us far more than the beasts of earth,
And make us wiser than the fowl of heaven.
12. But, why He answers not, though thus they cry:
Is the o'erweening pride of evil men.
13. For vanity, God will in no wise hear,
Nor will th' Almighty hold it in regard.
14. How much less, then, when HIM, THOU dost despise!
Yet, judgment is before Him. Therefore, wait.
15. But now, because He doth not [judge, thou say'st]
'His anger doth not visit wicked men,
'Nor strictly mark wide-spread iniquity.'
16. Thus, Job hath filled his mouth with vanity,
And, without knowledge, multiplied his words.

Having thus spoken to Job and his friends, Elihu goes on to speak on God's behalf (chap. xxxvi. 2-5):—

- xxxvi. 2. Bear with me while I, briefly, make thee see
That there are words to say on God's behalf.
3. My knowledge I shall gather from afar;
And, to my Maker, righteousness ascribe.
4. Truly, no falsehood in my word shall be,
Th' Omniscient One it is who deals with thee.

5. Lo—GOD IS GREAT—but naught doth He disdain;

In power great, in wisdom great is He.

Elihu then goes on to expand this truth, fetching his knowledge from afar, as he had said; and thus he prepares the way for the ministry of Jehovah Himself.

Papers on the Apocalypse.

THE FIFTH VISION "IN HEAVEN."

¶ (page 118†), xiv. 1-5.

The Lamb and the 144,000.

The Fifth Vision in heaven is very brief. It is another Episode, telling us of those who will have come through the great Tribulation, and have been caught up to Heaven.

It is part of the larger Episode, and is parenthetical. The previous vision on Earth has told us of those who were slain because they refused to worship the Beast or receive his mark. Those who were for death, had been killed; and those who were to be kept alive, have been kept alive (xiii. 10). The worshippers of the Beast received his mark; and these received the mark of the Lamb (Christ) and of His Father in their foreheads. This seems to point to the 144,000 sealed ones, of whose sealing we read in chap. vii. They had passed unscathed through the judgments of God, and through the persecutions of the Beast.

The Vision occupies only five verses, and their Structure is as follows:—

¶ (p. 118), xiv. 1-5. THE FIFTH VISION "IN HEAVEN."

The Lamb and the 144,000.

¶ A | xiv. 1. Description.

B | 2. The heavenly Voices. The Singers.

B | 3. The heavenly Voices. The Song.

A | 4, 5. Description.

xiv. 1. And I saw, and behold the Lamb standing upon Mount Zion, and with him an hundred and forty-four thousand, having his name and His Father's name written upon their foreheads.] This was the promise made to the overcomers in iii. 12; and this was the seal of chap. vii. 3. At least this seems to be the case, though some regard this as another body. It seems, however, more natural to take them as the same; no other such number being mentioned, and nothing being said to prevent us making the mistake of identifying them.

In chap. vii. we have the sealing; here, we have the end for which they were to be sealed. In chap. vii. the object of their sealing is that they might pass through the Tribulation unscathed; here we see the object attained. We are shown this by anticipation; unless we are to regard their ascension as taking place at this stage.

The Vision is in heaven; for the singers stand before the Throne, and they are with the Lamb. He is not yet descended to the Earth. This decides the point that it is the heavenly Zion which is here referred to. The Temple on Earth was close to Mount Zion; so the Temple in heaven is correspondingly near to the heavenly Zion.

They are comparatively a small body, but these are the firstfruits to God and the Lamb; and the firstfruits are necessarily a small proportion compared with the harvest. In Rev. vii. 1-8 and xiv. we have "firstfruits," and in Rev. vii. 9-17 and xv. the whole harvest, or the larger number.

In the second verse we have the Heavenly voices and the singers. This again shows the Vision to be in Heaven; for none of these Heavenly Visions are without the utterances of Heavenly voices.

xiv. 2. **And I heard a voice out of heaven, as the voice of many waters, and as a voice of great thunder: and the voice which* I heard was as that of harpers, harping with their harps:]** The word rendered "harpers," *κιθαρῳδοὶν* (*kitharōdōn*), denotes those who accompany the voice with the harp.

The next verse is constructed as follows, showing the importance of its statements:—

B (p. 442), xiv. 3. *The Heavenly Voices. The Song.*

B | a | 3-. The New Song. (pos.)
 | b | -3-. The Place: before the Throne.
 | a | -3-. The New Song. (neg.)
 | b | -3-. The Number.

xiv. 3. **And they sung, as it were, a new song before the Throne, and before the four Zōa, and the Elders: and no one was able to learn the song except the hundred and forty-four thousand, who have been purchased from the earth]** Here we have the reference to their song. This is the only instance where the actual words of the song are not given. It is called "a New Song"; that is, it had a new subject or theme. As only the 144,000 could learn it or sing it, it probably concerned only themselves, and the wonderful miracles God had wrought in saving them from and through and out of the great and awful temptations and dangers hinted at in the concluding description in the 4th and 5th verses. Only those who had gone through that Tribulation could understand the song which celebrated it. It is not a general statement that the wicked cannot participate in the joys of the church! but a far more important fact which is stated. The song is "new" because it is sung by a new company, and has a new theme for its subject.

They sing it before the Throne,
 before the Zōa, and
 before the Elders.

They can all understand and appreciate it, for they are participants in these judgment scenes.

* So G.L.T.Tr.A. WH. and RV.

Its new theme can be gathered from the next two verses; the structure of which is as follows:—

A (p. 442), xiv. 4, 5. *The Second Description.*

A | c | e 4-. Character. Undefined. (neg.)
 | f | -4-. Reason.
 | d | -4-. Employment. Followers. (active).
 | d | -4-. State. Redeemed. (passive).
 | c | e | 5-. Character. Faultless.
 | f | -5-. Reason.

The character of the singers is twice given; and the two are separated by the active and passive employment and condition of the singers.

xiv. 4-. **These are they who were not defiled with women, for they are virgins.]** These words are generally taken as "figurative." But figures of speech are known, and can be named and defined. What is meant is that they are taken as symbolical, or as meaning something different from what is said. But this comes from not seeing the scope of the book as a whole, and from not discerning the real character of the days and of the religious condition of things. We have more than once, in the Epistles to the Assemblies, and on chap. ix. 20, 21, said that Fornication will be part of the great religious system of Anti-Christ in the coming time of trouble and temptation; as it formed an obligatory part of the great pagan systems of idolatry. Idolatry was not a mere sin into which people gradually sunk; but it was a Satanic device into which people rose in order to gratify the lusts of the flesh under the cloak of religion.

Hence the references to Balaam (ii. 14) and Jezebel (ii. 20). Hence, too, the description of these 144,000 here, who had been kept from all these abominations. It is not merely that only one single virtue (chastity) is predicated of the redeemed in general, as some put it; but, it is a special feature of the evils from which this special company will be preserved, and for refusal to partake of it multitudes (vii. 9-17; and xv. 1-4) will have suffered martyrdom. Only those who know what those evils will be can understand the import of their wonderful deliverance, or sing their song. It is not because of any moral difference between us and them; or between the ungodly and the righteous, but because of the different experience through which they will have passed. That is why none can learn that song; and that is the explanation of the words we are here considering; and that is why the pronoun "**They**" is so emphatic.

-4. **These are they who follow the Lamb whithersoever he goeth. These were purchased from among men, a first-fruit to God and to the Lamb. (5) And in their mouth was not found the lie,* for† they are blameless;] i.e., blameless as to the matter above**

* G.L.T.Tr.A. WH. and RV. read ψεύδος (*pseudos*) a lie, instead of δόλος (*dolos*) quite.

† L.R. (marg.) A. WH. and RV. omit γάρ (*gar*) for.

‡ G.L.T.Tr.A. WH. and RV. omit the last clause "before the throne of God."

referred to; and have not received "the Lie" which all others will have believed. See 2 Thess. ii. 11, where the definite article is used, "*the Lie*," viz., the Lie that it is right to set God's laws at defiance by adopting the practices of the new Religion framed by the infernal Trinity of Satan, the Beast, and the False Prophet. The three explanatory statements, each commencing "these are they," are to be taken literally, and as meaning just what they say. The teaching of demons in 1 Tim. iv. 2 in "forbidding to marry and commanding to abstain from meats," goes far deeper than Popish celibacy of the clergy, and Fasting. This teaching "forbidding to marry" comes from the Abyss, and is connected with Anti-christ's Religion; while the "abstaining from meats" is only to weaken people's will-power, and to make them more susceptible to the influences of these evil angels and demons.

Things New and Old.

THE FALLACIES OF EVOLUTION.

It is a solemn sign of the times when we see how many minds are being disturbed by the advancing claims of Evolution, which make the Word of God of none effect.

The original Sceptical Evolution has recently come out in a new dress, and is now being preached under the name of "Christian Evolution." It admits of a Creator, but believes that all has been evolved by Him from one single cell which He created.

This, of course, turns Gen. i. and ii. into what some speak of as a "Myth," others as an "Allegory," while others see only a series of "Visions."

The theory of Evolution had its origin in the darkness of the heathen mind. It was taught by Anexagoras (B.C. 428), Plato (B.C. 384), and Epicurus (B.C. 270).

The late Dr. Darwin was the modern reviver of this heathen theory. He says,† "I believe that animals have descended from at most only four or five progenitors, and plants from an equal or lesser number. Analogy would lead me one step further, namely, to the belief that all animals and plants have descended from some one prototype. . . . I should infer from analogy, that probably all the organic beings which have ever lived on this earth have descended from some one primordial form, into which life was first breathed."

So here we have at once to choose between the plain categorical statements as to Creation in the Word of God, and the *beliefs* and *analogies* and *inferences* of a mortal man.

The late Professor Huxley became the exponent of Darwin's theories, and in his lay sermon preached on January 7th, 1866, he said, "Scepticism is the highest of duties; blind faith the one unpardonable sin."

Let us apply this principle to the theories and analogies, and beliefs and inferences, of all Evolutionists.

Professor Huxley goes on to say,* "If the doctrine of evolution is true, living matter must have arisen from non-living matter." Thus we are, after all, landed in scepticism pure and simple; and we are expected to receive this assertion in "blind faith."

But, like Elihu, we have something also to say on God's behalf; and a few facts will be worth whole volumes of *hypotheses* and *inferences*. They have been well set forth in "eight axioms,"† which jointly and severally prove that the doctrine of Evolution is untenable and fallacious.

1. The first is PERMANENCE OF SPECIES. Harvey's great axiom was, "*All life is from an egg*." Birds first bring forth their eggs and hatch them externally; while animals hatch them internally and bring forth afterwards. All the eggs of birds are identical in their chemical composition: and yet each egg produces its own species, without any variation. Each species has its own identical habits and instincts, differing from those of other species. A Duck hatched by a Hen will, on coming out of its shell, seek the water, of which she can have had no previous experience; while the Hen dare not follow.

With both animals and plants there is the same undeviating *permanence of species*. "Varieties" can be obtained by crossing, but these have no permanence and *no power of reproduction*. The Crab-apple and the Vine may grow close together from the very same soil. Their roots may intertwine; they may have the same air, the same showers, the same sun; but, the one will be sour and the other sweet. This difference is seen to be *permanent*.

In the face of this permanence, we are asked to believe man when he tells us that this difference is accounted for by Evolution. We reply, we will not commit the sin of putting "blind faith" in man's theory; but we will be sceptical with regard to it, and believe God, because the unchangeable permanence which we see in all species of life proves the genuineness of their indelible hall-mark "after his kind" (Gen. i. 11, 12, 21, 24, 25, etc.), having its "seed within itself" (Gen. i. 11, 12).

2. RUDIMENTARY FORMS, as seen in animals which experience metamorphosis.

The embryo of a certain Land Lizard has rudimentary gills. This has been adduced as evidence that the Lizard was evolved from a fish. But the truth is that, these rudimentary gills are the provision made for its tadpole state of existence *in the water*, before it enters on its land Lizard state.

At the lower part of the human spine there is a series of bones in the embryo which *look like a tail*. This is supposed, therefore, to be a proof of Evolution; and to show that man in the former state of existence from which he was evolved, had a tail; and that this rudimentary form is all that remains of it. Man, therefore, it is assumed, was evolved from an ape. But the truth is that, the bones of the hips and thighs are not formed at that early age, and

* *The Nineteenth Century*, February, 1903.

† *Origin of Species*, first edition, 1859, page 464.

* *Anatomy of Invertebrated Animals*, page 39.

† See a useful pamphlet by Edward Poulson, *The Law of Species*. Houlston and Sons. Now out of print.

do not unite to the sides of what is supposed to be the rudimentary tail at the back till a very advanced state of growth. After they have all thus united and grown together, all traces of what before looked like a tail disappear, according to the working of a law which proves the *permanence* of species.

A further fallacy in this supposed proof is the fact that there are *apes that have no tails*; and apes that have no tails are the stupidest of all; whereas, the nearer they approach to man in outward appearance, the nearer they should approach him in intellectual attainments.

3. HUMAN BLOOD is the same in every race of the human family. The corpuscles that impart to the blood its red colour float in a watery, colourless fluid called the *serum*. But there are other, *colourless*, corpuscles larger and less numerous than the red ones. These latter, according to the unanimous agreement of physiologists, contain the principle of life, for they have an *independent* power of contraction and dilation. Thus it is a proof of the Scripture statement that "the life of the flesh is in the blood." "It is the life of all flesh; the blood of it is for the life thereof" (Lev. xvii. 11, 14).

The microscope now shows that the blood of mankind is invariably the same in all its races: and the experiments carried out at the Exhibition in Philadelphia proved the truth of another Scripture statement that "God hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts xvii. 20).

The same uniformity is not found among animals. Their corpuscles are different in different species; both as to size and structure: and, as to monkeys, they are not the same in any two species.

In men and in animals the hair-like *capillary blood-vessels* are also respectively various. In each species the blood-vessel is specially adapted for the proportionate sizes of the blood corpuscles which have to pass through them. These differences are *constant* and *permanent*: and necessarily so. For, the blood of one species, if transfused into that of another, proves poisonous and destructive to life. Another Scripture states that, "All flesh is not the same flesh: but there is one kind of flesh of men, another of beasts, another of fishes, another of birds" (1 Cor. xv. 39). The flesh of one "kind" is not the same as that of another "kind," because the capillary vessels, through which the blood is conveyed to every part, vary in their size, in proportion to the size and nature of the colourless corpuscles in the blood. So different are these "kinds of flesh," that the transfusion of the blood of one "kind" into another is followed by certain death. But this may well constitute another point.

4. THE TRANSFUSION OF BLOOD. Among all races of mankind this can be done, though not without some danger incidental to the experiment. But it is absolutely *fatal* when the blood of a human being is transfused into an animal: or when that of an animal is transfused into a bird. Their flesh is different; and the blood corpuscles of one "kind" do not fit the capillary blood vessels of another "kind." The injection of the *circular* blood-corpuscles of the animal into the *elliptic* blood-vessels of the bird produces

instantaneous death! The blood is the life, and the life cannot be conveyed in vessels of a disproportionate size. Death, therefore, necessarily ensues on the experiment being tried.

In each "kind," species that are closely allied are not so *suddenly* affected; but the blood of one "kind" (or *genus*) cannot be transfused into that of another without fatal effect.

These phenomena are *constants* in the different "kinds of flesh," and show, therefore, that there cannot be an evolution of one kind into the other.

5. FOODS AND POISONS. What is food for one "kind" is poison to another "kind." What supports life in one "kind" destroys life in another "kind."

We have not space to give the many interesting proofs and examples which establish this as an absolute *fact*. But the different chemical analyses of the gastric juice of the different "kinds of flesh," and of their different species, establish, beyond a doubt, that these differences are "constants"; and that the effect of medicine or food on one species is no criterion as to what will be its effect on another.

6. THE TEETH AND THE LIVER in the various "kinds of flesh" are other evidences as to the *constant* working of *permanent* laws; each being adapted to the various foods suitable for each. Those animals which are nearest to man in outward appearance (as would be the case in Evolution) have their teeth and liver most unlike those of man. While others more remote in their outward appearance have their teeth and liver more like those of man.

7. REPRODUCTION. Every known form of life, vegetable as well as animal, brings forth "after his kind"; and not something a little in advance of his kind. The infant of man, on the contrary, is much less forward than the infant of the ape, instead of being more in advance, which would naturally be the case if Evolution were true. In a few months the infant ape is able to take care of itself; but with man, on the contrary, it is many years before he can do so: and some seem never able to accomplish this at all!

8. THE GIFT OF SPEECH for ever separates man from all the rest of creation. Each species, it is true, has its own sounds and voices, but these are limited in their nature and in their extent. But there is such a great dividing gulf between man and all else in this respect, that Evolution can never account for it.

Thus, tried by these eight great facts, which are open to verification by all, the *theories*, and *beliefs*, and *inferences* and *hypotheses* of men sink into nothing, and are shown to be absolutely unworthy of the name "science." For the Latin *scientia* means *knowledge*.

The above eight facts are what we actually *know*, while Evolution is only what men *think*.

What we *demand*, and have a right to require (in the interests of Science itself) is that *evidence* must be forthcoming to justify any belief in the *gradual transition* from one *genus* to another.

And our readers must refuse to accept any hypothesis which is put forth *without* such evidence.

Questions and Answers.

QUESTION No. 328.

"PASSIVE RESISTANCE."

E. S. M., Brighton. "Many true believers refuse to pay the Education Rate. My sincere desire is to do that which is right in the sight of God. I shall be thankful if you will give me your opinion from the Word of God."

Our answer to this question will be found in *The English Churchman* for July 9th, page 448.

QUESTION No. 329.

"THEY WITHOUT US NOT MADE PERFECT."

M.E.G., Sutton. "Will you kindly explain the meaning of 'made perfect' in Heb. xi. 40, 'they without us should not be made perfect.'"

We have to remember that the promises of God made to Abraham, Isaac, and Jacob, concerning their possession of the land were made to them not only "jointly,"* but "severally."

In each case Jehovah said,

"To THEE and to Thy seed."

To Abraham, Gen. xiii. 15 ; xvii. 8.

But he did not possess it. See chap. xxiii. 3, 4 ; xxv. 8-10.

To Isaac, Gen. xxvi. 3.

But he did not possess it. See Gen. xxxv. 29 ; xxxvii. 1 ; xlix. 30.

To Jacob, Gen. xxviii. 13 ; xxxv. 12.

But he did not possess it. See Gen. xlix. 29-32 ; l. 13.

When Jacob died, his son Joseph went to the house of Pharaoh and said, 'If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, My father made me swear, saying, Lo, I die ; *in my grave which I have digged for me in the land of Canaan, there shalt thou bury me.*' And when Joseph himself came to die, he 'took an oath of the children of Israel, saying, God will surely visit you, and *Ye shall carry up my bones from hence*' (Gen. l. 4, 5, 24, 25).

It was the personal promise of Jehovah that made Abraham, Isaac, Jacob, and Joseph desire to be buried in Canaan.

We are distinctly told that it was "by faith" that Joseph "gave commandment concerning his bones," for he "*remembered*" (margin) the promise of God, not only as to the deliverance from Egypt, but as to the future possession of the promised land.

The point of Hebrews xi. is that it was all a matter of *faith* and not of sight (see verses 13 and 39). They received not the fulfilment of the promise ; hence, they died in faith of its fulfilment, and in the hope of resurrection.

Abraham did not possess it. When Sarah died he bought a sepulchre for her. Nor did Isaac or Jacob possess the land. And yet God's promise stands sure. They died "in faith." They knew that the time would come when, even they themselves, would have the promise fulfilled to them ; and when they personally, in resurrection, would possess the land.

*Ex. vi. 4, 5. Ps. cv. 8-11. Mic. vii. 20. Luke i. 72, 73.

They knew not when the time would come, nor how ; but they were persuaded that it would come ; and so they laid their bones there to rest and wait. To wait, not for the living whom they had left, but for "the living God" to make good His own word to them, and give them their land in possession.

Their bodies mingled with the dust of Canaan, and their spirits "returned to God" (Ecc. xii. 7) who gave them, ("the God of the spirits of all flesh" Num. xvi. 22 ; xxvii. 16). The body sees corruption, and the spirit will not see perfection until it is re-united to it in resurrection. They died in faith. They did not receive the promise. They have not yet received the promise. And they will not receive it until they are "made perfect" in resurrection.

This is the perfecting referred to in chap. xii. 23, for it is associated with "God the judge of all." And there is no "judgment" without resurrection. THEN death will be "swallowed up in victory" (1 Cor. xv. 54), and the spirits of just men will be made perfect (Heb. xii. 23) when this corruptible shall have put on incorruption, and this mortal shall have put on immortality.

For this they looked. In this hope they fell asleep. By faith in this they "were tortured, not accepting deliverance ; that they might obtain a *better* RESURRECTION" (Heb. xi. 35).

They will not have this resurrection "without us" (Greek, *χωρίς* (*choris*), *apart from* us). They are not therefore "made perfect" apart from us. We are to have our resurrection first. Not until those who are "alive and remain" are caught up to meet the Lord in the air, will they afterwards receive the fulfilment of the promise.

In Heb. xi. 40 the reference is to the fact that *now* (without us) they are "not made perfect." While in Heb. xii. 22 the reference is to the future time of judgment when they will have been "made perfect" in resurrection.

It is impossible that these two verses can refer to the same period of time. We must take them together, and rightly divide them ; the one (Heb. xi. 40) speaking of this present time of *imperfection* in death ; and the other (Heb. xii. 22) of the future time of *perfection* in resurrection.

It is this necessity for resurrection that explains the answer of the Lord to the Sadducees in Matt. xxii. 32. Mark xii. 27. Luke xx. 38. It was resurrection that was in question, and it was the object of the Lord to prove it.

He proved it by reminding His hearers that in Ex. iii. 6, "at the bush" God called Himself "the God of Abraham, and the God of Isaac, and the God of Jacob."

He is not the God of dead people, but of living people. Therefore THEY MUST RISE.

If they are alive now, that would not prove resurrection. It would prove the very opposite : for it would prove that they have NOT risen !

No, the promise was made to each of them individually : "to THEE and thy seed," therefore they must rise from the dead, and inherit the promises made to them.

And David too must rise : "for David is not ascended into the heavens" (Acts ii. 34). This is given as the reason why he must rise and have the promises made to him fulfilled in his own person, when "David my ser-

vant shall be king over them." See Ezek. xxxvii. 24. Jer. xxx. 9. Ezek. xxxiv. 23, 24. Hos. iii. 5. These prophecies are not to be spiritualised or explained away.

In resurrection they will be all literally fulfilled. Abraham and Isaac and Jacob will possess the Land; David will possess the Throne: and the Twelve will possess the seats of judgment (Matt. xix. 20).

But they will not be thus "made perfect" without us.

We must first receive our special portion and position as the members of the Body of Christ; and then all others will follow, each "in his own order:" and as "star differs from star in glory," so there will be differences, but all will be glory.

The Church united in one Christ in the glory.

The Bride "all glorious within."

"The Virgins her companions" in glory.

The guests, the servants, Israel, and the nations of the earth, all will be blessed. For "blessed are they which are called unto the marriage supper of the Lamb."

QUESTION No. 330.

"FELLOW-LABOURERS WITH GOD."

D. N. R., South Africa, and T. S., Coatbridge. "Would you please explain your grounds for rendering 1 Cor. iii. 9 and 2 Cor. vi. 1 as meaning God's fellow-labourers, and not 'fellow-labourers with God'?"

The preposition which denotes "fellow" is joined with the word "labourers," and makes a compound word. It thus denotes that it is *we* who are the *fellow-labourers* with each other.

There is no word for "with" in the Greek here. It is simply the genitive case, "of God": *i.e.*, belonging to God: and the statement is that *we* who are fellow-labourers belong to God.

In 2 Cor. vi. 2 there is nothing about "with God" in the Greek. The two words are added by the Translators, and have therefore been put, as you will see, in *italic* type. As such, we are besought not to "receive the grace of God in vain."

Yes, it is all of grace that we are used at all. It is all of grace that His servants are made to be "fellow-workers."

The teaching here, is not that *God and we* are the fellow-labourers. This idea is the outcome of the natural pride of the poor human heart. There is no such thing as "Holy-Ghost-and-us Society," in which we are co-workers.

It is *we* who are "fellow-workers," and God deigns to qualify us, and use us, and then graciously condescends to accept our services, and bless us and reward us. Grace indeed! Grace which should humble us in the dust. But instead of that we are only puffed up with our self-importance and exalt ourselves into being *His fellows*!! It is like poor human nature. In the natural man it Deifies man until it will blossom out into Anti-Christ. In the spiritual man it asserts itself so that, as you say, we all take the words as making God our fellow: thus, at one stroke, lowering Him and exalting ourselves. This is the very opposite effect that His grace should produce in us.

QUESTION No. 331.

"HIS OWN PLACE."

S. S., Govan, and W. C., Brighton. "Please explain Acts i. 25, 'that he might go to his own place.'"

These words are part of the Apostles' prayer. They asked that the Lord would show which "of these two

[Barsabas or Matthias] thou hast chosen," (1) to take the [vacant] place in this ministry, even apostleship (from which [place] Judas fell away), (2) the one chosen was to "go to his own (appointed) place."

Here note (1) that the R.V. rightly reads "place" instead of "part" in the first clause, and (2) that the two requests are "to take" and "to go." The sentence "from which Judas fell away," is parenthetical.

QUESTION No. 332.

CHRISTIAN SCIENCE.

M. L., Dublin. "I should be glad of your opinion on this matter. It seems to have caught on in Dublin."

We have more than once referred to this subject. It is impossible to save those who are not resting on the sure foundation of God's Word, from this and other subtle snares which are coming on the earth.

We have heard of the lectures of the Hon. W. G. Ewing, the emissary sent over from the U.S.A. to lecture on this subject, and of his wonderful success in Dublin. But no true child of God ought to be found, who is for one moment disturbed by this "new thing." The very title of one of his lectures should be sufficient to prevent anyone from being deceived. It is announced as

"CHRISTIAN SCIENCE A RELIGION OF WORKS."

Surely this is enough to stamp this as "Another Gospel," totally different from the "Gospel of the Grace of God."

No one who knows what "Salvation by Grace" means would ever be disturbed by, or inclined to change it for, what thus openly declares itself to be "a Religion of Works."

Signs of the Times.

JEWISH SIGNS.

POLITICAL ZIONISM.

The article on Zionism in the ninth of the new volumes of *The Encyclopædia Britannica* is a masterly survey of the Zionist question from the earliest times. It is admirably written by Mr. Lucian Wolf, and contains a mass of information, useful alike to the general reader and the student.

The following interesting review of it appeared in *The Jewish World*, March 6, 1903.

At the outset, Mr. Wolf defines Zionism thus:—

"One of the most interesting results of the Anti-Semitic agitation has been a strong revival of the national spirit among the Jews in a political form. To this movement the name Zionism has been given. In the same way that anti-Semitism differs from the Jew-hatred of the Early and Middle Ages, Zionism differs from previous manifestations of the Jewish National spirit."

Without this national spirit he thinks it could never have assumed its present formidable proportions. The idea that it is a setback of Jewish history, an unnatural galvanisation of hopes long since abandoned for a spiritual and cosmopolitan conception of the mission of Israel, he stigmatises as a controversial fiction. The consciousness of a spiritual mission exists side by side with the national idea:—

"The great bulk of the Jewish people have throughout their history remained faithful to a dream of restoration of their national life in Judea. Its manifestations have suffered temporary modifications under the influence of changing political conditions, and the intensity with which it has been held by individual Jews has varied according to their social circumstances, but in the main the idea has been passionately clung to."

Mr. Wolf combats the contention of some modern Rabbis that the

national idea is Messianic, and hence that its realisation should be left to the Divine initiative. The idea, he thinks, is based on a false analogy between the politics of the Jews and those of other oppressed nationalities.

"As all Hebrew politics were theocratic, the national hope was Messianic. It was not on that account less practical or less disposed to express itself in an active political form."

THE MIDDLE-AGE PERIOD.

The Messianic dreams of the Prophets were essentially politico-national. They contemplated the redemption of Israel, the gathering of the people in Palestine, the restoration of the Jewish state, the rebuilding of the Temple, and the re-establishment of the Davidic throne in Jerusalem, with a prince of the House of David. How little the dispersed Jews regarded this essentially political programme as a mere religious ideal is shown by their attitude towards the pseudo-Messiahs who endeavoured to fulfill it. Mr. Wolf cites the instances of Bar Cochba (A.D. 117-138), and Moses of Crete three centuries later. Both these based their rights to lead the Jewish revolt on Messianic claims, and the Jews in both instances responded with enthusiasm to the call.

During the Middle Ages, though the racial character of the Jews was being transformed by their Ghetto seclusion, the national yearning suffered no relaxation. It was not until the 16th century, however, that the nationalist feeling was practically tested, when a Jewish impostor, David Reuberi, and his disciple, Solomon Molcho, came forward as would-be liberators of their people. Throughout Spain, Italy and Turkey, they were received with enthusiasm by the bulk of their brethren. In the following century there was the influence of the Christian Millenarians. The increasing dispersion of the Marranos or crypto-Jews of Spain and Portugal through the Inquisition, and the persecution of the Jews in Poland, deepened the Jewish sense of homelessness the while the Millenarians encouraged their Zionist dreams. The unrest was still further disturbed by the Hebraic and Judeophil tendencies of the Puritan revolution in England, and it only wanted a leader to produce a national movement on a formidable scale. In 1666 a leader presented himself at Smyrna, in the person of a Jew named Sabbatai Zevi, who proclaimed himself the Messiah. Throughout Europe the Nationalist excitement was intense, and even the downfall and apostasy of Sabbatai were powerless to stop it. Encouraged on the one hand by Christian Millenarians, pandered to by Sabbataic impostors, and maddened by fresh oppressions, they became fanaticised to the verge of demoralisation.

The reaction was bound to come, and it arrived in 1778 in the shape of the Mendelssohnian movement:

"Moses Mendelssohn sought to prepare his brethren for their new life as citizens of the lands in which they dwelt, by emphasising the spiritual side of Judaism and the necessity of Occidental culture. His efforts were successful. The narrow nationalist spirit everywhere yielded before the hope or the progress of local political emancipation. In 1806 the Jewish Sanhedrin convened by Napoleon virtually repudiated the nationalist tradition. . . . Mendelssohnian culture, by promoting the study of Jewish history, gave a fresh impulse to the racial consciousness of the Jews. . . . From this race consciousness came a fresh interest in the Holy Land." This interest took practical shape. Sir Moses Montefiore, the Rothschild family, the Alliance Israelite Universelle, all worked towards the establishment of agricultural colonies.

Mr. Wolf thinks that it was not until the spread of anti-Semitism made men doubt

"whether the Mendelssohnian denationalisation of Judaism possessed the elements of permanency, that the Jewish nationalist spirit reasserted itself in a practical form."

RIVAL SCHEMES.

In 1882 several pamphlets were published in Russia advocating the restoration of the Jewish state. The society "Chovevi Zion" was formed, which from the beginning was a great success. At the same time two other great schemes were brought forward; and, though neither was Zionist, both served the cause. The project of Mr. Cazalet and Mr. Laurence Oliphant was to obtain a band of land two miles wide on each side of the Euphrates Valley Railway, on which Jewish refugees from Russia should be settled. The other was Baron de Hirsch's colossal colonisation association, which was supported by a good many members of the "Chovevi Zion," though it was neither political nor Zionist. Both failed, however, to attract the great mass of Jewish Nationalists:

"The Chovevi Zion was too timid and prosaic: the Hirsch scheme did not directly appeal to their strongest sympathies."

Unfortunately for the reader, Mr. Wolf deals with the history of Dr. Herzl's scheme from its initiation in 1897 in space limited to a little over two columns. This, of course, is quite inadequate for its proper treatment. Dr. Herzl, he says, had been impressed with the belief, during the electoral successes of the Anti-Semites in Vienna and Lower Austria in 1895, that the Jews

"were unassimilable in Europe, and that the time was not far distant when they would be once more submitted to civil and political

disabilities. The Hirsch scheme did not, in his view, provide a remedy, as it only transplanted Jews from one uncongenial environment to another. He came to the conclusion that the only solution of the problem was the segregation of the Jews under autonomous political conditions. His first scheme was not essentially Zionist. He merely called for a new exodus, and was ready to accept any grant of land in any part of the world that would secure to the Jews some form of self-government."

He saw that his scheme could not succeed without an impulse of real enthusiasm, so he resolved to identify it with the nationalist idea. His pamphlet, "The Jewish State," was published in the spring of 1896, and, as a result, he was joined by a number of distinguished Jewish literary men, although the *haute finance* and the higher rabbinate stood aloof.

Nevertheless, to-day Dr. Herzl has a following of over a quarter of a million, 100,000 of whom are paying members of the Zionist organisation. The English membership is 7,000.

THE HIRSCH MILLIONS.

The Act of Parliament which is being passed, as mentioned in our June issue, is already through the House of Lords, and was read a second time in the House of Commons on Monday, June 15th, 1903.

By this Act the Trust Funds of the "Jewish Colonisation Association" will become available for the purposes of the Zionist movement.

SOCIAL SIGNS.

MODERN CIVILISATION.

"Mr. Harris, United States Commissioner for Education, has caused a sensation by his address to the International Kindergarten Union, Pittsburg, when he declared that the idle children of the newly rich were a menace to civilisation. He said that a kindergarten was needed for the children of the slums, and of weaklings in thrift, in morals, and in intelligence.

"Another important work for the kindergarten," he added, "is to prepare the precocious children born into the families of the newly rich for a life helpful to civilisation. The fathers and mothers of such children rise from comparatively low positions in society to high and influential positions, but in the change of social position the child of the family suffers.

"The child is apt to become wilful and capricious, slothful, and uncertain in its habits of study, and an altogether unmanageable pupil in school. Later on he comes to ruin in early manhood."—*Daily Mail*, April 17th.

This was followed on April 23rd by a terrible description of the doings of the children of "the newly rich." It was headed "The Life of the Four Hundred," and is an alarming exposure of "the follies of wealth, idleness, and decadence of New York society."

"Snake weddings, appendicitis dinners, and a display of monkey tricks usually seen within a well-ordered zoo lead one to speculate on the ultimate fate of New York society—the 'four hundred,' as we still call them.

"Idle sons of rich, but honest, parents, finding unlimited wealth at their disposal, and, being too lazy to work as their fathers did, turn to these freakish exploits as outlets for their nervous energies."

Novelty competitions for eccentric conduct lead to all sorts of fantastic outrages on common decency.

At a millionaire supper-party to a bachelor on the eve of his marriage, he was assisted by his guests in destroying thousands of pounds worth of furniture.

At a similar party at *Los Angeles* nothing was left but the walls and the roof.

At an "appendicitis dinner" everything used was copied from the hospital operating room.

At the "horseback dinner" the guests sat in saddles, and the waiters were dressed as grooms.

At the "looking backward" dinner masks were worn at the back of the head.

At the "tramp dinner" deal boxes were used for seats, and food served in old tins, etc.

"Society pets" among "ladies" take the form of small crocodiles, snakes, etc.

"The world by wisdom knew not God." And man in his folly knows not proper respect for himself or for others.

RELIGIOUS SIGNS.

NOTES FROM THE UNITED STATES.

UP-TO-DATE CLERGY.

Dr. W. R. Harper, President of the University of Chicago, speaking on the "Theological Seminary," declared that "the minister of to-day must be more or less a man of the world, one whose presence is as welcome at a football game as beside a death-bed. . . . The church should undertake more humanitarian work."

THE CHICAGO CHURCH CENSUS

Shows a laxity of church attendance that has alarmed some of the ministers. One ascribes it to the "fret and fever of modern life." Another says that this laxity of "church-going" was never in so bad a condition as it is to-day.

Another attributes it to the increase of Sunday counter attractions, and opening of theatres on Sunday.

This shows that the church's tricks and contrivances for "getting the people in" have not succeeded; and that even musical performances have proved a failure.

Another journal says:

The Deacons of Calvary Baptist Chapel, New York, after failing to attract the congregation, have solved the difficulty by a system of cash rewards for attendance. The chapel is now crammed full."

Perhaps the following may account for some of this "laxity."

At the Temple of Israel last night Dr. Emil G. Hirsch declared his *absolute disbelief in the first chapter of Genesis*, and bade his congregation discard it as an article of faith.

"Religion, biology and astronomy," he declared, "have each given evidence that make it impossible to believe that the world was created in six days.

"We have long since ceased to teach that the Bible is a divine handiwork; it is no more so than the works of Shakespeare. It is formed of stories of writers of various periods, some them inspired, no doubt.

If this is a sample of the preaching, the only wonder is that any one should ever take the trouble to go to church at all.

In *The Record and Herald* of the same date (25 Oct., 1902), Chicago, gives the portrait of Dr. John Emerson Roberts, and says he

"will deliver the principal oration at Handel Hall on Sunday evening at the annual meeting of the Ingersoll Memorial Association, is founder and head of the "Church of the World," which has flourished in Kansas City for more than five years. He established a branch of his church in this city last March. The Kansas City church numbers close upon a hundred of the city's prominent business and professional men among its following, and it is said has a promise of an endowment in the future amounting to £1,000,000. Dr. Roberts says his is a church "without a God, a religion or worship." The teachings of Socrates, Thomas Paine, Ingersoll and Jesus Christ, so far as they appeal to reason—explains the founder—form what might be called its creed. Those who enter the ranks of the faithful are asked no questions as to their faith or religious belief."

On the other hand it is refreshing to hear one faithful man speak out as to

THE CURSE OF PROFESSIONAL CHOIRS.

The *St. Louis Post Dispatch*, of March 12, 1903, makes capital, first of the vigorous protest of the Rev. Frank G. Tyrrell, and then, of the various uncomplimentary comments of the said professional singers, with a large picture of Mr. Tyrrell defending himself from a band of lady-singers, who bombard him with showers of musical notes which issue from their mouths.

Mr. Tyrrell's protest is worth recording:

"REV. MR. TYRRELL ON CHURCH MUSIC.

In a sermon on church singing, delivered on Sunday morning, Rev. Frank G. Tyrrell, pastor of the Mount Cabanne Christian Church, said: The choir is in church to bear a part in the worship of Almighty God, and if they do not worship God in their songs its music is a devilish discord.

The church forgets her high and holy mission when, by any means, she seeks primarily to entertain. The antics of a word juggler, the

pyrotechnics of a mere orator, or the exhibitions of a clerical mountebank are to be condemned along with the inexplicable folly of hiring godless or unbelieving men and woman to sing in a choir.

The churches that hire singers, whose songs are not worship, are prostituting the holy ministry of song, and ought to be called to judgment. The churches of our city that do it are shocking the moral sense of the community.

No matter how beautiful an anthem or solo, it is not a mere performance. Singers are not in church to make a show—as the little girl put it, to gargle their throats beautifully."

Editor's Table.

ANSWERS TO CORRESPONDENTS.

S. S. (Govan), and G. W. C. (Brighton). See answer to Question No. 330 in present issue.

G. W. C. (Brighton). We have answered your question as to 2 Tim. ii. 26 in our Editorial last month. It raised issues, so important, that we could not deal with it as an ordinary question. Your other question "What is religion in James i. 26, 27," shall be answered in due course.

M. E. L. (Ilford). We do not seem to have had any letter or question from you, beyond yours of May 21st.

W. B. (Matawhero, N.Z.). We have prepared some important papers in reply to your question about the Holy Spirit. We shall give you every one of the 385 passages where the word *πνεῦμα* (*pneuma*), *spirit*, occurs in the New Testament, showing every variation of the expression, and all the various senses in which it is used. We hope to commence them, if the Lord will, in November.

L. D. 2 Cor. xii. 2, 3 teaches nothing whatever about the spirit after death. Paul was alive; and it is impossible, as well as absurd, to take what is said of a living person and interpret it of a dead person. Paul did *not* know, he says: and, if he did not know, we are sure that no one else can know anything about it. John, too, was alive, when he heard voices and words and saw visions of the future dispensation. We know far too little of these things to be able to build a doctrine upon a passage like this one; especially a doctrine "repugnant" to many other passages which are perfectly clear, and have no mystery whatever about them; and a doctrine that causes divisions among Brethren.

Even Professor Gausson, in his powerful work on plenary inspiration, says "we must refer this verse to Paul, not to God," for, he asks, "Can it be supposed that the Holy Ghost knew not how this miracle was performed? We reply, that though the Holy Ghost was not ignorant of it, Paul was; and that the Holy Ghost desired that Paul should tell us of his ignorance."

J. B. R., Dublin. Thank you for your cutting. We shall make use of it in due course.

S. R., Sheffield. We thank God that you are able to write, "I have often wished to thank you for *Things to Come*, and to tell you that it has been a blessing in my home by showing us what is the Truth of God's Word on many subjects on which man has put his own construction to make it fit in with his own erroneous ideas. When I tell you that my husband and myself have, from our childhood, been members of the Church of England, you will understand that we have been (metaphorically) knocked off our feet by some of your statements; but we find from *the Word* that they are true; and now, our hope is only in Christ our life. Of ourselves we can do nothing; and the empty forms of religion give us much pain. . . ."

M. H. S. Do not be distressed at the opposition of Brethren. You speak strongly of it; but as Dr. Watts expressed himself (in another connection), "it is their nature to." Thank God He is turning it all to His glory and our good. They are advertising us at their own expense, and making us known in quarters we could never have reached. New friends and subscribers are being raised up by this means, and great is their gratitude and joy.

THE MAP OF RESTORED ISRAEL

given in our July No. can be had printed in colours, mounted on canvas, 6d. each, nett., postage 1d.

This map will be found very useful for Bible readings, or for any who would like to make an enlargement of it, by hand, to illustrate a lecture.

THINGS TO COME.

No. 111.

SEPTEMBER, 1903.

Vol. X. No. 3.

Editorial.

"COME FORTH."

"LOOSE HIM AND LET HIM GO."

THESE two commands were given by the Lord Jesus when He raised Lazarus from the dead (John xi. 43, 44): and to understand them, and learn something of what they teach us we must first look at their interpretation and then at their application.

The *interpretation* of the miracle is historical: the two *applications* are spiritual and dispensational.

In our pamphlet on *Christ's prophetic teaching* we have shown that His ministry was divided into four parts, and was occupied with four distinct subjects:—

1. His proclamation of the King and the Kingdom (Matt. iv. 17—vii. 29).
2. His Person, as the Son of God and Son of Man (Matt. viii. 1—xvi. 20).
3. His Work of Suffering and Atonement (Matt. xvi. 21—xx. 34).
4. His (Second) Advent, and the coming change of dispensation (Matt. xxi. 1—xxvi. 46).

The words and works of Christ correspond with the great *subject* of each period.

In the *first* He teaches the true spiritual nature of the Law, and the character of the Kingdom. He proclaims the Law of the Kingdom in the Sermon on the Mount, and the true object of the Sabbath.

In the *second*, as the Son of God, He has power on earth to forgive sins (Matt. ix. 6); and His miracles are miracles of creation which manifest His Deity (Matt. viii. 27; ix. 25, 26; xiv. 19, 20, 25; xv. 36). As the Son of Man He had not where to lay His head (Matt. viii. 20) in that earth over which dominion has been given to Him.

In the *third* He speaks of His sufferings (Matt. xvi. 21; xvii. 22, 23; xviii. 31; xx. 18, 19, 28. Luke ix. 31).

In the *fourth*, His parables were prophetic of the coming change of Dispensation, in consequence of His rejection; and the only two miracles were prophetic in their application. The cursing of the Fig-tree, and the raising of Lazarus. They were, at once, parabolic miracles and miraculous parables.

The period in which they were wrought furnishes the key to the lesson they were intended to teach.

The fig-tree, cursed and withered, tells of the loss of Israel's *National* position. (As John xv. tells of Israel's true *Spiritual* blessing; and Rom. xi. reveals the secret of Israel's recovery of *Religious* privileges).

The Raising of Lazarus, in its historical bearing, led immediately up to the crime which brought about the change in the Dispensation.

Its immediate effect is shown in John xi. 46-53: "Then, from that day forth, they took counsel together for to put him to death;" and John xii. 10: "The chief priests consulted that they might put Lazarus also to death, because that by reason of him many of the Jews went away, and believed on Jesus."*

This is the interpretation as it stands connected with the historical events recorded.

But there are two *applications* which we can make, in the light of subsequent revelations of that "truth" which the Holy Spirit was afterwards to "guide us into" in the Church Epistles.

One application is individual and the other collective; one is personal and the other is corporate. The first is to the individual sinner, dead in trespasses and sins; the *second* is to saved sinners in their relation to "the church of God."

Both alike need to hear this "voice of the Son of God." No other voice can give these great enabling commands.

THE FIRST APPLICATION.

Let us first apply the lesson to the sinner. By nature he is dead, without a spark of spiritual life. There is no movement towards God. Like the old creation in Gen. i. 2, he is empty, waste, and desolate. He lies "in darkness and the shadow of death," in the stillness of the sepulchre of the old nature. He is "tied and bound by the chain of his sins;" he is bound hand and foot with his grave-clothes; his napkin is about his head.

The grave-clothes fitly symbolize the condition of the sinner. All is dark, cold, and lifeless. "The understanding is darkened" (Rom. i. 21. Eph. iv. 18); the eyes of the heart are blind (2 Cor. iv. 4. Eph. i. 18; iv. 18); There is no feeling (Eph. iv. 19).

The grave-clothes of the old nature bind him "hand and foot," so that he cannot do any "good work," or "walk" in God's "prepared" way (Eph. ii. 10). The napkin bound about his face prevents all vision.† There is no struggle, no anxiety, no distress of soul, no conflict between the flesh and spirit, for there is only the old nature, and there is nothing yet for it to have conflict with.

* Lazarus, therefore, was very probably the young man whom they sought to take in the garden when they took Jesus (Mark xiv. 51, 52). We read of no other young man of whom they wished to "lay hold." The Lord was sleeping out at Bethany each night of that last week (Luke xxi. 37; xxii. 39. Compare John xi. 1), and they doubtless wondered why He did not return on that last night. Lazarus would naturally go and see, and especially when, from the top of the Mount, he could see the lights and hear the sounds below in the Garden of Gethsemane. The fact of his wearing "linen" (Mark xiv. 52) betokened wealth (Luke xvi. 19, and compare Gen. xli. 42. Is. iii. 23. Ez. xvi. 10, 13; xxvii. 7, 16. Rev. xiii. 12, 16); and that the family of Lazarus was well-off is clear from John xi. 19, 45 and xii. 1-5.

† "Sisters of mercy" wear this "napkin" to-day, to symbolize their "profession" that they are dead to the world.

All is peace; but it is the peace of death.

But, as in the old creation, the first thing was, "the Spirit of God moved;" so it is in the New Creation. The *first* motion is that of the Spirit of God. He openeth the ear to hear the voice of the Son of God. And, when the dead one hears it, he lives. The words spoken by that voice "are spirit and life," for it is the spirit (or *pneuma*) that gives life. Just as "the body without the spirit is dead" (Jas. ii. 26) so the sinner without the imparting of this *pneuma* is dead also. This *pneuma* is Divine, Spiritual, Eternal life, and those who have it thus imparted to them are made "partakers of the Divine nature" (2 Pet. i. 4).

He hears that commanding word (John v. 24) "COME FORTH," and he comes forth and lives. It is an effectual call.

But he comes forth with his "grave-clothes;" and his "napkin" (John xi. 44) bound about his head. He had been "tied and bound with the chain of his sins;" now he is bound by the ideas and traditions of the old nature, and all that he had learned from man's religion. And so the second command is needed.

"LOOSE HIM, AND LET HIM GO."

Grace has *saved*, and now grace must *teach* (Titus ii. 11, 12). It does not teach the sinner until it has saved him. It first quickens the dead sinner; and when it has quickened him it begins to teach him.

The lessons he has to learn are all written down in the right order by the great Teacher Himself. He teaches him "all things," and leads him "into all truth" (John xiv. 26; xvi. 13). He takes "of the things of Christ, and reveals them unto him" (John xvi. 14, 15). He has arranged these lessons so that the first book he has to learn and "get up" is the Epistle to the Romans. There he learns how the "poor" are raised up out of the dust; and how the beggar is lifted up from the dunghill and set among princes and made to inherit the throne of glory (1 Sam. ii. 8). He learns how the saved sinner died with Christ; had fellowship in his sufferings; was baptised in His burial; has risen with Christ, and is now seated in the heavenlies in Christ, and waits His return from heaven to receive him to Himself (Heb. x. 12, 13). In short, he learns what God has made him to be "in Christ."

Then he has to go on and to be removed up into higher classes in the school of grace, and learn what Christ has been made to be unto him.

Thus is he loosed from his grave-clothes. He feels the working of the old nature. He knows that "sin" has been put away, but there are still "sins" that vex and torment him. He knows that the tree has been condemned root and branch, but there are still its corrupt fruits, which are bitter to his taste.

Then comes the command "Loose him, and let him go," and in Romans vii. he hears the mighty voice and goes free. He now learns and understands that the conflict which he finds between the old nature and the new, instead of being a sign of something wrong, is the best and surest token that all is right. No better assurance can he ever have that God has begun a "good work" (Phil. i. 6), and that at the Day of Jesus Christ He will perfect it by

giving him a glorious body, and deliver him from this body of death (Rom. vii. 25). Meanwhile, the saved sinner "reckons" the old man to be already dead (Rom. vi. 11), and thanks God through Jesus Christ our Lord (Rom. vii. 25), the great deliverer for whom he waits (1 Thess. i. 10).

THE SECOND APPLICATION.

But there is still a further application. The saved sinner is now "loosed" as to himself. He knows that blessed liberty with which Christ hath made him free (Gal. v. 1) as an individual sinner; but, how does he stand with relation to the others who are saved? How is he to conduct himself with regard to them? With whom is he to worship and have fellowship? What is to be his guide in his intercourse with his fellow members of the body of Christ?

He has heard the mighty voice of the Son of God, and has "come forth" from this world that lieth in the (power of the) wicked one; he has "come forth" from its religion, but he is still bound by its "grave-clothes;" the "napkin" is still bound about his head. He has inherited its ordinances and its traditions; he has christianized its paganism and its judaism; he is bound hand and foot and eyes.

He is led by his own feelings and tastes, and by the opinions and persuasions of others as to where he is to worship, and with whom he is to assemble himself together. He joins himself to churches or assemblies which men have started, and, in some cases, called after their own names; just as, in the earliest days of the church, some said, "I am of Paul, and I am of Apollos, and I of Cephas, and I of Christ" (1 Cor. i. 12; iii. 1-7). These divisions beginning thus early, have gone on increasing in number, and have become intensified with bitterness of feeling which aggravates the evil.

So wide spread is the evil, that there are few indeed who have not some shred of their old traditional grave-clothes about them.

They have not heard the voice of the Son of God, saying "Loose him and let him go."

They know not that glorious liberty with which Christ hath made His people free (Gal. v. 1). They know not "the power of His resurrection," and see themselves risen with Him. They see not that His grave-clothes were left behind in the sepulchre, "and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself" (John xx. 5-7).

Oh, let us not go back to the sepulchre; let us not enter in as Peter did (John xx. 6), but rather let us learn, as the Holy Spirit teaches us by Paul, that we were *buried* with Christ and have risen with Him, and that we know Him now "no more after the flesh," but as our glorious Head in heaven. That Head wears no napkin now. That Body wears no grave-clothes now.

This is liberty indeed. This is liberty worth having. Do not let us be entangled again in a yoke of bondage; for bondage it is to be bound by earthly rules and regulations and fellowships which bind more tightly than any grave-clothes ever did. They bind us "hand and foot," so that we are not free to go or worship or even

to remember Christ's death where we know Christ is glorified, and His word ministered in the Spirit's power. They bind our "head," and will not let us see or understand anything that differs from what they have agreed upon to call "truth."

They have gone back indeed to a Christianized Judaism. They "bind and loose on earth." But thank God, it reaches not to heaven.

No earthly Body should ever be allowed to rob us of that "liberty" which we have and enjoy in Christ. Let us hold fast "the Head" (Col. ii 19) and leave the napkin . . . wrapped together in a place by itself.

The only "unity" now is a spiritual unity (Eph. iv. 3). The only union worth having is our union with Christ, and with one another in Him.

Our hands are not joined together except through the head: they would be useless if they were. So, our fellowship is no mere corporate, fleshly or Siamese-union, but it is one far more real, and what is more, it is eternal.

Let us not be occupied with any one of the many divisions which man has made, or do anything which, even in appearance, denies the only union worth having; but, let us occupy ourselves with Christ and His Word. By this shall we know that we are filled by the Holy Spirit, for that which ever stamps His work is contained in the words "He shall glorify me."

Let us confess before God the failure of the Church and the Churches, and instead of seeking to mend what man has marred, let us be occupied with that "one Body" which the Holy Spirit is now forming (Eph. iv. 12, 13), and with that Holy Temple which He is building up (Eph. ii. 21, 22).

In a word, may we hear the voice of the Son of God saying in our ear, and speaking to our hearts:

"LOOSE HIM, AND LET HIM GO."

THE OLDEST LESSON IN THE WORLD:

OR

"THE END OF THE LORD" AS SEEN IN THE BOOK OF JOB.

(Continued from page 17.)

THE MINISTRY OF JEHOVAH HIMSELF.

(D. chap. xxxviii. 1—xlii. 6.)

THE next great portion of this book is taken up with the Ministry of Jehovah Himself to Job.

This is the most important of all; and it is the most beautiful.

It is important, because we have Jehovah acting as His own minister. He Himself becomes the preacher.

Surely, it is a matter of the intensest interest to ask in wonder, *What is the theme on which He will speak?* what is the text which He will expound? For in this we shall discover what is to be, and ought to be, the great subject of our preaching and ministry to-day.

Whatever it was, it produced the desired effect; and brought about, at once, "the end" which the Lord had in view from the beginning. It ended in bringing Job to

occupy the only place where God brings near His righteousness.

What then was the text? and what the theme that produced this wondrous result?

Elihu's ministry was designed to furnish both. It was thus absolutely necessary in order that it might prepare the way, by announcing the subject which Jehovah was so powerfully and abundantly about to enlarge, expound, and apply:

"GOD IS GREATER THAN MAN."

This was the theme that led up to the only answer that could be given to the great question of the book.*

"HOW SHOULD MORTAL MAN BE JUST WITH GOD?"

Elihu's declaration furnishes the key to the answer to Job's question. May Jehovah use it for the eternal blessing not only of Job, but of all who devoutly study this book.

Let us note, and mark it well; *Jehovah's address is entirely about Himself!* No other subject is allowed to share or distract our attention.

This it is that brings about "the end of the Lord." This it is that accomplishes the mighty work.

Oh! what an important lesson for all who would minister or speak for God. He Himself is to be the one great theme of all our testimony. Nothing lower; nothing less; nothing different.

And what a blow to the new idea of "Evolution," whether Scientific or "Christian." Here, we have Jehovah in every line for four long chapters speaking of His own works as being each His own specific creation, and the result of His own creative acts.

Just as, in Genesis i., we have the great Creator speaking, moving, creating, making, and blessing, *thirty-five* times in that one chapter; so here, in every line, Jehovah speaks of Himself as the Creator of everything in all its wondrous details as to object, and purpose, and effect. So that it is impossible to receive the testimony of the Word of God, and the conjectures of Evolution. There is not room for both. One must go.

If we accept God's Word, we cannot admit the very first idea of even what is called "Christian" Evolution. If we accept Evolution, then we make the Word of God worse than a lie; we make it an imposture of the gravest kind.

According to Genesis i., and these four chapters of Job, God created each thing with its own specific attributes and powers of reproduction "after its kind;" each with its own definite object and purpose.

According to "Christian" Evolution, God did nothing of the kind. He created a "cell": and from this, we are asked to believe, all else was *evolved!*

We answer, it is easier to *believe God* than to believe this hypothesis. To do the latter is simply *credulity*, and not *faith* at all: for no one has ever yet seen one thing evolve into a *different* thing. We can see flowers and animals "improved" or otherwise by cultivation; but, no *flower* has ever evolved into an *animal!* These can be respectively developed or improved, but if they be left, they at once revert to their original type, and do not go on to evolve into a higher and different species altogether.

* See chaps. iv. 17; ix. 2; xv. 14; xxxiv. 5; and xxxiii. 9 above.

No; the two systems are *incompatible*. And we believe God. We accept the great truth here announced: that "God is greater than man." He is the Almighty Creator: and our testimony is to be of Him, and of His Word, and of His grace, and of His power, and of all His other wondrous attributes.

But, alas, to-day the pulpits are occupied with the praise of man: man's wonderful discoveries and inventions are dwelt upon. His wisdom and cleverness are extolled. Man is practically deified; while God is deposed, or bowed out of His own creation. It is the gospel of humanity that is preached, rather than the Gospel of God.

His Word, instead of being proclaimed, is criticised. And, instead of obeying it, man is sitting in judgment upon it!

This oldest lesson in the world, therefore, comes like a lightning flash, exposing the vanity of modern ministry, and illuminating the darkness by which we are surrounded.

No wonder "the end of man" is so different from "the end of the Lord." No wonder that, instead of the sinner's being humbled in the dust before the mighty God, he is exalted with self-righteousness and pride. No wonder that, instead of being brought down, he is puffed up. No wonder that the results of man's ministry are so opposite to the results of Jehovah's ministry, as we see it in this book.

The object and aim of the one is to make man moral and right for time; while the "end" of the other is the humbling of man, so that he may be made Divinely righteous for ever.

The moral improvement of man is the end and aim of man to-day; while the conviction of sin, as the condition of eternal blessing, is the object of Jehovah—"the end of the Lord."

The very precepts and persuasions addressed to men (whether sinners or saints) only serve to minister to the natural pride of the human heart; and thus tend to defeat the very end in view.

They only lift man into a temporary sense of being more or less right; while the one object of the Gospel is to convict him of being altogether wrong: for this is the one necessary condition before man can know God's righteousness. Man must be humbled before he can be exalted.

Eliphaz, Bildad, and Zophar are as busy to-day as ever—trying to *make men good*, by reasoning and persuasion. But they only "darken counsel by words without knowledge."

Oh, for more, like Elihu, who shall speak "on God's behalf": who shall expose the vanity of this gospel of humanity; and point men to the living God.

This is the lesson which we learn from the fact that, Jehovah, when He intervenes, and undertakes to accomplish all, where all others have failed, speaks only of Himself.

Apart from all that He says; apart from the beauty and glory of all that He reveals; the fact that Himself is His one great theme speaks to us, if we have ears to hear; and that fact says:—*True ministry is to interpret* (chap. xxxiii. 23) *the God of Grace to lost sinners*. And this was the object of Christ's own ministry on earth (John i. 18).

With this in our minds we shall be able better to understand and appreciate the address itself. It is divided into two parts: and the end of each, Job manifests its Divine effect. At the end of the first half Job speaks, but only to say that he cannot say anything. And at the end of the last half, he speaks to some effect, and manifests "the end of the Lord."

The structure of Jehovah's address, as a whole, and in all its parts is wonderful indeed. But we must refer our readers to our New Translation, where it is given in sum and in detail:

From that structure it will be seen that it is divided into two great parts, each of which is followed by Job's answer in a few brief lines: the first time to confess that he could say nothing; and the second to confess that he had come to the end of himself, the end of his own righteousness, having at length reached "the end of the Lord."

Both parts of the Address of Jehovah are constructed on the same model.

The first consists of three appeals to Job, separated by two discourses about Himself: the former about His wisdom exhibited in its activities (in the Inanimate Creation); the latter about His wisdom manifested "in the inward parts" (in the Animate Creation).

The Second Address consists of three appeals to His power, separated by two brief consequences: the former a consequent Admission, the latter a consequent Inference.

Our readers can study and work out these Structures for themselves, comparing them later with those given in our New Translation.

The effect of the first address of Jehovah is to bring forth this first sign of conviction from Job's heart.

The very man who had said he was "a just and perfect man," that he was "pure" and "clean" and "without iniquity," now calls out,

"I AM VILE."

What has wrought this great effect? Only the ministry of Jehovah.

But His work is not yet complete.

He who had begun this good work will finish it (Phil. i. 6). And hence He goes on to continue and complete it. Jehovah concludes His first address by asking Job:—

xl. 2. As caviller with [mighty] Shaddai,

Contender with Eloah: Answer that!

3. And Job answered Jehovah, and said

4. Lo! I am vile! What shall I answer Thee?

Rather, I lay mine hand upon my mouth.

5. Already, I have spoken far too much;

I cannot answer. I will add no more.

Jehovah's second address is contained in chapters xl. 6—xli. 34.

We must give enough of it to bring out the Divine skill which manifests "the end of the Lord."

xl. 6. Then Jehovah again addressed Job out of the storm, and said:—

Appeal to His power. (General)

7. Now, like a strong man gird thee up thy loins:
'Tis I who ask thee: make thou Me to know.

8. Wilt thou MY righteousness quite disannul?
And ME condemn; that THOU may righteous seem?
9. Hast thou an arm, then, like the mighty God?
Or, Canst thou thunder with a voice like His?
10. Deck thyself now with glory and with might;
Array thyself with majesty and pow'r:
11. Send far and wide thy overflowing wrath;
And on each proud one look, and bring him low.
12. Each proud one single out, and humble him,
Yea, crush the evil-doers where they stand.
13. Hide them away together in the dust;
Their persons in the deepest dungeon bind.

Consequent Admission.

14. THEN ALSO I MYSELF WILL OWN TO THEE,
THAT THY RIGHT HAND TO SAVE THEE WILL SUFFICE.

Jehovah ends the second part of this address with describing Leviathan:

Appeal to power. (Particular)

- xli. 1. Canst thou draw up Leviathan with hook?
Or, catch as with [an angler's] line his tongue?
2. Canst thou insert into his nose, a reed?
Or, Canst thou pierce his jaw through with a thorn?
3. Will he make many humble pray'rs to thee?
Or, Will he ever say soft things to thee?
4. Will he engage in covenant with thee
That thou shouldst take him for thy life-long slave?
5. Wilt thou, as with some linnnet, play with him?
Or, Wilt thou cage him for thy maidens' sport?
6. Will trading dealers haggle o'er his price?
And retail him among the merchantmen?
7. Wilt thou with darts attempt to fill his skin?
Or, [fill] his head with spears for catching fish?
8. Lay thou thy hand upon him; though but once;
Think only of the contest. Do no more.
9. Behold, all hope of taking him is vain;
Ev'n at the sight of him one is cast down.
10. None so fool-hardy as to stir him up.

Consequent Inference.

- BEFORE ME, THEN [HIS MAKER], WHO CAN STAND?
11. WHO E'ER FIRST GAVE TO ME, THAT I SHOULD HIM
REPAY? SINCE ALL BENEATH THE HEAV'NS IS MINE?

Jehovah then proceeds to speak in further detail of Leviathan: and concludes as follows (chap. xli. 27):—

27. Iron he counts no better than a straw;
And brass, no better is than rotten wood.
28. The arrow will not make him flee away;
Sling-stones are only stubble unto him.
29. Like harmless chaff he counts the pond'rous club;
And at the whizzing of a spear will laugh . . .
33. His equal is not found on all the earth;
He hath been made insensible of fear.

34. On all things high he looketh [dauntlessly],
And over all proud beasts himself is king.

This is immediately followed by

Job's Answer.

- xlii. 2. I know, I know, that THOU can'st all things do.
No purposes of THINE can be withstood.
3. [Thou askedst] (chap. xxxviii. 2):—
'Who is this that counsel hides,
'And darkens all, because of knowledge void?
'Tis I!—I uttered things I could not know;
Things far too wonderful, and past my ken.
4. But hear, I pray thee, let me speak this once.
[Thou said'st] (chap. xxxviii. 3 and xl. 7):—
'Tis I who ask thee: Answer me.'
5. I'd heard of Thee with hearing of the ear,
But now that I have had a sight of Thee.
6. Wherefore I loathe myself; and I repent
In dust and ashes.

Here then we reach the culminating point of this wonderful book. This is "the end of the Lord."

Jehovah's ministry had accomplished Jehovah's "end."

Job, now, justified God and condemned himself, and thus manifested his possession of true "wisdom."

Job was humbled in the dust, with ashes on his head: and realized that, in the light of God's glory and greatness, he was nothing.

Ah! we may try to be nothing; and we may sing, "Oh, to be nothing"; but all our trying and all our singing will never produce that result; or bring us into this, the only place of blessing.

If we succeeded in our trying, it would be only artificial; and that can never take the place of what is real. If we could thus, by our own effort, bring ourselves to *feel* that we are nothing, *that* would only be, in itself, a ground for thinking that we were something, after all. If we were able, of ourselves, to bring about so wonderful a result, it would only tend to increase our "confidence in the flesh."

No! If we would have the reality, and *be* nothing, as well as *feel* nothing, it must be brought about in the only way that can *really* accomplish it. It must be Divinely produced if it is to be a Divine reality.

We must have a true sense of the glory and greatness of God. That alone will show us, and convince us, that we *are* "nothing." We shall soon *feel* it *then*.

A man may feel great and important while he stands in his own little garden: but, let him stand beneath the stupendous heights of snow-capped peaks; let him be in the mighty ocean when its waves run mountains-high; and then he will see himself to be the puny pygmy that he really is: then only will he realize his own impotence, and thankfully cast himself on God's omnipotence.

Oh! what a crisis it is in a man's experience when he is brought to this point; to see and confess that he has been all wrong: having wrong thoughts of God, wrong thoughts of God's ways, and of God's words: with wrong thoughts about himself and about others.

Oh! to get true thoughts of God. This is to get right,

indeed: and, if we be right here we shall be right about other things.

This is what we see as the result of Jehovah's own ministry. This is "the end of the Lord" with Job. It was to produce this confession:

"I am vile."

"I abhor myself."

"I repent in dust and ashes."

Here is the "I," indeed, but in a very different connection from that of chap. xxix.—xxxi.

No more contention with God or man.

No more self-justification.

All such things lost in a true apprehension of the greatness and the glory of the living God.

This is far more than assenting to the doctrine of "moral depravity."

It is far more than saying we are "miserable sinners."

It is the experimental realization of the accomplishment of a Divine work:

"Mine eye seeth—THEE,
Wherefore I abhor—MYSELF."

These two things are inseparably linked together. It is impossible to do the one without the other.

May it be the blessed portion and the happy experience of all who read these words.

Papers on the Apocalypse.

THE FIFTH VISION "ON EARTH."

℥^s (page 118†), xiv. 6-20.

The Six Angels and the Son of Man.

The next vision which follows "on earth," follows closely on the last, and is preliminary to the pouring out of the seven Vials. No angel has been seen or heard since the seventh angel sounded the seventh trumpet in xi. 15. This shows us that the passage xii. 1—xv. 8 is parenthetical, and constitutes one series or episode.

This fifth vision on earth consists of the appearance of six angels consecutively, each having his separate mission, and all but one (the fifth) having his own proclamation. They are distinct from each other, and continue the Episode by giving us God's side of what is going to happen; and telling us of what He is doing during the time that the Beast and False Prophet are running their course in chap. xiii. They form also a compendium of all the remaining judgments contained in the rest of the Book.

The six angels with the Son of Man make *seven* heavenly appearances and utterances. These are divided, as shown in the Structure (page 449), into *three* and *four*. The first three stand out clearly by themselves. The last four form two pairs, in which the first of each has a sharp sickle, and the second of each gives the command to use it. The first of these pairs is the Harvest, and the second is the Vintage.

† These pages refer to the book-form, and not to the pages of *Things to Come*.

The following is the structure of this Vision as a whole:—

		The Harvest.		The Vintage.					
		Its		Its					
℥ ^s (p. 118) xiv. 6-20. THE FIFTH VISION "ON EARTH."									
<i>The Six Angels and the Son of Man.</i>									
i.	A	a' | 6. The First Angel.							
ii.		b' | 7. His Proclamation.							
iii.		a' | 8. The Second Angel.							
		b' | 8. His Declaration.							
		a' | 9. The Third Angel.							
		b' | 9-13. His Denunciation (-9 11). His Consolation (12, 13).							
		a' | 14. THE SON OF MAN.							
		b' | 14. What he had. A sharp sickle.							
		a' | 15. The Fourth Angel.							
		b' | 15, 16. His Command to the Son of Man (-15). Its Execution (16).							
		a' | 17. The Fifth Angel.							
		b' | 17. What he had. A sharp sickle.							
		a' | 18. The Sixth Angel.							
		b' | 18-20. His Command to the Fifth Angel (-18). Its Execution (19, 20).							

The First Angel (xiv. 6, 7).

xiv. 6. And I saw another* angel flying in mid-heaven, having the everlasting gospel to announce unto those that dwell on the earth, and unto† every nation and tribe, and tongue, and people, (7) saying with a loud voice,

"Fear God, and give glory to Him; because the hour of His judgment is come: and worship him that made the heaven, and the earth, and the sea, and the fountains of waters."]

We have to remember that though the Gospel is often used in a technical sense, the word itself means *glad tidings* or *good news*. It is clear that this news may vary and yet be good. As a matter of fact there are several subjects connected with this good news. It will be sufficient to mention the "gospel of the kingdom," and "the gospel of the grace of God." All are preached, and are to be preached, according to the dispensations to which they belong. For example, in the present dispensation it is only "the gospel of the grace of God" which is to be preached (Acts xx. 24), and he is accursed who now preaches a different gospel (Gal. i. 8). "The gospel of the Kingdom" was preached by John the

* Tr. and A. put "ἄλλον" (*allon*), *another*, in brackets.

† G.L.T.Tr.A. WII. and RV. repeat the ἐπὶ (*epi*), *upon* or *unto*.

Baptist, by Christ, and by Peter, &c. (Matt. iv. 23; ix. 35). And it will yet be preached again in the Great Tribulation, after the Church of God has been taken away (Matt. xxiv. 14), up to this point; and then it will be replaced by "The Eternal Gospel," as it is rendered in the RV. It is so called because it takes us back to the beginning, and tells of the earliest good news, or gospel, preached from God as Creator, and consists of the one great truth which was preached from the beginning. It is manifest that it cannot be "everlasting" in the strict sense of the word, because when "the hour of his judgment is come," and gone, it will not be possible to preach it any longer. This settles the matter for us. If it did not, it is equally clear that God's gospel of grace which is preached now consists of something more than the fact that men are to "fear God"! And who would dare to preach now that "the hour of His judgment (or crisis) has come." No, this "everlasting gospel" cannot be preached now. The moment has not yet arrived when these words can be proclaimed. We can tell of "judgment to come" (Acts xxiv. 25, μέλλοντος (*mellontos*), coming), but not of the "hour" having actually arrived. If "grace" and "judgment" are the same thing, then again we may say that words are useless for the purposes of revelation. "Now is the day of salvation" not of judgment (2 Cor. vi. 2).

It is therefore eternal in the sense that it belongs to the first and the last of the dispensations in which God deals with men. It goes back to the beginning, before the Law. It tells of God's claim as Creator; and not of Christ's work as Saviour. "Now I know that thou fearest God" was God's word to Abraham (Gen. xxii. 12). "This do and live, for I fear God," said Joseph (Gen. xlii. 18). So with Job (i. 1); and the Egyptian midwives (Ex. i. 17-21). The "fearers of God" was a title specially given to proselytes from the Gentiles (Acts xiii. 16, 26).

The time will have then come to add the sentence in Isa. lxi. 2, which the Lord omitted when He read Isa. lxi. 1, 2, in the Synagogue at Nazareth (Luke iv. 18-20): "The Spirit of the Lord is upon me," &c., down to and including the first sentence of verse 2, "to preach the acceptable year of the Lord." Then it is significantly added that "he closed the book and sat down." Why? Because that was not yet the time to preach what follows in Isa. lxi. 2, viz., "the day of vengeance of our God." But here, when this first angel preaches in mid-heaven to all on earth, the time will have come to preach this "day of vengeance," as having then come. It was through falling into the mistake of not "rightly dividing the word of truth," and distinguishing its times and seasons and Dispensation, that the church of the Thessalonians was so upset. A forged letter had been sent to them, in which Paul is represented as having taught that "the Day of the Lord had set in" (2 Thess. ii. 2). Of course, if that had been the case, they saw they had not been "caught up to meet the Lord in the air" before that great and terrible Day, and they had every need to be "troubled"; for their

faith and their hope were alike "in vain." Indeed, though faith remained, "hope" seems to have gone, for while in 1 Thess. i. 3 it was mentioned, in 2 Thess. i. 3 it is omitted. So Paul proceeds to undeceive them and give them further revelations as to the Lord's Coming.

And, observe here, it is not the "day of his judgment is come," but "*the hour*." This refers of course to the last and final crisis of the judgment—the seven Vials—which closes everything up. "Fear God and give glory to him . . . worship him (not the Beast) who made the heaven and the earth," &c. It is God as *creator* who is proclaimed, and that by an angel, not by men. The heavenly utterances proclaim the Father and the Son, but here it is the Creator. That is the basis on which worship is demanded. What a state the earth must then be in, when only this one part of the primeval gospel can be proclaimed. This takes place probably before Rev. xiii.

And yet, in spite of all this, Commentators take it as "the inauguration of Christian missions," or "the operations of the Bible Society"! These words could never have been read with their context by those who thus misinterpret them! No! this is the first step in these angelic announcements. A solemn note of warning is loudly sounded.

The Second Angel (xiv. 8).

xiv. 8. And another, a second* angel followed, saying,

"Fallen, fallen, is Babylon the great,† which‡ hath given all the nations to drink of the exciting wine of her fornication."]

This is the first mention of Babylon in the Apocalypse, and it gathers up in this brief preliminary announcement the whole of chapters xvii. and xviii. The words of this angel are prophetic, and look forward to the pouring out of the last Vial. The judgment on Babylon, therefore, closes up the whole series of God's judgments. Chap. xvii. 1-3 and xviii. 2, 3 are identified by the announcement of this *second* angel.

While the action of the *first* angel goes back to a time prior to chap. xiii., the words of the *second* angel take us on to beyond the end of that chapter. If we take the word θυμός (*thumos*) as meaning *inflammatory* or *exciting*, as it does when used of wine, all difficulty is taken away. Her "fornications" refer us back to the prevailing religion of that time, as we have seen in xiv. 4, 5, above; and this is the cause of her judgment. What this Babylon is we shall see when we come to consider chapter xvii.

The Third Angel (xiv. 9-13).

Six verses are devoted to the third Angel and his announcement. The Structure on page 449 shows that this member "b" is two-fold; viz.:

* L.Tr.A. WHb and RV. add "second."

† G.L.T.Tr.A. WH. and RV. omit "city."

‡ L.T.Tr.A. WH. and RV. read ἥ (hē), which, instead of οὗτος (hōti), because.

b³ | His Denunciation: vv. -9-11; and
 | His Consolation: vv. 12, 13.

These two are of such importance that each has its own separate structure.

The Denunciation is twice announced: at the beginning, "c," and at the end, "c." From this we see the special nature of the *sin* which is to be punished: It is the worship of the Beast, and the receiving of his mark (*charagma*). Between these mentions of the sin, we have the *punishment* which is threatened. First positive; then negative. The Structure is designed to call our attention to the solemnity and importance of the mission of this Third Angel. We give the structure of His Denunciation first:—

b ³ (page 449), xiv. -9-11. <i>The Denunciation of the Third Angel.</i>	
c | -9. The Crime denounced. { x | -9. Worship of Beast. y | -9. Receiving his mark.	
d | -10. The punishment (positive). Drink.	
e | -10. Torment.	
f | -10. Its nature (fire).	
g | -11. Torment.	
h | -11. Its duration (eternal).	
i | -11. The punishment (negative). No rest.	
j | -11. The Crime denounced. { x | -11. Worship of Beast. y | -11. Receiving his mark.	

This proclamation again takes us back to a time prior to chap. xiii. It is a solemn warning as though directed against an opposite proclamation which the Beast will then have made or be about to make.

This warning naturally follows the designation of the sins for which the judgment is announced.

xiv. 9. And another,* a third Angel followed them, saying with a loud voice:

"If anyone worshippeth the Beast and his image, and receiveth his mark on his forehead, or on his hand, (10) even he shall drink of the wine of God's fury, which is mingled undiluted in the cup of his wrath; and he shall be tormented with

* G.L.T.Tr.A. WH. and RV. add ἄλλος (*allos*) *another*.

fire and brimstone in the presence of the angels, and in the presence of the Lamb; (11) And the smoke of their torment ascendeth up for ever and ever: and they have no rest day and night, who worship the Beast and his image, and whosoever receiveth the mark (or brand) of his name."]

Here we have one of the most solemn warnings given in the whole of the Bible. It must not be toned down in the slightest degree, but taken in all the fulness of its awful meaning. It ought to be sufficient to warn thousands from yielding to the temptations or submitting to the threats of the Beast and the False Prophet. Their threats and enticements will be serious enough. But God's threat here is intended to outweigh them, and enable many to "endure unto the end." Here will be the "patient endurance of the saints." Here they will be strengthened and encouraged to "keep the commandments of God," and not the commandments of the Beast; to keep "the faith of Jesus," and not believe the Religion of the False Prophet. If this warning will not keep them, nothing will.

The consolation given affirms that it will be better to die than to yield: better to have the blessing connected with death, even the martyr's death, than to live and come under God's curse and suffer the vengeance of eternal fire. If we take the first part of this threat of the future and everlasting state, we may take the latter part as referring to their previous condition on the earth, as "day and night" can hardly be spoken of the eternal state. "And they have no rest who are worshipping," etc. It is the *present* participle, and cannot mean who have worshipped or did worship; "receiveth" is also in the *present* tense, implying that on earth they will have no rest day and night while they are engaged in worshipping the Beast; and as to eternity, "the smoke of their torment ascendeth up for ever and ever."

This prepares us for the consolation which follows, which is also intended as an encouragement.

Its structure is as follows:

b (page 449), xiv. 12, 13. *The Consolation of the Third Angel.*

b | h | k | 12. The "Patience" of the saints.	
l | 12. The "Obedience" of the saints.	
i | m | 13. The Voice from heaven.	
n | 13. Benediction.	
k | k | 13. The "Rest" of the Saints.	
l | 13. The "Works" of the Saints.	

12. Here is the patient endurance of the saints: who keep the commandments of God, and the faith of Jesus. (13) And I heard a voice from heaven saying:*

* G.L.T.Tr.A. WH. and RV. omit μοι (*moi*) *to me*.

**"Write, Blessed are the dead who die
in the Lord from henceforth :"]**

This is another voice: not that of the third angel. The connection is clear, "from henceforth" refers to death from that time. It is persecution, ending in certain death. Hence the special Benediction here pronounced upon all such as die rather than yield to the temptations and threats of the Beast and the False Prophet. "Worship, or be slain" is their cry. "Be slain, and be blessed" is God's encouraging reply to them. That blessing is seen in xiv. 1-5, and xv. 1-4, and the words refer to those Scriptures.

**"Yea, saith the Spirit, that they may
rest from their troubles, for* their
works follow them."]**

The word κόπων (*kopōn*), which we have rendered "troubles," is from κόπτω (*koptō*) to beat; to beat the breast; hence, to lament. (See Matt. xi. 17; xxi. 8; xxiv. 30. Luke viii. 52; xxiii. 27. Rev. i. 7; xviii. 9.) The noun may well, therefore, denote troubles. See Matt. xxvi. 10: "Why do ye give trouble to the woman?" So Mark xiv. 6. Luke xi. 7; xviii. 5. Gal. vi. 17.

It is violent death that is in question here; not the "falling asleep" of saints in this dispensation. The words have no reference to the present state of things. They cannot be interpreted of the Church of God; though, of course, by way of general application, it is always better to die than worship any idol, or have fellowship with idolators. Their "works" which follow them consist of their "testimony," their "obedience," and their "patient endurance," so frequently mentioned in this book. These works do not go before them to procure their reward, but they follow after as the evidence of their obedience.

Things New and Old.

THE DARIUS PAPYRUS.

ON a recent occasion we mentioned the fact that Professor Euting, of Strassburg, brought before the Congress of Orientalists in Rome (at which we were present) a Papyrus which was written in the reign of Darius.

We promised our readers further information on this interesting subject, and are thankful to say that we are at length in a position to supply it.

Professor Euting has only now published his paper in *Des Memoires de l'Académie des Inscriptions et belles-lettres*, in Paris. (It forms the second part of the first series of Vol. XI.) It is, of course, written in French. A fac-simile reproduction of the Papyrus is also given, with a transcription in Hebrew, and Professor Euting's translation of it, which he has given in Latin.

* L. T. Tr. A. WH. and RV. read γάρ (*gar*) for, instead of ὅτι (*de*) and.

We must give our readers a popular summary of the whole, putting them among the first to possess this valuable and interesting information.

The Papyrus in question was bought, in the first instance, from an antiquary at Luxor, in Egypt. It is certain that it must have passed through many hands, as it is damaged, and in a very fragile condition. It was purchased by Messrs. Reitzenstein and Spiegelberg, Professors in the University of Strassburg, in the course of their travels in Egypt, in 1898 and 1899.

It is written in the Aramaic language (which is an earlier and more ancient form of Hebrew).* Documents in this language are not very common. With the exception of a few unimportant fragments in the possession of private individuals, specimens are to be found only in the museums of Turin, Paris (Louvre), Rome (Vatican and Propaganda), London (British Museum), Berlin, Gizeh, and now in the Imperial Library at Strassburg.

The specimen in question derives its great importance from the fact that it is dated, and goes back to the *fourteenth year of the reign of Darius*. Professor Euting's work (besides deciphering the Papyrus) is to show that this must be Darius II., and the actual year B.C. 411-410.

The bearing of this will be seen when we remember that the Higher Critics, in order to bring down the date of Daniel to about B.C. 150, have thrown grave doubts on this Darius, and have not hesitated to deny his existence, appealing to the fact that the Cyrus Tablet does not mention him.

Monsieur Clermont-Ganneau has shown that all the Papyri in the Aramaic language, which have been found in the soil of Egypt, belong to the period of the dominion of Persia in Egypt.

This Papyrus appears to be the report of a Persian subaltern employé of the Satrap of the King of Persia in Egypt; and it records a rising of the Egyptians against the Persian rule.

The Papyrus itself measures just over 2 ft. in length (24.8 in.), and nearly 3 in. (2.874 in.) in width at the widest part.

The front side (recto) consists of the two parts (A and B), separated by a space of from 1.181 in. to 1.169 in. Each of these parts has five lines.

On the back of A (verso), and at right angles with the writing on the front, are fourteen straight continuous lines (C), which have, altogether, a breadth of nearly 7 in. (6.877 in.).

They are in another handwriting, and seem to defy all efforts at decipherment, on account of the damaged condition of the Papyrus and the shortening of the lines.

We must leave the general philological and epigraphic questions, though they are exceedingly interesting. But there are two or three that furnish some important comparisons with the Aramaic language preserved in parts of the Old Testament.

We will first give the translation of Professor Euting's Latin version of the Papyrus:

* Chaldee is the Eastern form of Aramaic; Syriac is the Western form; and the Samaritan is a mixture of Aramaic and Hebrew.

A.

1. . . . we amid the corn (?) we, though the Egyptians were guilty of defection did not desert our lord.
2. and no amount of hurt was sustained by us. In the 14th year of [king] Darius, after our lord for Arsa
3. started (?) an injury was [done to] this king, because these priests of the Serapeum made the canal of the citadel.
4. . . . whereas . . . of the decree: at that place was silver and they gave him treasures, there were present some
5. out of . . . the kings . . . the citadel and one wall [they repaired?] in the ruins of the citadel.

B.

1. and now he has repaired that wall in the ruins of the citadel; there is at hand one wall which [has been] constructed
2. in the centre of the citadel, the water of which never fails to supply drink for the army so that (?) should they have been surrounded (?)
3. out of (?) that well they would get water to drink. That well, those priests of the Serapeum shut up. If it shall have been certified
4. by the judges, the prefects the inspectors who were appointed in the province of T-s-t-r-s
5. be it known to our lord, present before us, that what we have sent or explained, we

C.

is so fragmentary, that we need not take up our space, or our reader's time, by transcribing it.

In Part A, line 2, the word translated by Professor Euting "detrimendum," we have rendered "hurt." It is the same word as that rendered a "*hurt*" or *injury* in Dan. vi. 23: "no manner of hurt was found upon him." And in Dan. iii. 25, "they have no hurt." The very expression is remarkable.

On line 4, the word rendered "edictum" by Professor Euting, we have rendered "decree." It is the word used in Esther for a "writing" or "decree" (see Est. ii. 8; iii. 12, 14, 15, etc.).

In Part B, line 4, the words "judges, prefects, and inspectors" are used of three classes of Persian functionaries. The second word, which Professor Euting renders "prefecti," or prefects, is the word rendered "sheriffs" in Dan. iii. 2, 3. Neither ancient nor modern lexicographers have been able to agree as to its meaning. Some day the Persian or Assyrian monuments may throw light upon it.

In line 4, the word rendered by Professor Euting "districtus" (district), and by us "province," is the word frequently rendered "province" in the books relating to Persia, and to this period, in the Old Testament.*

There are other words of philological interest; but, as these are not directly connected with the Old Testament, we will leave them.

The historical points are of greater interest.

It bears the date (in line 2), "the 14th year of [king] Darius."

* No less than 43 times in the book of Esther.

Now, the question is: Is this Darius I. (B.C. 521-485)? or Darius II., surnamed Nothus (B.C. 424-405)?

In which of the two reigns did a rising of the Egyptians take place, which could have been in its fourteenth year?

Darius III., surnamed Codomanus, the last king of the Persians, can be left out of account, because he only reigned six years (B.C. 336-330). We read in the Greek Classics that Darius I., during his reign of thirty-six years, was anxious to win the Egyptians by respecting their religious ideas and usages; by protecting their ancient temples, together with their revenues and their festivals; by erecting new temples; and by treating their priests with every consideration. One may well suppose that the Egyptians, not only bore with resignation the Persian yoke under Darius I., but were even well satisfied. It is probable that not till the news of the defeat of the Persians by the Greeks, at the battle of Marathon (B.C. 490), reached Egypt, did the Egyptians lose faith in the invincibility of Persia, and cherish once more the hope of recovering their liberty and independence; and four years might yet elapse before these national inspirations took the form of open rebellion—at least, in Lower Egypt. This rising took place in the thirty-fourth year of the reign of Darius I. (B.C. 487). His death, which occurred in B.C. 485, prevented him from undertaking, personally, a campaign against the Egyptians.

Since, then, there is no trace of any rebellion in Egypt in the fourteenth year of the reign of Darius I. (B.C. 508), it remains to be seen whether any such movement can be proved to have taken place in the fourteenth year of the reign of Darius II. (B.C. 411-410). Although Darius II. (Nothus) manifested his sympathy for the religion of Egypt by the construction of the temples of Edfu, and of the Serapeum in the oasis of El-Kargeh, the Egyptians revolted during the second half of his reign, under the leadership of the native dynasty (Khabbousch). Notwithstanding that the former rebellion, in the reign of Darius I., was struggled with by Xerxes, and crushed under Artaxerxes—in spite, too, of the succour afforded by the Greeks—the Egyptians succeeded this time in throwing off the yoke of Persia, and recovering their independence, which they maintained for several decades.

It is at this period only that a Persian officer could have sent a report to a Satrap (he calls his master מֶרֶס marôn, or lord) concerning a rising of the Egyptians "in the 14th year of [king] Darius."

The hypothesis that the document in question dates from the fourteenth year, not of Darius I. (B.C. 508); but rather of Darius II. (B.C. 411-410), is corroborated by paleographic examination. The stele of Saggarah, dated the fourth year of Xerxes (B.C. 482), is indisputably archaic in comparison to it, and it is fair to maintain that an alteration of style, such as exists in our Papyrus, must have taken, at least, a period of seventy years.

Professor Euting concludes by saying:

"I have long hesitated to publish this little work, because I have not yet succeeded in deciphering coherent phrases, and I did not want to present disconnected frag-

ments. Although I am fully aware that my decipherment and translation are incomplete, yet I am reluctant to delay longer the publication of this attempt. The consideration which led me to publish a *fac-simile*, is the hope that ten pairs of eyes may be more successful in scrutiny than one pair, and that more competent fellow-students may be able to discover the sense of many passages which are still obscure."

The result of the discovery of this Papyrus is to completely silence the Higher Critics, by proving the existence of Darius.

Professor Driver, in his commentary on Daniel,* says: "There seems to be no room for such a ruler." "How the figure of 'Darius the Mede' arose, must remain a matter of conjecture; it seems, however, clearly to be connected with the unhistorical idea of a 'Median' empire intervening between the Chaldean and the Persian."

And again, "Tradition, it can hardly be doubted, has here confused persons and events in reality distinct. . . . 'Darius the Mede' must be 'a reflection into the past' of Darius Hystaspis, father—not son—of Xerxes (Ahasuerus)"; pp. li. and liv.

Again (p. 70), speaking of Dan. v. 31, he says: "This representation does not agree with what is known from history."

This Papyrus proves that Dr. Driver did not "know" quite enough. He founds his denial on what he says only "seems," and is a matter of "conjecture," and an "idea," and what "can hardly be doubted."

What a blessing it is to have the impregnable rock of Holy Scripture to rest upon. How sure is its foundation compared with "what is known from history," and all the shifting sands of tradition.

How sad to see those who receive their emoluments for ministering the Word of God labouring to destroy its authority.

How sad to see them grasping at any "idea" or "conjecture" to bring the book down to B.C. 150, rather than accept an older date, which proves the truth of its prophecies.

This Papyrus enables us to know a little more of history; and the more we know, the more will the truth of the Word of God be vindicated, and the claims for its Divine origin be established.

Questions and Answers.

QUESTION No. 333.

"MILLENNIAL DAWN."

E. F., Scotland. "I shall be glad if you would give me your judgment as to a popular American book called *Millennial Dawn*."

We need not give you our judgment if we give you a few facts about its teaching.

1. It teaches that all will have "a second chance" of salvation after death. This is the gospel (p. 140).

* *The Book of Daniel*, with introduction and notes, by the Rev. S. R. Driver, D.D., Regius Professor of Hebrew in the University of Oxford. 1900.

2. It teaches that Christ had only human nature, until it was "consecrated to death" and sacrificed. Not till He became obedient unto death could He have the Divine nature (p. 179).

3. It utterly rejects the resurrection of Christ. His body, it says, was "supernaturally removed from the tomb . . . we know nothing of what became of it . . . whether it was dissolved into gasses, or whether it is still preserved somewhere as the grand memorial of God's love . . . no one knows (p. 129).

4. It says, as to the seventy weeks of Dan. ix. 24-27, that "in the midst of the last of which Messiah should be cut off, but not for Himself" (p. 223). The Bible says it should be "after the three-score and two weeks," not "in the midst of the last" seven.

5. The Millennium began in A.D. 1874. This is given as "the exact date of the beginning of the 'Times of Restitution,' and, hence, of our Lord's return" (vol. ii., p. 170). "This culminated in the year A.D. 1844, just thirty years before A.D. 1874, when Christ the Bridegroom and Reaper actually came" (vol. ii., p. 240).

According to this teaching, therefore, we are robbed of our blessed hope, and have no one and nothing to look or wait for. No "things to come," in fact.

None can "err" so vitally as this, except those who do not know the Scriptures (Matt. xxii. 29).

Signs of the Times.

POLITICAL SIGNS.

"THE KING OF THE NORTH."

The points of the compass, in prophecy, relate to Jerusalem and Palestine.

In Dan. xi. verses 1-20 refer to the past, and from verse 21 all is future.

We do not know who may be the powers of the North and South when the actual time of fulfilment shall arrive; but, at the present moment Russia is North, and England and Egypt are South, and seem likely to be for some time to come.

The importance of this will be seen when we consider certain circumstances which constitute a most remarkable sign of the times.

"RUSSIAN AGGRESSIVENESS IN PALESTINE."

"A recent article in *The Globe* calls attention to the renewed and increased activity of Russia in Palestine which has followed upon the German Emperor's trip to the Holy Land. This activity is not carried on openly, but under the guise of missionary zeal. To-day there are 155 Russian schools in Syria and Palestine educating 15 000 children, as against 9,000 three years ago. Jerusalem, in particular, is the object of Russia's solicitude. Here she is busy buying land and erecting buildings of all kinds—missions, schools, hospitals, and monasteries. In fact, the Russian 'New Jerusalem' forms a town of its own, and is practically a fortress commanding the older Jerusalem, and surrounded by a strong wall. France is fast losing to Russia the historical position she has so long held as protector of Christendom in the East, though the German Emperor is also making strenuous attempts to assume a similar position on behalf of the Protestant communities. Nor are Germany's ambitions in this quarter of the world restricted to religious matters. It has made many a bold bid to capture the trade of Syria, its latest and most successful *coup* being the promotion of the Bagdad Railway. No one knows better than Russia that this railway is aimed, among other things, at her own encroachment in Palestine; and this renders her more anxious than ever to acquire a strong footing in Syria. The promotion of schools for the education of native children serves as an excellent medium for the

extension of her influence. No money is spared. The most promising Arab pupils are sent to Russia to complete their education. They return with Russian wives to become teachers in the Palestinian schools, and, having acquired strong Russian leanings, they naturally do their best to spread Russian ideas in their native land. Russia's great object now is to lay hands upon the holy places in Jerusalem, in which at present she has no share. The Greek sepulchre and monasteries have hitherto belonged to the Greek Church in Jerusalem, and this body does not acknowledge the authority of the Russian Orthodox Church. But it seems only a question of time when Russia will oust the Greek Church, and put forward the claims of her own church. 'If once the holy places fall into Russia's hands, then,' says *The Globe* writer, 'the consequences will be grievous alike for the Greeks and for all the other nations who are interested in "the peace of Jerusalem."'

THE REVIVAL OF CHALDEA.

Sir William Willcocks, K.C.M.G., M.I.C.E., the late Director-General of Reservoirs in Egypt, and an expert on irrigation, delivered a lecture at a meeting of the Khedival Geographical Society, at Cairo, on March 25th last. It was entitled, "The Restoration of the Ancient Irrigation Works on the Tigris; or, the Re-creation of Chaldea."

He described the ancient prosperity of that land and the denseness of the population it so richly provided for. He showed how it all depended on the great Nahrwan Canal, with which nothing more modern can be compared in Egypt or in India. Four intakes from the Tigris at Tekrit supplied a vast network of canals before it rejoined that great river one hundred miles below Baghdad.

But an evil day came for Chaldea, when almost suddenly the Tigris, deserting its ancient bed, broke into the canal and devastated the whole country. Millions of people fled for their lives, and the region became a desert where before all was animation and prosperity.

Sir William Willcocks proposes to spend £8,000,000 and restore the whole system. He declares that 1,280,000 acres of first-rate land in the Tigris Valley only need water to become highly productive. An expenditure of £8,000,000 on canals in this district would reclaim land to the value of £38,000,000, and would bring a net return of 25% on the capital. Similar results, he thinks, might be attained in the swamps between the Euphrates and the Tigris. "Modern science," he says, "is sufficiently in advance of ancient science to justify the hope that the land will again become the garden of the East, and that we shall again see men travelling from the East, and also from the West, and finding a resting place in the plains of Shinar."

When we know what the Word of God tells us of what is yet to be done in the future in "the land of Shinar," we rub our eyes and wonder as to how near we may be to that future, as we read such news as this.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

G. W. MCA. wishes to have the addresses of any readers of *Things to Come* in Leeds. Will they please send them to the Editor.

R. P. You will find your questions as to "Spirit" and "the spirit" all answered in our forthcoming papers on "S" and "s." We must not forestall what we have to say on this important subject.

W. T. We rejoice at what you are able to say of the blessing received through *Things to Come*.

J. H. L. Yes, 1 Cor. xv. 29 is in its proper place; but verses 20-28 are in a parenthesis. Verse 29 must be read on as the continuation of verse 19. What verse 29 says is, "Else what shall they do who are being baptized? [It is] for corpses of the dead rise not at all. Why are they then being baptized for them?"

G. S. Mark ix. 24 is explained by Isa. lxvi. 24. Thank you very much for your suggestion as to the *fac-simile* of our cover.

R. T. We cannot tell you anything beyond what 1 Cor. xv. 16, 42, etc., says as to the "it" in resurrection. We "err" because we do not make proper allowance for "the power of God," and measure things by our poor reasonings. Our knowledge now is only "in part."

M. E. M. We are sorry you should be so distracted and disturbed by the evil spirit which manifests itself in so many brethren. That very bitter spirit should be sufficient to make you suspicious as to what they say; even though no less than ten have written to warn you against our teaching!

Rest assured that we are grossly misrepresented. We have nowhere said that eternal life is not a present possession. On the contrary, we have said we "HAVE RECEIVED" it. But that it is "hid with God in Christ." We have not yet entered into the realisation and enjoyment of it, and shall not do so until resurrection. Then shall we *see* what we now *believe*; then shall we *enjoy* that for which we "*hope*." Faith will be exchanged for sight; and hope will be exchanged for fruition. But it is our "*hope*," because we believe. And we believe we have now eternal life as our present possession in Christ, because God assures us of that blessed fact.

Having stated this, you will see how brethren must be grieving the Holy Spirit by seeking to injure fellow members of the same body, by such malignant misrepresentation.

A. S. Thank you for your kind letter and enquiry as to our answer to Question 329. Both Ezek. xxxvii. 24 and Luke i. 32, 33 are to be taken literally. David can be King; acting as Vice-gerent under the King of Kings. Those who are mentioned in Heb. xi. did not look for their portion on this earth, but in the future, when "in the regeneration" all will be made new and "heavenly." It does not say "heaven," but "heavenly," and in the Millennium all will be "heavenly." The New Jerusalem, "the holy city," will come "down from heaven." And it will be "the kingdom of heaven," or heavenly kingdom, though on Earth; and "the holy land" will indeed be "holy" and "a heavenly country."

T. R. W. (India). We thank you for your kind letter and encouragement. You will find our new work on "S" and "s" exactly what you want, and what is so much needed by all.

S. R. H. (Ireland). We strongly advise you not to sign any "Declaration of Faith," and not to put yourself under bondage to men. "Stand fast in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage" (Gal. v. 1). You say truly, "Christians are very cruel if you do not agree with them." Therefore, we advise you to keep out of their clutches. Be content with the one Body of Christ, the "unity" of which is *spiritual* and not corporate (Eph. iv. 3). The great and glorious "head" in heaven is full of love, ministering His gracious supplies, and all the real members of it are known by their love, and gentleness, and tenderness, and forbearance shown to their fellow-members. We will write you as to the "Declaration of Faith" when we return it to you.

FOREIGN STAMPS.

Our readers are aware that the Editor can receive Foreign and Colonial stamps (unused), at their face value. The *higher values* are preferred, and are more easily disposed of. Also he prefers them *assorted*.

ACKNOWLEDGMENTS.

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REVIEWS.

Musical Service: Is it right? by James Neil, M.A. Second edition, pp. 72. Cloth 1/-, paper covers 6d. Simpkin Marshall & Co., 1903.

We are thankful to see this useful work in a cheaper form. It ought to be in the hands of every one who ever enters a place of worship. Since the original edition was first issued, the evils against which it is directed have increased to an enormous extent. Music is fast becoming a curse instead of a blessing; and a positive hindrance to spiritual worship. As this is the only worship the Father "seeks" and accepts, the importance of this little book can hardly be exaggerated. We trust that our readers will do their utmost to make it known, that it may fulfill its much needed mission. Those who wish to procure copies in larger quantities for this purpose should communicate with the author at once. Rev. James Neil, Cavan Cottage, Highgate, London, N.

THINGS TO COME.

No. 112.

OCTOBER, 1903.

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Editorials.

"THE EVIL SERVANT."

IN Matt. xxiv. 48, "the evil servant" is contrasted with the "faithful and wise servant" (v. 45).

The faithfulness and the wisdom of the one is manifested in his *watching* for his lord's coming.

The "evil" of the other is manifest in his saying "my lord delayeth his coming."

The former feeds his fellow-servants and is "blessed" and rewarded; the latter "smites his fellow-servants," and is surprised and cut off. Compare Luke xii. 43-46.

The interpretation is for Israel and those who are on the earth after the Church has been received up into glory.

But the *application* is just as powerful for us who look for the *Parousia* of Christ now, and "wait for God's Son from heaven" to descend into the air and take us up to be with Himself for ever.

The lesson as to watchfulness and unwatchfulness applies to all watchers, present and future. It is true of all.

And the effect is the same on all. We see it even now.

There are those among us who put off the Lord's *Parousia* until after the Tribulation: some till it is half over; others till it is quite over. They cannot possibly be watching for Christ, because they say that Antichrist must first come. They are not, of course, really *waiting* for Antichrist, but they are necessarily watching for him, because it is perfectly useless to watch for Christ if Antichrist must first come.

Thus they are putting off the coming of Christ, and practically saying "my lord delayeth his coming."

These may believe in His *Parousia* as a doctrine, and proclaim it as a truth. But it is one thing to do this, and another thing to wait for God's Son from heaven as though He were coming to-day. Knowledge is not everything, not even the knowledge of prophecy. For "though I understand . . . all knowledge, . . . and have not charity (or love), I am *nothing*" (1 Cor. xiii. 2).

Knowledge is the action of the *brain*, but waiting is the action of the *heart*.

"Knowledge puffeth up," and causes the possessor to "smite" those fellow-servants, whose knowledge is not exactly the same.

But "love buildeth up" (1 Cor. viii. 1), and manifests itself towards all who love the same Lord and wait and watch for His return.

The "root of bitterness" lies in this postponement of the Lord's coming.

This postponement may take two forms.

It is manifested in those who do believe in the Lord's coming; but from not "rightly dividing the Word of Truth," or from not understanding the "signs of the times," they believe and "say in their heart" that their "Lord delayeth His coming."

It is manifested again in those who, not merely postpone it or think it delayed, but who have lost sight of it altogether, and have substituted other hopes.

Doubtless, this latter condition is the outcome of the former.

In the days of "the church of the Thessalonians," it was an integral part of their Christianity "to *wait for God's Son from heaven*." They believed that Christ might return in their own life-time. But the majority of Christians to-day believe they were mistaken!

Well, they believed Paul's teaching, and we see the effect of this blessed hope in their perfection of Christian character. They manifested the possession and the power of the three Christian graces—faith, love, and hope.

Paul could write in a note of highest praise and thanks-giving for their holiness of life and their missionary zeal. He could write to them and say, "*the charity of everyone of you all toward each other aboundeth*."

Think of that! How blessed! But is that the character of Christians to-day? Far, far from it. Life would be more worth living if it were! Indeed, it is the very opposite of this that is the truth. In an Epistle written to-day, the inspired writer would have to deplore the fact, and say "the bitterness of every one of you toward each other aboundeth."

Why is this? Is not the question worth asking? and worth answering?

Surely there must be some grave cause for the wonderful difference between the character of Christians of those days and Christians in these days. There must be something that will account for it.

Many Christians to-day say the Thessalonian Christians were mistaken in their *belief* that the Lord might come at any moment. Well, there is one thing certain, they were not mistaken in their *life*. And if there be any connection between belief and life, we ought to see in their belief the *cause* which produced that wondrous *effect* in their lives.

At any rate, *they* believed their teachers, and waited for God's Son from heaven; and Christians to-day believe *their* teachers, and we see the opposite effect produced. If the effect is the opposite, must not the teaching and the belief be looked at as that which produces it?

Surely this must be the case; and we must all see and know that it is so.

Paul's teaching was that God's Son was coming from heaven, and that this coming was the proper object of the Christian's hope.

But, to-day, "death" is very generally substituted for it.

The vast majority of hymns set forth *death* as the Christian's goal; and the "comfort" generally administered in bereavement is very different from "these words" wherewith the Thessalonian saints were taught to "comfort one another" (1 Thess. iv. 17).

And, we repeat that this *waiting* is the action of the heart. It is not *knowledge*; for that is the action of the head. It is not a question here of understanding the prophecies about Christ's coming; it is a question of *waiting and looking and longing for Him whose coming was the great subject of all prophecy*. We can *know*, with the head, all about Nebuchadnezzar's image, and Daniel's beasts, and all about the Tribulation and Antichrist, and yet not be *waiting*, with the heart, for Him who has delivered us from the wrath to come.

It is of the very essence of this *waiting* that we believe we may be "alive and remain" to this Descension of Christ into the Air. If death may, or the Tribulation must, come first, then this waiting ceases to be a necessity, ceases to be practical, and ceases to be practicable. Yea, it is impossible.

As a hope it is destroyed; and all its power to purify the life is taken away (1 John iii. 2). It is this hope which is set on Christ's appearing that purifies the life. When Christianity, therefore, is shorn of this hope, no wonder that life loses that power which alone can purify it.

That is the cause of the mighty difference between Thessalonian Christianity and the Christianity of the twentieth century.

It is not merely a question of whether that hope will be actually realised in our life-time or not. The point is, that *its power is realised*; and that is the reason why God in His infinite wisdom has given us such "a blessed hope": a hope which has such a wondrous transforming power.

But man thinks he knows better. He always does, and always did. Reasoning from his own observation, he sees that Christ has not come, and so he says that Christ "delayeth His coming," and then he loses the power of this hope, until, finally, he substitutes something else for it. In Scripture it is the Coming which is certain, and death which is regarded as uncertain. But Christians have altered all that: with them it is death that is certain, and the Coming of Christ that is uncertain. Hence, in this changed belief, we see the cause of the change in Christian life.

We have an object-lesson as to all this in these two Epistles to the Thessalonians.

In the *first*, their *faith* and *love* and *hope* are all three seen in full possession and power: "We give thanks to God always for you all . . . remembering without ceasing your work of *faith*, and labour of *love*, and patience of *hope*" (1 Thess. i. 2, 3).

In the *second*, only their *faith* and *love* are mentioned: "We are bound to thank God always for you, brethren . . . because that your *faith* groweth exceedingly, and the *love* of every one of you all towards each other aboundeth" (2 Thess. i. 3).

Here, in this *second* Epistle, their *hope* is not mentioned. Something had come in to disturb it, and to mar it. Only their *faith* and their *love* could be mentioned; not their

hope. If we ask what it was that brought about this lamentable change, we shall find that their hope had been marred by the very same process that is working among us to-day.

They had been taught by Paul that they were to "wait for God's Son from heaven," as those who were to be "alive and remain" when He should come to "gather them together unto Himself." In "that day," for which they looked (2 Thess. i. 10), Christ will be "glorified in His saints," and they will be marvelled at by all who believe. This was their blessed hope.

But something had marred it. They had believed others, who had misrepresented the teaching of Paul, by reporting that he had said the Day of the Lord had already set in.

No! was the reply of the second Epistle. Do not believe them. "Let no one deceive you by any means." That "Day of the Lord" (see 2 Thess. ii. 2 R.V.) shall not come till the man of sin be revealed—because he is to be destroyed by Christ's Second Advent in judgment (2 Thess. ii. 8). But when He shall thus come in flaming fire taking vengeance," you, believers, will already be at "rest with us," with us—Paul and Silvanus and Timotheus. When He comes in judgment, "he shall have come"* already to be glorified in His saints (2 Thess. i. 10).

Therefore, let nothing mar your *hope* of "our gathering together unto him" (2 Thess. ii. 1) before the Day of the Lord can come. "That Day shall not overtake you as a thief" (1 Thess. v. 4). "Ye are not in darkness."

Therefore (the conclusion is), "let us watch."

This word brings us round to the words of our Lord with which we commenced. It shows us that which should ever characterise the attitude of the children of God. Christ has ever been "the coming one" from Gen. iii. 15 onward. When He, at length, came, there were those who could say, "We have waited for Him." There were those who "looked for redemption in Jerusalem" (Luke ii. 38), who "waited for the consolation of Israel" (Luke ii. 25).

So we now "wait for God's Son from heaven" (1 Thess. i. 10).

And after we shall have been, through His *mercy*, "caught up to be for ever with the Lord," there will be those who, passing through the judgments of the Apocalypse, will at last say, "In the way of thy judgments, O LORD, have we waited for thee. . . . For behold the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity" (Isa. xxvi. 8, 21).

While we rightly divide the word of truth as those who "wait for their Lord," let nothing rob us of our hope, or cause us to say with "the evil servant," "My lord delayeth his coming:" but let us apply the warning to ourselves, and then be like the "faithful and wise servant," and give to His hungry and thirsty children "meat in due season" (Matt. xxiv. 45); and not be found smiting our fellow-servants.

* See *Things to Come*, August, 1903, page 13.

THE OLDEST LESSON IN THE WORLD:

OR,

"THE END OF THE LORD" AS SEEN IN THE BOOK OF JOB.

(Continued from page 30).

THE CONCLUSION.

(C, B, & A. Chap. xlii. 7-17.)

WE must consider the remaining members together, as they all three form part of the moral conclusion; though the literary conclusion is confined to a few verses (11-17).

Now that "the end of the Lord" has been "seen," all else is, by comparison, a matter of very small importance.

It is necessary, however, that we should be told of the departure of Job's three friends, inasmuch as we were told of their arrival: that we should hear of Job's double blessing, as we heard of his double series of calamities.

All this is needful in order to complete the whole, and put the finishing touch to the book; but a very few verses suffice to dismiss such details as these.

Nevertheless, they are worthy of our closest attention.

When Job got right with God, and had his new thoughts of Him; he not only had new thoughts about himself, but about his friends, and all else. In verse 10, we are told that

"HE PRAYED FOR HIS FRIENDS."

Yes, for those with whom he had so bitterly contended; and toward whom he had used such opprobrious expressions: "He prayed for his friends."

He had called them "miserable comforters;" and now, he was to be a blessed comforter to them.

He had called them "physicians of no value"; and now, he would be a good physician, to their value for ever and ever.

Job was a new man; and fervent prayers took the place of bitter words.

This is "the end of the Lord." It is perfect: for it is Divine.

His friends needed an "Interpreter" now: for they were not yet right with God. They had spoken "folly" about God, as He tells them, here (in verse 8). They had not spoken of God the thing that was right. Neither had Job, before he received the ministry of Jehovah. But, since then, he had.

For now he had said:

"I know that Thou canst do everything. . . .

"I am vile. . . .

"I abhor myself. . . .

"I repent in dust and ashes."

This was "the thing that was right"; and Job had said it. Twice over this is affirmed (verses 7 and 8). His friends had not yet said it, and thus had not yet come to that place of blessing. Therefore it was that they were commanded to offer a burnt offering; and, that Job should pray for them.

How blessed for us to see the perfection of this Divine workmanship.

All Eliphaz's *experience* was gone. All Bildad's *tradition* was flung to the winds. All Zophar's *merit* was now seen to be of no avail.

All alike are now humbled before God. All contention is over. The revelation of the glory of God, followed by the manifestation of His grace, has ended in conviction of sin, tears of repentance, the sweet savour of the burnt-offering, and the voice of prayer.

What more is there for us to be told? This:

The overthrow of the Adversary. At the beginning, he despoiled Job of all his possessions: at "the end" "the LORD gave Job twice as much as he had before" (v. 10); and we are told "the LORD blessed the latter end of Job more than his beginning" (v. 12).

This is "the end." It was not Job's wisdom, or Job's good works: it was not Job's merit, or Job's repentance; but

"THE LORD GAVE" (v. 10).

and

"THE LORD BLESSED" (v. 12).

This explains the verse with which we commenced (James v. 11): "Ye have heard of the patience of Job, and have seen the end of the Lord."

Job had been brought to the end of himself; and was thus in a right position to see "the end of the Lord": that, though He is very "great," yet He is also "very pitiful, and of tender mercy."

Papers on the Apocalypse.

THE FIFTH VISION "ON EARTH."

The Son of Man, and the Last Three Angels.

A. (page 449), xiv. 14-20.

The Six Angelic Appearances of this fifth Vision on Earth are made into *seven* by the Vision of the Son of Man in the centre. These seven are divided in *four* and *three*, as usual.

We have considered the first *three*. The last *four* go together, and are closely connected; the first two with the HARVEST, and the last two with the VINTAGE.

The Son of Man stands out as the centre of the whole seven, thus dividing the six angels into two threes. This is seen from the Structure of the whole of this Vision on page 449.

The last four form two pairs. The first of each pair is seen with a sharp sickle in his hand; while the second of each pair gives forth the command for it to be used. In the first pair the Harvest of the earth is reaped. In the second pair the Vintage of the earth is gathered.

We now have to present the last four together, and give the Structure, which is as follows:—

* These pages refer to the book-form, and not to the pages of *Things to Come*.

A (page 449), xiv. 14-20. <i>The Son of Man, and the Fourth, Fifth, and Six Angels.</i>		The Fourth Angel and the Harvest.		The Sixth Angel and the Vintage.	
A	iv. | 14. THE SON OF MAN and His sharp sickle.	v. | 15. The FOURTH Angel, and whence he comes (Temple).	p | -15. His cry to the Son of Man. q | -15. Command to reap. r | 16. Reasons. s | -16. Compliance. t | -16. The HARVEST reaped.	vi. | 17. The FIFTH Angel and his sharp sickle.	o | 18. The SIXTH Angel, and whence he comes (Altar). p | -18. His cry to the Fifth angel. q | -18. Command to reap. r | -18. Reason. s | 19. Compliance. t | -19, 20. The VINTAGE gathered.
B					

The Harvest and the Vintage are reaped and gathered respectively by the Son of Man, and the Fifth Angel, though they are recorded under the Fourth and Sixth Angels, as shown in the Structure.

xiv. 14. **And I looked, and behold a white cloud, and upon the cloud I saw one sitting like unto the Son of Man, having upon His head a golden crown (stephanos), and in His hand a sharp sickle.]** The Son of Man was the sower (Matt. xiii. 37); and the Son of Man is the reaper. This is the last time the title is used in the Bible. It connects the Lord Jesus with the earth, and is therefore used of this "harvest of the earth."

When the title was first used in the day of His humiliation (Matt. viii. 20), He had not where, on the earth, to lay His head. But now, in the day of His judgment, He has on that head a crown of gold. (See pages 15, 16.) He is on the cloud, and invisible on earth; but though unseen, the effects of the sharp sickle in His hand will soon be manifest. This crown is associated with Ps. xxi. 3: "Thou settest a crown of pure gold upon his head"; for it is a token of His incoming of Dominion; and "Thou settest" is put in strong contrast with the "crown of thorns" which others set upon His head at His first coming.

The Fourth Angel and the Harvest (xiv. 15, 16).

xiv. 15. **And another Angel came out of the**

Temple (Naos), crying with a loud voice to Him that sat on the cloud,

"Put in Thy sickle, and reap; because the hour is come *to reap; because the harvest of the earth is ripe."]

There can be no doubt that this is a judgment scene. The title "Son of Man" betokens it; for God hath "committed all judgment unto the Son, because He is the Son of Man" (John v. 27). The Old Testament connects this harvest with judgment; for a precisely similar command is given in Joel iii. 13: "put ye in the sickle, for the harvest is ripe," and this is mentioned in close connection with the vintage: "come you down; for the press is full, the fats overflow; for their wickedness is great." This is the scene in which "the sun and moon shall be darkened" (v. 15).

Most Commentators allow that the Vintage is judicial; then, why not the Harvest. The one is "the vine of the earth," and the other is "the harvest of the earth." It is the *earth* that is ripe, and what can this be ripe for, but for judgment? The Vine is "the Vine of the Earth"; the Harvest is "the Harvest of the *Earth*." We thus have the two great spheres in which judgment will be carried out, most clearly and explicitly put before us.

What is seen here is one of the six brief announcements connected with and filling up that which goes before; heralding and explaining in a few words certain judgments yet to follow.

xiv. 16. **And He that sat upon the cloud put forth His sickle upon the earth; and the earth was reaped.]** The word "earth" is repeated so as to impress our minds with the fact that it is with the earth, as the earth, that we have to do here. It is "the hour of His judgment" which has come. How this can be interpreted of the "church," or be taken in the good sense of reward, we are at a loss to understand. The first of these six angels used precisely the same words (v. 7). It is 2 Thess. i. 6, 7 that we have here. When the time has come for Him to "gather out of His kingdom all things that offend" (Matt. xiii. 41), "immediately He putteth in the sickle, because the harvest is come" (Mark iv. 29). Matt. xxiv. 37-42 must be read in connection with the scene here referred to. The good may be gathered into barns: these barns are seen in the next chapter; but the thought connected with the harvest is judgment. And why a "sharp" sickle. The vintage is admittedly judicial (vv. 18-20), and that is gathered with a *sharp* sickle. That the harvest is judicial also is confirmed by a reference to Jer. li. 33: "Thus saith the Lord of hosts, the God of Israel; The daughter of Babylon is like a threshing-floor, it is time to thresh her: yet a little while and the time of her harvest shall come." Babylon is mentioned in the verses immediately preceding this harvest (chap. xiv. 8); and chap. xvii. and xviii. identify it with Jer. li. 33, for "the harvest is the end of the age."

After the harvest comes the vintage, in the order of nature; so here it is the same in the order of judgment. This brings us to

* G.L.T.Tr.A. WH. and RV. omit σοι (soi) for thee.

The Fifth Angel (xiv. 17).

xiv. 17. And another angel came out of the Temple (Naos) which is in heaven, he also having a sharp sickle.] And it is to him that the Sixth Angel calls upon to gather the vintage.

The Sixth Angel and the Vintage (xiv. 18-20).

xiv. 18. And another angel came out of the altar, who hath authority over its fire: and he cried with a loud voice to him that had the sharp sickle, saying,

"Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripened."

(19) And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. (20) And the winepress was trodden without the city, and blood came out of the winepress, even up to the bits of the horses, to the distance of a thousand and six hundred furlongs.] This, too, takes in the final judgments of this book. Both of these angels are the servants of "the Lord of the earth" (xi. 4). Three times are we reminded that the sickle was "sharp," and therefore would do its business without difficulty. The vine is "the vine of the earth" (See Deut. xxxii. 32, 33).

We have here a fore-announcement of the sixth Vial (xvi. 12-16) and of the great battle of Armageddon. It is to this scene that Joel iii. 12-15 refers, where we read "the press is full, the fats overflow." And this is closely connected with the "harvest" in the same verse. (Compare Zeph. iii. 8. Isa. xxxiv. 1-8.) Rev. xix. 15 tells us of this treading of the Wine-press. And Isaiah records it in chap. lxiii. 1-4. Nothing can equal the awful nature of those final judgments of the seven Vials, which are here epitomized in the few words describing this harvest and this vintage. "Threshing" is the end of the one, and "treading" is the end of the other; and it is Palestine and not Italy; Jerusalem and not Rome, which is in question here.

Things New and Old.

THE ACROSTIC PSALM CXLV.

AMONG other Acrostic portions of Scripture, this Psalm occupies a prominent place. It is called

"David's Psalm of Praise."

It speaks with a loud voice to the Lord's people in the present day, because it is occupied wholly with Himself, whereas we are occupied either with ourselves, or a few things about Him.

This Psalm tells us what should be the great subject ever filling and occupying our hearts: and the peculiar form in which it is presented to us is designed to call our attention to it, and to impress it on our memories.

* G.L.T.Tr.A. VII. and R.V. add *o* (he) who.

This Psalm is Acrostic, each verse commencing, successively, with the letters of the Hebrew Alphabet. We have endeavoured to reproduce this in English, though it is next to impossible, because the two alphabets differ in the number, nature, and order of the letters.*

Its structure shows that it consists of seven members, arranged in *repeated alternation*: Praise promised, and Praise offered. Thus:—

A¹ | 1, 2. Praise promised.

B¹ | 3. Praise offered.

A² | 4-7. Praise promised.

B² | 8, 9. Praise offered.

A³ | 10-12. Praise promised.

B³ | 13-21. Praise offered.

A⁴ | 22. Praise promised.

DAVID'S PSALM OF PRAISE.

A¹ (vv. 1, 2). *Praise promised (by David alone).*

1. (N) As King, I will extol THEE, O my God;
and bless THY name for ever and for aye.
2. (D) Bless THEE, I will, with each returning day;
and will THY name be praising evermore.

B¹ (v. 2). *Praise offered (to Jehovah Himself).*

3. (J) Can we JEHOVAH'S greatness fully praise?
since this His greatness is unsearchable.

A² (vv. 4-7). *Praise promised (from David and others).*

4. (T) Descant will age to age upon THY works,
Thine exploits too the ages with proclaim.
5. (T) Ev'n of Thy glorious honour I will tell
and on Thy wondrous works would ever dwell.
6. (T) Fame too shall celebrate Thy mighty acts;
and I, ev'n I, Thy greatness will declare.
7. (i) Great is Thy goodness: this they'll keep in mind,
and of Thy righteousness will ever sing.

B² (vv. 8, 9). *Praise offered (to Jehovah Himself).*

8. (T) How gracious is the LORD, and merciful;
how slow to wrath: in mercy, Oh! how great.
9. (T) Is not Jehovah's goodness over all?
Is not His tender care o'er all His works?

A³ (vv. 10-12). *Praise promised (by all) to Jehovah's Kingdom.*

10. (T) Jehovah! all Thy works shall Thee confess;
and all Thy saints unite in blessing Thee.
11. (D) Kingdom of glory, Thine, will be their theme,
and of Thy power will they ever talk:
12. (T) Loving to teach mankind his mighty acts;
and all His kingdom's glorious majesty.

B³ (vv. 13-21). *Praise offered (for Jehovah's kingdom).*

13. (D) Mighty thy kingdom is; and lasts for aye,
and thy dominion ever shall endure.

* As there are twenty-six letters in the English alphabet, and only twenty-two in the Hebrew, we have been obliged, of course, to omit the last four.

- [14. (D) Nothing but truth is in Jehovah's words ;
and holy is He too in all His works.]*
15. (D) Of all that fall, He† their upholder is ;
and lifter up of all that are bowed down.
16. (Y) 'Pon Thee the eyes of all do wait ; and Thou
in season dost give them their own food.
17. (D) Quickly Thou op'st Thy hand ; and to the full
suitest the craving of each living thing.
18. (Y) Righteous Jehovah is in all His ways ;
and holy too in each and all His works.
19. (P) Stand nigh, He† doth, to all that on Him call,
to all that call on him in truthfulness.
20. (T) To them that fear Him, He their wish fulfils ;
He also hears their cry and saveth them.
21. (W) Unharm'd the LORD doth keep all that love Him,
but all the wicked ones will He destroy.

A⁴ (v. 22). *Praise promised (by David and all).*

22. (T) Voice thou, my mouth, and speak Jehovah's
praise,
and all flesh bless His holy name for aye.

This Psalm, therefore, tells us what should ever be our theme ; whether in ministry, conversation, testimony, or meditation.

But is this the case with us ? Is this what occupies our hearts and tongues, at home and abroad ? Is this the theme of our pulpits, platforms, and books ? Alas ! alas ! It is far otherwise to-day. May we learn its lesson, and heed the instruction which it thus brings to us.

BABEL AND THE BIBLE.

WE have already had something to say on the subject of Babel ; and the Bible in general, and on the "Laws of Hammurabi" in particular.

But it is still desirable that we should help our readers to form a better judgment on the questions recently raised by Professor Friedrich Delitzsch in Berlin.

All our hopes are built on the accuracy of the Word of God. If it be not true, then we have no foundation on which to rest.

Anything that would tend to unsettle our minds in that Word, demands, therefore, our attention ; and anything we can say to confirm ourselves in its truth must be said. If the Bible be not true in what it states as to things

* The verse commencing with the letter נ (Nun), our English N, dropped out of the Hebrew MSS. at a very early date. It must have been in the Text when the Septuagint Version was made in B.C. Also when the Syriac, Arabic, and Ethiopic Versions were made, inasmuch as all these ancient versions have preserved it. One Hebrew MS. is extant which preserves it as follows :

"The LORD is faithful in all his words,
And holy in all his works."

The correctness of this is proved by the expansion of B³, in which this verse 14 is seen to correspond with verses 17-20.

B ³	a	| 13. Thou.
	b	| 14. He.
	a	| 15, 16. Thou.
	b	| 17-20. He.

† Heb., *Jehovah*.

‡ See *Things to Come*, vol. ix., No. 9, p. 102 ; and No. 11, p. 122.

that have passed, its revelation as to "things to come" is seriously impaired.

Let us see, then, how matters stand with regard to the various accounts of Professor F. Delitzsch's indictment.

Creation and the Creator.

1. He asserts that the ancient religion of Babylon was *Monotheistic* ; i.e., they worshipped *one God*.

Against this we set the evidence furnished by one of the well-known "Babylonian Tablets," known as the *Creation Tablet*.*

"When the upper region was not yet called Heaven.

And the lower region was not yet called Apsu.

Then the first-born ocean was their parent,

The chaos of Tiamat gave birth to them all.

And the waters were mixed in one (ocean waste).

None of the gods had yet been born.

Their names were not spoken.

They had . . . no destiny. . . .

Then the great gods were created.

Lakhmu and Lakahmu were born (first) and grew up.

Then Ansar and Kisar were born.

Long were the days, long the time till the gods Anu

(Bel and Ea) were born," etc.

In view of this, what becomes of Prof. Delitzsch's assertion ?

How different are the first words of Genesis, which proclaim the one living God as the Creator of all things ; but, Himself uncreated. In this, the Bible differs from all the ancient religions of the world.

The Babylonian legends are a *corruption* of primitive truth, and not the *source* of Bible truth. Even according to the wildest theories of the "higher critics," Genesis is 850 B.C. and Exodus 800 B.C. But the Babylonian Captivity was not till 588 B.C. Hence, the Bible account of Creation was written hundreds of years before the Jews were carried into Babylon (before, indeed, there were any "Jews" at all!).

What the Jews *did* learn in Babylon was their demonology and angelology, and superstitions and traditions. That, it is, which accounts for the difference between the belief and teachings of Old Testament Israelites and those of New Testament (and modern) Jews, with their theories about Paradise, and their prayers for the dead, which have been adopted by the Religions of Christendom. It is the church which has got its traditions from Babylon !

A prayer of Nebuchadnezzar has been recently found,† which shows that even at that late date the religion of Babylon was not Monotheistic.

"To Merodach, my Lord, I prayed. I began to him my petition, I said: "O prince that art from everlasting, lord of all that exists. I, the King who obeys thee, am the work of thy hands ; thou createdst me and entrusted to me the sovereignty over multitudes of men, etc. Then he, the *first-born*, the glorious, the *first-born of the Gods*, Merodach, the prince, heard my prayer and accepted my petition."

Thus, while the Bible breathes on every page the truth of the only God, His self-existence, goodness, and dis-

* Quoted by Professor König, of Bonn, in the *Reichsboten*.

† See Schrader's *Keilinschriften*.

tinctness from the world created by Him, this prayer of the monarch of the Babylonian Captivity speaks of "*the First-born of the Gods, the Father of Nebo.*"

The Babylonians laboriously stamped on their clay cylinders, the legend of their countless greater and lesser Gods.

One Assyrian king tells us that his countrymen worshipped 65,000 great gods of heaven and earth.

Primeval revelation, as shown in the witness of the stars in heaven, and afterwards revealed in the scriptures of truth on earth, had everywhere become corrupted in the days of Moses.

Professor Oppert writes :*

"The glory of Israel has departed since Professor Delitzsch discovered in a neo-Babylonian tablet that monotheism was practised in Babylon! Samas was the Merodach of justice, Ninip the Merodach of war, Nergal the Merodach of rest; in short, all the divinities were Merodachs: *ergo*, Babylon had only one God, Merodach, and Babylon was monotheistic. Christian writers in Rome in the early days of Christianity said the same thing: You have only one God, whose name is Jupiter as god of heaven, Mars as god of war, Neptune, as God of the sea, Pluto as god of hell, and God bears a different name in each of his characters. The same notion was professed by the Jesuits in India and China. This mythology was highly unacceptable to the Popes Clement XI. and Clement XIV., who suppressed it. As a matter of fact all these different Merodachs prove that the most *extravagant polytheism* prevailed in Chaldea down to the time of the Romans. This species of German intellectual jugglery seemed exaggerated to the German Emperor, who was afraid, as he clearly expressed in his letter, that Professor Delitzsch was also about to attack the New Testament."

2. *The Sabbath.*

According to Delitzsch, the Sabbath was a Babylonian institution. But Professor Julius Oppert, of Paris, has shown the ignorance displayed by that assertion. He points out that "the Babylonians regarded the 7th, 21st, and 28th days of the moon as unlucky for certain things. Herein, says Delitzsch, is to be found the origin of the Sabbatical idea. Nothing could be more opposed to the truth. The Egyptians and Chaldeans had a week of seven days, to which they attached the names of the seven planets, in the same way as we now do. The Babylonians' rest-day was the seventh day of every phase of the moon; but as the month has not 28 days, but $29\frac{1}{2}$, these rest-days fell on all days of the week. The great idea of the Mosaic Sabbath was to make it independent of all astronomical influence, and to use the planetary week of seven days, calculated, not by the moon, but by mere arithmetical numeration."

3. *The Name of Jehovah.*

Professor Oppert goes on to say :†

"Great stress is laid by Professor Delitzsch on what he alleges to be the false notion prevalent regarding the

polytheism of the Chaldeans. In his opinion Jehovah was a Babylonian God, 'Jahu,' which he believed he had discovered in several proper names of Elamite persons. Three names are mentioned by Delitzsch, who sees in these forms the God Jehovah, or Jahweh, and he reads them all 'Jehovah is God.' Nothing could show more conclusively the real value of Delitzsch's conclusions than this quite faulty deduction. The first name is written *Yapi-el*, and is, like the two others, the third person of an Elamite verb, and by no means a divine name. The name was borne by a man residing near land given by a Chaldean to his daughter, and is mentioned in the deed affecting the transfer. The second, *Yauppiel*, or *Ya'piel*, was also borne by a neighbour of the author of the deed dating from the time of Sin-mubanit (2,424 to 2,394 B.C.). The syllable *pi* may also have the pronunciation *ha*, but the real reading in both the instances given above is *Yapi-el* and *Yauppi-el*. The third name, *Y'a-u-um-el*, was that of a poor man, ruined by a female slave, who, having been sold by him to one Arad-Istar, proved her free-birth by an *actio praejudicialis de ingenuitate* and showed he was liable for her *peculium* and compensation to the buyer, Arad-Istar. According to Babylonian law he was assisted by a surety named Ibi-Ningersu. A communication to the latter runs as follows: 'To Ibi-Ningersu, I, Ya-u-um-el, write thus: *The Gods Samas and Merodach give thee long life. As thou knowest I gave freedom to a female slave, and I owe her the money of her peculium; she has taken much from me and made me spend all I have. Besides, I have to compensate Arad-Istar. Send me the three drachmas of which thou art surety, and the three drachmas of thine own debt contracted in Babel. I can then pay Arad-Istar in full. Do not communicate with Arad-Istar. I myself will pay him in full.*' So we see this 'Jehovah-el' recommending his friend to his gods Samas and Merodach. A queer monotheist! *Ya-u-um* is merely the third person of a verb. This is the sort of stuff that was retailed by Professor Delitzsch in his second lecture before William II., Emperor of Germany, King of Prussia!"

4. *Hammurabi.*

In a letter from Professor Oppert, in the *Paris Temps*, showing that France has had a large share in the discovery of this monument of Hammurabi, he says:

"Since we must say a little about Hammurabi, after having spoken a great deal about ourselves, we may say that his reign can be fixed from 2394 to 2339 before the Christian Era, but of these 55 years, only 43 years can be regarded as the time during which he reigned effectively. He had to fight a terrible adversary named Rim-Sim, of whom we also have some texts. Hammurabi was the sixth of a line of eleven kings who reigned from 2507 to 2203. They were Semites of the stock of Elam; the name of Hammurabi himself belongs to the Elamite language, and signifies, as the Assyrians are assured, "issue of a fruitful line." Attempts have been made to identify Hammurabi with King Amrapha of Senaar of Genesis. But this identity is, to say the least, very doubtful. All the personages who have ever lived could not appear in the Bible. Can we, and must we know everybody? Let

* *The Jewish Chronicle*, April 17, 1903.

† In a special contributed article to *The Jewish Chronicle*, of April 17, 1903. Dr. Julius Oppert is one of the earliest and now the greatest of living Assyriologists.

us content ourselves with saying that we are happy to have made his acquaintance. Besides, one learns something every day; and we who discovered Hammurabi are particularly fortunate in having learnt something of which we were previously ignorant: that Hammurabi and Abraham, as the revelation from beyond the Rhine has informed us, were united by ties of the closest friendship."

Contributed Articles.

THE "SPIRIT" IN REV. II., III.

SEVEN times do we meet with the expression, "He that hath an ear to hear, let him hear what the Spirit saith unto the churches," in Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea (Rev. ii. 7, 11, 17, 29; iii. 6, 13, 22). Notice that, whereas these seven churches in Asia are, through their respective "angel," addressed in the *second* person (see ii. 2, 9, 13, 19; iii. 1, 8, 15) by our Saviour, nevertheless, in the above seven calls our attention is directed to the fact that *the Spirit's* sayings are addressed in the *third* person by the same Saviour; *not* necessarily to any of the named assemblies (ii. 1, 8, 12, 18; iii. 1, 7, 14), but, *primarily*, to *anyone* who has the faculty of attention, which does not exclude individual members of these "seven churches," but clearly includes outsiders so-called. These seven attention calls are a peculiarly Hebrew idea, connecting the seven Epistles forward with the rest of the book of Revelation, by pointing to ch. xiii. 9, and backwards to Matt. xi. 15, xiii. 9, 43, as peculiarly Israelitish or a Hebraism.

It is the Lord Jesus who is speaking here to St. John, and through the Apostle to them that shall listen to His seven messages; communicated, in the last instance, through St. John. Although the Saviour commands that the Spirit shall receive the *special* attention as to what "the Spirit saith (is saying) to the churches," nevertheless, the remarkable thing here lies in the fact that there is, in strictness of language, *not* a single word of a message given in these Epistles *by* the Spirit. Therefore, the seven Epistles to these seven churches are *conjointly* indited *by the Son of God as well as by the Spirit Himself*—the Son of God acting only, *visibly*, as the mouthpiece (as it were) of the equally present, but, to St. John, *invisible* Spirit; and the Spirit Himself tacitly endorsing all that is declared for Him by the Son of God. *Two* divine Persons are here present, *one* Person only is the Speaker.

"They that hear" (Rev. i. 3) are repeatedly called to attend (firstly) to what the Spirit is saying, (secondly) through the Son, and (thirdly) through the Apostle.

It is also worthy of note that the act of communicating is shown to be in the *present* tense; being, in point of time, neither past nor future, but *present*.

Christ, be it further noticed, was *not present* with the seven churches to which He was dictating the seven Epistles, any more than St. John, who was in Patmos, and, therefore, not in Asia. Christ was *absent* from them;

and, *because* absent, therefore He sent them these Epistles: for no one writes a *letter* to anyone present, but to one who is absent. Consequently, the Spirit was absent from the seven churches in Asia; so was the Son of God; so was the Apostle. The only means of communication between absent persons is effected by sending letters, and this method was employed here.

The Son of God is, in chaps. ii. and iii., represented as *absent* from the seven churches in Asia: simply because *He* was in *heaven*; but *they* were on *earth*. It is equally clear why St. John was absent from these same seven churches: simply because *he* was on the Isle of Patmos; but *they* were on the mainland of Asia Minor. But it may not be as clear why the Spirit was absent from the seven churches in Asia Minor, any more than from any others on earth. For, it will be queried, did not Christ promise His followers to send them the Spirit (John xiv. 14, 26; xv. 26; xvi. 7, 13. Acts i. 4, 5)? And has not the Spirit made His abode with the followers of Christ since the day of Pentecost (Acts ii. 1-4), ten days after our Lord's ascension? And does not the Spirit administer now in the Church everything as He wills (1 Cor. xii. 11)?

The Spirit is, *officially* as it were, *absent* from the Father and the Son, who are in heaven—particularly the Son, "at the right hand of God" (Acts ii. 33)—during the Church period in which we are at present living; but that the Spirit is *present with the Church* of Christ *on earth* is additionally learnt from the fact that St. Paul, writing his Epistles to his seven churches (viz., of Rome, Corinth, Galatia, Ephesus, Philippi, Colosse, and Thessalonica) in Europe and Asia, opens every Epistle with the greeting as coming from the Father and the Son (Rom. i. 7. 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 3. Eph. i. 2. Phil. i. 2. Col. i. 2. 1 Thess. i. 1. 2 Thess. i. 2), but *not from the Spirit*.

Why? Because, the *Father* and the *Son* being in *heaven* and the seven Pauline churches on *earth*, the Divine Persons were *absent* from the Christians on earth; whereas the *Spirit* was on earth, and therefore *with* these congregations on earth. And while, on the other hand, St. Paul speaks of the *grace* of the Lord Jesus as *with* these churches in the ending of every one of his Epistles, only *once* does the Apostle Paul name the Holy Ghost in the ending—namely, in 2 Cor. 13, 14. But observe that in this passage St. Paul speaks of the relationship of the Spirit and the Corinthian church as that of "fellowship," *κοινωνία* (*koinōnia*), communion *with* them, which necessarily presupposes the idea of *presence* with *them*, and only present with the Father and the Son as an object of *thought*, and not local fact. Therefore, it is clear that, whereas St. Paul was *absent* from the seven churches to which he had addressed his several Epistles, the *Spirit* was, nevertheless, present with them at the time.

Returning to the seven churches of Rev. ii. and iii., the conclusion forces itself to the surface that, while the *Spirit* was *present with* the seven Pauline churches, while St. Paul and the Father and Son (so to speak) were absent from them; in Rev. ii. and iii. the *Spirit* and the Son and St. John are equally *absent from the Johannine assemblies*, to

which the Epistles were likewise addressed. This *absence* of the Spirit from these Apocalyptic churches is to be explained by the fact, that by the time the world's history shall have reached the period foretold in Rev. ii. and iii., the Church of Christ, as it now exists, will have been "caught up . . . in the clouds to meet the Lord [Jesus] in the air, and so . . . ever be (*i.e.*, have remained) with the Lord" (1 Thess. iv. 17). Angels will, no doubt, *assist* in the ascent of the Church of Christ into the air; while *the Spirit* will *superintend* the ascent, and, along with the Church, He will meet the Son of God, from Whom, so to speak, He will have been officially separated, because He had replaced Him since Pentecost.

Revelation ii. and iii. refers, therefore, *not* to the Church of Christ, or to the Dispensation of grace—that is continuing now—but to seven *Israelitish* churches, congregations, or assemblies in existence just *after* the Spirit and the Church shall have ascended into "the air," and not long *before* the second coming of Christ to earth (Zech. xiv. 4).

B. P.

Questions and Answers.

QUESTION No. 334.

THE "COCK-CROWING."

M. S., Isle of Wight. "Is it true that the cock-crowing mentioned in Matt. xxvi. 39, etc., was one of the night watches so called by the Roman Soldiers?"

There is no evidence of this in Roman writers. If it were so the definite article would doubtless be used to mark it as such. But though the article is used in the English, there is none in the Greek, in either of the Evangelists.

The Romans had *four* watches, but there were not four cock-crowings.

There *was* (and is) a *first* about midnight (Mark xiv. 68) and a *second* about the break of day (Mark xiv. 72).

It may be "ridiculous" to point to the spot where the cock stood,* but it is worse than that to turn the Lord's foreknowledge that a certain cock would crow, into the mere perfunctory Roman signal for a change of "watch," even if it could be shown that such signals were ever given at all.

QUESTION No. 335.

GALATIANS VI. 6.

Gala, Edinburgh. "Would you give a critical and full explanation of Galatians vi. 6? What is the exact meaning of 'communicate,' and 'all good things?'"

The verse reads as follows: "But let him that is taught in the word communicate unto him that teacheth in all good things."

The R.V. takes account of the word *de* (*de*) *but*; whereas the A.V. ignores it. This word "but," introduces the exception to verse 5, "every man shall bear his own burden."

This (verse 5) is also in contrast with verse 2, which says, "Bear ye one another's burdens."

The words "burden" represents two different words in the Greek (in verses 2 and 5). In verse 2 it is *βῑρος*

* Gadsby's *Wanderings*.

(*baros*) *weight*, or *oppressive burden* which we would be rid of if we could. This we are to share with others (as inculcated in verse 5).

In verse 5 the word is *φορτίον* (*phortion*) a specific *load*, used of the *freight* or *lading* which has to be borne and which one is expected to bear: *e.g.*, a man's 'pack' or 'kit.'

The former word (verse 2) is used of the *burden* of the Law in Luke xi. 46. Acts xv. 10. The emphasis is on "one another's." As though to say, "you are released from the oppressive burdens of the Law, but you are under the law of Christ (1 Cor. ix. 21): bear, then, one another's weaknesses and infirmities of mind and body (Matt. viii. 17. Rom. xv. 1).

The emphasis in verse 6 is on "Let him communicate," lit., *let him go shares with*. The *Dative* case after this verb, denotes the person with whom he is to go shares. The one *instructs* and shares his learning with another; and he, in turn, shares his "good things" with him who instructs, and thus helps to bear his burden according to verse 2.

The whole context hangs together; and its meaning is clear. Paul, personally, seldom asserted his own claims to be "burdensome," but he was Divinely guided to keep the Gospel law prominently before the Lord's people (See 2 Cor. xi. 7, etc. Phil. iv. 6, 9. 1 Thess. ii. 6, 9. 1 Tim. v. 17, 18, and especially (1 Cor. ix. 11).

QUESTION No. 336.

RESURRECTION AND "CHANGE."

C. S., Bolton. "Did Lazarus and others who were raised from the dead ascend as they rose, or were they buried again?"

We are not told. But if we consider what resurrection is, we can form some opinion on the subject.

1 Cor. xv. speaks of "change" as well as resurrection. 1 Thes. iv. speaks of *resurrection* and says nothing about "change." For aught that is said in the latter passage we might be "caught up" without being changed. But *both* are necessary in order to enter into glory.

Resurrection *without* "change" means a human body: *i.e.*, "flesh and blood."

Resurrection *with* "change" means a "spiritual body": *i.e.*, "flesh and bones." Luke xxix. 39. This body will differ from the *human* body on the one hand; and on the other hand it will differ from a purely *spiritual* being like angels or demons.

It seems, therefore, that as Christ is the "first fruits," those who were raised before Him, were *resuscitated* and not "changed."

If this be so, we ourselves shall have to modify several of our own statements on this subject.

Signs of the Times.

JEWISH SIGNS.

THE SIXTH ZIONIST CONGRESS has come and gone, and left its indelible mark on the history of the world.

The condition of the Jews in Russia, as shown by the

recent massacre at Kisheneff, and the general menace which pervades the air in the East, compels the Zionists to adopt some temporary expedient, without in the slightest degree departing from the central idea which dominates the whole movement.

The very necessity itself is a remarkable sign of the times; for it shows how rapidly events are moving forward, as though to force the early settlement of the whole question, in the only way in which it can ever be settled.

The very expedient is so desperate, that it may of itself compel the adoption of the only solution; and on that very account may never have to be made.

The result of the Congress was, after protracted discussions of an exciting nature, to provisionally accept an offer of the British Government.

We must give

DR. HERZL'S OWN STATEMENT.

After describing the dark picture of the present position of the Jews in the world, he proceeded to say:

"Since we met here for the fifth time I have lately been called to Constantinople by His Majesty the Sultan. But each time, in February and in August, 1902, the negotiations led to no result. It goes without saying that I could not agree to anything which would not have been in accordance with our Basle programme. Scattered colonisation in various parts of the Turkish Empire, in particular, was not in accordance with our national needs. The only result of those difficult negotiations is that His Majesty the Sultan has acquired a permanent kindly feeling towards the Jewish people. This is satisfactory and valuable, but it is of no immediate practical assistance to us. Given the kindly feeling of the Sultan as well as the undoubted advantages which would accrue to the Turkish Empire, the obstacles must lie in the attitude of the Great Powers interested in the Eastern question, more particularly of Russia. From Germany we have to expect no opposition after the interest shown by the German Emperor, which we have not forgotten. When I had the honour to be received, in Jerusalem in 1898, with a Zionist deputation, His Majesty assured us of his goodwill towards our movement. The word of an Emperor can admit of but one interpretation. Nor had we to fear opposition from England, and this is confirmed by the events I am now going to chronicle. After the failure of the recent negotiations in Constantinople, and in consideration of the increasing misery, we were compelled to seek other means. I, therefore, in October last, communicated with some members of the British Government, and submitted to them a proposal to grant us a land concession for the Sinai Peninsula so that we might found a settlement for our people there. The Ministers, to whom I would herewith convey my warmest thanks, as well as the high officials of the British Government within whose province this matter comes, received me with the greatest kindness and courtesy. I was told that, as the territory in question was under the Egyptian rule, it would be necessary to approach the Egyptian Government, but the English Government generously provided me with recommendations, and expressed the hope to Lord Cromer, their representative in Egypt, that our proposal should be fully considered by him and by the advisers of His Majesty the Khedive. The British Government authorised us to institute a commission of experts as a preparatory step, a committee of experts who were to explore the country in question with regard to the conditions of colonisation offered by it. In order to obtain the consent of the Egyptian authorities to the sending and support of the Committee, our representative, Mr. Greenberg, went to Egypt at the end of October, provided with letters of introduction from the English Foreign Office to the Government of Egypt.

"Lord Cromer and the Egyptian Minister of Foreign Affairs received him very courteously. . . . Long negotiations followed, and I regret to say that the Egyptian Government finally declared their inability to follow the matter up, as the opinion given by the experts was that it was impossible to sufficiently supply the Pelusian Plain with water, and that therefore, the colonisation of El-Arish or any other part of the Peninsula was also impossible. When the members of

THE BRITISH GOVERNMENT

with whom I had previously communicated were informed of the expert opinion given to the Egyptian Government, and of the decisions made by them, they immediately proposed the concession of another territory for purposes of Jewish colonisation.

"The new territory has not the historical, religious, poetic and Zionist value which the Sinai Peninsula would have had, but I do not doubt that the Congress as the representative of the whole Jewish people will accept this new offer with the warmest gratitude. This proposal means a free Jewish Colony in East Africa, with Jewish

administration, Jewish local government, and a Jewish chief official at the head, all of course under control of the British Government. As this proposal has been made, I did not feel justified, considering the condition of the Jewish people and the necessity to find means immediately to better their condition as far as possible, to do anything except obtain permission to submit the proposal to the Congress. However, to afford the matter an interest sufficiently obvious to us all, it was necessary to give to the proposal a form which put in the foreground the national aspirations which are so dear to us all. Therefore, our representative for some time conducted negotiations with the members of the British Government and with heads of the various ministries. Those negotiations are leading to favourable results."

Long discussion followed Dr. Herzl's address.

We can understand the feeling of repugnance which Zionists like Dr. Gaster must feel at the apparent abandonment of the great dream of a Jewish State in the ancestral home of the race, for the sake of a settlement among half savage tribes, remote from the haunts of civilisation. Is this what is to become of the Zionist dream? they may ask. Is Zion to be exchanged for Kikuyu and the cedars of the Lebanon for the Taru jungle? If to Africa the Jews must go, then the very name of the Zionist movement, they will say, is a falsehood. "It is a travesty of the national life, of our hopes and prayers," exclaims Dr. Gaster. "It is diametrically opposed to the principles of Zionism." "But it is merely a temporary measure of colonisation," answers Dr. Herzl. "We cannot and shall not give our people the signal to start thither. It is but an emergency measure." "Then since when has 'relief by colonisation' become part of the programme of Zionism?" retorts Dr. Gaster. That ought to be left to the "special organisations which have nothing in common with our movement." It is part of the trifling with the Jewish question which Zionists have so long derided in others, and treason to the great sublime end of settling once for all "the social position of the Jews in modern times." "There is no reason as yet to despair," says Dr. Gaster, buoyed up perhaps by the fore-knowledge of Dr. Herzl's diplomatic victories. "If we have to wait a few years longer, what is that, compared with the centuries of sustained hope and enduring patience?"

DR. MAX NORDAU

stated the case well when he declared,

"We Jews cannot afford to wait. If we allow ourselves to be discouraged we shall soon be ruined. But if we are self-reliant, if we are determined to live as a people and have a fixed goal for which we live, then we will again be the "Eternal people," *am Olam*, and we shall be invincible. (Enthusiastic cheers and waving of handkerchiefs.) We will then wait patiently until the conditions are more favourable, and we will quietly repeat our demands, with an invincible firmness to which our enemies may give any sneering name they like, until there is a change in the politics of the world, which makes it appear desirable to the Powers to listen to us. In the meantime, we must not cease for one moment to put the Jewish question before the world and the Governments as a living reality, and at the same time we must continue to work at our own organisation. To strengthen and increase the resources of Zionism must remain our first and most immediate task.

"The new national policy, which you must make your own and proclaim, is Organisation! Organisation by means of strengthening and increasing of interesting the Powers in the Jewish question, and the carrying out of the preparations for realising our political aspirations, must be our objects. These are great and arduous tasks, and we might be suspected of a want of zeal if we devoted even a small share of our energy to other objects. While the return of the Jewish nation to Palestine is our goal, there can be but one thing that detains us on our road, but one work to be done, and that is providing a refuge for the hundreds and thousands of our brothers, whether they are Zionists or not—it is enough that they are Jews—who cannot wait as we can who have homes, who are already wanderers on the face of the earth, who would be ruined if nothing were done to assist them. We must found a refuge for such homeless ones before we can offer them a fixed abode.

"Such a refuge would be the Colony for which the British Government is willing to grant us a land concession under certain conditions. It would certainly be a refuge of an exceptional nature, just as everything that we Jews as a nation undertake has always been exceptional. It would be a refuge which would not only provide its inmates with the means of existence, but would also be a political and historical means of education, a means of education which would once more accustom the Jews and the world in general to a thought which for centuries has been unfamiliar to all and odious to many, the thought that we Jews are a people willing to fulfil and capable of fulfilling all tasks of civilized and independent people. (Long and enthusiastic cheers.)

Since his return to England, Dr. Gaster has shown, in a powerful pronouncement, that no measure of temporary relief must be allowed to hide the central pivot of the

Zionist movement; or, by diverting attention and effort, be allowed to retard its realization. He writes:—

"FOR ZION'S SAKE WILL I NOT HOLD MY PEACE."

In view of the latest evolution of Zionism, I consider it my duty to re-state the fundamental principle of Zionism: "The acquisition of a legally safeguarded home in Palestine for the Jewish people." Neither more or less. This is the first article and at the same time the immutable basis of the programme formulated and accepted by the Zionists in Basle. We wish to return to the ancient home of our people, and to revive the old national life in the land hallowed by tradition and glorified by the martyrdom of the ages. Zionism is not called upon to provide temporary measures of relief. Our solution of the Jewish problem must be final. It must realise the religious aspirations and yearnings of the past and settle the social position of the Jews in modern times. Any deviation from this programme, however slight, leads to the abandonment of the fundamental principle of Zionism. Relief by colonisation on a larger or smaller scale must be left to special organisations, which have nothing in common with Zionism. And though their work may be of a temporary character, it is none the less praiseworthy. Our aim is not to create a petty State. It is playing with words and trifling with sacred ideals to speak of Zionism outside of Zion, and of a land for Jews outside the Holy Land. In the British Empire and in the United States, a true spirit of justice and freedom prevails. We have implicit confidence in their laws and in the admirable way in which those laws are administered. The highest political aim of a Jew under actual circumstances should be to become a citizen of the British Empire or of the United States rather than of a petty State, even if within their jurisdiction, or under their protection. It is an anachronism. It is a travesty of the national life of our hopes and prayers. It is diametrically opposed to the principles of Zionism. A policy of despair or of impatience cannot be countenanced. There is no reason as yet to despair. And if we have to wait a few years longer, what is that compared with the centuries of sustained hope and enduring patience? The future belongs to those who will wait and work. The future belongs to us. If we have failed once or twice in our endeavours to obtain the legally safeguarded home in Palestine, it matters little. We are sure to succeed. History points in that direction. Prophecy points in that direction. The Divine Promise points in that direction. But we must cling to Zion. We

must keep steadily before our eyes the old watchword: "If I forget thee, O Jerusalem, let my right hand forget my cunning . . . if I prefer not Jerusalem above my chief joy."

Truly, in all this we have the most remarkable sign of the times which we have yet seen. We ought to add that the territory is about the size of Belgium, and lies between Abyssinia on the North, and German East Africa on the South. And East and West it is bounded by the Indian Ocean and the Congo Free State. On the West side will run the "Cape to Cairo" Railway, and on the South the Uganda Railway is already completed.

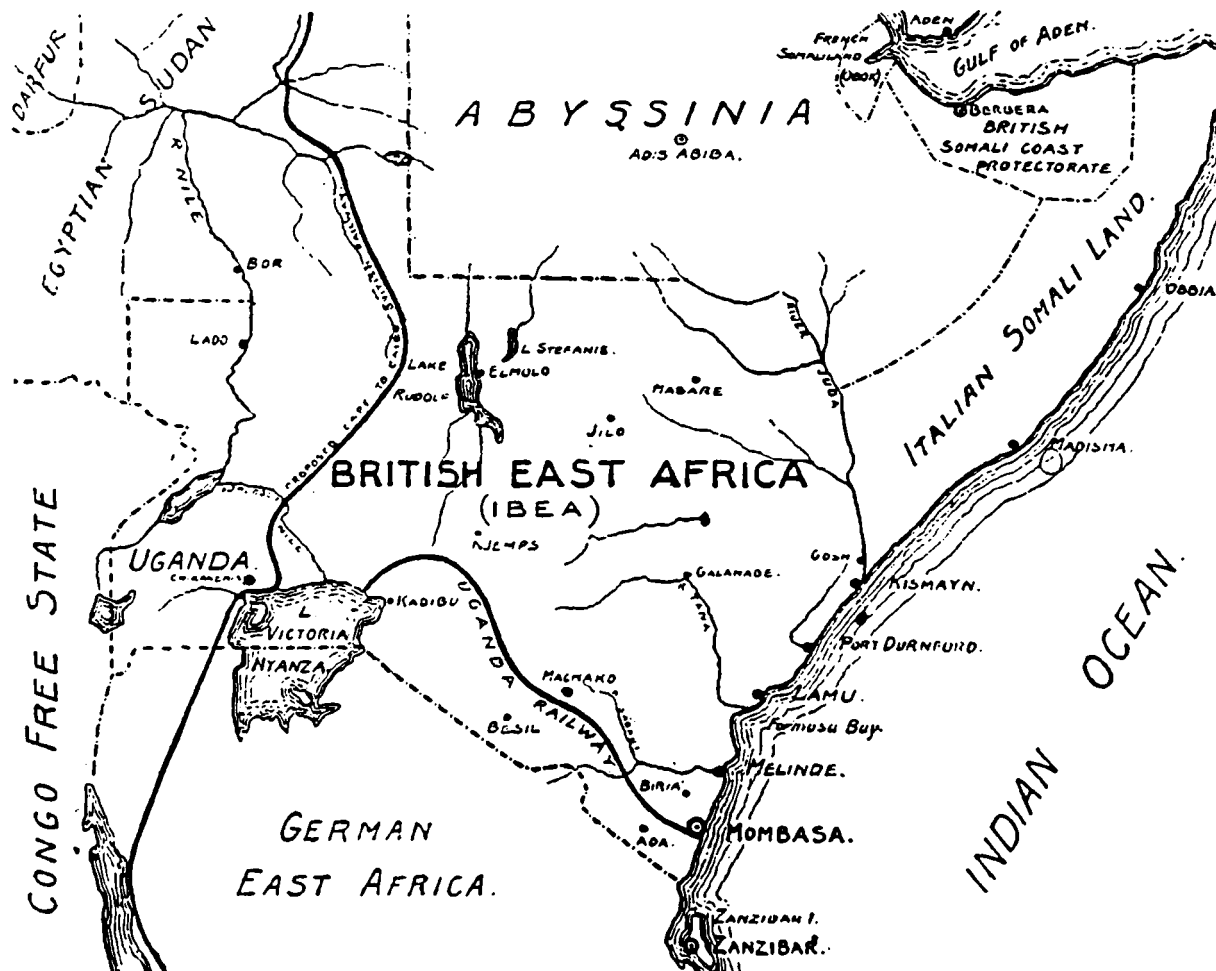
RELIGIOUS SIGNS. WHISTLING CHURCH CHOIR.

The Rev. P. W. Bilderback, pastor of the Fourth Methodist Episcopal Church, Millville, New Jersey, does not believe in sleepy and uninterested congregations. He recently introduced a new feature into his services—a choir of thirty young men whistlers. The boys in the gallery and the young women in the pews joined devoutly in the whistling.—(*Daily Mail*, July 3, 1903.)

"CHRISTIAN" THEATRICALS.

Express CORRESPONDENT, NEW YORK, MAY 7.

"Mr. Herbert Booth, son of "General" Booth, who recently resigned from the Salvation Army, announces his intention of starting a great movement to solve the problem of the unreached masses. His appeal, he says, will be to the eye, and with that object he is to secure a great theatre and enlist the services of a strong company of Christian actors. Leading religious writers of the day will be asked to write powerful Bible dramas, and these will be presented to the public by the newly-formed theatrical company. Mr. Booth intends to have the scenes reproduced by cinematograph so that they can be scattered broadcast through the world. The movement is to be known as the Scientific Evangelisation Society." (*The Daily Express*, May 15, 1903).



Sketch Map of British East Africa (by the kind permission of *The Jewish World*, for which the map was specially drawn).

THE HIGHER "CRITICISM"

ITS EFFECTS ON INDIAN MISSIONS.

Some notes of alarm are being sounded by English missionaries in India with regard to the effect upon the native mind, produced by the genteel Deism which is discreetly called "The Higher Criticism" in this country. The Biblical criticisms of our learned doubters are quoted and commented upon by the native press, with the effect, as the missionaries consider, of confirming Pagan and Mahomedan alike in their own faiths, and in their conviction that the truths of the Christian religion are questioned even in the country of the missionary's origin. The following are extracts from a memorandum on the subject addressed to the Chancellors of the Universities, which have appeared in *The Record*, and in *The Newcastle Daily Chronicle* (Aug. 4):—

"In India the position of the Bible and Christianity is most menacing, owing to the spread of the Higher Critical theories which are shown there as emanating from English Universities. The native press, notably the *Punjab Review of Religions*, shows publicly that such teaching is actively anti-Christian. Similar statements come from Bengal, Syria, Australia, and other parts of the world. The position of Christian Missionaries is almost grotesque—teaching from the Christian Bible, whose truth is denied at the Headquarters of Christianity, the Universities themselves. These denials of the truth of the Bible have gone forth from the Universities to the world, until the Bible is now held up to the natives, by thoughtful Mahomedans, as teaching no more than the Koran, and, as far as truthfulness is concerned, demonstrably inferior to the Koran, the truthfulness of which is not questioned by its adherents. If the University endowments are to be diverted from upholding Christianity, and if the official channels of the Universities are to be used for denying the truth of the standard authority for Christianity, the Bible, or for diluting its strength down to that of the Koran, then a public appeal must lie to the Chancellors of the Universities. The Universities are in the highest sense, a national heritage, and the embodiment of that Christian education which is enshrined in the University motto *Dominus illuminatio mea*. For the Universities to persist in a course of teaching which is recognised by the very heathen—to convert whom to Christianity, this country sends out missionaries—as in no way differing from *Allah illuminatio mea*, is absolutely *ultra vires*."

Extracts from *Review of Religions*, Punjab, May, 1903:—

"Thus has the Bible been swept away as a straw before the mighty current of criticism, and such was the fate it deserved. It is not the unmixed Word of God, it is not unerring. Such is the modern Christian faith, and we are glad to see that even the Christian Missionaries have recognised the truth of those views. What is not itself free from error cannot free others. Nineteen hundred years' experience further bears testimony to the failure of the Bible as a purifying agency."

"But if the Bible is erroneous in certain parts, while other parts of it contain some truth, what tests do the Christians have in their hands for distinguishing truth from error? If it is reason, then the Christian faith must openly avow itself to be based on reason and not on revelation. But if their test is revelation, surely some pure and trustworthy revelation free from error is required to sift the truth from the falsehood contained in the Bible. This revelation is found in the Holy Koran, for it is the only book on the face of the earth which claims to be the true and unmixed Word of God, and hence its own necessity as the pure Divine Word. We are glad to see that the view which the Holy Koran took of the Bible has at last been admitted by even the missionaries."

Editor's Table.

IMPORTANT NOTICE.

Will all our readers kindly note the change we now announce in our publishing arrangements.

On and after the close of this year, 1903, *Things to Come* will be published by

HORACE MARSHALL & SON,
TEMPLE AVENUE,
LONDON, E.C.

All letters and subscriptions should be sent to the publishers; and all letters for the Editor and contributions should be addressed to him, as before, at 25 Connaught Street, London, W.

THE DARIUS PAPYRUS.

We regret that we overlooked the fact that the Darius whose existence is denied by the Higher Critics is "Darius the Mede," and not the Darius referred to in the Papyrus. Our quotation from Professor Driver is, therefore, irrelevant, and has no bearing on the subject. Will our readers please note this necessary correction.

ANSWERS TO CORRESPONDENTS.

T. McD. You will find the Answer to your Question *re* Acts i. 18, 19 in *Things to Come* for March, 1896, page 161.

G. W. R. Your letter was answered by anticipation last month in what we said to A. S. Ps. xlv. clearly refers to Christ as King, not as the "Head" of His Spiritual Body the Church. The Bride, therefore, or "Queen" of that Psalm, stands in relation to Him as King, and cannot be the Church—the members of His Spiritual Body.

G. D. (Australia). We have referred to our Answer *re* Gen. vi. 3 (Vol. VIII., page 56), but cannot see any difficulty. If the 120 years are taken as the rest of the years of Adam's life after that revelation, we have only the date of the corruption, without any reference whatever to Noah or the Flood, or to any duration of years between Gen. vi. 3 and the Flood.

A. L. A. It is a well-known trick of Controversialists, when they cannot deny what you have said, to deny something you have *not* said, in the hope that their readers will believe that you *have* said it! We have never said that *Sheol* means "a grave." *Kēber* means a grave if you dig it; and *Bōr* if you hew it out of the rock. But if you speak of "the grave," then *Sheol* is the word you would use. Just as we might write a book about "a horse," meaning some particular horse. But a work on "*The Horse*" would be a very different thing.

You ask about Solomon being a "Sadducean Prodigal" and a "cynical Agnostic." We prefer God's judgment in the matter. Solomon's wisdom was a special gift of God, and God vouched for his being the wisest man that ever lived. Christ Himself endorsed this. Of Job's friends, the same God declared that they had "darkened counsel with words without knowledge." Yet tradition necessitates the throwing over of Solomon, and the endorsement of Job's friends! And this without touching the question of inspiration. The truth of the parable about the "gnat" and the "camel" is well exemplified. They who strain out the parable of Dives and Lazarus as not being inspired, are willing and able to swallow the assertion that a *whole book*, Divinely placed in the Canon, as not inspired! Verily, Traditionists' digestions are marvellous. They seem to prefer the traditions of Converted Cannibals to the truth of God's Word. Do not be disturbed, dear friend. Stick close to the Word of God and "cease from man."

D. D. The letter you enclose draws an inference which is not warranted by anything we have written. And for this we must not be judged or held responsible. As to future punishment we said nothing. We confined ourselves strictly to the "intermediate state," and said not a word about the *final* state. As to this, we "believe God" and belong to no "school of thought." We have no personal predilection to believe this or that. We have no difficulties arising from human reasonings about God's love on the one hand, or God's justice on the other. Whatever He has said, is going to be done, let men say what they may. So far as we are concerned, we have no sympathy with, or place for, *non-scriptural* expressions. "Annihilation" we hold to be a philosophical impossibility. No tricks must be played with the word "eternal"; and cannot be, without affecting the duration of "eternal life" itself. The word "eternal" excludes all idea of any sort of "restoration," universal or otherwise. Our belief as to the "intermediate state" excludes all idea of a "second chance" more effectually than the popular tradition. As to "consciousness," though it is not a Scripture word, or used in this connection; yet the "few stripes" and the "many stripes" which the Lord speaks of are empty words if those who receive the stripes are not conscious of them. To all those who would question us, we answer, in the words of Paul (Acts xxiv. 14): "This I confess unto thee, that after the way which THEY call heresy, so worship I the God of my fathers, believing ALL THINGS WHICH ARE WRITTEN in the law and in the prophets." That is our creed, and we cannot be bound by any human collocation of words, which are only used by the enemy to separate the members of the one Body.

J. P. John viii. 51 reads, in the Greek, "he shall in no wise see death for ever"; i.e., the believer is assured of a glorious resurrection.

C. S. Thanks for the pamphlet. It is not worth any notice.

ACKNOWLEDGMENTS.

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Editorial.

DIVINE "WORKMANSHIP."

OR

THE SEVEN SAYINGS BY THE WELL.

"**W**E are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. ii. 10).

This is true of every sinner saved by grace; and we desire now to see this Divine Workmanship as set forth in John iv. There we see the great Workman. Perfect God and perfect man. As man he was "wearied" and "sat thus on the well" (v. 6). As "Lord" He "knew" what his enemies had "heard" and thought; and He knew also of this one lost sheep in Samaria who must needs be saved. That is why "He must needs pass through Samaria" (v. 4). The natural man may see only a geographical reason for this necessity; but the spiritual mind can see the deeper "need."

How blessed to contemplate the words and works of Him, who was perfect in these, as in all beside. How the Divine glory shines forth in this manifestation of Divine grace.

Seven times does the Lord open His lips; and seven times He addresses the woman of Samaria. From the first utterance to the last, the wondrous skill of the Divine Workman is seen: all is exquisite in Divine order. It is blessed to remember that in all this work, He was doing only "the will of God." Ah! that is the *source* of our salvation. ("Lo, I come to do Thy will"), the work of Christ is the *channel* of it. And the witness of the Holy Ghost is the *power* of it (compare Heb. x. 7, 12, 15).

Hence, He says, in close connection with this work (John iv. 34) "My meat is to do the will of Him that sent me, and to finish His work." Yes, it was God's work; it was done by the Lord Jesus, and it was a finished or perfect work.

Let us look at these seven utterances in their order. The seven words on the Cross are often dwelt upon. But these seven words by the well are worthy of our deepest attention.

The First Utterance (v. 7).

"Give me to drink."

This is the commencement of the Divine work. He calls the sinner's attention to Himself. "Give ME." He makes a demand with which she cannot comply.

We are often told that God never commands us to do that which we cannot perform! But He does! That is exactly what the perfect, holy, righteous Law of God is for.

It commands us to love Him "with all our heart, with all our mind, with all our soul, with all our strength." What mortal man has ever obeyed that Law? Who has ever thus fulfilled that Law? Only One! That blessed One who alone was perfect.

Why then was the Law given? on purpose to reveal this very impotence, and bring us to thankfully cast ourselves on God's own omnipotence; and to learn that "the things which are impossible with men are possible with God" (Luke xviii. 27).

It was the moral impossibility here which aroused the curiosity of this woman, and gained at once her interest and her attention.

She asks "How?" as Nicodemus had asked in the previous chapter, and she gets the same answer. That which we cannot "give," God can. So the answer to Nicodemus was "God so loved . . . that He GAVE." And the answer to this woman was the same as shown in

The Second Utterance (v. 10).

"If thou knewest the **GIFT** of God, and **WHO** it is that saith to thee 'Give me to drink'; thou wouldst have asked of him, and **HE** would have given thee living water."

Yes, all our questionings are silenced by the knowledge of the "power of God" and the "gift of God." By nature we have "no dealings" with God. We are alienated from Him, and do not know Him.

"If thou knewest." But that is just where our trouble lies. We neither know our need, nor the One who alone can supply it. His demand for us to give to Him comes to us, and awakes within us the knowledge of both our inability to comply with the demand, and our need of one of one who can give it to us.

Ah, if we knew, we should ask. This woman did not know, but she was being taught. She had learned that there was a gift, and she now desired to know something more about it. Her first question was "How"; her second is "Whence"? She is told in

The Third Utterance (vv. 13, 14).

"**Whosoever** drinketh of this water shall thirst again. But **whosoever** drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

How solemnly true is that first statement. After all that man can give we "thirst again." Man may excite the flesh, but we "thirst again." Man may awaken within us certain desires, but he cannot satisfy them. "Jacob gave" that well. But those who drank of it thirsted again. Man may exhort and persuade; and we may make resolutions to amend and reform our lives, but—we "thirst again." Nothing but the living water can ever quench our thirst, or

satisfy our hearts. And none but the Divine Giver can ever supply that need.

It is now the business of the Divine Workman to create the sense of need. It is now that He takes a special arrow from His quiver, that she may be "pricked in her heart." This is done in

The Fourth Utterance (v. 16).

"Go, call thy husband, and come hither,"

another command which it was impossible for her to perform. The first was a *moral* impossibility (for she had "no dealings" with Him). This was a physical impossibility, for she had no husband. It was not "Come" but "Go"; and this was the word that convicted her and compelled her to condemn herself. Oh, what a moment in the history of a lost sinner, when the word which is "spirit and life" reaches the heart.

Before this he is dead. The word comes, but he heeds it not, he is "like the deaf adder that stoppeth her ears." He is dead before God. But when this life-giving word comes, when the living water reaches him, he lives.

Before this, all spiritual things seem full of bitterness. But now, it is all gone. The Doctrines are seen to be full of power. The Promises are found to be full of sweetness. And the Precepts are full of instruction.

The rough places of Divine Providence seem smooth. The crooked things become straight. Duty is pleasant, Service is freedom.

And what is the cause?

Ah! this living water has reached the soul. The gift of God has been received.

"GO, call thy husband, and COME hither." And when the woman confessed "I have no husband." Then

The Fifth Utterance (vv. 17, 18)

was the utterance of grace revealing the fact that the speaker was Divine, and knew her heart, and knew her life, and knew her thoughts.

"Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband; in that saidst thou truly."

The turning point has been reached in this one utterance. The Saviour revealed her to herself, and He also began to reveal Himself to her. She perceived at once that He was a prophet, God's spokesman, "Sir, I perceive that thou art a prophet."

And, like most quickened souls, she was occupied with herself, and turned the light she had received upon the things of God instead of upon His Christ. "Where to worship," is the first question that comes into the mind of the quickened sinner: it is only *self* in another of its ten thousands forms. First he is occupied with his sins, then he is occupied with his repentance, then with his faith, then with "where to worship," then with his service, then with holiness. Anything short of Christ.

This was exactly the case with this woman here. The Lord had begun by telling her she did not know what it was that kept her from the gift of God. She knew many things. She knew the difference between Jew and Gentile;

between Mount Gerizim and Mount Zion; she knew about her "father Jacob," and the worship of God. But one thing she did not know, and that was "the gift of God, and Who it was who was having "dealings" with her. She did not know "the Salvation of God;" that gift, without, which nothing that God could give would be a gift, and with which, take what He will away, we must be rich.

She did not know the Lord Jesus Christ as the Saviour of lost sinners. Hence, she did not ask.

No one will ask, until he knows his need.

Until we know ourselves as legally lost, we can never know ourselves as graciously saved. Until we know God's justice in condemning, we can never know His grace in saving.

Hence the Divine workman soon disposes of her question "Where," as He had of her "Whence" and her "How." He points her away from all outward religious observances to that which is spiritual; for He would lead her in His last utterance to Himself.

The Sixth Utterance (vv. 21-24).

"Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what; we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father truly in spirit; for the Father seeketh such to worship him. God is spirit, and they that worship Him MUST worship HIM truly in spirit.*"

The Lord thus shows her that the real question is not "Where to worship?" but WHOM to worship and HOW to worship. The first question which is of little importance effectually shuts out the other two which are absolutely essential. If we would be among those whom the Father seeks to worship Him, our worship "MUST" be *spiritual*, and not with any of our senses. It is the same "must" as in John iii. 7. "Ye MUST be born again" and v. 14, the son of man "MUST be lifted up." There is no choice left to us in the matter. It is not for us to say, I like to worship here, or there; or in this way, or that way. It "MUST" be truly spiritual worship. And anything that would attract or distract any of our *senses* is destructive of the only worship which God seeks and accepts.

We cannot worship by listening to music or by looking at pictures or by smelling incense or touching heads. Neither the ear, nor the eye, nor the nose, nor the fingers, can worship God, because they are all "flesh" and not *spirit*: and "true worshippers" "MUST worship God" truly in spirit.

This revelation of truth showed the woman that He who spoke with her knew not only herself, but that he knew God, and what God required.

She answered, "I know that Messiah cometh, which is called Christ. When he is come, he will teach us all things."

* It is the Figure *Hendiadys*, emphasising the word *truly*. See *Figures of Speech*, by the same Author, and Published by Eyre & Spottiswoode, 33 Paternoster Row, pp. 664, 665.

This prepares the way for the great, grand and solemn climax of the final—

The Seventh Utterance (v. 26).

"I THAT SPEAK UNTO THEE AM HE."

Thus is "the end of the Lord" with her. This brings her to Christ, and leaves her with Him, Who is the centre of Heaven's glories, the centre of Heaven's praises and of Heaven's worship!

Oh! what wondrous workmanship. How perfect in its Divine wisdom.

Oh, let us admire this infinite wisdom of our blessed Lord. And let us learn the ignorance of those who are the subjects of His grace.

We see how one may know the difference between Jew and Samaritan and places of worship; and all the time be profoundly ignorant of himself, of God, of Christ, and of true worship. He may know how to sing, but not know how to worship. He may be an expert as to different religions, and systems, and churches, and creeds, but like this woman, he may be ignorant of "the gift of God," "the grace of God," "the salvation of God," "the Christ of God."

This is the end that we reach.

Oh, let nothing hinder us on the way. Let no question of having "dealings" with this one or that one, hinder our direct dealings with Him; let no questions of "Where" or with whom we are to worship hinder us from the true spiritual worship of the Father. Let no questions as to "How" or "Whence" or "Where" dim our eyes and hinder us from enjoying "the gift of God."

This living water of spiritual power from on high comes from the Father, through the smitten Rock, the Son of God. This is the "power" that fills the heart with its peace, and lifts us up and draws us up to the Divine source from whence it comes.

It flows to us now through the channel of the ever-living Head in heaven. It flows through the whole church, preserving the spiritual unity of the one Body.

It flows to the heart of the child of God through all hindrances. It breaks down all barriers, and it issues in the ocean of eternal life.

Oh, to possess this living water in abundant measure; that it may fill us, and give us power, and increase our desires, and then satisfy; them and all to the glory of the Father through the Son and by the Holy Ghost.

"S" and "s."

OR

THE USE AND USAGE OF THE WORD

πνεῦμα (pneuma) spirit

in the New Testament.

INTRODUCTORY.

WE are familiar with the word "Christology," which is applied to a study of such passages of God's word as speak of "Christ" both by way of evidence, and of doctrine.

In the same way we may use the word "*Pneumatology*"

as describing a study of all the passages which refer to *pneuma*, or spirit.

There are works bearing on the subject of "Psychology," and treating of passages which refer to the *ψυχή (psyche)* *life* or *soul*. Also on the subject of "Physiology," which has to do with man's *nature* as a whole, and is used of man as a complex being, with special reference to the body.

But there is yet room for a work which shall deal specially with the word *pneuma*.

There has been much written on the subject of the Holy Spirit, both as to Himself and His work, but something is needed which shall embrace a wider field of enquiry and study. The word *pneuma*, both in its use and usage, requires more careful and systematic examination than it has yet received. And in this larger range the subject may appropriately be called "*Pneumatology*."

Few subjects are of greater importance, or fraught with weightier consequences to our theology, than this, which bears directly upon the Holy Spirit, and upon His operations in connection with the Church of God as a whole, and with the individual experience of the child of God.

And yet there are few subjects which have received less attention and study; and few about which there are greater differences of opinion among Christians.

In *The Expository Times* for May, 1903, the editor commences a review of a certain book with these words:—

"The doctrine of the Holy Spirit still suffers neglect among us. Spasmodically we beat our breasts, and say, 'Go to, we must preach the Holy Ghost! But the people do not understand. We ourselves do not understand.'"

This confession, coupled with the number of letters which we constantly receive enquiring as to the meaning and teaching of certain passages (such, especially, as 2 Cor. iii. 6, 17, 18, Eph. v. 18, John iii. 5, iv. 21-24, Acts xix. 2, &c.), point to the necessity of some exhaustive treatment of this subject.

The question we have to ask, and the information we seek, is this: To what does the word *pneuma* refer each time it is used in the New Testament? When does it refer to the Holy Spirit? And when is it used psychologically or in any other way? In other words, when ought *pneuma* to be rendered Spirit, and when spirit? When with a capital "S," and when with a small "s."

The answer is that, we can get no help, either from the original Greek manuscripts, the Printed Greek Texts, the Authorized Version, or the Revised Version.

Hence the necessity of our present effort, so that our readers may be able to answer these questions for themselves.

1. We can get no help from the ORIGINAL GREEK MANUSCRIPTS of the New Testament.

There are nearly four thousand of them, but they are all in one of two styles of writing.

The one class is written all in capitals without any small letters. The other class is written all in small letters with no capitals, or with only a very few; none as we use them with certain words; but only at the beginning of books or sections, or of large paragraphs.

The former class consists of about 127 manuscripts called

"Uncials" because every letter is large, and the whole written in capitals.

The other class consists of about 3,702 manuscripts, and are called "Cursives" because every word is written in *running-hand*.

It is clear, therefore, that we can get no help from the manuscripts as to when to use "S," and when to use "s."

2. We can get no help from the PRINTED EDITIONS of the GREEK TESTAMENT.

The MSS. have been printed at different times by various scholars, who have edited particular editions.³ The most important are as follows:—

The Complutensian Polyglot ⁴	1514
Erasmus (1st Edition) ⁵ ...	1516
Stephens ⁶	1546-49
Beza ⁷	1566
Elzevir ⁸	1624
Griesbach	1774-75
Scholz	1830-36
Lachmann	1831-50
Tischendorf	1841-72
Tregelles	1857-72
Alford	1862-71
Wordsworth	1870
The Revisers' Text	1881

There are other less known editions such as the recent edition by the late Dr. Weymouth and Dr. Scrivener⁹.

These editions *all differ among themselves* as to the use of capital letters. They have used them according to their best judgment, of course, but still it is their own judgment, and is, therefore, a matter of interpretation rather than of *transcription*.

The same may be said of their paragraphs, parentheses, inverted commas, punctuation, etc. These, with chapters, verses, head-lines, etc., are all editorial, and rest only on human authority.

It is clear, therefore, that we can get no help from the printed texts of the Greek Testament.

3. We can get little or no help from the English Authorised Version of 1611.

Since the original edition of the A.V. in 1611, many editions have been printed by the three great presses (Oxford, Cambridge and London); and, in these, great modifications have been made, and changes have been introduced from time to time, especially in the Cambridge

¹ So called from the Latin *uncia*, an *inch*, from the large size of the letters.

² From the Latin *cursivus*, *flowing*; hence, of hand-writing, *running*, or as we say, "*running-hand*" from *currere*, to run.

³ These Editions where quoted are indicated by their initial letter.

⁴ Though prepared by this date, the printing was delayed till 1522. So that Erasmus's first edition is known as the earliest printed Greek Testament.

⁵ The subsequent Editions were published in 1519, 1522, 1527, 1535.

⁶ This Version (as well as the Elzevir) is spoken of as the *Textus Receptus*; or received Text. In the main they are the same.

⁷ Subsequent Editions of Beza were printed in 1582, 1589, 1598.

⁸ This is also spoken of sometimes as the Received Text.

⁹ This latter published by Bell and Co., is the best for general use, as it includes the results of all the others.

editions of 1629 and 1638. More systematic revisions were made by Dr. Paris in the Cambridge edition of 1762, and by Dr. Blayney in the Oxford edition of 1769. These included the use of italic type, references, headings, chronology, capital letters, etc. But, as the Revisers say in their Preface, "none of them, however, rest on any higher authority than that of the persons who from time to time superintended the publication."

We may further say that none of the current editions of the A.V. exactly represents that of 1611.

This is specially true as to the use of capital letters.

In many cases where that had a "s" for spirit (or "g" for ghost) the current editions have "S" and "G." And the opposite is also the case; several passages where the 1611 edition had "S" the current editions, to-day, have a "s."

Thus the Authorized Version is no help to us in this matter.

The use of capital letters was much more common in the seventeenth century than at the present day; such words as Altar, Ark, Court, Mercy-seat, Priest, Sabbath, etc., always had capitals. In later times the tendency has been to diminish their use; but, strange to say, that while this has been the case with all other nouns, the change has been in the opposite direction with regard to the word "spirit." The small "s" of 1611 has in very many cases been replaced by a large "S" in the subsequent Editions. This is the more to be regretted, because, whether other nouns have capital letters or not, does not affect the sense of the passage. But with the word "spirit" the case is quite different. With this word the use of the capital letter becomes at once a case of *interpretation* rather than of mere *translation*.

As our aim is to obtain the Divine interpretation of the word *pneuma*, we shall have to discard the *interpretation* thus given to us by the Revisers, as well as by Translators and the irresponsible Editors of the A.V.

We have noted in all cases their use of small and capital letters in each passage together with the changes from the edition of 1611, so that all the data may be in the hands of our readers.

4. We can get no help from the REVISED VERSION 1881.

The Revisers make no reference to the use of capital letters in their preface. But a very slight examination will show that, whereas they have greatly diminished the use of capital letters for ordinary nouns, they have greatly increased the use of "S" in the word "spirit" and of "G" in the word "ghost."

This may be easily seen in the several "parallel" editions, where the text of 1611 is given side by side with the Revisers' edition of 1881.

It is clear, therefore, that we can get no help from the Revised Version.

It is a question whether there are two versions in any language which are absolutely uniform in their use of the letters "S" and "s."

¹ All these changes and differences are noted in our complete list of passages which follows.

The translators themselves have no guide beyond that afforded by the presence or absence of the definite article, and by the context. Aided by these they can express only their own opinion and give only their own *interpretation*.

No two of them being alike, not one of them can be taken as a standard or as a guide.

The Bible student is, therefore, thrown back on his own resources; and he can find the truth only by examining each one of the many occurrences of the word; and form his conclusions and his judgment by the manner in which the Divine Author of the Word of God has used it.

The *use* depends on a knowledge of the original; and the *usage* depends on a knowledge of all the contexts.

The two together will hardly ever fail to lead to a correct understanding of any or all of the passages where the word occurs.

To show the importance of the whole subject; and, to calm the minds of any who may feel that we are unnecessarily raising disturbing questions, it may be sufficient to show that we are not the first, or the only ones who have realised the difficulty, if we quote the words of the late J. N. Darby in the Preface to the second edition of his translation of the New Testament (1884). He says:—

"The use of a large or small 's' is of extreme difficulty in the case of the word Spirit; not in giving it when the Holy Spirit is simply spoken of personally. There it is simple enough. But as dwelling in us, our state by it, and the Holy Spirit itself, are so blended as to make it then very difficult; because it is spoken of as our state, and then as the Holy Ghost. If it be put large, we lose the first; if small, the Spirit personally. I can only leave it with this warning, calling the attention of the reader to it. It is a blessed thought that it is so blended in power that our state is so spoken of; but if we lose the divine Person, that blessing itself is lost. The reader may see, not the difficulty, for it does not exist there, but the blending of the effect and the person in Rom. viii. 27."

On Rom. viii. 9, he has this note, "Another instance of the difficulty of putting a large or small 'S.' It is clearly the state and characteristic of the believer; but it is so by the presence of the Spirit."

Here then we have the difficulty stated and acknowledged. And we ask, What advance has been made in the solution of this "difficulty" in the twenty years that have elapsed since these words were written by Mr. Darby?

Our desire is, therefore, to put the English reader in possession of all the facts of the case, so that he may be independent of all human teachers.

We propose (1) to show every way in which *use* is made of the words "spirit" and "holy" in all their various combinations.

(2) To give a classified list of every *usage*; i.e., every sense in which the words are employed, in Scripture, both jointly, and severally; whether with and without the article.

(3) To add a complete list of all the passages where the words occur; giving each in full, pointing out the

particular words employed (the *use*); with notes sufficient to show and explain the particular *usage* in each case.

In this way light will be shed on many important and difficult scriptures; mistakes will be explained, errors corrected, and truth, which has been obscured, again recovered from the inspired Word.

The word *πνεῦμα* (*pneuma*), *spirit*, occurs 385 times in the Greek Received Text. Of these, the Critical Texts of Griesbach, Lachmann, Tischendorf, Tregelles, Alford, and the Text adopted in the Revised Version agree in omitting nine* and in adding three.† These twelve passages will all be pointed out as we come to them in their respective places, where we shall note the changes involved.

There are, therefore, in all, 388 passages to be dealt with, affecting the use and usage of *pneuma*.

The word is thus distributed in the New Testament.

Books.	Gross Total.	To be Omitted.*	To be Added.†	Net Total.
The Gospels	105	2	—	103
The Acts	69	—	1	70
The Church Epistles ...	140	4	1	137
Paul's other Epistles ...	21	1	—	20
General Epistles...	27	2	—	25
Apocalypse	23	—	1	24
	385	9	3	379

In these 385 passages of the Received Text, the word *pneuma* is rendered in the current editions of the A.V. as follows:

Renderings.	Times.	Totals.
Spirit ...	153	
spirit ...	153	
spiritual	1	
ghost ...	2	
life ...	1	
wind ...	1	291

With the Genitive case.

spiritually ...	—	1
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With hagion.

Holy Spirit ...	4	
Holy Ghost ...	89	93
		385

In the margin, *breath* is twice given as an alternative rendering (once for spirit and once for life). Of the *spirit* (for spiritually), once; and, *spirit* (for spiritual) once.

All these facts, taken together, show the necessity for some further study of this great and important subject.

* These nine passages are Luke ii. 40; ix. 55. Acts xviii. 5. Romans viii. 1. 1 Cor. vi. 20; xiv. 16. Eph. v. 9. 1 Tim. iv. 12. 1 Peter. i. 22. 1 John v. 7.

† These three passages are Acts iv. 25, Phil. iv. 23, and Rev. xxii. 6.

(To be continued.)

Papers on the Apocalypse.*

THE SIXTH VISION "IN HEAVEN."

¶⁶ (p. 118†), Chap. xv.

The Seven Vial Angels.

This Sixth Vision in Heaven is very briefly described. It occupies this fifteenth chapter, which consists of only eight verses.

The structure of the Vision is as follows:—

¶⁶ (p. 118), xv. 1-8. THE SIXTH VISION "IN HEAVEN."

The Seven Vial Angels.

¶⁶ A | xv. 1. The Seven Angels.

B | 2-4. Worship offered.

A | 5-7. The Seven Angels.

B | 8. Worship no longer possible.

It is the Vision which introduces us to the most terrible of all the Visions which affect the earth; for, it is followed by the Seven Vials, the seven great and final judgments which close up the whole series set forth in chapters—

xvi. The Great Judgments.

xvii. The Great Whore.

xviii. The Great City.

The next, and last, Vision in Heaven is immediately followed by the Apocalypse of the Son of Man Himself.

Short as this *sixth* Vision is, it is full of significance, and points to the decisive results to be obtained in the next Vision on Earth, to which it introduces us.

This is clearly set out in the first member:

xv. 1. **And I saw another sign in Heaven, great and marvellous: seven angels having the last seven plagues (or, seven plagues, which are the last); because in them was completed the wrath (or fury) of God:]** The word "because" is connected with the word "last," as shown in the alternative rendering, above. This sign is "great and wonderful," *i.e.*, *wonderfully* great in its nature and extent and importance and results. It is the completion of the "covenant of marvels" which the Lord made with Israel in Ex. xxxiv. 10. The plagues themselves are not yet. They do not actually follow till the next chapter; and then they follow on from the sounding of the seventh Trumpet. That Trumpet contains, and consists of, and expands into, the seven Vials, and is "the third Woe" Trumpet. The results of that sounding are about to take place: and they are heralded by the Heavenly

*These papers have been copyrighted in view of their future separate publication.

†These pages refer to the future book-form, and not to the page of *Things to Come*.

utterance, which sets forth their object. The sign itself is given in the first verse.

xv. 2. **And I saw, as it were, a glassy sea]** It does not say it was glass, or even glassy, but that it looked *as if it were* glassy or smooth. It was

mingled with fire:] In iv. 6 it was "like crystal." Here it looks as though fire were mingled with it, betokening the heat and fierceness of the coming judgments which were then about to be announced; for wrath was at its height.

and those that had gotten the victory from the Beast, and from his image, and from* the number of his name standing upon the glassy sea, having harps of God (*i.e.*, Divine or Sacred harps).] The worshippers here are particularly defined as those who had come out of and through the great Tribulation. Their numbers are not given, so that they appear to be distinct from, or to include the 144,000 mentioned in the previous chapter and in chap. vii. They may be "the remnant of the woman's seed" (xii. 17), for they, by Divine protection, were "overcomers." If so, this glassy sea is in contrast with the Red Sea; while the harps tell of the Kingdom at length come; for we do not read of harps in the earthly temple till the Kingdom was set up on earth.

In the previous Vision in Heaven (the Fifth), singing is mentioned, but no words are given, for the song was "new," and no one but the singers themselves could learn or understand it.

The song which is sung in this *Sixth* Vision is both old and new, for it is the song of Moses and of the Lamb:

xv. 3. **And they sing the song of Moses the servant of God, and the song of the Lamb,]** Why these two songs are always regarded as one, and referred to Exodus xv., we do not understand. Alford says "it is not meant that there are two distinct songs; the song is one and the same," and it is "similar to that song of triumph" in Exodus xv. The simple question is, Whom are we to believe? If words are of any use, it says two songs, as plainly as words can say it. The word "song" is twice repeated. "The song of Moses the servant of the Lord" is one song, and "The song of the Lamb" is another song. There is nothing about the former being "similar" to Exodus xv. Such an interpretation as that robs the whole statement of all accuracy, deprives it of its beauty, and takes from us the instruction which is intended to be conveyed to us. In Exodus xv. 1 it merely says, "Then sang Moses and the children of Israel this song," and it is as much connected with Miriam as with Moses, as to human agency in authorship.

But there is a song, particularly and definitely described as "the song of Moses," in Deut. xxxii. And a most wonderful song it is.

This we believe to be "the song of Moses" which is sung here; while the words given in Rev. xv., in verses -3 and 4, are "the song of the Lamb."

* G.L.T.Tr.A. WH. and RV. omit "and from his mark."

"The song of Moses" in Deut. xxxii. 1-43, is a rehearsal of God's dealing with Israel from the beginning to the end. It is an epitome of the history of the whole nation in its relation to God. It is introduced to us in Deut. xxxi. 19: "Now, therefore, write ye this song for you, and teach it the children of Israel; put it in their mouths, *that this song may be a witness for me against the children of Israel.*" (20) For when I shall have brought them into the land which I swear unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant. (21) And it shall come to pass, when many evils and troubles have befallen them, that *this song shall testify against them as a witness*; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, *before I have brought them into the land which I swear.* (22) *Moses therefore wrote this song the same day, and taught it the children of Israel.*" Then in verse 28 we read that Moses said "Gather unto me all the chiefs of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them: (29) For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you IN THE LATTER DAY, because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands. And Moses spake in the ears of all the congregation of Israel the words of THIS SONG until they were ended."

Introduced with such solemnity, we expect to find something most wonderful and significant in "the words of this song"; and we are not disappointed.

It is divided into *ten* members (*ten*, the number of ordinal perfection, marking its completeness), and these members are arranged as an *Introversion*: the first corresponding, in its subject, with the *tenth*; the *second* corresponding with the *ninth*; the *third* with the *eighth*; the *fourth* with the *seventh*; and the *fifth* with the *sixth*.

All the stages of Israel's history receive the Divine description and verdict; and the Scriptures recording that history are marshalled in their order.

It will not be necessary for us to give all the words of this song; but our readers will turn to the place where it is written, and read it with the key to it which we now give. They will at once see the wonders of this song, and understand why it should be heaven's theme at this particular juncture in this Sixth Vision in heaven, immediately before those judgments which shall fulfil all its words:—

In A and A we have *God's call*. In B and B we have the *action of Jehovah* in goodness and in judgment. In C and C we have Israel's *evil return* for that Divine goodness. In D and D we have the *Divine reflections* on Israel's rejection of His goodness. And in E and E we have *Jehovah's action* again: first in the Provocation and then in the Judgment of Israel.

"THE SONG OF MOSES" (Deut. xxxii. 1-43).

- A | 1-6. God's call to Hear: and the reason. The publishing of Jehovah's name: His perfect work and righteous ways.
- B | 7-14. The goodness and bounty of Jehovah to Israel. (Period of the Pentateuch).
- C | 15-19. Israel's evil return for that goodness. Their pride: forsaking of God; despising the Rock of their Salvation; moving Him to anger. (Period, past history. The Historical books).
- D | 20. Divine reflections on the period while Israel is "*Lo Ammi*" (not my people). (Period of Minor Prophets, esp. Hosea).
- E | 21. Jehovah's provocation of Israel. (Period of Acts and present Dispensation).
- E | 22-25. Jehovah's threatening of judgment on Israel in the great Tribulation.
- D | 26-33. Divine reflections on the period while Israel is scattered. (Hosea).
- C | 34-38. Israel's evil return for Jehovah's goodness. Their helpless condition moving Him to pity. He not forsaking them. Their Rock useless. (Period of present history).
- B | 39-42. The Judgments of Jehovah. (The period of the Apocalypse).
- A | 43. God's call to Rejoice: and the reason. The publishing of Jehovah's Kingdom. Vengeance on Israel's enemies. Mercy for His Land and for His People. (Fulfilment of all Prophecy).

How fitting that now, and here, at this stage of the Apocalyptic visions and judgments, the witness and testimony of this Song should be rehearsed, as intimated in Deut. xxxi. 19, and that another Song should be associated with it, adding and combining such phrases of Ex. xv. as will be appropriate for that particular season which shall then have arrived.

The words of "the Song of Moses" are given in Deut. xxxii: and the words of "the Song of the Lamb" (*i.e.*, given by Him and relating to Him), are now recorded, as follows:

-3. saying,

"Great and marvellous are Thy works,
O Lord God, the Almighty:
Righteous and true are Thy ways,
Thou King of the nations.*
(4) Who should not fear,† O Lord,
And glorify Thy name?

Because thou only art holy:
Because all the nations shall come and
worship before Thee:
Because Thy righteous judgments were
manifested."]]

* G.L.Tr.A. WH. and RV. read ἐθνῶν (*ethnōn*) nations, instead of ἁγίων (*hagiōn*) saints. † L.T.Tr.A. omit "thee."

These are the words of "the Song of the Lamb," and they tell us that, in spite of the awful character of these coming judgments, God is "Holy" and "Righteous" and "True." The Old Testament Titles are heaped together here. "The Lord God," pointing us back to Gen. ii. iii., and the setting right of all that was then put wrong. "Almighty," or the Lord God of Hosts (see Preliminary Points, pages 18, 16, &c.). He is the God of the hosts of Israel (Ex. xii. 41, 51). "The Song of the Lamb" looks forward to the completion of all that "the Song of Moses" foretells.

Many passages in the Prophets and Psalms speak of the same glorious result of God's judgments.

The first of the Six Angels (xvi. 6, 7), had proclaimed that Gospel which is from everlasting, which calls on all to "Fear God:" and now the heavenly singers ask, "Who shall not fear Thee?" They take up the very words of Jer. x. 7; and to this time Ps. cii. 13-22 and Micah vii. 16, 17 refer.

But Ps. lxxxvi. 9-12 is specially to the point:

"All nations whom Thou hast made shall come
and worship before Thee, O Lord:

And shall glorify Thy name,

For Thou art great, and doest wondrous things.

Thou art God alone.

Teach me Thy way, O LORD: I will walk in Thy
truth:

Unite my heart to fear Thy name.

I will praise Thee, O Lord my God, with all my
heart:

And I will glorify Thy name for evermore."

"The Song of the Lamb," it will be seen, is made up of nine lines, nine being the number associated with judgment.*

The second of the three reasons, "Because all the nations shall come and worship before Thee," points to one of the results of completed judgments, realised in Millennial days. (See Is. lxvi. 15, 16, 23. Zech. xiv. 16, 17. Ps. lxvi. 1-7; lxxii. 1-4; lxxxvi. 8, 9. Zeph. ii. 11.

The third reason is the "righteous judgments" of God, which will then be made manifest. This is the meaning of δικαιοματά (dikaiōmata). Lit. it is *righteousnesses*, but the form of the word denotes the *outcome* of the righteous act, the *righteous thing done*;† and the thing done, must be added, according to what the context requires. Here, it is "righteous judgments." That they are, and always will be righteous is testified again and again. (See Isa. lix. 18, 19).

With this agree the closing words of "the Song of Moses" (Deut. xxxii. 41-43).

"Rejoice, O ye nations, with His People:
For He will avenge the blood of His servants,
And will render vengeance to His adversaries,
And will be merciful unto His Land,
And to His People."

* See Number in Scripture.

† Thus, in Rom. v. 16 it means *righteous acquittal*. In Luke i. 6 and Heb. ix. 1, 10 it means *righteous ordinances*. In Rom. i. 32 and Rev. xxi. 4 it means *righteous judgments*. In Rom. ii. 26; viii. 4 it means *righteous requirements*. In Rev. xix. 8 it means *righteous awards*. It never means the attribute of righteousness as such, for that is either δικαιοσύνη (dikaiosunē), which is the attribute of righteousness, or δικαίωσις (dikaiōsis), which is the act of the judge in justifying.

Compare also Ps. lxxvi. 8, 9. Is. xxvi. 5, 8, 9. Ezek. xxxix. 17, 21.

xv. 5. And after these things I looked, and* the Temple (*Naos*) of the tabernacle of the testimony was opened in heaven: (6) and the seven angels who† had the seven plagues, came forth out of the temple (*Naos*), arrayed with precious‡ brilliant stone,§ and girt about their breasts with golden girdles. (7) And one of the four Zōa gave to the seven angels seven golden Vials (or Bowls) full of the fury of God, who liveth for ever and ever] We have already noticed above that both the Tabernacle of Moses and the Temple of Solomon were only copies of the Tabernacle and Temple in Heaven. The Realities were there, the copies were on earth. It was the *Naos* or Holy of Holies which was opened, i.e., the *Naos* of the Tabernacle. Opened to give exit for the seven angels from the presence of God, as it was in chap. xi. 19. Again the Zōa are introduced as initiating judgments. The Zōa are related to Creation and to the earth, as we have seen, and these judgments are to clear the earth of all that causes creation's groanings. We have retained the word "Vials" because its usage is so fixed and associated with these judgments, though all know that the φιάλη (*phialē*) was a shallow bowl. The bowls were golden, and belonged to the altar.

xv. 8. And the Naos (or Holiest) was filled with smoke from the glory of God, and from His power; and no one was able to enter into the Naos, until the seven plagues of the seven angels should be finished.] When the Tabernacle was opened by Moses and the Temple by Solomon, there was cloud, but not smoke (Ex. xl. 34-36. 1 Kings viii. 10, 11). Here it is "smoke," for this is the hour of God's judgment (xiv. 7). No intercession can now be made. No worship can be offered while it lasts. It will be again as it was in the days of Lam. iii. 44:—

"Thou hast covered thyself with a cloud,
That our prayer should not pass through."

Five of the ten plagues of Egypt are the same as five of these Bowls, as we shall see below. We would only add here, that as they were literal, so will these be.

We have now come to the end of the long parenthesis and series of Episodes which are given in chap. xii. 1—xv. 8. We now take up again the results of the sounding of the seventh Trumpet in the chronological order of events. Chap. xi. 19, gave us the general but very brief summary of those results, in the third Vision on Earth. The full detailed account of these results would have postponed too long several things necessary for us to know, had they been given in exact chronological sequence. We have now had that necessary knowledge interposed, and are ready to take up the events in their proper order.

* G.L.T.Tr.A. WH. and RV. omit "behold."

† G.L.T.Tr.Ab. WH. and RV. add οἱ (hoi) those or who.

‡ G.L.T.Tr.A. WH. and RV. omit "and."

§ L.Tr. WH. and RV. read λίθον (*lithon*) stone, instead of λίνον (*linon*) linen. Compare Ezek. xxviii. 13 and Dan. x. 6.

Questions and Answers.

QUESTION NO. 337.

"RELIGION."

G. W. C., Brighton. "Kindly give, in your valuable paper, what the word 'religion' means in James i. 26, 27, and the word 'superstitious' in Acts xvii., which the R. V. renders 'religious' in the margin?"

Yours is a very interesting question: for "religion" is not Christianity. With man's various uses and misuses of the word "religion," it is important for us to know what is the meaning of it in the Word of God.

In James i. 27, it is the Greek word *θρησκεία* (*thrēskeia*). It occurs also in Col. ii. 18, and Acts xxvi. 5, which we will refer to below.

The word *thrēskeia* is used by Herodotus (2, 37) of the ceremonial observances of the Egyptian Priests.

In the Apocrypha it is found in Wisdom xiv. 18, 27, where it is used of the worship of idols: and in 4 Macc. v. 6, of the Jew's observance of the law prohibiting swine's flesh. Symmachus uses it in Dan. ii. 46 of the worshipful acts paid to Daniel by Nebuchadnezzar's orders: also in Jer. iii. 19., Ezek. xx. 6, 15, he uses it of the Land of Israel as one so goodly (calling forth expressions of reverence and worshipful praise, etc., by others).

Philo and Josephus both distinguish it from *εὐσεβεία* (*eusebeia*) which is used for true godliness of the heart (deep godly feeling, as opposed to acts of the outward expression of it).

Philo (*Quod det. pot. insid.*, c. 7, i. 195) speaks of any who is not to be reckoned among pious (*εὐσεβῶν*, *eusebōn*) men . . . if "his heart is set on external observances (*θρησκεία*, *thrēskeia*), instead of on holiness."

Josephus (*Ant.* 9, 13, 3) uses it of Solomon's act of restoring the paying of tithes, etc., so that the priests may always remain in attendance on public worship, and might not be separated from the service of God.

So again (*Ant.* 12, 5, 4) he says that (Antiochus Epiphanes) "compelled the Jews to abandon the worship of their own God, and to perform religious observances (*thrēskeia*) to the gods in whom he believed."

In *Ant.* 5, 10, 1, he speaks of the women who went for *thrēskeia*, and "offered sacrifices at the Tabernacle."

In *Ant.* 4, 4, 4, he speaks of those who sacrifice at home, "for the sake of their own private enjoyment, rather than of public worship."

In *Ant.* 12, 6, 2, Mattathias, when a Jew had offered a sacrifice on an idolatrous altar, rushed upon him and slew him; and, having overthrown the altar he cried out "whoever is zealous for his fathers' customs, and for the worship (*thrēskeia*) of God, let him follow me."

Clement of Rome (i. 45, 7) speaks of "those who performed the magnificent and glorious *thrēskeia* of the most High."

Again (62, 1) he says, "of the things which pertain to our *thrēskeia*, things that are most useful to those who wish to guide their life piously (*eusebōs*) and righteously into the

way of virtue, we have given sufficient injunctions, brethren!"

Thus, the word translated "religion" in the N.T. denotes the outward acts of public worship. And, as better than all these outward acts, we are told in Jas. i. 26, 27, that true *thrēskeia* is "to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." But not better, of course, than true godliness. Visiting the fatherless, etc., is no more Christianity than religious ordinances; but it is far better of course, and more useful, and does some good to others. But religious observances and ceremonies do no good to any one, except to those who are paid for performing them. All alike are "works" and not "grace;" and by grace alone are we saved, not "works" (Eph. ii. 8, 9. Rom. xi. 6). But if it be a question of "religion" merely, and not "Christ," then works of mercy to others are far more useful and far better than what are known as religious observances and ceremonies. Christianity is a totally different thing altogether.

Our English word "religion," had the same meaning. Even when the A.V. was made it was never used in the sense of godliness. It always meant the outward forms of worship. This may be easily seen by referring to the Homilies, and other contemporary literature.

In Acts xxvi. 5, the word refers to the outward observances which distinguished "the Jew's religion" from that of others.

In Col. ii. 18, it refers to outward religious acts connected with angels.

As to the word rendered "superstitious" in Acts xvii. 22, it is quite different altogether. It is *δεισιδαιμων* (*deisidaimōn*), and in Acts xxv. 19 is *δεισιδαιμονία* (*deisidaimōnia*). Both these words may have a good meaning, and more in the sense in which we use the word "religious" to-day. It refers not so much to the outward acts of worship, as to the feeling of (superstitious) reverence.

This may be seen by noting its use by the people referred to in Acts xvii.

Xenophon (*Cyrop.* 3, 3, 58: compare Ages. 11, 8) speaks of soldiers who piously (*θεοσεβῶς* *theosebōs*) sung before a battle, and says "it is under circumstances such as these that those who fear the gods are less afraid of men."

Aristotle (*Pol.* v*, 11, p. 1315, 1) says rulers should conspicuously observe their duties to the gods: "for men are less afraid of being illegally treated by them, if they suppose a ruler to be religious, and observant of the gods; and they plot against him less, because they consider that he has the gods also as his allies."

Philo (*De Sac. Abel et Cain*, c. 4 (i, 166); Josephus (*Ant.* 15, 8, 2); Plutarch (*Moral.* vol. ii. pp. 165 sq.) and M. Aurelius (6, 30) all use the word in a good sense.

After the introduction of Christianity the word came to be used in contrast with it, and hence in a lower sense.

Justin Martyr (*Apol.* 1, 2) so uses it.

But the N.T. uses it in a sense between these two, both in time and in meaning.

* Congreves Ed. gives this Book as viii.

Signs of the Times.

JEWISH SIGNS. THE SIXTH ZIONIST CONGRESS.

The Jewish signs at the present moment are so important and urgent as to overshadow all others. It is important that our readers should be in possession of a correct account of the last Epoch-making Congress; and, therefore, we propose to give it them in the words of Mr. Israel Zangwill, as contained in his own report as a Delegate before a multitude of Jewish listeners in the Great Assembly Hall in the East of London on September 5th.

SIXTH ZIONIST CONGRESS.

Mr. Zangwill, who on stepping forward had an enthusiastic reception, said: on behalf of my brother delegates I have to thank you for your kind welcome home, and I have the honour of submitting to you my personal impression of the proceedings of the Sixth Zionist Congress and a survey of the present situation. Instead of beginning at the beginning, however, I will begin at the end, like my name. (Laughter). You have already heard that it has been a stormy Congress, that East Africa has suddenly jumped into the middle of our map. (Laughter). You have already heard voices crying out that we have changed our programme. Yet, what is the conclusion of the whole matter? What is the total impression that I have carried away from that great Congress? It is this, that never since the days of Bar Cochba, never since eighteen hundred years has Palestine stood so near our hopes as it stands to-day. (Loud cheers). For the road to Palestine is not nowadays a military road. We can only

GET THERE THROUGH POLITICS,

and Jewish politics were not really created till the sixth Congress, from which we have just returned. It is true the Basle Congress has been in existence a number of years, but hitherto it was only a preparatory Parliament, it was only the Basle programme. All our talking, all our shouting, served only to gather the army together. Our Zionist songs were only like playing the Marseillaise to stir it up to march.

But now for the first time we are on the march, we are on the road to Zion. (Hear, hear, and cheers). We have awakened from empty dreaming. We have begun to realise the obstacles in our way, and by pushing against them to move ourselves forwards. We have changed into practical politicians. (Laughter). Whether we establish a colony in British East Africa or not, that is a small issue compared with the unquestionable fact that ours is now a serious political movement, officially recognised by two of the greatest powers of the world, England and Russia, and that we have lifted the status of the Jewish people to a height from which it must never go back. (Cheers). Some of this audience are no doubt against the East African proposal, but if they will remember what the history of the Jews has been since the fall of our State, if they will think of our stunted life in ghettos, how in the words of Shylock, "Sufferance has been the badge of all our tribe;" of the persecutions by fire and sword; of the yellow badges of shame which we had to wear; the clowning forced upon us at Christian carnivals, if they will think of those communities the heads of which had annually to go to the Christian Town Hall and receive a box on the ear; if they will remember how the English Jews themselves began as mere body-servants belonging to the King—a point of view which is still preserved in our prayer for the royal family—if they

WILL BETHINK THEMSELVES

how for four centuries we were not allowed in England at all, with what difficulty we were permitted to crawl back, how fiercely we have had to fight for one privilege after another: and then if they consider the offer now made us to choose a tract of the most beautiful and valuable land in East Africa and there form a British colony with Jewish home rule, Jewish national customs, and a Jewish Governor, then even those most bitterly opposed to the new project will surely admit that merely to have obtained such an offer is a triumph of our organisation. (Loud cheers).

But not merely on the fact that we are now a recognised political body, able to treat for settlements and thus in a position to treat one day for settlement in Palestine, not merely on this do I base my claim that we have come nearer to Palestine. The congress has produced a second historic document—a letter from Monsieur de Plehve, lucidly defining the policy of Russia towards Zionism. It must have proved a starter to those who have been laying down the principle that the Jewish question can only be solved in Russia. (Laughter and hear, hear).

But to us Zionists it was all stale. We knew that Russia did not want her Jews. We knew that when a Moses appeared to lead his people out of bondage Pharaoh would let them go. Have I not revealed to a Zionist meeting Russia's secret agreement with the Jewish Colonisation Association by which Russia agreed to help the Jews to emigrate? Do you not remember the proposal at the Council of Ministers to pay nearly six roubles for every Jew emigrated? It is not Russia that has been unwilling, it was the I.C.A. Indeed so willing is Russia that she now professes her readiness to use her diplomatic influence on our behalf so that we may get Palestine. Nor do I doubt this profession, for one should never doubt a nation when it proposes to do

SOMETHING FOR ITS ADVANTAGE.

And Russia's idea of national policy is, as I told you at our last meeting, to Russianise all her population. You see this even as regards the Finns, despite their separate territory and constitution. To Russianise the Jewish Pale is, however, beyond even Russia's capacity. Against the Jew force is useless. Freedom alone can Russianise the Jew. And Freedom is not in the Russian dictionary. (Cheers). It is true that if all the Jews of Russia were transplanted to Palestine Russia would reel under the loss, and perhaps repent. But such a wholesale transplantation can never take place.

I do not suppose that even the talking Zionists picture to themselves a sudden, magic change—Monday morning five million Jews in Russia, and Thursday afternoon five million Jews in Palestine. (Laughter). All that can take place is a gradual movement from Russia towards Palestine, and by opening doors of exit Russia will relieve the congestion of the Pale without any abrupt dislocation of her industries or finances. Palestine, by opening doors of admission, will correspondingly undergo a gradual rise in prosperity—to the advantage of the Sultan's revenue. Indeed, quite apart from any religious sentiment, and merely from a political point of view, the Basle programme is so reasonable that it is bound one day to be carried out.

Since the fifth congress our beloved leader, Dr. Herzl, was twice summoned by the Sultan to Constantinople. The Sultan, while remaining sympathetic to our people, was not yet ready to see the advantages to him of our obtaining Home Rule in Palestine.

His Majesty is apparently ready that we should settle here or there and without special Jewish rights. But to be dotted here and there in lands where we should still be considered aliens, that is not the Zionist solution of the Jewish question, not even though the fragments of territory were in Palestine itself. Dr. Herzl, therefore, cast about for a new move. Despairing of modifying the Sultan's views within a reasonable period, and thinking that if we *must* wait for Palestine any place was better for waiting in than Russia, and reflecting also that if we could get Jewish rights in *any* part of the world this recognition of Jewish nationality carried us already half-way to Palestine and changed us from a mixed multitude to a people, Dr. Herzl turned his thoughts towards Sinai. There is a small portion of Egypt called El Arish, which formerly was part of Palestine. Here, then, Dr. Herzl thought he might make a step forward, actually on Palestine soil.

El Arish itself, however, would have been too small to be of practical colonizing importance, and Dr. Herzl, therefore cast his eye upon the whole Sinai Peninsula. Great religious interest would have attached to Sinai, with its memories of our great law-giver, while its nearness to Palestine makes it almost spiritually part of the Holy Land. Dr. Herzl opened negotiations with the British and Egyptian Governments, both of which were willing that a Jewish expedition should be sent out to investigate the possibilities of setting up a self-governing Jewish Colony. Our friend Mr. Greenberg (cheers) journeyed twice to Egypt to negotiate the conditions with Lord Cromer. Alas! the report of the expedition was almost hopeless. The desert of Sinai has not changed since the days when our ancestors wandered and murmured in it. Indeed, it has got worse, for where at Pelusium a mouth of the Nile once burst through green country there is only a desolation of stone, sand, and salt. But the state of the Jewish people was even more desolate than the wilderness, and Dr. Herzl continued his negotiations, hoping that by the very earnestness of our desire and our work a miracle would be wrought, although no manna fell, and that

BY LARGE SCHEMES OF IRRIGATION

and careful organization of colonists even this wilderness would blossom as the rose. But the difficulty of diverting the waters of the Nile for our purposes compelled the Egyptian Government to close the negotiations. England, however, remained our friend, and Mr. Chamberlain was scarcely less disappointed than ourselves. Even amid all the cares of his famous South African journey, Mr. Chamberlain had remembered the aspirations of Zionism (cheers), and as he passed through Egypt he had put in a good word with Lord Cromer for the Sinai scheme. And when this scheme fell through, Mr. Chamberlain was ready with another suggestion, which, indeed, he had already made, for passing through a beautiful region of British East Africa, a region in appearance like our own Surrey Hills, healthy in climate, temperate by its elevation, and, though so near to the equator,

minently a white man's country, Mr. Chamberlain had said to himself, 'Here is the very land for Dr. Herzl.' (Cheers). Of course, Mr. Chamberlain understood that the hopes of the Zionists were set on Palestine alone, for when he first made the offer to Dr. Herzl, Dr. Herzl had pointed out that his mandate did not permit him to accept any country but Palestine, or, at least, its neighbourhood.

But naturally Mr. Chamberlain could not feel the importance of Palestine as much as Dr. Herzl did. To Mr. Chamberlain the tragedy of Kishineff, the terrible herding of Jews in the Russian Pale and the Rumanian slums, these seemed worse to Mr. Chamberlain even than postponing Palestine. And when he generously renewed his offer to Dr. Herzl, our leader felt that though he had not the right to accept it, still less had he the right to refuse it without laying it before the Congress.

(To be continued.)

POLITICAL SIGNS.

"U.S.E."

We are all accustomed to the use of the letters "U.S.A."; but what does the above new combination mean?

It means that events are rapidly moving on towards that universal federation which will come with Antichrist.

Like all great events, they are first rumoured, then discussed, until finally they emerge in the region of "practical politics."

Mr. Andrew Carnegie, who referred to the matter recently, is by no means the first to ventilate the idea of "The United States of Europe," and it is surely a "Sign of the Times" that such a suggestive expression should be formulated.

SOCIAL SIGNS.

"THE NEW REVOLUTION."

A recently published work with the above title reveals the unrest of mankind, and shows how it will, when the man arrives, grasp at any promise of a better condition of things for this groaning creation.

Mr. Gilkes aims at showing what kind of religion and politics are likely to be evolved out of the present condition of things; and out of the coming time when all will be "Peace, Peace."

He foresees great changes in human thought and conduct. He looks forward to the time when the progress of intelligence has drawn each closer with his neighbour, and the world has become one!

In his altruism we see the "form of godliness without the power." There will be, he says, a general demand for the churches to cease to strive towards impossible perfection, and to settle down to an average standard, with the sense of sin and of penitence clouded or vanished. He points to "the rapidly weakening apprehension of spiritual things."

"We are on the edge of a process of profound change." And we believe he is right. But how it will exactly come it is impossible for him to foresee. Nevertheless, we know that it is among the "things to come."

"Perhaps (he says) it will come through the sudden and unexpected boiling up of the forces fermenting among the neglected populations, of whose existence and whose hunger for the material goods denied them, this ordered state has but little apprehension; perhaps, as in a former period of Imperial peace, through a universally awakening consciousness of the futility and worthlessness of it all: a kind of apprehended weariness of the 'impracticable hours' of life divorced from great waves of passion and emptied of any high, spiritual enterprise. Whether by these or by other ways, those concerned with the human soul rather than with the attainment of a stagnation of material comfort will be prepared to welcome the change; any change confronting man once more with the realities with which he is never altogether at ease, and whose acquaintance he is always anxious to elude; himself: the world of real things; God Who is the Beginning and the End of all."

Thus is the way being prepared for him who will proclaim himself to be this "God."

RELIGIOUS SIGNS.

SPIRITUAL NEEDS AND THEIR SUPPLY.

The Portsmouth *Evening News*, of February 17th, contained an Editorial on the late Diocesan Conference. It said:—

"The spiritual needs of Portsmouth again formed the predominant subject at the annual meeting of the Winchester Diocesan Society yesterday, and the report presented stated that the investigations of a special committee revealed a state of things which was terrible to contemplate. The fact was urged with great insistence that in the poorer parts of the town are thousands of people who are practically untouched by any religious agency, while in several of the large parishes the work is hampered and incomplete owing to the lack of funds to support an adequate staff of clergy. The special claims of St. Mark's, North End, St. Stephen's, Buckland, St. Matthew's, Southsea, and the new church of St. Margaret's, Eastney, were emphasised as of great importance."

The same paper contained the following item of news:—

PANTOMINE AT ST. MATTHEW'S.

"With new scenery, music, bright songs, and a new stage, the pantomime, 'Cinderella,' was most successfully produced at the St. Matthew's Hall, Southsea, on Monday evening. The success of the play was due to a great extent to the efforts of the Rev. Vivian Evans, who was the scenic artist, and had written the libretto and songs. The pantomime was full of sparkling humour, and was excellently presented by the company of amateurs, who have frequently in the past rendered the various parochial institutions in connection with St. Matthew's such good service."

The question is: Is this "spiritual need" the consequence of such efforts on the part of the clergy? Or, is this the clerical way of supplying those needs?

"PSEUDO-CHRISTIANITY."

Under this title the editorial of *The Literary Guide and Rationalist Review* for March 1st, 1903, contains a scathing article on the present corruption of the churches, showing how rapid is the downward movement of the present day. Of course the "Rationalist" feels somewhat injured that he is looked down upon and scouted, while he can see hardly any difference between his views and those of a large number of professing Christians and Ministers of our Churches and Chapels.

Speaking of the term "Christian," the writer says:—

"Fifty years ago the term had a plain connotation understood by the majority. 'A Christian' was then the appellation given to 'a disciple of Christ,' and by discipleship the mass of men and women meant the literal acceptance of the doctrine of Jesus, sanctification through the sacrifice upon the cross, and obedience to the commands of the Gospels. People defined Christianity in those days in the sense with which its principles were expounded by Jeremy Taylor, Baxter, Blair, Doddridge, Whitefield, Paley, and Wesley. A Christian was a sinner saved by the grace of God, and made a saint through belief in the efficacy of Christ's atonement at Calvary."

"It needs no very wide-searching survey of what passes to-day for orthodox Christianity to convince us that modern belief bears scarcely any resemblance to the faith taught by the eminent writers and preachers whose names we have set down. The very foundation of their creed is in ruins; the whole of their dogmatic system has been explained away by men who still claim to be 'disciples of Christ.' We refer to the thousands of 'liberal Christians' in the Established Church and the Nonconformist sects, who are responsible for that curious cult described by Professor Haeckel as 'pseudo-Christianity.'"

"Our Protestant Neo-Christians are to be found in the Church of England, and in all dissenting communities but a very few, such as the Calvinistic Methodists, the Salvation Army, and the Plymouth Brethren. They differ in lesser doctrines, but they meet on a common ground of liberalism. They have discarded Bibliolatry."

"One is loth to level charges of insincerity against 'broad' Christians. Most of them are unconscious of inconsistency in their last stand against the shattering artillery of rational critics. And as long as the sect or Church in which they have been reared continues to extend its fellowship, the liberal Christian perceives no reason why he should leave the fold. Many are frightened at the term Rationalism, though they have boldly reasoned away pious tenets in a manner that would have gained for them, fifty years ago, the epithet of infidel."

"Pseudo-Christianity is ephemeral. Its beliefs cannot permanently satisfy consciences and intellects in revolt. Roman Catholicism and Calvinism have a solid basis of dogma, and their followers experience a calm sense of security by the exercise of implicit belief in prelatial

manifestoes or in a divinely-inspired volume. The cardinal virtue in either form of religion is uncritical belief. But such credence is not possible for educated and inquiring intelligences among the members of the Established Church and the Nonconformist sects. They will not tolerate absolutism, whether it be that of a pope or a Luther."

After giving some examples, the writer says :

"It is indeed a pregnant

SIGN OF THE TIMES

that a writer can still describe himself as a Churchman after putting his pen to heresies of such magnitude. 'Possible views of the Atonement'—the admission that there can be any other view than that of St. Paul, would have earned the almost universal denunciation of Protestantism in the middle of the nineteenth century. To-day the indefiniteness of 'the highest truths' is one of the arguments cited to prove that the Church of England is quite wide enough to receive the schismatic and the Unitarian."

"It seems, then, that the transmutation from a shadowy Theism, which the liberalism of the age calls Christianity, into freethought will not be a long process. There will probably be a last desperate rally, and a sorting out of the heterodox and orthodox. This will not mean the death blow to supernaturalism. But it will bring about an augmentation of the ranks of Rationalism; and erstwhile opponents, who were, indeed, friends in disguise, will join hands and work towards those reforms in the State and the citizen that can be accomplished only through patient questioning of Nature, and by the aid of science freed from the stress of its long conflict with superstition."

The writer significantly calls the subject on which he writes, "a sign of the times," and so it is. And it is one that should make our ears to tingle. Surely the limit will soon be reached, the borderland past, and the end be very near at hand.

Editor's Table.

THE HOLY SPIRIT.

We commence this month a series of papers on the Holy Spirit. We are sure they will be found most useful and profitable by all our readers. The many letters we have received on this subject are proof of this. Our study will embrace *every use* of the word *pneuma* (spirit); and every *usage* which affects the *sense* in which the word is used. This will determine, when the word should be printed with a "S" or a "s." We have adopted this, therefore, as the short title of the papers which we hope, afterwards, to publish separately. The papers will run for, probably, some eighteen months. We ask our readers' help in making them known in quarters where they will be appreciated.

ANSWERS TO CORRESPONDENTS.

H. C. B. Thanks for calling attention to the article: also for your sympathy and encouragement.

H. S. M. We welcome you as a new reader of "Things to Come." Do not entangle yourself with any "Body" formed by man. Let the "One Body" which is spiritual, and is being formed now by the Holy Ghost, satisfy you, and occupy your interests. Worship wherever you can do so truly in spirit, where Christ is glorified, man put aside, and the Holy Spirit's presence is realized. The "Breaking of Bread" is not the Lord's supper. See *Things to Come* for Jan., 1896 (p. 136); April, 1896 (p. 185); October, 1897 (p. 45); Feb. 1899 (p. 92); and Nov., 1899 (p. 57).

In speaking about man's responsibility and accountability, let us be careful to use Scriptural expressions, and avoid the terminology of the sects. Man says he "can" turn to God—very well then, let him be judged for not turning. God reveals to us the fact that man "will not." Let us believe Him; assured that the judge of all the earth will do right.

W. F. M. C. We are overwhelmed with letters and questions, and must take them in some sort of order. Correspondents must not expect an answer "next month." "Evening" is used before "morning" (Gen. i. and often elsewhere), because that is where God begins. Man thinks he can improve on God, and generally tries. Man begins his day with the "morning" and it will end in "night"! God begins with the "evening" and it will end in "morning"—a day

which shall have no night. Man's watchman cries, "the morning cometh." But God adds, "and also the night." On the other hand, the blessed fact is revealed, that "sorrow may endure for a night, but joy cometh in the morning."

"What connection has music with God," you ask with reference to 2 Kings iii. 15. This is not the question, surely. That it has a connection with *man* and his organism is clear: and that God uses it as a means to an end is clear. The world, the flesh and the devil use it also as a means to their end. We can recognize these facts, though we may not be able to explain them.

W. C. O. We thank you for the extract from the late Denham Smith. We shall certainly use it. Please send us the reference to the book and the page.

W. C. Your extracts from *The Church Family Newspaper* contain "Church" teaching, but it is not God's Gospel. Nothing is clearer than the fact, that those who are in Christ "shall not come into judgment" (See John v. 24, R.V.), for there is "no condemnation to them that are in Christ Jesus" (Rom. viii. 1). What is written in Matt. x. 26 refers to quite another matter, and has nothing whatever to do with our standing in Christ. True our *service* will be judged (1 Cor. iii. 11-15; 2 Cor. v. 10), but not our *standing*: for the former is human, the latter is divine.

G. R. Tertullian (200 A.D.), Cyprian (248-258), Augustine (395-430), were Latin fathers, but they do not cite the words of 1 John v. 7. Had their copies of the MSS. contained the words they would surely have quoted them. Not one of the Greek fathers quote the passage, even when producing texts in support of the doctrine of the Holy Trinity. The nearest that the Latin fathers have to it is "*et hi tres unum sunt*" (and these three are one), which is nothing more than a simple statement of doctrine, and not given as a quotation or as Scripture.

J. S. The Scripture statements concerning Judas Iscariot and the Antichrist are very remarkable in their similarity. It has led some to suppose that the latter will be a re-incarnation of Judas. We may make use of your notes at some future time.

T. D. We note your difficulty as to translating *πρὸς τὸν θεόν* (*pros ton Theon*), "with God" (John i. 1, 2). It is true that the primary idea of *pros* is *to or towards*. With the Accusative Case (as here) it implies the *result of motion towards*, so as to have the idea of *rest with*, after such motion has ended. Matt. xi. 28, "Come *unto me*": *i.e.*, so as to be and remain *with me*. Matt. xxiii. 34, "I send to you prophets:" *i.e.*, so that they may be *with you*. With the Dative Case, *pros* means *to or towards*, but with the idea of having come *near to or beside* and not as having actually reached so as to be *with*. Compare Luke ix. 37. John xviii. 16; xx. 12. But with the Accusative Case, as in John i. 1, 2, the idea is of actually *being with*. This meaning is very emphatic after the Substantive verb "*to be*." See Matt. xiii. 56; Mark vi. 3; ix. 19; xiv. 49; Luke ix. 41; 1 Thess. iii. 4; 2 Thes. ii. 5; iii. 10.

J. W. R. (Trinidad). It is clearly not right to deny Church fellowship to such as cannot give assurance of God's acceptance "by signs given through the medium of dreams." To demand such a witness shows, on the part of those who seek it, a total ignorance of dispensational truth.

In this interval of the formation of the "Church" which is the Body—the Spirit witnesseth with our spirit. It is the Spirit taking the things of Christ and shewing them unto us.

Spiritists have visions and dreams in abundance. Fanatics also, and those who give indication of a disorganised brain or a disordered liver.

Berean. There is surely no need to "answer" the papers of "the latter-day saints," which are being so freely circulated in your neighbourhood. In their "Articles of Faith," they say, "we believe the book of Mormon to be the Word of God." This will make them "Mormons," but not Christians. They believe "that Zion will be built upon this [the American] continent." God says it will be built in the place where He had placed His name. They believe "that all mankind may be saved by obedience, &c." Surely the mere statement of these beliefs is their all sufficient answer. None but those who know not the Scriptures can err in these fundamental matters.

J. MCK. Mark ix. 43-48 was explained in Vol. ix., page 132. The other passage you ask about seems quite clear if read without the spectacles of tradition.

ACKNOWLEDGMENTS.

Musterion (For *Things to Come*)

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PUBLISHING NOTICE.

On and after January 1st *Things to Come* will be published by Horace Marshall & Son, Temple Avenue, London, E.C. All subscriptions for copies should be sent to them.

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DECEMBER, 1903.

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Editorial.

"S" and "s."

OR

THE USE AND USAGE OF πνεῦμα (*pneuma*)
in the New Testament.

(Continued from page 53)

THE USE OF *Pneuma* IN THE NEW TESTAMENT.

LET us next, note the various ways in which the Greek word πνεῦμα, *pneuma*, is employed: *i.e.*, the way in which it is *used* (apart from its meanings, or the sense which is given to it: *i.e.*, its *usage*);

- i. It is used alone, in two ways
 - (1) without the article: simply πνεῦμα, (*pneuma*);
 - (2) with the article: τὸ πνεῦμα (*to pneuma*) the *pneuma*.
- ii. It is employed with ἅγιον (*hagion*) *holy*, in four ways:
 - (1) *pneuma hagion* (holy spirit) Matt. i. 18, and in 49 other places.
 - (2) *hagion pneuma* (spirit holy) 1 Cor. vi. 19, &c.
 - (3) *the hagion pneuma*, Matt. xxviii. 19, &c.
 - (4) *the pneuma the hagion*, Matt. xii. 32, &c.
- iii. It is used *with pronouns*: *e.g.*, *the pneuma of me*: *i.e.*, my *pneuma*, Matt. xii. 18, etc.
- iv. It is used with *prepositions*, which affect its sense:
 - (1) ἐν πνεύματι, (*en pneumatí*) by or through the Spirit: denoting agency.
 - (2) Adverbially, as meaning spiritually and sometimes (like ἐν δόλῳ, (*en dolo*), craftily, 2 Cor. xii. 16): thus turning the phrase into an *adverb*.
- v. It is employed in combination with the Divine Names in seven different forms; of which four have the article, and three are without: *e.g.* *pneuma Theou*; *pneuma Christou*, &c.
- vi. It is employed with ten other nouns in the genitive case, which (by *Enallage*) qualify the meaning of *pneuma*. These again are used with and without the article: *e.g.* a *pneuma* of sonship (Rom. viii. 15), *i.e.*, a sonship-*pneuma*.
- vii. It is employed with a second noun with which it is joined by a conjunction (*Hendiadys*). Thus used it becomes a superlative adjective.

Here are seven different ways in which the word *pneuma* is employed. Each class is distinct, to say nothing of the minor variations.

Now, the question is, are we to make no difference in our reading and understanding of these various uses? Can it be that God employs the word *pneuma* in all these differ-

ent ways, and yet has no object in so doing, and has only one meaning for them all?

Surely, no one will contend that this is the case. Judging by the perfection of all God's other works, we know that His *Word* and His *words* are alike perfect. He not only means what He says, but He has a meaning for everything He says. If He uses one word, there is a reason why no other word would do. If He uses this word in several distinct ways, then there must be a reason for His so doing,

"The words of Jehovah are pure words:

As silver tried in a furnace.

[Words] pertaining to the earth,

But purified seven times." (Ps. xii. 6.)

His way is perfect . . . His word is refined (Ps. xviii. 30 marg.).

The *words* of which the *Word* is made up are perfect in themselves, perfect in their use, perfect in their order, and perfect in their truths.

If God has given a revelation in writing, then it must be in words, and the words must be His words. Therefore they must be inspired. They may be spoken by human lips, and written by human hands, but He calls them "His words." Whatever human agency or instrumentality may be employed, it is still His act. Hence we read "this scripture must needs be fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas" (Acts i. 16). David's lips uttered them; David's pen wrote them down; but they were not David's words. They were the words "which the Holy Ghost spake." It was He who spake them. We cannot get beyond this, if we would seek a definition of Inspiration. All theories are useless in the face of this statement of fact: (compare Acts iii. 18, Heb. i. 1, 2 Peter i. 21).

Whatever the difference may be, therefore, in the various uses of the word *pneuma*, we may be certain that there is a Divinely perfect reason for such use in each case; and it is our great business to search it out.

The works of the LORD are great,

Sought out of all them that have pleasure therein

(Ps. cxii. 2).

His Word is the greatest of His works; and His words therefore, are to be sought out by all who, through grace, have been made to value them more than their necessary food.

If we confound that which God has carefully distinguished, we must of necessity be landed in hopeless confusion; and all doctrine based on that confusion must itself be confused, and can only mislead.

If God has made a difference in His employment of the word *pneuma*, we cannot ignore that difference without serious loss.

Our business must be to read, mark, and study what He has written for our learning.

THE USAGE OF *Pneuma* IN THE NEW TESTAMENT.

Let us next observe the USAGE; that is to say, the various senses in which God has employed this word *pneuma*. We have seen its *use*; i.e., the various ways in which He has employed it; we have now to see its *usage*; i.e., the various *meanings* which He has given it.

No Lexicons, or other works or words of man can avail us here. It is only from God's own Word that we can learn His truths. It is only by carefully observing what He has said, and how He has said it; what words He has used, and how He has used them; that we can discover the meaning which we are to put upon what He has written for our learning. Only thus can we understand His word.

As to the *usage* of the word (as distinct from its *use*) we note:

i. The word *pneuma* is used of GOD Himself or the "Father." "God is *pneuma*" (John iv. 24). It is not merely that "God is a spirit" (whether we write the word with or without a capital letter.) The statement is simplicity itself. "God is *pneuma*": i.e., not material.

ii. The word *pneuma* is used of CHRIST, the second Person of the Trinity. He, in resurrection, is made a quickening or life-giving *pneuma* (1 Cor. xv. 45). There are other passages where Christ is spoken of as *pneuma*, but these we must consider in their own place and order in the complete list of all the occurrences of *pneuma*, which follows. (We may refer especially to 2 Cor. iii. 6, 17, 18.)

iii. It is used of the HOLY SPIRIT. Because He is emphatically the Spirit of God, the great mistake has been made of concluding without sufficient thought or care, that the word *pneuma* must nearly always refer to Him, wherever it may be used.

This mistake is so general that, even where there is no article in the Greek, the definite article is often introduced and imported into the English; and where there is nothing to indicate capital letters in the original, they have been used without any Textual authority in the English and other translations.

This practice has been the fruitful source of many very popular errors. The English reader has been helpless in this matter. He sees the definite article, and the capital letters, in the English, and naturally concludes that "the Holy Spirit" is meant. He does not know that he is reading an interpretation or comment, instead of what ought to be a simple translation. He takes it as Divine and inspired; and proceeds to reason on these expressions, to draw his inferences, to form his views, and to build up his schemes of doctrine and teaching upon them. But his theories are based on a human foundation; his doctrines are built, not on the impregnable rock of the Divine words, but on the opinions and judgment of man.

In this lies the secret of many mistakes, and of much of the false teaching of the present day. And here, too, lies the importance of our present course of study.

When it is presently seen that there are no less than fourteen distinct *usages* of the word *pneuma* (besides the several ways in which the word is *used*), the need of our investigation will be at once recognised.

We have to discover, when the Holy Spirit is meant; or when some other meaning is to be given to the word *pneuma*.

The use of the definite article is most important as a guide to help us in the formation of our judgment; but the context is a still more important guide. The two together will seldom leave us in no doubt as to what is exact meaning to be given to the word, and when the Holy Spirit is meant: e.g.,

In Acts v. 3, we read "why hath Satan filled thine heart to lie to *the pneuma the holy*?" i.e., the Holy Spirit.

In Acts xiii. 2, "The *pneuma the holy* said."

In Acts xv. 28, "It seemed good to *the holy pneuma** and to us."

In Acts xxviii. 25, "Well spake *the pneuma the holy* by Isaiah the prophet."

This full expression is not always necessary to denote the Holy Spirit. The briefer expression is sometimes used; see Acts xvi. 6; "They were forbidden by *the holy pneuma* to preach the word in Asia."

Here, it means the Holy Spirit, although the expression is not the usual one employed in this connection.

iv. *Pneuma* is used (by *metonymy*) for the OPERATIONS produced by The Holy Spirit. "That which is born of *The Pneuma is pneuma*" (John iii. 6). Here in one verse we have two distinct usages of *pneuma*. First we have the Holy Ghost; and then we have His operations and gifts which are called *pneuma*. In 1 Cor. xiv. 12, we read of those who are "zealous of spiritual *gifts*" (margin "Gr. *spirits*"). Here the word "gifts" is actually (and rightly) supplied, in italic type (in both versions); and the Greek "zealous of spirits" is translated, "zealous of spiritual gifts." This is perfectly correct. But it proves to us that we have, here, a fourth usage of the word *pneuma*.

What these various spiritual works and operations and gifts are, we are told in 1 Cor. xii. 7-11*.

v. *Pneuma* is used of the greatest of His spiritual gifts: for, the NEW NATURE is called *pneuma*. This is a special sense found only in the Church Epistles. This Pauline sense is quite distinct from the usage of the word in the Acts of the Apostles. The New Nature is the direct result of the operation of the Holy Spirit, and therefore, according to John iii. 6 it is "spirit," and is called *pneuma*. One who possesses this new nature is said to be "begotten of God." This *pneuma*, being Divine, is

* Tisch. Tregelles, Westcott, and Hort, read *the pneuma the holy*, as in ch. v. 3.

*Indeed in this chapter (1 Cor. xii.) have a wonderful revelation as to the Body of Christ—The Mystery or Secret of God.

A | 1-11. *Nine* spiritual gifts which God has given to His church (word of wisdom, word of knowledge, faith, gifts of healing, miracles, prophecy, discerning of spirits, tongues, interpretations.)

B | 12-17. The one Body. Enumeration of members (*eight*): (Jew, Gentile, bond, free: foot, hand, ear, eye).

B | 18-27. The one Body. Enumeration of members (*eight* set in the Body (eye, hand, head, feet: feeble, honourable, uncomely, comely).

A | 28-31. *Nine* Spiritual Gifts which God has given to His Church (Apostles, Prophets, Teachers, Miracles, Healings, Helps, Governments, Tongues, Interpretations.)

"perfect," and "doth not commit sin" (1 John iii. 9 : v. 18). The Old Nature (which in contra-distinction from "spirit") is called "flesh," cannot but sin (Rom. viii. 7). It is "enmity against God. It is not subject to the law of God, neither indeed can be."

So that the true child of God has these two natures within him. They are contrary the one to the other, so that he often cannot do the good his new nature would ever do; nor, thank God, can he often do the evil, which his old nature would ever do.

This conflict must continue as long as we are in this mortal body, because it is equally true "that which is born of the flesh is flesh," and remains flesh, while "that which is born of the Spirit is spirit," and remains spirit (John iii. 6). Flesh is never changed into spirit, and spirit is never changed into flesh. There is no such thing as a "change of heart," of which so many speak. That will be seen one day in the case of Israel (Ezek. xxxvi. 24-29); but not now in the child of God. The presence of this New Nature necessitates conflict with the Old Nature: and this conflict is therefore the best assurance that we are "in Christ" (2 Cor. v. 17). This it is which ever distinguishes the true child of God from the mere professor. The true believer always has an *abiding sense of inward corruption*; while the merely religious person never has it at all, and knows nothing of it.

This New nature is called "*pneuma*": and the possessors of it walk "according to *pneuma*," and not "according to flesh" (Rom. viii. 4): *i.e.* with the (spiritual) "mind" the believer "serves the law of God; and with the flesh the law of sin" (Rom. vii. 25).

A man may say he has "no sin": but he only deceives himself (1 John i. 8): he does not deceive others.

There are other special terms for *Pneuma*, when used of the New Nature. It is called "*pneuma Theou*": *i.e.*, God's *pneuma*, or Divine spirit (for we are made "partakers of the Divine nature," 2 Peter i. 4). It is called (the) "*pneuma* of God"; because God is the Creator of it. It is called also "*pneuma Christou*" or Christ's "*pneuma*"; because it is in virtue of this new nature that we are regarded as being made the "sons of God," even as Christ was "the Son of God" (Rom. viii. 14). As possessors of (the) "*pneuma* of Christ," we are looked at as being children of God, heirs, and joint-heirs with Christ (Rom. viii. 17). Hence it is spoken of as a "sonship *pneuma*" in verse 15.

Only those who are made, by Divine power, to partake of this *pneuma Theon*, or Divine nature, can possess this new nature. This at once disposes of all the modern teaching that every man possesses this in himself by natural generation. We see how Divine Truth cuts at the root of all such false teaching, and are shown how the true believer is "God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. ii. 10).

Oh, to be the subjects of His marvellous grace and power! How wonderful! "His workmanship"! And this workmanship forms within us a "new spirit"—a "new nature."

Papers on the Apocalypse.

THE SIXTH VISION "ON EARTH."

Ⓔ⁶ (page 118†), chaps. xvi., xvii., xviii.

V. Chap. xvi. *The Seven Vials.*

The Great Judgments.

This is by far the most important of all the Visions seen by John, in relation to the earth.

It has also the largest space apportioned to its description.

It consists of the great judgments introduced by the sounding of the seventh Trumpet, which completes "The Mystery of God," by the pouring out of the seven Vials. The next Vision is the last seen in Heaven, and it introduces the actual Revelation or *Apocalupsis* of the Lord Jesus, personally, to the earth; and thus brings on the conclusion of the whole prophecy.

This Sixth Vision on Earth consists of three divisions, which are so marked and distinct that those who divided the chapters found no difficulty in making a right division here.

The following brief structure of this Vision as a whole, is shown to consist of these three. Their many and various expansions will follow in their respective places. The reader will find no difficulty in following and connecting them, if the references to the back pages and letters be carefully noted:—

Ⓔ⁶ (page 118), chap. xvi.—xviii. THE SIXTH VISION
"ON EARTH."

The Seven Vials.

Ⓔ⁶ | V | xvi. The Great Judgments. (The Seven Vials).
| W | xvii. The Great Whore. (Mystery. Babylon).
| X | xviii. The Great City. (Great Babylon).

Of these three we commence with the first, which we have marked "V," and which consists of the whole of chap. xvi., describing

V. (above) chap. xvi. *The Great Judgments.*

Eleven times we have the word "great" in this chapter; more often than in any other chapter in the New Testament, the next being chap. xviii., where it occurs nine times.

We are justified, therefore, in entitling the judgments and subjects of these chapters as "great."

All is now ready to begin this final assault on the kingdom of the Infernal Trinity—the Dragon, the Beast, and the False Prophet, which will mark "the great and terrible day of the Lord."

Since we were told of the sounding of the seventh Trumpet (xi. 15), we have been taken back and enlightened as to several important particulars, so that we might understand more clearly the relation of these Visions to each other; we have been informed, by the last heavenly utterances, what we are to look for as the result of these judgments.

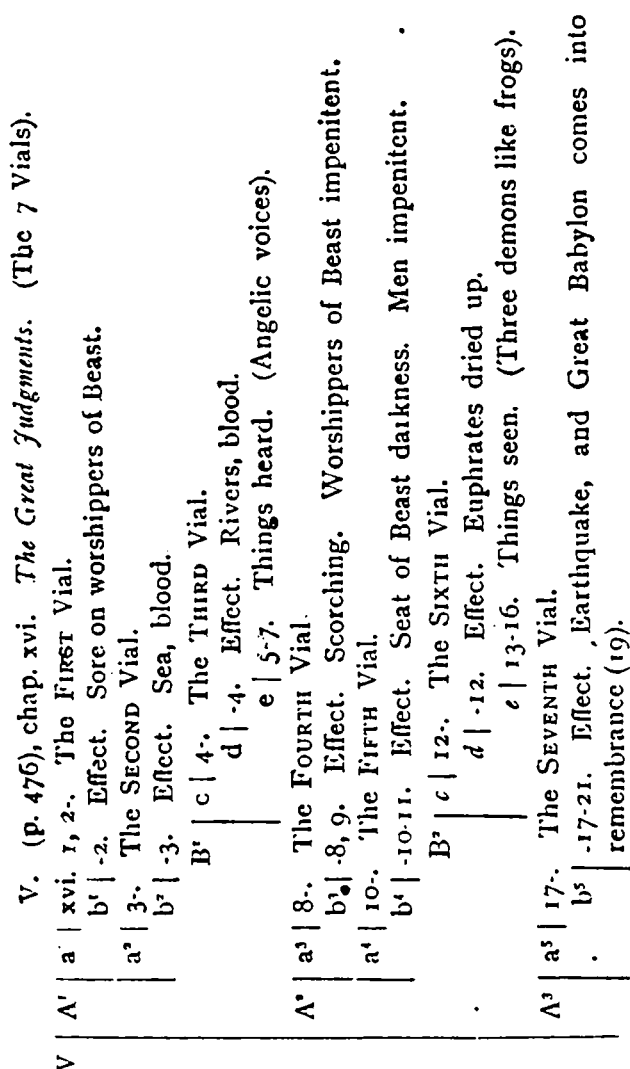
* These papers have been copyrighted in view of their future separate publication.

† These pages refer to the future book-form, and not to the pages of *Things to Come*.

The Dragon is to be attacked in his capital and on his throne. The Beasts are to be attacked in their seats of authority; and their followers and worshippers are to "have no rest day and night" upon the earth (xiv. 11).

There is some similarity between the Vial-judgments and those of the Trumpets; but there are some variations also. (See the diagram on page 302).

The structure of this first division "V," shows that these seven Vials are divided into five groups: each consisting of cause and effect. The third and sixth are marked off by an additional characteristic: the third by "things heard," the sixth by "things seen." The Structure is as follows:—



We have observed above that the 1st and 2nd Vials form a pair, also the 4th and 5th; and, like the 7th, consist of two parts, *viz.*, the pouring out of the Vial and its effect. These three groups are separated by the 3rd and 6th Vial, which have each three parts. To the pouring out of the Vial and its effect is added, in the former case, *Things heard*; and in the latter case, *Things seen*. The effect of the last (or seventh) Vial is to bring up "great Babylon into remembrance"; and this leads on naturally and consecutively to the judgment on Babylon in chapters xvii. and xviii.

We now come to the translation.

The First Vial, and its Effect (xvi. 1, 2).

The first verse is general and introduces the whole seven.

xvi. 1. And I heard a loud voice out of the Temple (Naos), saying to the Seven Angels,

"Go forth, and pour out the seven*
Vials of the fury of God into the
earth."]

These seven Vials and their effects we take to be literal; *i.e.*, to be exactly what is said of them. They belong to no figures of speech. The language is clear and precise. There is nothing beyond our faith, though there may be beyond our reason. True, they are supernatural, but not unnatural. In the plagues of Egypt, which all take to be literal, we have many judgments exactly similar. Indeed, six out of the seven Vials are just the same as the plagues of Egypt, and God has again and again declared that their final judgments should be like, yea, should be worse than those (Ex. xxxiv. 10).

The first Vial is like the sixth plague, which was of Boils, etc.

The second and third Vials are like the first plague, when the waters became blood.

The fifth Vial is like the ninth plague, when darkness overspread the land.

The sixth Vial is like the second plague, of frogs.

The seventh Vial is like the 7th plague, of hail, &c.

The fourth is the only Vial which has no counterpart in the Egyptian plagues; and that is the great "heat." Now, if six out of these seven judgments have already been *once* seen and experienced, why should not like plagues be sent again, when it is expressly said that the supernatural events connected with Israel's return shall be "like as it was . . . in the day that he came up out of the land of Egypt" (Is. xi. 16)?

In the face of this, Is it not strange that these Vials should ever be taken to mean:

The first, the French Revolution; and the "sores" its infidelity, &c.;

The second, the naval wars of the French Revolution;

The third, Napoleon's campaign in Italy;

The fourth, Napoleon's military tyranny, &c., &c.?

It is a waste of precious time and space even to chronicle such interpretations, which make the Word of God of none effect.

Does any one believe that we have passed through the greater part of the "great and terrible Day of the Lord" without knowing it; and yet all the time preaching the Gospel of God's Grace, instead of proclaiming that "the hour of his judgment is come"? Is this really "the day of vengeance of our God," and yet Ministers on every hand are telling us how the Millennium is actually dawning; and some that it has already come — a Millennium without Christ? No! Bible students, who believe what God says; and whose one desire is to understand what He has said, can never be

* G.L.T.Tr.A. Will. and RV. add ἑπτὰ (*hepta*) seven.

satisfied with such confusion as that, which only perplexes the mind, instead of enlightening it.

xvi. 2. And the first went forth, and poured out his Vial into the earth; and there broke out a noisome and grievous sore upon the men who had the mark (or brand) of the Beast, and upon those who were worshipping his image.] The words "poured out" are more than hinted at in Ps. lxxix. 1-6. Lam. iv. 11; and a similar plague had been more than once seen before. Ex. ix. 8-12. Job ii. 7, 8. 1 Sam. v. 6. Num. xii. 10.

Moreover it was one of the judgments threatened to Israel. Deut. xxviii. 15, 27, 35. Lev. xxvi. 16.

The first to suffer on account of this plague are the worshippers of the Beast and his Image. These had been warned (xiv. 9-11) that those who are engaged in worshipping the Beast (it is the present participle both there and here) should have no rest day and night." Here we see how this is to be brought about: none can rest who are afflicted with these "noisome and grievous sores."

The Second Vial (xvi. 3).

xvi. 3. And the second; poured out his Vial into the sea: and it became blood, as of one dead; and every living soul died that was in the sea.] We may compare this with the second Trumpet (viii. 8) and the first Egyptian plague (Ex. vii. 20-25. Compare Ps. cv. 30. Isa. i. 2. Nahum i. 2-4). The literal understanding of these plagues makes things so clear, that little or no further explanation is necessary. They explain to us the nature and effect of these judgments.

The Third Vial (xvi. 4-7).

xvi. 4. And the third; poured out his Vial into the rivers, and the fountains of waters; and they became blood. (5) And I heard the angel of the waters saying,

"Righteous art Thou,* who art, and wast,**

Holy†† art Thou, because Thou didst judge these things.

(6) For they shed the blood of saints and prophets,

And Thou hast given them blood to drink;

— †† They deserve it!"

7. And I heard (the angel of)§§ the altar saying,

* L.T.Tr.A. WH. and RV. read εἰς (eis), into, instead of ἐπὶ (epi), upon.

† L.T.Tr.A. WH. and RV. read ἐπὶ (epi), upon, instead of εἰς (eis), in or into.

‡ L.T.Tr.A. WH. and RV. omit "angel."

§ G.L.T.Tr.A. WH. and RV. omit "angel."

|| L.T.Tr.A. WH. and RV. omit εἰς (eis) into.

¶ G.L.T.Tr.A. WH. and RV. omit κύριε (kyrie) O Lord.

** The AV. seems to have added "and shalt be" on its own authority. It must, however, be omitted (with the RV.), as in xi. 17, because He will have then already come.

†† G.L.T.Tr.A. WH. and RV. substitute ὁσίων (hosios) holy, instead of καὶ ὁ (kai o) and who [wast].

‡‡ G.L.T.Tr.A. WH. and RV. omit γάρ (gar) for.

§§ G.L.T.Tr.A. WH. and RV. omit ἄλλον ἕκ (allon ek) another out of.

**"Even so, Lord God, the Almighty,
True and righteous are Thy judgments."]**

This is Divine comment from heaven on the judgment of the third Vial. The expression, "angel of the waters," shows that angels have their spheres and offices; that the operations of nature are not left to blind chance, but that He who made what men call "the laws of nature" has a mighty and capable executive to see that those laws, and God's will, are carried out.

The Altar is either personified (for the prayers of the saints are upon it; and the martyrs are beneath it); or the words "[the angel of] the Altar" must be supplied. In either case, the emphasis is on "the Altar."

The Angel's words, here, show that they are uttered in another dispensation, altogether different from the present dispensation of grace; even in the dispensation of retribution and judgment. That dispensation to which such passages as Ezek. xxxv. 6 and xvi. 38 refer.

Just as Matt. xxiii. 34, 35, and Luke xi. 47-51, refer to a day of judgment and not of grace. God is "not imputing their trespasses" unto His people now, having imputed them all to Christ. This shows that unless we rightly divide the Word according to its dispensation, our reading of it must be in hopeless confusion.

The reference of verse 6 ("They have shed the blood of thy prophets," etc.) is evidently to chap. xvii. 6; xiii. 15; xi. 18; and xviii. 20. Pss. lxxix. and lxxiv. should be read in this connection.

The Fourth Vial (xvi. 8, 9).

xvi. 8. And the fourth [angel*] poured out his Vial upon the Sun; and it was given to him to scorch men with fire. (9) And men were scorched with vehement heat, and they blasphemed the name of God (i.e., God Himself), who hath authority over these plagues: and they repented not, to give Him glory.] At the sounding of the fourth Trumpet the Sun was smitten, but only one third of it. There are to be "signs in the sun" (Luke xxi. 25). Isaiah tells of a time when "the inhabitants of the earth are burned and few men left" (Isa. xxiv. 6; xlii. 25). Compare Mal. iv. 1, which says: "Behold, the day cometh that shall burn as an oven; and the proud, yea, and all that do wickedly, shall be as stubble." The moral effects, here, are a defiance of the demands of the angel in xiv. 6, 7. They refuse to "give glory to God." They cry not for quarter, nor will quarter be given. Yet men tell us that all we have here is the tyranny and oppression of Napoleon!

The Fifth Vial (xvi. 10, 11).

xvi. 10. And the fifth [angel†] poured out his Vial upon the throne of the Beast: and his kingdom became darkened; and they gnawed their tongues from their pain, (11) and they blasphemed the God of heaven because of their pains and their sores (v. 2), and repented not and turned not from their works.]

* G.L.T.Tr.A. WH. and RV. omit "angel," though the *Ellipsis* may well be thus supplied.

† G.L.T.Tr.A. WH. and RV. omit "angel." But we must supply the *Ellipsis*, nevertheless.

Contributed Articles.

CHURCH EPISTLES AND JEWISH EPISTLES.

BY JAMES E. MATHIESON.

EXCEPTION is taken to the view that readers of God's Holy Word must discriminate between the Pauline and Johannine Epistles addressed to the church or churches, and those which are distinctly announced as letters to Jewish believers (namely, Hebrews, James, 1 Peter, 2 Peter). Even such a verse as 1 Pet. ii. 9, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people," some gentile believers think belongs to themselves, although it is manifestly addressed to Jewish believers only; for what people was ever called "a chosen race" and "a holy nation" except Israel? And to what other race did Jehovah ever grant priesthood in past ages, excepting to Israel? "No man taketh this honour unto himself, but he that is called of God, as was Aaron"; Heb. v. 4. The Aaronic priesthood ended with the fall of Jerusalem and the destruction of the Temple; and in this Christian age there is no human priesthood authenticated by God; neither Roman, Greek nor Anglican has any Scriptural authority; they are all valueless priesthoods and impostures. All the priesthood is now headed up in our Great High Priest in the Heavens; no priestly function has He delegated in this age to the keeping of men. And, as I pointed out in my paper on *Priesthood in Things to Come* (Feb., 1902), the assumption that all believers constitute 'a spiritual priesthood' is only a pious imagination, or rather a vain conceit. Priesthood, even "royal priesthood," will not be resumed until our Lord returns, and sacrifices are renewed, as revealed to us in Ezekiel's vision of a rebuilt Temple.

Stress is laid upon one or two texts in St. Paul's Epistles, which at first sight seem to obliterate *all* distinctions between Jewish and Gentile believers. For example, Gal. iii. 28, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all in Christ Jesus." Now it is always safe and indeed necessary to consult the context, if we desire to ascertain the bearing, or the scope of any Spiritual doctrine. This is a case in point; it is the question of our standing "in Christ Jesus"; have we "put on Christ"? then the believer, whether Jew or Gentile, is in the same perfect security. Again, in Rom. ii. 7-10, the question is not about our standing, but about our conduct before the Living God, and the issues of the lives we are leading,— "glory, honour, immortality, eternal life by patient continuance in well-doing; but indignation and wrath, tribulation and anguish upon every soul that doeth evil, of the Jew first and also of the Gentile." The teaching here is that Jew and Gentile alike must give account unto God; not that in every respect their destinies are exactly similar; so this does not exclude the possibility, nay, the probability of a different class of awards, and totally different spheres of

manifestation, in which the glorious workings of God will be displayed to the faithful in Christ Jesus. For instance, our Lord told His twelve disciples, all of them Jews—"In the Regeneration, when the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." A separate and special judgment for Israel is here foreshadowed, and special favour and distinction promised to certain Jewish believers in which Gentile believers will have no part.

Writing to the Church of God at Corinth, the Apostle Paul announces that "the Saints shall judge the world," and he adds, "we shall judge angels"; so exalted will be the place of dignity, awaiting the faithful in Christ Jesus; and we may venture to assert that "this honour have *all* His Saints." It is a prospect more magnificent than that of "judging the twelve tribes of Israel," and one in which Jewish and Gentile believers will alike partake. But to the Jewish believer there will appertain some added blessings and privileges in which Gentile believers will have neither part or lot. We have quoted one of these assigned to the Apostles of the Lamb; are there no others? What about rule and high office in the restored earthly kingdom of David under the personal reign of Christ, or of some Viceroy of the house of David? Why, the whole land will be occupied by the tribes of Israel; we are even made acquainted through Ezekiel's prophecy, with the exact boundaries of each of these tribes. Now the question arises, will no Jewish believers, though members of the Church, have place or name in the restored kingdom? or is it to be reserved only for the mass of Jews re-assembled in 'Palestine' at the appearing of our Lord and Saviour, and brought tardily to believe on the Crucified and Risen and Returning Redeemer when—like Thomas—they "look upon Him whom they have pierced and mourn"; (Zech. xii. 10).

The much forgotten distinction between God's earthly people, Israel, and His heavenly people, the church, has led and is still leading to endless confusion. The earthly people had promise of much earthly blessing, and partial fulfilment thereof; they are yet to have complete fulfilment of the same; they are a people who walk by sight rather than by faith.* The heavenly people were promised not earthly blessing, but "tribulation," (John xvi. 33) and have experienced it through all the Christian centuries, but already by faith they are dwelling in the heavenlies with Christ; they "walk by faith and not by sight," and grander far than any earthly inheritance, will be "the inheritance of the Saints in Light" (Col. i. 12). Dr. Pierson, at a meeting in the interests of the Jewish Mission, bade us mark the difference between God's measuring line in the Old Testament and His measuring line in the New Testament Scriptures. In the former was manifested "the strong hand" wherewith He brought Israel out of the land of Egypt; the latter is "the working of His mighty power which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is

* We are not unmindful that Abraham was the father of the faithful, but his descendants to a great extent fell away from his great example.

to come ; and hath put all things under His feet, and gave Him to be head over all things to the church which is His body, the fulness of Him that filleth all in all (Eph. i. 19-23). As the power displayed in destruction (of the Egyptians) has less grandeur than the power manifested in the resurrection life of Christ and His exaltation to God's right hand, so the glory of redeemed Israel, restored to their own land under their rightful King and Lord (Zeph. iii. 14-17) will be surpassed by "the glory that excelleth," when the church raptured to meet her Lord will enter upon the glorious destiny that awaits her. Why then cannot the church be content with her wonderful possessions and prospects, and leave to Israel all that rightfully belongs to her in Old Testament prophecy and in New Testament gospel, Epistles and Revelation? Why grudge to Israel one Gospel out of four, and four Epistles out of twenty one, and the book of the Revelation, as being peculiarly and distinctively Jewish in their scope? There is a singular absence of special reference to the church on earth in the Jewish Epistles referred to ; these only, Heb. ii.) "I will declare Thy name unto my brethren ; in the midst of the church will I sing praise unto Thee ;" a quotation from Psalm xxii. 22, in which the word translated is called "congregation" (Heb. xii. 23.) "The general assembly and church of the firstborn, which are written in heaven" (1 Peter v. 13). "The church that is at Babylon, elected together with you, saluteth you." Compare this with the frequent mention of the church in St. Paul's Epistles, 55 in all ; and the three times in St. John's third Epistle. Here is surely food for reflection ; and the thought is impressed upon us that even when brought into the church of God, and have the same present blessing and standing, now, in grace, Jewish believers will not in all respects be put upon the same plane as Gentile believers, as to future glories, and that even though saved with the same "so great salvation," there may be very varied blessedness awaiting saved Israel on the one hand, and the saved Gentiles on the other, even as star differs from star in glory. Though there is only "one glory" of the stars, yet there are differences in that glory of position and "magnitude" and office and use.

We do not yet know or understand all that this difference means and involves, for it is only the fact that is thus revealed to us.

That fact, however, must not be ignored, or lightly esteemed ; but believed, looked for and hoped for.

Things New and Old.

THE CHURCH AND THE BRIDE.

BY THE LATE DENHAM SMITH.

MANY of our readers knew and will revere the memory of the late Denham Smith ; and they will not turn aside through mere prejudice from anything that came from his pen.

A valued correspondent has sent us the following extract from a book of his entitled *Hymns of Life and Peace*, published many years ago, but now out of print. The volume

is alternate poetry and prose, and the particular piece we print below follows a poem on "the Holy City" (Rev. xxi. 2) on page 155.

"Abraham looked for "a city that hath foundations, whose builder and maker is God" (Heb. xi. 10).

"The only such city is the one spoken of in Rev. xxi. which is described by John as descending from God out of heaven.

"It is a holy and heavenly city, answering to the description of the city which Abraham saw. God is said to dwell in it as in a city.

"It is, moreover, the Lamb's bride. Suggestively to those who love dispensational truth, the bride is nowhere spoken of by that apostle who is the apostle of the mystery, but continually spoken of by the prophets, all whose writings have special reference to Israel and not to the church.

"Israel, therefore, and not the church, may be looked upon as the bride, the latter holding, if not a nearer, a more distinct and blessed relationship, "members together of His body, of His flock, and of His bones."

"It is much truly to be a bride, but a bride is not one's own body. Precious pre-eminence of position this, its church's oneness with Christ's. Nearer than names on the palms of the hands, or on the breast ; nearer than friends, or sons, or bride, though we are friends and sons, and the Lord in the latter day, and in the eternal state, will have His bride, doubtless the city, New Jerusalem. He will find a portion of His reward resting in her love, and together with Him we shall rest, sharing His joy, and seeing His glory, as the apostle says, 'Ever with the Lord.'

"The scene of this city as to its chief glory, is the new earth, which reminds us of the special promise to Israel that, as the new heaven and the new earth remain, so shall their seed and their name remain.

"The character of its blessedness dispensationally, is seen in the description given of it.

"The twelve foundations having on them the names of the twelve apostles of the Lamb, who were apostles to the circumcision : the twelve gates, "names written thereon, which are the names of the twelve tribes of the children of Israel."

"The precious stones and the gold, such as were pre-eminently known amid the gorgeous ceremonial of Israel.

"The Lamb, the glory of it, reminding one of the glory of old, which was in the midst. There is no longer, as in their former glory, a temple for them ; the Church, so to speak, *never* had one, and looks only to be with Him. With Him, we are glorified together ; the Church and Christ are one, forming one new man, so that if *He* be there, we shall be with Him.

"The following passages in the Word sufficiently shew the past, present, and future, of Israel :—

The Past—

"Jer. iii. 14. 'I am married unto you.'

The Present—

"Isa. l. 1. 'Where is the bill of your mother's divorcement, whom I have put away . . . for your transgressions is your mother put away.'

"Hos. ii. 2. 'Plead with your mother, plead ; for she is not my wife, neither am I her husband.'

The Future—

"Isa. liv. 4, 5, 6. 'Thou shalt not remember the reproach of thy widowhood any more, for thy Maker is thy husband The Lord hath called thee as a woman forsaken, and grieved in spirits, and as a wife of youth when thou wast refused.'

"Hos. ii. 16, 19, 20. 'Thou shalt call me Ishi (my husband) and I will betroth thee unto me in righteousness. I will betroth thee unto me for ever. I will even betroth thee unto me in faithfulness.'

In *The Brides of Scripture* by the late Denham Smith, in a note on page 186, he says, 'Nowhere do the Epistles, written expressly for the Church as now called out, speak of it as a *Bride*.'

—❧ Poetry. ❧—

NEW JEWISH NATIONAL HYMN.

The following Jewish National Hymn was sung at the close of the great Zionist mass meeting held in Pittsburg, on June 7, 1903. Before it was finished the audience was in a frenzy of worshipping reverence and pleading; astonishing the Christians who were present. It was written by the Rev. Dr. Pereira Mendes.

God, we implore of Thee
End Zion's misery,
Send her Thine aid!
Send Thou her sons to heal,
Wounds which the years reveal,
Woes, which at last in weal
For aye shall fade.

God, loving, tender, good!
As if in widowhood
She weeps for Thee!
Be once more reconciled,
As father pities child,
Pity her grief so wild
She weeps for Thee!

Now bid her weep no more,
Do Thou her sons restore—
Love gift from Thee.
Make those who still would stay
In other lands, obey
Thy holy Law, that they
World-priests may be!

For some by Thy command
Must live in every land
To make Thee known!
Priests to the world are we,
This is our destiny
Till all shall bend the knee
To Thee alone.

Alas! alas; beautiful as is the earnest pleading of this prayer, it lacks the one thing that can make it effectual; *i.e.*, *confession of sin*. This is the condition of national blessing.

If we compare it with Daniel's prayer (Dan. ix.) and Nehemiah's (Neh. i.), we see the essential difference between them:—

"We have sinned; and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments; neither have we hearkened unto thy servants, the prophets, which spake in thy name unto our kings, our princes, and our fathers, and to all the people of the Land. O Lord, righteousness belongeth unto thee, but unto us confusion of faces as at this day" (Dan. ix. 5-7).

Questions and Answers.

QUESTION No. 338.

"THESE SIGNS FOLLOWING."

M. B. E. "Does Mark xvi. 15-18, refer to this present dispensation? If so, how is the difficulty to be removed?"

The difficulty arises from interpreting of one Dispensation that which belongs to another. These clearly cannot belong to the present Dispensation, for they do *not* follow them that believe.

They did follow during the transitional period when this command was obeyed by Peter and the Twelve in their proclamation and renewed offer of the kingdom.

But when the nation rejected that offer and Jerusalem was given over to desolation, and when the "mystery" was revealed, and the gospel of the grace of God preached, there were no such promises connected with it; and these signs ceased.

They will be renewed when the "gospel of the kingdom" shall again be preached after the church of God shall have been removed.

You have your choice between thus "rightly dividing the Word of Truth"; or, in believing Mrs. Eddy who says it is to be seen fulfilled now in Christian Science; or, wrongly dividing the word, and allowing opposers to call in question its truth.

QUESTION No. 339.

ARE YE NOT CARNAL?

D. I., London. "Some teachers say that 1 Cor. iii. 1, refers to our "walk," and use it as an exhortation to *holiness of life*. Is this the teaching of the passage. When, for example am, I "carnal"?"

The context furnishes the answer. 1 Cor. iii. 1 has nothing whatever to do with holiness of life. The expression is used here of those who think more of the carnal Bodies of men, than the ONE spiritual Body of Christ. Some followed Paul, some Peter, some Appollos, and in doing this they were "carnal." This was the reason why the Apostle could only preach "Jesus Christ and Him crucified," when he first went to Corinth. He could not go on to speak of Christ risen; or Christ coming again. In other words he says distinctly that he could not teach them concerning the "Mystery" (1 Cor. ii. 1. R.V.) That is a spiritual truth that can be understood only by spiritual persons (1 Cor. ii. 13); and he says "I could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ, and I fed you with milk and not with meat," &c. (1 Cor. iii. 1, 2). "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?"

There are thousands of Christians to-day thus "carnal," thinking more of the respective Bodies to which they belong, and after whose names they are called, than they think of the one spiritual Body of Christ. When Paul afterwards wrote this Epistle, he could teach them concerning it as he does in chap. xii. But when he went to Corinth he could not. He had to feed them with milk. There are thousands to-day feeding only on milk,

and know nothing of the meat of the mystery. They think more of men than of God.

Apollos was eloquent and mighty in the Scriptures; so eloquent that some of the Corinthians afterward wanted to make him the leader of a Christian sect (1 Cor. iii. 4), as some men have made Luther, and Calvin, and Wesley their standard-bearers. Apollos knew better than to permit them to indulge in such carnal nonsense, and so kept away from Corinth, even though Paul *greatly desired* him to come to them (1 Cor. xvi. 12). Apollos wanted nothing to do with Apollosites, Luther was no Lutheran, as his own words testify. In A.D. 1524, in a charitable exhortation of Dr. Martin Luther to all Christians, to keep themselves from the spirit of revolt and disturbance, he says:

"In the first place I pray you to leave my name alone, and not call yourselves Lutherans, but Christians. Who is Luther? My doctrine is not mine! I have not been crucified for any one. Saint Paul (1 Cor. iii.) would not that any one should call themselves of Paul, nor of Peter, but of Christ. How, then, does it befit me, a miserable bag of dust and ashes, to give my name to the children of Christ? Cease, my dear friends, to cling to these party names and distinctions; away with them all, and let us call ourselves only *Christians*, after Him from whom our doctrine comes. It is quite just that the papists should bear the name of their party, because they are not content with the name and doctrine of Jesus Christ; they will be papists besides. Well, let them own the pope, as he is their Master. For me, I neither am, nor wish to be, master of any one. I and mine will contend for the sole and whole doctrine of Christ, who is our sole Master. . . . I myself no longer know Luther, and wish not to know him. What I preach comes, not from him, but from Jesus Christ. Let the devil fly away with Luther, if he can; I care not, so long as he leaves Jesus Christ reigning in all hearts." *Luther Werke*, ii. p. 4. Michelet's *Life of Luther*, b. ii. chap. i. *Vide Appendix.*

QUESTION No. 340.

"THE CUP OF BLESSING."

Mc. J., Motherwell. "(1) Please explain 1 Cor. x. 16 also (2) how after the experiences of the 16th to 17th chapters of Acts, can P-ul still say Acts xxiii. 1."

It refers to the Paschal Supper. There were four cups used at that Supper, one was called "the Cup of Blessing." This had now received a fresh and new significance, and referred not to the earthly blessings of Israel; but to the spiritual blessing which we have through the precious blood of Christ.

QUESTION No. 341.

(2) CONSCIENCE.

Paul could truly say he had "lived in all good conscience" (Acts xxiii. 1). He had exercised himself to this end (Acts xxiv. 16). But what is Conscience? Most people speak of it as though it were a separate part of our being which could be removed by a surgical or other operation. Others speak of it as Divine in its origin and nature.

But conscience is merely self-knowledge and self-judgment, resulting in self-approval or self-condemnation, according to the correctness or incorrectness of our faith.

We approve of our own actions when we *believe* them to be right. We condemn ourselves when we act contrary to what we *believe* to be right. All depends on whether what we believe is right! The standard as to what is right is outside of ourselves. And is to be found *only in the Word of God*. The futility of any other standard is shown by the fact that two persons may do exactly the same thing, but one with self-approval; the other with self-condemnation. The act is the same. Whence then comes the curious "conscience." Clearly, from the difference of the *belief* as to what is right and wrong. 1 Cor. x. 29 shows these two different consciences, and Rom. xvi. 22 gives the conclusion of the whole matter. "Happy is he that condemneth not himself in that thing which he alloweth."

Paul was "very conscientious." He was once a conscientious "blasphemer," and a conscientious "persecutor," and injurious (1 Tim. i. 14). He was *conscientious* all the time. But he was wrong. He was "ignorant," and an unbeliever, hence his conscience not "good," because it was not the outcome of "unfeigned faith."

"Unfeigned faith" in the Word of God is our only guide: only this can produce a "good conscience." Otherwise, each one has a "god" within himself superior to that Word. No! We are to be subject to that Word and to that only; our faith must be in its revealed truth; and our "conscience" will be "good" or "bad" or "seared" according as this is the case.

QUESTION No. 342.

TRANSMIGRATION.

A. V. L., Singapore. "Please explain John ix. 2, 3. Are we to understand that the disciples believed in the transmigration of souls."

We do not see that it at all follows that this was the belief of the disciples. Nor can we understand how such an idea could have arisen. The ellipses in the passage are so obvious that the meaning seems very clear. Looking upon misfortune as punishment for sin, the disciples asked "Master who did sin, this man [*that he is blind*]; or, his parents, that he was born blind. Jesus answered, neither hath this man sinned, nor his parents [*that he was born blind*]." Compare Luke xiii. 1-5. Even if the disciples had believed in transmigration it would only be one of the many beliefs the Jews brought back from Babylon.

QUESTION No. 343.

"THE PILLARS OF THE EARTH."

G. E. R., Walthamstow. "Kindly explain the expression 'the pillars of the earth' in 1 Sam. ii. 8 and Ps. lxxv. 3, etc. This seems to refer rather to the belief of the ancients than the science of to-day."

No, it does not refer to the belief of the ancients, or to the science of to-day. It gives a revelation apart from either. If the ancients believed the same, then their belief accords with revelation. If modern science does teach the same, then it does not accord with revelation. Science is the Latin word *scientia* which means *knowledge*. Much that goes by the name of "Science" is only "knowledge falsely so called" () We prefer to believe God, and wait until man has done changing his *hypotheses*.

Signs of the Times.

JEWISH SIGNS.

THE SIXTH ZIONIST CONGRESS.

(Concluded from page 59.)

In our last number we gave part of Mr. Israel Zangwill's account of the Sixth Zionist Congress at the great Assembly Hall in London. We now give the continuation of it that our readers may be able to judge for themselves what view to take of it.

Dr. Herzl has been violently attacked at the Congress. Yet what was his crime? That, fishing for El Arish, a portion of Palestine, he found instead in the net a portion of East Africa, and that instead of throwing it back into the sea he brought it to the Congress and said, "My friends, this is not Palestine, and can never be Palestine. But can it not be of use to us, while we are waiting, as a refuge for our persecuted masses, and also as a training school for Palestine, in which we may learn again to unite ourselves and to govern ourselves and to plant ourselves again on a soil?" And he did not even ask the Congress to accept or reject this unexpected contribution to the forces of Zionism. He simply suggested that a Commission be appointed to go out and investigate the country. This simple proposition produced passionate speeches of which Dr. Gaster's letter to the Jewish press is but a pale and belated reflection. And when, after a tense hour of voting, in which each delegate's "Yes" or "No" sounded like the hammer-strokes of destiny forging the future of the Jewish people, it was found that those who said "No" were beaten by 295 to 177, the defeated minority, mostly Russians, instead of accepting the majority, as is necessary in all constitutional Parliaments, left the Congress.

I could admire their emotion without admiring their political *sechel*. (Laughter.) Have I not said that the day we get Palestine will be the most terrible day of our movement? Instead of singing songs and striking dramatic attitudes we shall be called upon to work. But these songs, these dramatic attitudes, were manly compared to what followed. Curiously imagining that they had been robbed of Palestine, which they had never possessed, some of the Russians burst into hysterical tears, wrung their hands, and even rolled on the floor. Women fainted. Men wept and wailed that now was their *Tisha-b'Ab*, and I was surrounded by a sobbing crowd begging me

TO COME AND COMFORT THEM.

It nearly made me cry myself, but as one who cries for the sorrows of children, not as one who cries for men. And my thoughts went back for comfort to the scene of the day before, to the great gymnasium in which a band of Zionist students, invited by the Congress, showed by their marvellous feats of muscle and skill that the Jewish life-force still runs red in the veins of youth. Over the sobs of the mourners I heard the tramp, tramp, of the marching Zionists, and the tumultuous applause of the vast assembly ushering in the physical regeneration of our race. And I told myself that in Jewish blood and muscle, and not in Jewish weeping and wailing, lies the hope of our people. (Loud cheers.)

Oh, yes, it is touching, this passion for Palestine. It was thrilling to hear the Kishineff delegates refuse East Africa. But when a great country like England offers the Russian Jew a publicly legally assured home in her dominions a polite examination of her offer might have been finer, if less theatrical, than this dramatic "No." What if the next time a swarm of Russian immigrants seeks these shores England says "No!"

But, touched by the suffering of some of these Russian delegates, I promised to go and address them that night at 10 o'clock. When I arrived I found our chief engaged in the task, and until past one that morning, our poor over-worked leader tortured himself to make them understand the simple facts of the case. And here let me say that nothing can exceed the unselfish labours of our delegates,

FROM HERZL OR NORDAU OR MARMOREK,

down to the humblest follower. No work is too hard or too long, no repose too small. Dr. Herzl relieved me of my promise, and next morning the Russians returned to the Congress. But perhaps there are some here who shared their agony. To these I say, as I would have said to the Russians, *Mein Kinder*, let us suppose that the day in which for the first time for eighteen hundred years you got a beautiful fertile country to live in, under a Jewish Governor and the protection of the British flag, let us grant that this day should be reckoned a new *Tisha b'Ab*. Even so, that day is not yet here.

And when the Commission returns and reports that the land is suitable for Jewish Colonisation, even then another Congress has to decide whether we shall take up the scheme at all. Rally your forces, stir up Zionist opinion, and when the vote is taken make yourselves

the majority, and then, the minority will give in. Or if you are anxious to celebrate a new *Tisha b'Ab*, you should have done so a month or two ago, when Plehve decided to stop Zionism. Just see what he threatens in his letter to Dr. Herzl, a threat corroborated by his secret circular published in the *Times*. He will not have Zionism, if it is only a talking organisation which encourages Jewish national feeling, in place of Russian national feeling. He will not tolerate it, if it is not a real live movement, emigrating Jews from Russia. Therefore, unless you show you are actually sending out people from Russia your whole organisation will be destroyed, your shares confiscated, your meetings stopped; and as Turkey will not allow you to emigrate your people into Palestine, and England and New York are closing their doors too, it would be a Providence for you to have East Africa to send them to (loud cheers), so that Russia might let your Movement remain alive while you are waiting for the door of Palestine to open.

And why did you not celebrate this *Tisha b'Ab* of yours some years back, when the Sultan shut the door of Palestine? If you had not been such children I should have said to them, that was the day you should have cried. Yes, the door of Palestine is shut; and when you find the door shut in your face what are you to do? One way, is to go round by the back door. Well, you see Dr. Herzl did think of El Arish. But there is another way of acting in face of a closed door, that is to go away. This is especially true of a door behind which an Oriental has something to sell. I have myself bargained in Turkish shops, and whenever I lost patience and went away, then came the proprietor after me. (Loud laughter and cheers.) Yet now, take it at the worst, that the dreadful *Tisha b'Ab* comes when the Zionist leaders find themselves compelled to set up a British Zionist Colony in East Africa. Is that a step backward? It is rather a step forward. (Hear, hear.) Palestine may remain closed to us for centuries. Are we therefore to stand still? Certainly it is a long way round to go by East Africa, but sometimes it is the short cut that proves the longest, and the long way that is the shortest.

A good many Zionists who are against East Africa would quite favour Cyprus or Chaldea, because they are nearer. Dr. Gaster himself, I believe, has taken part in colonisation plans for Anatolia and its neighbourhood. But nearness is not only geographical, not only in space, nearness is also moral or financial. A man in London with a ten-pound note is nearer to New York than a man in Chicago without a dollar. Let these two men start to-morrow morning and see who gets there first. (Loud laughter.) And a flourishing community of Jews on a fertile territory of 18,000 square miles would be nearer to Palestine than all the Zionist societies of the world talking all day long. Not that I mean the Jewish East Africans themselves must necessarily migrate to Palestine, only their territory would be the centre of Jewish political force, and some of their surplus population and energy could flow over. In Judaism

EVERYTHING IS UPSIDE DOWN,

and whereas among other races it is the motherland that founds the colony, with us the colony would found the motherland. East Africa is not Palestine; but no more is Basle. Why did we go to Basle? I am surprised that some Zionists did not insist that every Congress must be in Jerusalem. East Africa would become our Basle. We have prayed for eighteen centuries for Palestine, and now that we have decided that we must work for it, why are we so impatient, why do we again expect miracles?

We have only just begun our march to Zion. The affairs of nations move not by years but by centuries. The Almighty himself took forty years to lead our forefathers into Palestine, and even Moshé Rabbenu could only gaze upon the Promised Land. Why should you weep because you cannot get there yourselves? Rather be glad that you are preparing the way for your great-grandchildren. (Cheers.) Remember the noble saying of the Talmud, "It is not thy business to finish the work, but neither hast thou the right to neglect it." Oh, yes, I know that some Zionists are afraid that the offer is only too good, that the Jews will grow too comfortable there and will forget Zion. Well, what a poor opinion they must have of Zionism! Was not Dr. Herzl comfortable enough in Vienna? And did he forget Zion? At the Congress the four corners of the earth were represented. I myself received mandates from Rumania, Cochin China, Canada, Cape Town. We even saw picturesque, fur-capped delegates from the Caucasus, their breasts glittering with daggers and cartridges. Shall all these countries remember Zion and the only country in the world to forget Zion be a Jewish country with Jewish national customs

AND A JEWISH GOVERNOR?

The South African millionaires are comfortable enough, yet it is a South African Zionist millionaire who has just furnished the money to produce a great Hebrew Encyclopædia. (Cheers.) Do you think there would be no East African millionaire to subsidise the settlement in Palestine?

Mr. Zangwill then goes on to answer some of the leading objectors and to reply to their arguments.

THE END.

POLITICAL SIGNS.**THE SHADOW OF COMING EVENTS.**

There is an old proverb "Coming Events cast their shadows before." We see the truth of this in the trend of the world's affairs. In the *commercial* world there is abroad a great craving for huge combinations, trusts, and big fortunes. In a word, to grasp at everything. The *political* world is moved by the same energy, and one of the Daily papers characterized this spirit, recently, in a very expressive sentence as "a game of grab."

The changes going on in the map of the world are only what the Bible foretells as to what is to be. *The Pall Mall Gazette* some time ago gave an account of an interview with German Socialists. The question was asked "then you look for a 'limited States of Europe,' at no distant date?" The answer to this was "Certainly. Everything is making in that direction."

Political leaders are helpless, and are impelled to go on for their own security, and it may be that in some cases it is not their own ambition that prompts the movements they are taking. A leader in *The Daily Express*, of Nov. 13th, puts the matter in a few words:—

"The world is so small that there is no room in it for any except the Great Nations. That is the long and short of the matter. In another generation or so the terrestrial globe will be parcelled out into half-a-dozen empires. All the little peoples will have disappeared."

The only difference between the conclusion thus arrived at and the Word of God is, instead of being Six powers, there will be TEN.

RELIGIOUS SIGNS.**"NONCONFORMIST RITUAL."**

It is not only in the Church of England that we see the onward Romish Movement in the conducting of Public Worship. The Chapels of Nonconformity are engaged in a mad race of competition, both in music and ceremonial. Services are held which, a generation or two ago, were repudiated. Terminology is changing with the times. Chapels are now called "Churches," and ape them in style; Societies are called "Guilds"; and in dress, many Nonconformist Ministers cannot be distinguished from Ritualistic Clergymen.

A Wesleyan Minister (superannuated) told us recently that he often attended his parish church, where he could hear the Prayer-book service more quietly, and with less organ-droning and monotony, than in his own chapel!

The following letter in *The English Churchman*, of August 20th, gives further confirmatory evidence of the sad trend of the times. And we ask, Where will it all end?

"Sir,—The short article on the above in your last issue is one of importance. The Wesleyan Church referred to is not a solitary case. At Christ Church, Westminster (Rev. F. B. Meyer), the Communion table stands in a chancel approached by twelve steps. At the back of it is a silk dossal of quite a Ritualistic character. On the first Sunday in the month 'morning prayer' is dispensed with, and a semi-choral Communion takes its place. Until recently, in the evening, the responses were intoned.

"Brixton Independent Church (Rev. B. J. Snell) has a highly choral service, parts of the Anglican Liturgy being intoned. Here is also a handsome rood screen and chancel. In the church hall, where the week-day services are held, are pictures of a decidedly Romish character.

"King's Weigh House Chapel, W., has a Liturgy that includes Collects for Lent, saints' days, etc., and one service for the commemoration of the dead. In the hymnal in use are hymns and anthems for 'All Saints' Day,' 'St. Michael's Day,' etc., and one teaching prayer for the departed.

I once entered a Unitarian Church to see a Cross on the Communion table, and to find a Liturgy for use. There is also a Cross at the east end of Trinity Congregational Church, Glasgow.

"In Edinburgh, at St. Cuthbert's (Presbyterian), a daily service is the rule; and at St. Giles' I found the same thing. I was present one afternoon at St. Giles', and was shown into a side chapel, which had a most elaborate 'altar' and frontal. The minister read several Collects, including one for All Saints' Day, and gave a short address;

while the Baptist Church at Paisley has a surpliced choir, with an 'altar,' upon which is an 'Agnus Dei,' with palms at each side.

"A church furnisher told me recently he had an order to make a Wesleyan Church as closely resemble a High Church as possible. Choral services and floral decorations are rapidly becoming the rule. The spirit of the Puritans has almost gone, while a free and sovereign grace ministry will soon be as extinct as the Dodo. Declension reigns everywhere. Maranatha!

"Emmanuel Church, Folkestone." "F. BICKFORD HEARD.

TOLSTOI'S UNHOLY WAR.

After the style of John Bunyan, Count Tolstoi has been showing up (in *La Revue* for last March) modern civilisation.

Beelzebub (as Tolstoi calls him) holds a court or council, some hundreds of years after the Resurrection and Ascension of Christ, to consider how he can retrieve his defeat and regain his power.

Various Demons present their reports.

"Demon No. 1 had invented the Church. He found the people of earth entirely happy; and left them 'believing no more in His doctrine, but in mine which they called by His name.' He had found that men differed upon doctrinal questions. He inspired both parties with the belief that this divergence was all-important, and set them to war with one another. And, in the demon's words, 'All was going well, but I feared that they might perceive the lie; so I invented the Church. And when they began to believe in the Church I was tranquil; I knew that we were saved.' 'What do you mean by the Church,' asked Beelzebub, annoyed to find one of his servants more intelligent than himself. 'The Church,' answers the demon, 'is when men, who lie and see that they are not believed, call God in witness.'"

Demon No. 2 had succeeded in getting men to accept the Bible as the word of God, but they covered the plain truth with such a heap of fictitiously holy ideas that they could neither accept all, nor find what man needed.

Another reported how he had persuaded each nation to believe and assert that it was the best; until they fought together to see which was correct.

Another had brought misery by inventing a science called *Sociology*, "which consists in studying the different ways of living badly, practised by the ancients."

"The demon of technical progress has taught men that the more things they make and the quicker they make them, the better they are. And men consume their lives in making things useless to those who buy them, and inaccessible to those who make them.

"The demon of the division of labour claims that he has turned men into machines.

"The demon of roads and communications claims that he has taught men that it is a good thing for them to change place as often and as rapidly as possible. 'And men, instead of bettering their lives where they are, pass the greater part in travelling from place to place, and are very proud of the fact that they cover fifty kilometres an hour, or more.'

"After this, there stood out of the ranks the demon of printing. His business, he explained, is to communicate to the greatest possible number of men the ignominies and idiocies which are done and written in the world.

"The demon of art claimed that under the pretext of consoling and exciting sublime sentiments, he incites men to vice by depicting vice in an attractive form.

"The demon of medicine explains that he taught men that the most important thing they can do is to take care of their bodies . . . with the result that they forget not only the lives of others but even their own."

"The demon of culture explained that he suggested to men that the enjoyment of all the work of the demons of technical progress, the division of labour, and communications, and printing, is a species of virtue, and that the man who possesses culture ought to be content with himself, and not to seek to be better.

"The demon of education has taught men who live evil lives, and do not even know the meaning of a good life, to believe that they can teach children to live good lives.

"The demon of regulation of morals has made men, themselves vicious, believe that they can correct the vices of others.

"The demon of brutalisation has made men believe that instead of getting rid of the sufferings caused by evil living by means of living better, they can gain oblivion from wine, opium, tobacco, and morphia."

Thus men can see "things to come" while they scorn revelation. We, see the same; but, we see it through the revelation of God.

Editor's Table.

THE BOOK OF JOB, AND

THE OLDEST LESSON IN THE WORLD.

Prospectuses and order-forms will shortly be posted to Dr. Bullinger's *Clientèle*, numbering about 3,000. These will contain full particulars as to sizes, contents and prices. Copies will not be obtainable through the trade until the subscription editions at reduced rates have been issued.

Intending purchasers are requested to wait for the receipt of the prospectuses through the post.

Readers of *Things to Come* not receiving a copy of the Prospectus by post are requested to apply to the Editor for one.

ANSWERS TO CORRESPONDENTS.

N. F. Thank you for the copy of *The Morning Star* for November, and for calling our attention to the Editorial remarks about us. It was the first we had heard of the matter referred to.

W. G. writes "Do you know of any believers in St. Helens that one could meet with and have fellowship?"

We have similar enquiries from Eltham and Southend. Any names sent to us shall be forwarded to the proper quarter.

"A little child." We must repeat what we have said before, that we cannot take any notice of anonymous communications, or even read them. The sending of such is unworthy of a Christian.

S. R. (Sheffield). We are truly thankful for your sympathy. But sympathy means *suffering with* another. We are not suffering. It is "all joy." We are delighting ourselves in the Lord and in His Word, and leaving all our affairs and all our opposers in His hands. He will deal with them more effectually than we can; and His approval is worth more than all besides.

B. H. The paper you kindly sent contains sufficient evidence of the many human "cisterns" which have been hewed out with great pains by those who forsake the one Divine "fountain of living water." Where Divine Revelation is not allowed to decide a matter, the wanderings and vapourings of traditionists must needs be many and devious. The newspaper controversy that has arisen over the unscriptural announcement of Mrs. Charles Spurgeon's death is proof of this. There is no end to the different theories that are propounded. And it would be amusing, were it not sad, to see the confident way in which each writer asserts his views; and how some quote, or rather misquote, one or two passages of Scripture, as though their whole Bible consisted of only a few odd verses!

Mrs. Eddy's "Christian Science" imaginations are worse than all. She flatly says "man is immortal, and the body cannot die, because it has no life to surrender" (*Science and Health with key to the Scriptures*, page 424). Again, "mortal mind affirms that mind is subordinate to the body, that the body is dying, that it must be buried, and decomposed into dust; but this is not so" (page 426). "Mortal body and material man are delusions which spiritual understanding and science destroy."

And yet people will believe and gulp down rubbish like this; and part with their money for it! But, let God speak: and then they say "No, we cannot believe that."

There is a very fine Scriptural article in *The Churchman Magazine* for last September, on "The Intermediate State," by the Rev. Canon F. Gell.

CHRISTMAS PRESENTS & NEW YEAR'S GIFTS.

We would like to remind our readers that the bound volumes of *Things to Come* would make a suitable present during the coming season: also copies of the Editor's larger works.

THE MAP OF RESTORED ISRAEL

given in our July No. can be had printed in colours, mounted on canvas, 6d. each, nett., postage 1d.

This map will be found very useful for Bible readings, or

for any who would like to make an enlargement of it, by hand, to illustrate a lecture.

COLONIAL AND FOREIGN STAMPS.

Our readers are aware that the Editor (*not* the Publishers) can receive Foreign and Colonial stamps (unused), at their face value. The *higher values* (assorted) are preferred, and are more easily disposed of.

BARBICAN MISSION TO THE JEWS.

AN OPEN-AIR PREACHING GROUND FOR OUR JEWISH MISSION WORK.

A GENEROUS OFFER.

25 Onslow Gardens, S.W.

July 31st, 1903.

TO THE READERS OF *Things to Come*.

DEAR CHRISTIAN FRIENDS,

It is indeed a great joy to inform you, and I do so with profound gratitude to Almighty God, that at length the Gordon Calthrop Memorial Mission House is free from debt. "The Lord hath done great things for us, whereof we are glad." By the gift of £200 from a valued and large-hearted friend, our buildings are clear of financial encumbrance, and henceforth, without let or hindrance, will be held in trust for the Lord's work among Israel.

The kind friend who has come to our aid in the Name of the Lord is very desirous to do another service to the Mission.

Many of you know that we have for some time been in doubt in regard to what we should do with the vacant site adjoining our Mission Building in the Whitechapel Road. Our first idea was to sell it and so pay off the mortgage held by our bankers; but we were not clear about this, as many friends, whose judgment can be trusted, advised that it would make an excellent Open-air Preaching Ground, and advised that it should be reserved for this purpose.

We have been praying and waiting for guidance, and at last, as we humbly believe, this guidance has been given.

The same kind donor who has freed our building from debt asks me to make known that she is ready to give £500 towards the purchase of the vacant site and fitting it up as a preaching ground, and also as a place where little Jewish children of Whitechapel may play when it is not being used for Open-air services. But this gift is conditional upon the whole sum required being subscribed.

This offer the Committee and myself feel it only right to accept. It comes in answer to definite prayer for guidance, and when the entire sum is received, it will be our great joy to devote the land to the same blessed service as the Mission House, in the walls of which the God of Israel has done great things ever since it was opened in May, 1901.

The importance of this open-air work needs no argument. Many Jews who will not enter a Christian place of worship will stop by the way and listen to an earnest preacher. We have been urged by many to make the most of our great opportunity, and affix an open-air pulpit to the Mission House property. This course has now been resolved upon in the fear of God, and with sincere gratitude to the Lord of the Harvest Who gives us this additional open door of service.

May I earnestly ask you to give what you can towards raising the £3,000 required for retaining the land and fitting it up in the manner thus proposed. Towards this we have our friend's most kind offer of £500.

If five friends would each give £500, or twenty-five would each give £100, or if fifty would each give £50, or if one hundred would each give £25, the sum would be quickly raised. Gifts of any amount will be gratefully received and acknowledged. This is an opportunity that I am most anxious should not be lost.

May I humbly venture to suggest to you who read these lines, prayerfully to lay this request before the Lord, that He may show you what is His will for yourself, and for others, in this matter.

Believe me to be,

Yours very sincerely,

H. W. WEBB-PEPLOE,
Vicar of St. Paul's,

Onslow Square,

and President of "the Barbican Mission to the Jews."

P.S.—I will most gratefully receive Contributions towards this praiseworthy object, which may be sent to my address, or to the Secretary, PREDIGER C. T. LIPSHYTZ, GORRINGE PARK HOUSE, MITCHAM.

ACKNOWLEDGMENTS.

Musterion (For *Things to Come*)

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THINGS TO COME.

No. 115.

JANUARY, 1904.

Vol. X. No. 7.

Editorials.

PRAYER:

PRAYER is the breath of the New Nature; as the Word of God is its food.

In the natural world of physiology, we do not concern ourselves with the phenomena of digestion, but with the obtaining and partaking of our food. It is a sign of an abnormal condition of things, if we occupy ourselves with the analysis of our food, or with the process of digestion.

So with our breathing. Our one concern, physiologically, is to obtain pure air, and to breathe it. If we trouble ourselves with the act of breathing itself, we should soon be afraid to breathe at all.

So long as we think nothing about either, we both eat and breathe, while we unconsciously carry out the laws of physiology.

It is even so in the spiritual world. If we content ourselves with analysing and describing the Word of God we shall never "grow thereby." If we would be properly nourished by it, we must actually feed upon it each one for himself. It will not strengthen us merely to listen to addresses about food, or on the art of carving it—we must partake of it ourselves and "inwardly digest it."

So with prayer. It is the breath of the New Nature. The moment we think about how we ought to breathe, or occupy ourselves with what breathing is, instead of breathing, we must sink and die.

In like manner, when we substitute the consideration of what prayer is, or ought to be; or when, or how it should be made; or have to search for suitable words to express the prayer, it ceases to serve its purpose, and is no longer the cause or effect of true spiritual vitality.

Breathing is at once the effect and the cause of natural life.

Prayer is at once the cause and maintenance of spiritual life.

To be real, it must be the outcome of the possession of spiritual life. It must be spiritually spontaneous, and as much without artificial plan and design, as our natural breathing is.

The moment it is otherwise, it ceases to be real prayer.

Prayer, therefore, does not necessarily require *words*.

It may be only the *breathing* of the New Nature (Lam. iii. 55, 56), but it is heard.

It may be only the *groaning*, as of Israel in Ex. ii. 23, 24, but it is heard.

It may be only a *cry*, as of David in Ps. lvii. 3, but it is heard.

It may be only the inward *unuttered cry*, as of Moses in Ex. xiv. 15. But it is heard and understood.

It may be only the *thought* of those who ear the LORD (Mal. iii. 16). But "the LORD hearkened and heard."

In other words, prayer is occupation of the spirit with God. It is having to do with Him.

Hence it is that we so often find it expressed by the word "cry."

In the New Testament, in all but two places,* it is one of two words: the former has regard to the *power* of Him with whom we have to do; while the latter marks our own *need* and *insufficiency*, and has regard to our special *necessity*.

This is why we are told to pray. It is not that God needs anything from us. It is not that He is ignorant of our needs, and thoughts, and desires. But prayer is meant to force us into the place of helplessness. It is meant to put us before the mighty God with our faces in the dust, confessing in ourselves we are nothing and have nothing, and can do nothing; but that our only hope and help is in God: that, in ourselves we can show *no* merit, *no* reason, *no* cause why we should have the least of His mercies, but that all must come from God to us through pure, free, sovereign grace. Not on account of the worthiness of our prayers (for that would at once be a ground of merit), but only because He is "the God of all grace."

This is beautifully illustrated by David in Psalm lvii. The character of

THE PERSON PRAYING

is shown by the opening words.

"Be merciful unto me, O God,
Be merciful unto me."

The repetition emphasises the depth of his need, and of his destitution of spiritual things.

Those who know the place in which the very act of prayer is meant to put them, cannot boast of any stock of grace, for God does not entrust them with the keeping of it.

They come, and this is the burden of their cry:

"Nothing in my hand I bring."

They say (Ps. lvii. 3):

"I will cry unto God most high."

It is not begging, as though one knew what to ask, that we have here. Babes cry! And no plea is so strong with a mother. It is more so with Him who hearkens to the cry of His people; the groan of the oppressed in the pit of corruption; the moan of those who are robbed and spoiled, and have "fallen among thieves." These call forth the concern, the care and help of "the good Samaritan," the "brother born for adversity," the High Priest who "has compassion on the ignorant, and on them who are out of the way."

Some may object to being brought down so low, but those who know anything of "God most high," will thankfully take their place of man, most low.

Some may say this is bringing man down to the level of the beasts! But no: Fallen man is below that level

* 1 Tim. iv. 5, and Jas. v. 15.

already. Beasts can be tamed by man ; they can be made useful and obedient ; but, fallen man by nature is "enmity against God. He is not subject to the law of God, neither indeed can be" (Rom. viii. 7): *i.e.*, not of himself, but grace can search him and deal with him. Of Israel Jehovah said :

"The ox knoweth his owner,
And the ass his master's crib ;
But Israel doth not know,
My people doth not consider." (Isa. i. 3).

Others may object and say we are making man a mere machine ! We do nothing so great and good as that.

Man is nothing half as good as a machine. Look at a beautiful and complicated piece of machinery. See how marvellously, and perfectly, and exquisitely it carries out unerringly the will of him who made it. See how it performs exactly what its maker designed and planned. Where is man compared with this ? Where were our first parents ? Where is man, with all his education and religion ? Does man always carry out the will of his Creator ? Does man ever carry out the designs and plans of his Maker ? No ! Man is a mass of ruin, and not a machine. He is like a broken machine that is only a heap of broken, tangled rods, and bands, and wheels, utterly unable to perform his Maker's will.

Saved sinners, who have come under the power of the wondrous invincible grace of God, have discovered their own unworthiness and the glory of the grace of God. They have realised their own helplessness. They know something of the assaults of Satan, the hatred of the world, and the enmity of the flesh, and they say with David,

"I will cry unto God most High."

They have had it revealed to them, that He who is now God most High, for their sakes became man most low : came like the good Samaritan "where he (the lost one) was"; attends to all his concerns; and provides and secures all needful blessings for him.

God most High is the God who "performeth [*all things*] for me," David says. Notice that "*all things*" is in italics. The ellipsis is left for each one to fill in the blank according to his need. It is like Ps. cxxxviii. 8.

"The LORD will perfect [*that which*] concerneth me."

Various Translators have filled in the words according to their own ideas. One supplies the word "purposes"; another, "His mercy"; others, "His promises," or, "my desires." Luther supplies "my sorrow."

But it is needless for us to supply anything. If we supply one thing we necessarily shut out other things. A good word to supply would be the Saviour's own word "Whatsoever (John xiv. 13) . . . I will do it."

And note, it does not say I will enable you to do it. No ! it is better than that: it is "I will do it." It is "God who performeth [*all things*] for me."

Many believers want to perform their own things for themselves, and ask only for a little enabling help.

Others only want God to perform certain definite things for them. They thus "limit God."

Oh ! how many there are to-day who fall into His

People's sin when they "limited the Holy One of Israel" (Ps. lxxviii. 41).

What a snare is this ! We see only one way of help or blessing, or deliverance : and we ask for that. We know not how many better ways the Lord has in His infinite wisdom. We know of one way, and we "limit" Him by asking for this, to our own hindrance and hurt.

Oh, let us beware of limiting the Holy One of Israel !

Prayer is meant to humble us, and to put us into the low place before "God most high," and we—yes—the old nature in the best of us, turn that low place into a throne from which we dictate to God what He shall do for us or for others: what He shall do at home, or in Africa, or India, or China.

We, who cannot manage our own affairs—(for not one of us has managed them as he *wishes* he had), we do not hesitate to take on us the affairs of the universe, and ask for this and that to be done here and there. We could not do less, if we were omniscient !

If any ask us whether we are not "definite in our prayer" ? We reply—we would be if we were omniscient ! We would be if we did not fear to limit the Infinite, Almighty, God.

Oh ! how blessed to have to do with "God most high," "God that performeth all things for me." God, who knoweth what is best.

If we knew anything of His infinite wisdom, of His infinite power, of His infinite love, we should not be occupying ourselves with our own "surrender"; but we should be crying to "God most high," to perform His will for us, and to do whatsoever He pleases. And, this is not some point which we hope ultimately to reach; but it is the point which we should start from, the low place. No one can imagine what the blessed end of peace and rest would be, which is reached from such a starting-place. No one can realise the fulness of meaning involved in the possession of "God that performeth all things for me"; or of the Saviour's words "I will do it."

The lowest place is the place where we shall hear His voice saying :

"I HAVE CAUSED thine iniquity to pass from thee,
And I WILL CLOTHE thee with change of rai-
ment" (Zech. iii. 4).

When thus cleansed and clothed we shall sing, "HE HATH CLOTHED me with the garments of Salvation" (Is. lxi. 10).

When fainting by the way, we shall hear His word ;

"HE MAKETH me to lie down . . .

"HE PREPARETH a table for me . . . (Ps. xxiii. 2, 5).

When our heart is hard, we shall remember that "GOD MAKETH my heart soft and the Almighty troubleth me" (Job xxiii. 16).

When we feel our unprofitableness, we shall remember and say, "LORD, THOU HAST WROUGHT all our works in us" (Is. xxvi. 12).

When, like Mephibosheth, we are in the land of "no pasture" (Lo Debar) and yearning for the presence and

favour of the King, we shall remember the word, that is written :

"Then King David SENT and FETCHED him."

Ah! "God most High" is our God; the God who performeth all things for us. "The God of all grace."

Grace that sends for and fetches us.

Grace that cleanses and clothes us.

Grace that brings and carries us.

Grace that feeds and satisfies us.

Truly we may say with David, "I will cry unto God most high, unto God that performeth all things for me."

"S" and "s,"

OR

THE USE AND USAGE OF πνεῦμα (*pneuma*)
in the New Testament.

THE USAGE OF *Pneuma*.

(Continued from page 63).

VI. *Pneuma* is used *psychologically* of man's nature according to Gen. ii. 7.* By the union of "body" and "*pneuma*," man becomes "living soul," *i.e.*, a living being. When the body returns to dust "as it was" (Gen. iii. 19), and the *pneuma* returns "to God who gave it" (Ecc. xii. 7, Ps. civ. 29, 30), man becomes, and is called, a "dead soul." See Lev. xxi. 11, Num. vi. 6, where the Hebrew "dead *nephesh*" (*soul*), is actually rendered "dead body"! (so as to agree with tradition). And compare Num. ix. 6, 7, 10, and xix. 11, 13. It is also used of "the dead" in Lev. xxii. 4, Hag. ii. 13.

Hence, at death the *pneuma* is "commended" to God for His keeping (Ps. xxxi. 5, Luke xxiii. 46, Acts vii. 59), until it shall be re-united with the body in resurrection. While man thus possesses *pneuma*, he is never once called "*a pneuma*" as angels are. They are *spiritual* beings, man is a *human* being.

All persons have *pneuma*, *psychologically*: but not all have Divine *pneuma*. In this respect, men are higher, by nature, than animals; and some men are higher than other men.

VII. *Pneuma* is used of CHARACTER: *e.g.*, we read of "*a pneuma* of cowardice" (2 Tim. i. 7): *i.e.*, a cowardly spirit: "*a pneuma* of meekness" (1 Cor. iv. 21): *i.e.*, a meek spirit. The Saviour speaks of those who are "poor as to *the* (or, in their) *pneuma*": *i.e.*, who are humble and meek (Matt. v. 3.) In Rom. viii. 15 we have "*a pneuma* of bondage" (a bond-servant spirit): "*a pneuma* of sonship" (a sonship-spirit.)

VIII. *Pneuma* is used by METONYMY of the FEELINGS; *i.e.*, the will, or mind, or desire of man, because it is *invisible*; in contrast to the flesh which is *visible*: *e.g.*, "The *pneuma* is willing, but the flesh is weak" (Matt. xxvi. 41). This cannot, of course, have any of the meanings already considered: the revelation of "the new creation in Christ Jesus," and the gift of the new nature, not having then been made.

IX. *Pneuma* is used, by *Synecdoche*, for THE WHOLE

* Hence, in Jas. iv. 5 it is actually used, by Metonymy, for the old nature.

PERSON, or the man himself; a part being put for the whole. In these cases "my spirit" means *myself*, as "my soul" means *myself* (Luke i. 47). In Mark ii. 8 we read "Jesus perceived in his *pneuma*"; *i.e.*, in *himself*. In Mark v. 30 we have exactly the same meaning expressed plainly, without a Figure. "And, Jesus . . . knowing in himself" (ἐν ἑαυτῷ, *en heautō*.) Compare John vi. 61."

["Flesh" is used in like manner for the person himself in Rom. iii. 20, 1 Cor. i. 29, etc.]

X. *Pneuma* is used also ADVERBIALLY. Either in the simple *Dative* case, or with a preposition: *e.g.*, ἐν δόλῳ (*en dolō*) *craftily*, 2 Cor. xii. 16, ἐν τάχει (*en tachēi*) *speedily*, Rev. i. 1 (not *shortly* as to time, when: but *speedily*, as to pace when once the things begin to come to pass): ἐν δυνάμει (*en dunamei*) *powerfully*, Rom. i. 4 (which see): ἐν κρυπτῷ (*en kruptō*) *inwardly, in the hidden parts* (as opposed to outwardly and formally, Rom. ii. 29) or *secretly* (John xviii. 20): ἐν ἀφροσύνῃ (*en aphrosunē*) *foolishly* (2 Cor. xi. 17).

Thus ἐν πνεύματι (*en pneumatī*) may sometimes mean *spiritually*: *i.e.*, in a *spiritual* manner (and may not necessarily imply instrumental agency, as in Ezek. viii. 3 or Rev. i. 10 *by (the) Spirit*); though both senses may be true; for, if done by the instrumentality of the Holy Spirit it is necessarily done in a *spiritual* manner.

Thus usage, therefore, comes to mean *spiritually* in the sense of *essentially, really, and truly*: and implies that what is possessed or done, is so, in the highest degree, in the strongest form, or in the greatest measure.

"Fervent in spirit" means *spiritually fervent*, or exceedingly fervent, or zealous (See Rom. xii. 11, Acts xviii. 25).

That this is a distinct usage is clear, otherwise the Holy Spirit contradicts Himself. In Acts xxi. 4 He said by certain disciples that Paul "should not go up to Jerusalem."

But, in ch. xix. 21, we read that "Paul purposed in the spirit." If this means the Holy Spirit, then the purpose here was contrary to the purpose as expressed in ch. xx. 23 and xxi. 4, 11.

But it means that Paul was *strongly purposed*, that he was *firmly determined* to go. This agrees with ch. xx. 22 "and now behold I go *exceedingly bound*, or impelled, unto Jerusalem."

But it was Paul's own determination in opposition to the warning of the Holy Spirit. "He would not be persuaded" (Acts xxi. 14). Then the Holy Spirit (as distinguished from Paul's *pneuma*) witnessed against him in every city, that bonds and afflictions awaited him in Jerusalem (Acts xx. 23; xxi. 11).

A comparison of Acts xx. 22 with verse 23, establishes this usage.

We meet with it again in Rom. i. 9. "God is my witness whom I serve with (R.V., in) my *pneuma*": *i.e.*, whom I *zealously* or *diligently* serve.

XI. *Pneuma* is used of ANGELS, or spirit-beings. Thus used, Angels are distinct from *human*-beings, or "flesh and blood" (1 Cor. xv. 50); and distinct also from a human body in resurrection, which has "flesh and bones" (Luke xxiv. 39), and is not therefore a truly an angel or spirit-being. Those, therefore, utter a vain desire who are taught

to sing "I want to be an angel." They "want" that which can never "be."

This usage of the word is proved by Heb. i. 7 "he maketh his angels *pneumata*," and Heb. i. 14, "are they not all ministering (or worshipping) *pneumata* sent forth to minister (R.V. do service) for them who shall be heirs of salvation."

Acts viii. 29 and Rev. i. 4, are other examples of this usage. See them in the list to follow.

XII. *Pneuma* is used also of EVIL ANGELS. 1 Tim. iv. 1; "The Spirit (*i.e.*, the Holy Spirit) speaketh expressly, that, in the latter times, some shall depart from the faith, giving heed to seducing (*i.e.*, deceiving or misleading) *pneumata*, and doctrines (*i.e.*, teachings) of demons."

Evil angels are thus distinguished from "demons." But yet demons, being spirit-beings are also called *pneumata*.

Thus, we have simply "*the pneumata*" (Matt. viii. 16); "*unclean pneumata*" (Matt. x. 1); "*the pneuma the unclean*"* (Luke ix. 42); "*the unclean demon*" (Luke iv. 33); "*a dumb pneuma* (Mark ix. 17); "*a pneuma of infirmity*": *i.e.*, causing infirmity (Luke xiii. 11); "*a pneuma of Python*" (Acts xvi. 16).

XIII. *Pneuma* is used also of the *Resurrection body*, as being something distinct from a purely *human* body on the one hand; and distinct also from a spiritual or *angelic* creation on the other hand. Angels never had a human body; but the raised and changed Saints will have had human bodies; and hence, in resurrection, they will be made glorious like their risen Lord's (Phil. iii. 21). Human bodies are "flesh and blood" (for "the blood is the life" of a human body). Christ's resurrection body was not thus purely human. It was a glorious body. It was "flesh and bones," which He distinctly says a *pneuma*, or purely spirit-being, has not.—"A *pneuma* hath not flesh and bones as ye see me have" (Luke xxiv. 39).

The resurrection body of the saints will be a *pneuma*-body (or a spirit-body); and yet not identical with that of angels or demons, or with the present human body. On this, see 1 Cor. xv. 45, which will be discussed and enlarged on, in the list of passages, to follow.

Here are thirteen different usages of the word *pneuma*. Each one is quite distinct from the other. But in all these thirteen cases the word *pneuma* is used alone.

There is still the presence and absence of the definite article ("the") to be observed. And the meaning of its use or omission must be determined by the context. The article is not used at hap-hazard, or by chance; but by the Divine author of the Scripture in all His Divine perfection. It may denote the Holy Spirit; or it may be used only grammatically in order to refer to what has been said before in the immediate context. Examples of this we shall see as we come to the various passages involved in this enquiry.

The next, the usage with "*hagion*" (*holy*) is the most important of all, and is fraught with far reaching consequences as affecting traditional doctrines and beliefs.

This we must reserve for our February Number.

* This is the very same construction (only in the very opposite sense) that is used of "the Holy Spirit." He is called "*the pneuma the holy*:" while this demon (Luke ix. 42) is called "*the pneuma the unclean*."

Papers on the Apocalypse.*

THE SIXTH VISION "ON EARTH."

Ⓔ (page 118†), chaps. xvi., xvii., xviii.

V. Chap. xvi. *The Seven Vials.*

The Great Judgments.—(continued.)

The Fifth Vial (xvi. 10, 11).

xvi. 10. And the fifth [angel ‡] poured out his Vial upon the throne of the Beast: and his kingdom became darkened; and they gnawed their tongues from their pain (11), and they blasphemed the God of heaven because of their pains and their sores (v. 2), and repented not and turned not from their works.] This proves that the Seven Assemblies belong, by interpretation to that dispensation of judgment. For to the Assembly at Pergamos Christ says: "I know thy works and where thou dwellest; where the throne of Satan is; and thou holdest fast my name, and didst not deny my faith, even in the days of Antipas, my faithful martyr, who was killed among you, where Satan dwelleth" ii. 13; xiii. 2). So that not only is it clear that those Assemblies are on the earth at this time, but that chap. xii. records events prior to chap. ii., and that the persecution and martyrdom of chap. xiii. have already commenced in the days to which chap. ii. 13 refers. This Vial initiates a direct attack on the throne of the Beast, the vice-gerent of Satan. He is no more able to defend himself against this plague of darkness than Pharaoh was (Ex. x. 21-23). The darkness here referred to will be as real as the darkness was in Egypt. Joel prophesied of this when he said (ii. 1, 2, 31):

"The Day of the Lord cometh. . . .

A day of darkness and of gloominess;

A day of clouds and thick darkness.

The sun shall be turned into *darkness*," etc.

In Mark xiii. 24, 25, the Saviour said "the sun shall be darkened, and the moon shall not give her light."

Great is the vexation caused by this awful darkness. And yet we are asked to believe that this is nothing more than the Suppression of the Monasteries, etc., in France, in 1789, by Napoleon.

Is this what all the prophets have been occupied with? Even symbols must symbolise something that is congruous. But, here, the bringing on of gross darkness is made to symbolise the suppression of what is the cause of darkness! If it were taken to symbolise the setting up of monasteries, it would be more relevant. No wonder that darkness has come over this book—when imagination is substituted for faith.

The Sixth Vial (xvi. 12-16).

The sixth Vial, like the third (xvi. 4, 5), has three divisions (whereas all the others have only two). These three are (1) the pouring out, (2) the effect, and (3) things seen. The third Vial was the same, except that there

* These papers have been copyrighted in view of their separate publication.

† These pages refer to the book-form, and not to the pages of *Things to Come*.

‡ G.L.T.T.A.W.H. and R.V. omit "angel." But we must supply the *Ellipsis*, nevertheless.

we had things *heard*: and here we have things *seen*.

xvi. 12. And the sixth [angel*] poured out his Vial upon the great river the Euphrates; and the water thereof was dried up, that the way of the kings that come from the East might be prepared.] We take this to refer to the actual river Euphrates. All else in the chapter is literal; and so is this. There is no reason why it should not be so. Those who assert that this means the wane of the Turkish Empire say so on their own responsibility. There is not a word about it here, and there is nothing to lead us to imagine it; especially when we think of the object for which the river is to be dried up. The sixth Trumpet has to do with the river Euphrates also. The context here, and the "things seen" in connection with this Vial, tell us that the kings of the earth are about to be gathered together to the great battle in which the Heavenly and Satanic and earthly forces are about to be engaged. With the view of preparing for this gathering, the way of those kings which are to come from the East, is to be prepared. The Vial is connected with judgment, and not with mercy; and therefore to interpret these kings of the Ten Tribes, or of "Christian princes," or of any propitious or auspicious event, is out of all harmony with the whole scope of the context. At the sounding of the sixth Trumpet a vast supernatural army is let loose to slay a third part of men. Here, under the sixth Vial, a vast human army is gathered together, the whole of which is destroyed by God. Moreover, a similar effect on the river Euphrates is the subject of another prophecy: "And the LORD shall utterly destroy the tongue of the Egyptian sea; and with His mighty wind shall he shake his hand over the river [Euphrates] and shall smite it in the seven streams, and make men go over dry-shod" (Isa. xi. 15).

Again, "I will bring them also out of the land of Egypt, and gather them out of *Assyria*; and . . . the deeps of the river shall dry up; and the pride of *Assyria* shall be brought down, and the sceptre of Egypt shall depart away" (Zech. x. 10, 11).

The kings from the East journey Westward to Palestine. East and West are to be reckoned from the standpoint of the prophecy, and not from that of the reader. Here, that standpoint is God's Land and City.

The Euphrates is indeed a great river, as here stated. It is 1,800 miles long, and from Mohammarah to the sea it is 3,600 feet wide and 30 feet deep.* This river is to be dried up for the more easy gathering of this infernal Crusade against the Lamb and His host. They gather to a scene of slaughter, from which they never return. It is this gathering which the Scripture now proceeds to describe to us.

xvi. 13. And I saw going forth out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the False Prophet, three unclean

* G.L.T.Tr.A. WH. and RV. omit "angel," though we have to supply the *Ellipsis* as before.

† G.T. omit "the." Tr. and WH. put it in brackets.

• See Col. Chesney's *Euphratean Expedition*.

spirits, as it were† frogs. (14) (For they are demon spirits working miracles), which go forth to the kings of the whole world to gather them together to the battle of that great day of God, the Almighty.] The Holy Spirit does not say they were frogs, but that they seemed to look like frogs. But He actually says they were *not* frogs, and thus not like the plague of frogs in Egypt (Ex. viii. 1-14), but "spirits," i.e., demon spirits. They work miracles, as does the false prophet (xiii. 13-15. 2 Thess. ii. 9).

They give apparently convincing evidence of their reality and mission: and if thousands could be gathered to the Crusades by a man (like Peter the hermit), tens of thousands will be gathered by these wonder-working demons, and persuaded to join the advancing hosts against God and His saints. We see a similar and real persuasion in 1 Kings xxii. 19-38. See Joel iii. 9-11. Ps. ii. 1-3.

Then we have this interjectional clause, which must be read as a parenthesis; for it does not interfere with the course of the prophetic events.*

While the demon spirits are gathering the kings and their armies, John hears the Voice of Christ, saying:

[15. "Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."]

These words are addressed to those in the other host who have not worshipped the Beast or his image, and have not received his mark or the number of his name. They receive this encouraging Benediction. True, it is "as a thief" He is now coming. This proves that the Church of God is not in the judgment scene here described, for the members of Christ's Body are positively assured that that day shall NOT come on them as a thief (1 Thess. v. 4. Compare Matt. xxiv. 38-44. Luke xii. 35-40). This blessing is not for us now, in this dispensation of grace, even as the assurance is not for us. The Lord is then about to come as a thief. Hence this announcement; and hence this blessing. Those who will need it will be on the earth at that time, as we learn from chap. iii. 3 (compare Mark xiii. 34-37).

After this *Parembolē* the prophecy proceeds as though it had not been interrupted.

xvi. 16. And they (i.e., the demon spirits of v. 14) gathered them (i.e., the kings and their armies) together unto the place which is called in Hebrew Har-mageddon†] This mention of Hebrew connects the Apocalypse with the Gospels (See John v. 2; xix. 13, 17. So Rev. ix. 11. And in this we have also a reference to the Old Testament. The name *הַר־מְגִדּוֹ* (*har-megiddō*) means *the mount of Megiddo*; and the name

† G.L.T.Tr.A. WH. and RV. read *ὡς* (*hōs*), as it were, instead of *ὅμοια* (*homōia*), like.

‡ G.L.T.Tr.A. WH. and R.V. omit *τῆς γῆς, καὶ* (*tēs gēs, kai*), of the earth, and.

§ G.L.T.Tr.A. WH. and RV. add the article.

* When a parenthesis is complete in itself, and is independent of the context, it is called *Parembolē*. See *Figures of Speech*, p. 476.

† So spelt by G.L.T.Tr.A. WH. and RV.]

is ominous as to what the result of this battle will be. For there Deborah and Barak destroyed Sisera and his host (Judg. v. 19); there King Josiah was overthrown by Pharaoh-Necho, king of Egypt (2 Kings xxiii. 29. 2 Chron. xxxv. 22-25). Slaughter and lamentation are associated with Megiddo (Zech. xii. 11). In Isa. x. 28, which describes the invasion of Anti-Christ, the Septuagint version reads Megiddo.

Megiddo probably means a *place of troops* (from מַגִּד, *gad*), a *troop* (Gen. xlix. 19); and the verb מָגַד (*gādad*), *to cut to pieces*. See Deut. xiv. 1. 1 Kings xviii. 28. Jer. xvi. 6; xli. 5. Mic. v. 1). It is part of the great plain of Esdraelon. It is a real locality, and the transactions yet to take place there will be real also.

Having gathered the hosts of the enemy thither, the sixth Vial ends. The description of the events which took place there is delayed until the events of the seventh Vial bring on the final catastrophe in chap. xix. There we have the battle itself (xix. 11-18). The sixth vial brings us up to the point where everything is seen to be in readiness, and then abruptly breaks off so as to allow of our coming up to the same point through another course of events, which are brought on by the pouring forth of

The Seventh Vial (xvi. 17-21).

xvi. 17. And the seventh [angel*] poured his Vial upon† the air; and there came forth a loud voice out of the Temple (Naos),§ from the throne, saying,

"It is done."

i.e., the last Vial has been, at length, poured out; the last judgment entered upon; the last plague begun. This will end all up and fulfil and accomplish all the Divine counsels as to these judgments. Therefore this voice comes forth; and this solemn announcement is made, "It is done." The Temple is seen at the close of each of the three series of judgments. This is the last. In the New Heaven and New Earth there will be no Temple (ch. xxi. 22). This is the final act, which chronologically brings on the opening of heaven and the coming forth of the Son of God Himself to the battle in xix. 11.

But before that happens we are detained and told of the destruction of Babylon and the Empire of the Beast (xvii. and xviii.); and the marshalling of the heavenly forces (chap. xix). We are, however, told of the commotions in heaven and on earth, which are given in a general statement or summary.

xvi. 18. And there were lightnings, and voices, and thunders;|| and there was a great earthquake, such as was not since man was on the earth, so mighty an earthquake, or so great.]

* G.L.T.Tr.A. WH. and RV. omit "angel," but the *Ellipsis* must be supplied as before.

† G.L.T.Tr.A. WH. and RV. read ἐπὶ (*epi*) upon, instead of εἰς (*eis*) into.

‡ L.T.Tr.A. WH. and RV. read ἐκ (*ek*) out of, instead of ἀπὸ (*apo*) from, or away from.

§ L.T.Tr.A. WH. and RV. omit "of heaven."

|| This is the order according to G.L.T.Tr.A. WH. and RV.

Similar results take place at the opening of the seventh Seal (viii. 5); and at the sounding of the seventh Trumpet (xi. 19). This is the great earthquake spoken of by the prophets (Ezek. xxxviii. 20. Isa. ii. 19, 21. Hag. ii. 21, 22).

xvi. 19. And the great city became divided (or split) into three parts, and the cities of the nations fell; and great Babylon came into remembrance before God, to give to her the cup of the wine of the fierceness of his wrath.] * Not only is great Babylon split up into three parts by this earthquake, but the capital cities also of the confederated nations, the allies of the Beast (v. 14; xvii. 13-17) were destroyed. Some say that "Great Babylon" means "Rome"; others hold that it means "Jerusalem"; while others, like ourselves, believe what is written. Babel or Babylon was the scene of the first apostasy from God after the Flood. Always the enemy of God's people, she became in later days the metropolis of the first great Gentile Empire as seen in the image and dream of Nebuchadnezzar. God promised to remember His covenant with Israel; and when He did so He promised also to remember Babylon in the day of His wrath. Hence His people cry concerning it, "Remember, O Lord." Ps. cxxxvii.; xcvi. 3; cv. 8, 42.

Babylon is only partly destroyed now in token of its total destruction soon to follow. One tenth of the city will have fallen, as we are told in xi. 12, 13. And chapters xvii. and xviii. are going to tell us of the causes, and of the manner, and the consequences of that judgment.

xvi. 20. And every island fled away, and certain mountains were not found. (21) And a great hail, as of a talent's weight, falleth out of heaven upon men; and men blasphemed God because of the plague of the hail; because the plague thereof is exceedingly great.] The judgments increase in their severity. In chap. vi. 14, the mountains and islands were moved. Here, they flee. By and by the whole earth and heaven will flee away, and no place be found for them. There is no article before mountains, so we have supplied its absence by the word "certain." Had every mountain been meant the article would have been used. Mountains will exist during the millennium. (See Ps. lxxii. 3, 16; cxlviii. 9. Isa. ii. 2; xlv. 23. Ezek. xxxvi. 8). The plague of hail in Egypt was real (Ex. ix. 18-21). So is this. Why not? The stones are indeed great in size. A Jewish talent was 114 lbs. troy weight. Josephus says that stones of a talent's weight were thrown by the Romans against Jerusalem (*Wars* iii. vii. 9). Surely God can send from heaven what man could send on earth.

M. Huc says, in his *Travels in Tartary* *: "Hail is of frequent occurrence in these unhappy districts, and the dimensions of the hailstones are generally enormous. We have seen some that weighed twelve pounds. One moment sometimes suffices to exterminate whole flocks. In 1843, during one of these storms, there was heard in the air a sound as of a rushing wind, and therewith fell

* See *Travels in Tartary*, by M. Huc, vol. i., p. 12. "National Illustrated Library."

in a field near a house, a mass of ice larger than an ordinary millstone. It was broken to pieces with hatchets; yet though the sun burned fiercely, three days elapsed before these pieces entirely melted."

Hail had been before one of God's engines of war, beyond the use or defence of man. (See chap. xi. 19. Ex. ix. 22-26. Ps. lxxviii. 47; cv. 32. Josh. x. 11). And they are the tokens of Divine wrath. (See Isa. xxx. 30. Ezek. xiii. 11).

No wonder the blasphemy that follows from the worshippers of the Beast, impenitent to the end, will also be exceeding great.

This concludes the great Judgments of the Seven Vials recorded in chap. xvi. We come next to chap. xvii., the Judgment of the great Harlot.

The 1st (chap. xvi.). The great Judgments (p. 477).

The 2nd (chap. xvii.). The great Harlot (p. 494).

The 3rd (chap. xviii.). The great City (p. 550).

It is the first of these which we have just completed; and we pass on to the second—in chap. xvii.—which, perhaps more than any other, has caused the widest gulf between the various schools of expositors. It is one of the most prominent of all the subjects of which the Apocalypse treats. Indeed, taken with the eighteenth chapter, which is part of the same Vision (the 6th "on Earth"), it is the most conspicuous prophecy of this book. None of the current expositions are sufficiently consistent or satisfying. Preterist Expositors differ among themselves as to whether "great Babylon" means the City of Rome, or the Church of Rome: Rome Pagan or Rome Papal. But, if this is all that these solemn chapters mean, we may well say with Dr. Seiss, "If we cannot find more solid ground than that on which the Rome theory rests, we must needs consign the whole subject to the department of doubt and uncertainty; and let all these tremendous foreshadowings pass for nothing."*

But we shall best accomplish our object by keeping to the Text of the Word itself; learning its scope from its structure; and giving its translation.

No current theory takes in the *whole* scope. One or two points are seized upon, and treated quite out of all proportion to the rest; while others, quite as essential, are passed over slightly, or ignored altogether. Any satisfying interpretation must take in the *whole* of what is written; and must treat each part, not as though it were in the way, or inconvenient, but as though it were indispensable.

The chapter itself is divided into two parts:

(i.) The *Vision*, and

(ii.) Its *Interpretation*.

W (page 476). Chap. xvii.

The Great Harlot.

W | Y | xvii. 1-6. The Vision.

|| Z | xvii. 7-18. The Interpretation.

* *Lectures on the Apocalypse*; vol. iii., p. 109.

Contributed Articles.

"MASTER AND LORD." JOHN XIII. 13.

BY SIR ROBERT ANDERSON, K.C.B.

A BARREN Protestantism, a mere negation of the outward trappings and superstitions of religion, may fill a church with Christianised rationalists; and if genuine piety and earnest philanthropy be not wanting, such men will command respect and make their influence felt. But there are times in every life when great thoughts of 'sin and righteousness and judgment' oppress the soul with fear, and 'heart and flesh cry out for the living God.' The spiritual realities of vital Christianity alone can banish such fear and satisfy such yearnings. But human religion will act as a narcotic to soothe and deaden them; and in ignorance of the great sacrifice of Calvary and of the great Priest who has passed into the heavens, men will turn to a system which provides at least a travesty of Christian truth.

How few there are to whom the Lord Jesus Christ is a living and ever-present Divine Person! How entirely the dead Buddha, the historic Jesus of the Rationalist, or the traditional Jesus of the Romanist, has supplanted Him! The truth of these statements admits of a plain and simple test. To "the man in the street" our leading statesmen are mere institutions. He speaks of them, therefore, as freely, as unceremoniously, as would their intimate friends and equals. With him the Prime Minister of England is "Salisbury," the First Lord of the Treasury is "Balfour." But when we pass within the circle where they are personally known, we notice a change at once. It is now *Lord* Salisbury and *Mr.* Balfour. And even "the man in the street," were he to find himself in their company, would at once show his consciousness of their presence by altering his mode of speaking of them.

Now let us apply this test to the case before us. Let us mark how men speak and write of the Lord Jesus Christ. There is not recorded in the four Gospels, from first to last, one solitary instance where a disciple ever addressed Him or spoke of Him save as 'Lord' or 'Master.' This indeed was a definite characteristic of discipleship; so much so that even those whose conduct belied their words always *called* Him 'Lord' (Luke vi. 46). He was known to the world as 'Jesus of Nazareth;' and if one of the Jews had been sent to fetch the beast to carry Him in His mock triumphal entry into Jerusalem, or to bespeak the guest-chamber for the paschal supper, his language would have been that 'Jesus' required it. But His own disciples declared themselves even in the very mention of His name. With them it was, '*The Master* saith;' '*The Lord* hath need of it.'† To this rule the Gospels contain absolutely no exception.

"Let me not be misunderstood. In the *narrative* of

* This article is an extract from Chap. xiii. of Sir Robert Anderson's Book, entitled *The Buddha of Christendom*.

† Luke xix. 21, 34; xxii. 11. Note that the words were dictated by the Lord Himself.

the Gospels He is spoken of by His personal name, because GOD is the narrator. Had *Leaves from Our Journal in the Highlands* been published anonymously, the mode in which the members of the Royal House are mentioned would have disclosed the Queen's authorship of the book. And so also the manner in which the Lord is named in the Gospel narrative is one of many incidental proofs of its Divine authorship. But in every case, without exception, where the narrative introduces words spoken by the disciples as such, whether addressed to Him, or to others about Him, a title of reverence is used. Not one single instance is recorded in which He is named with the freedom, not to say familiarity, common with Christians now. Just as in the Queen's book the Royal children are spoken of by their personal names, so in God's book our Divine Lord is spoken of in the same way. But they must have a strange conception of what inspiration means who urge that the language of the Bible should in this respect be imitated in our colloquial speech, or even in the formal discourse of the pulpit. Even the most elevated and solemn of mere human utterances are separated by an unmeasured distance from the inspired Scriptures.

"Rationalism, of course, ever seeks to bring down our Divine Lord to the level of mere humanity, and Rationalism has entirely leavened our literature, even our standard theological literature. Its influence is felt everywhere. But it was not Rationalism that taught 'the primitive Church' to abandon the habits of reverence in speaking of the Lord, which had prevailed in apostolic days. In this respect, indeed, there is a striking difference between the writings of Clement and Polycarp, who had come directly under apostolic influence, and the patristic writings of a latter age.

"Even a century later Tertullian wrote, referring to the solemn converse of the Christians at the *Agape*: 'Our conversation is that of men who are conscious that the Lord hears them.' Here is the true test. Let the pulpit be judged by it. If the preacher be a man of refinement he will not offend by speaking of the Lord, or even of the Apostles, with the flippant familiarity so popular with many. But do his words impress the hearers with the conviction that he is speaking of his living Lord, and that he is conscious of His presence? Or is he not rather speaking of the mythical Jesus of sentimental religion, or of 'the historic Jesus,' the dead Buddha of nineteen centuries ago.

'Many there are, moreover, who would be offended by the omission of the conventional title of 'saint' before the name of an apostle, and yet who see nothing unseemly in speaking of the Lord after the example, not of the apostles, but of the strolling Jewish exorcists mentioned in the nineteenth chapter of the Acts.* With not a few this is due to thoughtlessness; with others again, to sheer carelessness—slovenliness would not be too strong a word. It takes less time and less breath to say 'Jesus' than to say 'the Lord Jesus, and this it is that governs their practice. But those who seek to obey the Divine command, 'Sanctify in your hearts Christ as Lord' (1 Peter iii. 15, R.V.), learn both to

think of Him and speak of Him as Lord; and this, not as a matter of effort or training, but instinctively and of course.

The prominence which the truth of the *Lordship* of Christ holds in Christian doctrine is sometimes obscured even in our Authorised Version of the New Testament. The text just quoted is an instance of this. Another will be found in Romans x. 9: 'If thou shalt confess with thy mouth Jesus AS LORD, and shalt believe in thine heart that God raised Him from the dead, thou shalt be saved.' . . . 'I give you to understand,' says the Apostle Paul, 'that no man can say "Jesus is Lord"' or (still more literally), 'No man can say "Lord Jesus" but by the Holy Spirit.' And the Lord Himself teaches, in the most express terms, that to know Him as Divine betokens a Divine revelation to the individual.* Any one who owns a copy of the New Testament may know the Buddha of Christendom; the spiritual Christian alone can know the Christ of God. Therefore it is that such a gulf separates the religion of Christendom from Christianity.

But the religion of Christendom has changed all that. Instead of Lordship we have "brotherhood," . . . And the doctrine of the brotherhood of Jesus belongs to the cult of the Buddha of Christendom. Holy Scripture lends no sanction to it. Salvation, as we have seen, depends upon owning Him as *Lord*; and the man who, setting this aside, talks of 'taking Jesus as his brother,' be he Pope or peasant, has yet to learn the rudiments of Christian truth.† In His infinite grace, the Son of God is 'not ashamed' to call us *brethren* (Heb. ii. 11); but the response of every heart that grace has won, is to call Him *Lord*. We have the same Father and the same God—for even such an one as He is has a God; but in the very words by which he teaches the nearness of the relationship, He forbids the inference which the unspiritual would draw from it. 'Go,' He said, 'to my brethren, and say unto them, I ascend' (not unto our Father and God, but) 'unto My Father and your Father, and My God and your God.' . . .

"The Christian's peace does not depend on ignoring the solemn facts of life and death, the stern realities of human sin and Divine righteousness, nor yet on sentiment about the mythical Jesus of our popular hymnology—a 'sweet, gentle Jesus' whom men can fondle and patronise. The disciple whom He loved, who leaned upon His breast at the Supper, was given to see Him in His glory, and here are the words in which he describes the vision: 'His countenance was as the sun shineth in his strength. And when I saw Him I fell at His feet as one dead. And He laid His right hand upon me, saying, Fear not: I am the first and the last, and the Living One; and I was dead, and behold I am alive for evermore, and I have the keys of death and of hell.'

"His voice once shook the earth; and the sacred Word declares that in the awful future He will shake not the earth only, but also heaven. But the Christian has to do with 'things which cannot be shaken'—'the precious blood of

* See *ex. gr.*, Matt. xvi. 17; John vi. 45.

† I am aware, of course, that a certain sort of Protestant literature, and notably our hymnology, has adopted this; but my contention is that the habits of thought and speech of seventeen centuries have accustomed us to much that revolts the true instincts of spiritual life.

* "We adjure you by Jesus" was their formula, and the evil spirit copied them, "Jesus I know" (Acts xix. 13, 15). Mark in contrast the manner in which the Evangelist names Him in verse 10, 13, 17.

Christ,' the eternal redemption it has won, and life in a glorious Saviour and Lord who has the keys of death and of hell—and to such the exhortation comes: 'Let us have grace whereby we may serve God acceptably, with reverence and godly fear. For our God is a consuming fire.'

The following is an extract from Appendix iv. Note x:—

"These strictures upon the irreverence with which the Lord is addressed and named, are met by appealing to the practice of writers and preachers of repute. But this answer will not avail with those who are ready to bring everything to the test of Scripture. For my contention is that in this matter our habits are governed, not by Scripture, but by the evil traditions of Christendom. The spiritual Christian is betrayed into speaking of his Lord and Saviour with the familiarity which Christendom uses towards its mythical Jesus. This influence has prevailed from very early times.

"Here are the Lord's own words: 'For the Father judgeth no man, but hath committed all judgment unto the Son: *that all men should honour the Son even as they honour the Father*' (John v. 22, 23). And in view of such words it is strange that any one can justify the prevailing practice. Every knee in the universe shall yet bow 'in the name of Jesus'—the name of His humiliation; and every tongue in the universe shall yet own Him Lord (Phil. ii. 10, 11). It behoves the Christian to give this testimony now and here.

"Two books lie before me, both equally representative, both equally reprehensible in this respect. The one is the late Cardinal Manning's *The Love of Jesus to Penitents*; the other a religious novel entitled *What Would Jesus do?* I say nothing here of the profanity of using the sacred name in this way as the title of a book, to be bandied about in the publisher's warehouse and the bookseller's shop. I deal with the contents. The Catholic manual names the Lord on every page, but, with rare exceptions, it is always 'Jesus'; never once 'the Lord Jesus.' This is characteristic of Roman Catholic books of piety; for while Christianity brings men to God, human religion brings God down to men. Latin theology knows nothing either of grace or of lordship. And the 'Jesus' of this American novel is made to dance to every one's piping. It discusses such problems as these: If 'Jesus' was a singing woman, would He sing on the stage (undressed of course)? If He was a mechanic with a wife and three children, and lost his employment (through drink, for example), what would He do? The book is deplorably profane, but it fails to shock ordinary readers. Over 1,000,000 copies of it are said to be in circulation.

"Gossip had it some years ago that in a certain historic home in England socialism prevailed, and the servants were taught to speak of their noble master by his Christian name. But even in the degradation of such a household the true question for a servant to keep in view would be—not 'What would George do?' but '*What would he wish me to do?*' And so here, the question which each one who seeks to live the Christian life should ever keep before him

[Note X proceeds to notice the doctrinal significance of the manner in which the Lord's names and titles are used in the different epistles.]

is 'What would the Lord Jesus Christ have *me* to do?' The moment the Christian drags his Lord and Master down to his own level, as the author of this novel does, he ceases morally to be a Christian at all."

The following is from Appendix iv. Note xi:—

"Most of our hymn books, if revised in the light of these mighty words, would lose at once half their contents. But there would still remain a considerable number of hymns which Christians would discard if they knew what it meant 'to sanctify Christ in their hearts *as Lord*'—hymns of which the faultless rhythm only makes their influence more pernicious. To illustrate my meaning I take, for instance, the hymn beginning—

'Sweet Saviour, bless us ere we go,'

with the refrain at the end of every verse—

'O gentle Jesus, be our light.'

Who is the Being whom people are taught to address in such terms and in such a manner? One moment's intelligent thought will satisfy any one that He is not our risen and glorified Lord and Saviour. His personal name occurs nearly a thousand times in the New Testament, but *never once with an adjective*. Not even in the days of His humiliation did His chosen disciples ever once address Him thus. The plain truth is—and it is an awfully solemn truth—that this 'sweet, gentle Jesu' is a mere idol. The same tendency in human nature which leads the Catholic to worship a mythical Virgin Mary (the mother of our Lord now sleeps with all the holy dead) declares itself in impersonating this mythical Jesus, an object of sentiment, not of faith. And this tendency is so deep and general that in scores of hymns we find this utterly unchristian, 'O Jesus,' when the rhythm of the verse is positively spoiled by it, and would be saved by the use of the Christian mode of address, 'Lord Jesus.' . . .*

Questions and Answers.

QUESTION NO. 344.

"THE WASHING OF WATER BY THE WORD."

W. B., Ipswich. "First: In what sense does Christ cleanse his Church by Water and the Word, Ephesians v. 26; second: How are we to understand the Washing of Regeneration, Titus iii. 5 (what is it?), and the renewing of the Holy Ghost, Titus iii. 5 (what is

* "The true Buddhist will declare himself by the way in which he names his master, never omitting some title expressive of his reverence for him. And the true Christian will declare himself in the same way. If a man habitually (and of set purpose) writes or speaks about 'Jesus,' we may be sure, whatever his creed may be, that he is a Socinian at heart. 'That Jesus Christ is LORD,' is the special testimony of Christianity, and the Christian will not forget it even in his words" (*The Silence of God*, p. 151).

"Many err in this respect through never having had their attention called to the subject, and such will welcome this appeal. I have only known three exceptions; No. 1 repulsed me angrily; No. 2 justified his practise as an antidote to Mariolatry; and No. 3 openly pleaded the need of emphasizing 'the feminine side' of our Lord's nature! The Christ of such men is a sort of male Virgin Mary! The beloved disciple it was who recorded the words, 'Ye call Me Master and Lord, and ye SAY WELL' (John xiii. 13). For every true Christian this surely is enough."

this?); third: Are we justified in speaking of ourselves as believers as washed in the Blood."

(1) The verse reads in the Greek, "He gave Himself up on its behalf in order that He might sanctify it, having cleansed it (by the laver of the water) by the Word."

"The Word," here, must be explained by the use of *ῥῆμα* (*rhēma*) in ch. vi. 17, Rom. x. 8, 17, and it must be joined with *sanctify* (or, cleansed) as in John xv. 3, "now ye are clean on account of the word which I have spoken unto you."

Under the law, persons and things were made ceremonially clean, or sanctified by the washing with water. Under Grace, water is replaced by *pneuma* or *spirit*. See Acts i. 4, 5. Hence the one sentence "by the Word," is explanatory of the other "the washing of the water"; and is, practically, put in apposition to it, as in John iii. 5, "Water [that is to say] spirit." So, here, "by the washing of the water [that is to say] by His Word."

"Spirit" takes the place of material water; and it is by the operation of the Holy Spirit that the Church (or body of Christ) is being formed. Hence, it is called "the unity of the Spirit," or a *spiritual unity* which we have not to make, but only "to keep," or rather to endeavour to keep. He is making it, and is using the written Word to this end, He Himself being the living water.

We believe that now, Corporate Testimony having completely failed, the Lord is preparing His saints individually for His coming, by separating those who are members of Christ, making them to find all their springs in Christ; satisfied and occupied with their completeness and meetness in Him. The means whereby this is accomplished is the Word of God, the Spirit opening the spiritual understanding which has been given.

(2) As to Titus iii. 5, we believe we have here the figure of *Hendiadys*: that is, *two* things mentioned, but only *one* thing meant, the second becoming a strong and very emphatic superlative adjective.

We have many examples of this figure, which must be rendered in English thus:

1 Sam. xx. 19, "a city and a mother": *i.e.*, a city, yes, a metropolitan city.

Matt. xxiv. 31 (marg.), "With a trumpet and a great voice": *i.e.* with a trumpet—yes, and a great sounding trumpet too. The R. V. marg. says "a trumpet of great sound."

Luke xxi. 15, "a mouth and wisdom": *i.e.*, a mouth—yes, and a wise mouth too.

John iii. 5, "Water and spirit": *i.e.*, spiritual water (see John vii. 38, 39).

John iv. 23-24, "in spirit and in truth": *i.e.*, in spirit—yes, truly in spirit.

Acts i. 25, "ministry and apostleship": *i.e.*, ministry—yea, apostolic ministry.

Acts xiv. 13, "oxen and garlands": *i.e.*, oxen—yes, and garlanded oxen. (The heathen always put garlands round the necks of their sacrifices before offering them).

We believe we have the same figure here in Titus iii. 5, "the washing (or laver) of regeneration—yes, I mean the making anew by the Holy Spirit." Only one thing—not two. Put in this way it means that salvation is not by

outward washing, but the making of a new creation by the power of the Holy Spirit.

But there is more than this. There is not only the new-creating work of the Holy Spirit, but, as the context shows, there is a recounting of the manner in which the gospel had come to them at the beginning, they were "hating one another," etc. But when the kindness of God appeared they were saved "according to His mercy, by the washing of regeneration (that is to say) by the renewing of *pneuma hagian*, which He [God] shed on us." Observe it is "on us," not "in us," as it is with the Church of God. "On us," in gifts which were abundantly bestowed in connection with baptism with water, *before* the truth was, announced as to the completeness of the believer in Christ, and as to the abolishment of ordinances, in Christ. See Acts x. 44-48, Heb. ii. 1-4, etc.

In the "Regeneration" there will be abundant manifestations of these sign-gifts of *pneuma hagian*. It will be a time of "renewing" (v. 5), and of "refreshing" (Acts iii. 19); when Divine power shall come "upon" men, as it did in the former Dispensation. So that we have here not merely a statement of what is taking place now, but a reminding of Titus and other Hebrew believers of how the Gospel came to them, and a recounting of the past circumstances connected with it. Paul and Titus and others who believed, knew just what it was to have *pneuma hagian* "on" then in gifts, and afterwards what it was to have the Spirit working mightily *within* them.

Baptism and the sign-gifts accompanied the preaching of the Kingdom, the "Regeneration," or the "Restitution of all things which God had spoken by the mouth of all His holy prophets since the world began."

(3) As regards the expression "washed in the blood," it is most unfortunate. For the expression is as revolting in idea as it is contrary to fact. Nothing was ever washed "in" blood. The word *ἐν* (*en*) is not to be always rendered by our English "in." It often has the sense of *by* or *through*, and so it should be rendered here. We are not washed "in," but *by* or *through* the infinite merits of Christ's precious blood.

It is the figure of *Metalepsis*, or double Metonymy, where one noun is put for a second noun, and then the second noun is put for a third; as when we say of a man that "he drank his house," we do not mean that he drank the bricks and mortar, and furniture. We put the first noun "*house*" for the *money* it fetched. We mean that the man sold his house. But, even then, he did not drink the cash. So we again have recourse to a second *Metonymy*, and put the second noun *money*, for a third, *viz.*, the *drink* it bought. What he drank was drink; but the beautiful Figure *Metalepsis* tells us that to get the drink he sold his house.

It is the same figure here. We are not washed in or by the blood corpuscles; so we first put *blood*, or blood-shedding for the *death*, which caused it. But then we are not justified by the act or article of death: so we again have recourse to a second *Metonymy*, and put the *death* for the infinite atoning *merits* of Him who died.

It is these which justify, and it is by these we are washed and are made "clean every whit."

Signs of the Times.

JEWISH SIGNS.

THE CENTRAL OBJECT OF ZIONISM.

In reply to the recent work by Mr. Laurie Magnus, on *Aspects of the Jewish Question*, Mr. Greenberg made some excellent remarks in an address at the meeting of the West Central Zionist Society last December. The following will be found both instructive and interesting, as showing the central object of Zionism. He said:

"The book was sent forth as a serious, compact, and complete study of the Jewish Question, and as such it had to be considered. It stated that the orthodox Jew recognized a divine purpose in his exile. He did not know what the author meant by that statement. Obviously every religious Jew and every religious man recognized a divine purpose in everything, and there was accordingly a divine purpose in Dr. Herzl being able to gather the Jews together for a common object. Mr. Magnus went on to say that the Jew was a witness and a trust, and might not interrupt the mission of his race to save his own skin. It was all very well for Mr. Magnus, who was comfortably placed here, to sneer at those who wished to better their condition. Mr. Magnus' own skin might be safe in England, but let him think of the skins of others who were not so well placed as he. Mr. Magnus also observed that Dr. Herzl wished to force the hand of providence. If anyone believed in the hand of providence at all, he must believe that it was Almighty and could not be forced. *Might it not just as well be that the Zionist movement would usher in the end of their exile?*

After speaking of it as the only remedy for the Anti-semitism and Alien Immigration, Mr. Greenberg added that

"He noticed that Mr. Magnus had said elsewhere that a people should be judged by its highest aspirations and not by its lowest achievements, and yet in dealing with the Zionist movement Mr. Magnus had confined himself in the main to Dr. Herzl's pamphlet, 'A Jewish State,' the author of which had himself declared that if he had to write it again it would be considerably altered. Mr. Greenberg then referred to the ending of the last Jewish exile, and quoted from Graetz and others to show that the Zionists were following the best examples. Those whose names had come down to us as the true prophets were those who toiled for the Israelite to leave the luxury of ancient Babylon to take up their homes in Palestine. Mr. Greenberg then dealt with the Jewish Religious Union, which he said he would not refer to from the religious point of view, but because one of its avowed objects, that of bringing back to Judaism those who had strayed from the fold, was akin to one of the aspirations of Zionists. He believed the promoters of the new movement to be prompted by the best motives, but he thought they were mistaken, and that instead of saving to Judaism those who had strayed from it, the movement would have the effect of weaning from Judaism many who were still within its ranks. Those services broke away from traditional Judaism and absolutely ignored its national side, and to his mind Judaism without nationalism was a very poor thing indeed. The reason that Judaism was alive to-day was because the synagogue had maintained in the forefront the national idea for Jews. As, therefore, the Union omitted all reference to the national idea and regarded Zion as a metaphorical expression, as did the churches, he believed it would not succeed in its objects. Jews must not cast aside the burden of history. It was something more than the mere monotheistic idea which had bound Jews together for 2,000 years. Zionists were more anxious than anyone else not to lose a single soul to Judaism, but those who enlisted in its ranks must do so whole-heartedly or not at all. Zionism had been the means of bringing many lost sheep back into the fold of Judaism, and yet Zionism was a movement which would be condemned by the supporters of the Religious Union. He was one of those who desired to see every sect of religious thought freely tolerated amongst Jews, and he had never yet quite understood what an orthodox Jew meant. All he understood was that a man was a Jew who recognised himself as part and parcel of the Jewish nation. Those who were opposed to assimilation he regarded as true Jews, but those who desired to assimilate, although they might not be wrong—he was not there to judge anyone—were not Jews. There was a dividing line, clear, sharp and distinct. In conclusion he remarked that if he had caused his audience to consider the two matters he had placed before them in the correct light from the Zionist aspect, with which he alone had to deal, he would not have occupied their time in vain. (Loud cheers.)

SPIRITIST SIGNS.

SPIRITISM, HYPNOTISM, THOUGHT-READING. (First Article).

The subject of Spiritism and other kindred phenomena, which are allied with it, still excites considerable interest among the readers of *Things to Come*. One wonders at the little apprehension of the deadly evil effect that must result from indulging in the practice of seances, whether they be for planchette writing, for inspirational speaking, for communication with the supposed dead, or for thought-reading.

How is it that Christians as a whole are not able at once to come to a right decision, as to the source of these things, and as to what must inevitably be their climax and doom? Such have no idea of the gravity of the times in which we are living. Many seem rather inclined to look upon all this as the opening of a New Era for the benefit of humanity. We are convinced that much of the current confusion, distraction, and ignorance, may be ascribed to the failure of the pulpit on these matters. Are not multitudes taught to-day that the gospel is prevailing, and that the world is being subjugated to the power of the gospel, and so are lulled into a false security? In what is looked upon as the central pulpit in London, draws crowds to hear platitudes about an "Ideal Christ," heading a kind of evolution of humanity. This is very gratifying to the proud heart of man, who will not hear of Sin, Death, and Judgment to come. It leads all to feel very comfortable; for, is not this humanity marching onward to the goal of perfection? In this way such teachers are seconding the efforts of the Spiritist, who call their teaching "the Glorious Gospel of Spiritism" (*Light*, Nov. 14th, 1903).

Evolution is unblushingly taught in other churches, pulpits, and Sunday schools; and these are falling into line with Spiritists, who speak in high praise of the statement made that "Death to me is no great mystery, it is part and parcel of a great life process, it is a factor in human evolution" (*Ibid*).

So we see the popular preacher on the same platform of unbelief, and working together in one conspiracy to overthrow the truth of God.

The Word declares that these things will grow worse; but these blind leaders say things are getting better. The Word of God forewarns us "that they shall resist the truth, men of corrupt minds reprobate concerning the faith" (1 Tim. iii. 8). This condition of things must continue until the great consummation of events, which is to end in "believing THE lie." Why is this? Because they believed not the truth, but had pleasure in unrighteousness."

This awful teaching is forth with the proud boast that is a great benefactor to man; and it poses as a healer of his woes. Advertisements are being sent over the country, and sown broadcast. One is before us at this moment, headed "Self hypnotism."

MAKE YOURSELF OVER."

It describes a small instrument that can be bought for a few shillings. This phrase "make yourself over," is very suggestive. We supply the missing link and would add what it really means, *make yourself over to the Devil*. You can easily do it for a very small sum. But as the world would say, "there is money in it": for, from an excellent source we have the information that one who is an instructor in this science, realizes an amount of over fifty pounds weekly, by giving lessons how to produce the sleep.

A booklet is also advertised in the same announcement

"THE POWER WITHIN."

Ah! It is not "power from on high"—but it will be found to be *power* from hell beneath!

Then others have gone a stage further and claim to have spirit instruction in musical composition, the subjects being two sons of a senator of Palermo."

"One of these unearthly visitants, named 'Felia,' is said to have dictated the libretto, while the other, 'Io,' has indicated note by note the music of airs and symphonies, with clear directions as to keys, time, and necessary marks of expression. Neither of the youths has any aptitude for the writing of verses. They are also quite ignorant of musical notation, nor do they know how to play any musical instrument. A musician who was present at one of these spiritual interviews took down each note and direction as it was dictated by 'Io,' and on going at once to the piano found that the music so written was possessed of considerable merit. The two mediums are now anxious to produce the play (says the *Advertiser's* correspondent). The circumstances under which it was written have been thoroughly gone into by medical and scientific men of the highest repute, who have declared themselves satisfied that the phenomenon is perfectly genuine."—*St. James's Gazette*, Oct. 22nd, 1903.

Yet another case. This time it is the healing of the body:

"Miraculous cures are said to be performed by a lad of sixteen named Edward Pirsch, who lives with his parents and two brothers in the hamlet of Chevelipont, near Villers-la-Ville, South Brabant.

"Three years ago the boy became a spiritualistic medium, and since then has been treating people suffering from serious lingering diseases from all parts of the country. He has become the leader of a large and enthusiastic spiritualistic group. . . .

"He says he receives constant communications from spirits, sometimes from as many as fourteen consecutively. The most important of these is the spirit of a deceased Servian doctor named Cypriot, who dictates prescriptions of herbs, which the inhabitants say perform astounding cures. . . .

"Pirsch writes the spirit messages in French, and very curiously, they are often written backwards. The handwriting is of quite a different character when different spirits are supposed to be speaking. . .

"The family, who are in a good position, have all become spiritualists. They prepare the herbs that are prescribed by the young medium, and supply them gratis to all seeking treatment. Every Sunday the house is full of patients, and seances are held in the evening. . . ."—*Daily Express*, Nov. 26th, 1903.

Thus, in these three instances we see that human nature is appealed to at the point of its greatest susceptibility. First in its lust for *gain*, then in the desire for *pleasure*, and last, its longing to have the power of *healing*, and thus attempting to get rid of the effects of "the Fall," while denying its fact. We are met with the cry "Would Satan be the one to do anything to cure sickness?" Yes, we reply, if by so doing he gets an advantage, and gains a power over the mind to keep such an one away from the truth of God.

We once gave a reply, of this character, to a spiritist, and pointed out the passage in Rev. xvi. 14, pressing home at the same time the prophecy as to the final break-out of the unholy crew. "For they are the spirits of devils (demons) working miracles, which go forth unto the Kings of the Earth, and of the whole world," etc. The *Miracles* will hold man in Satan's grip, until he finds himself face to face with God in "the battle of that great day of God Almighty."

Editor's Table.

ANSWERS TO CORRESPONDENTS.

B. G. We thank you for your daily prayers for us. We believe the Queen-bride of Psalm xiv. is the same as the Lamb's Wife of Rev. xix. 7. The interpretation of John xiv. 23 does not rob us of the application; this is just as true and real for us apart from that altogether.

K. M. (Inverurie). As to 2 Cor. vii. 1, please wait until we come

to this passage in our consideration of the 385 passages where the word "spirit" occurs.

Your question as to whether Paul's ministry is the fourth great successful ministry at the end of the age, corresponding with the good soil of Matt. xiii. 8, is very important. We will deal with it in a separate column very shortly.

R. P. The Resurrection body of Christ and His saints will be fully dealt with shortly when we come to consider 1 Cor. xv. 44, 45, which is one of the 385 passages where *pneuma* or *spirit* occurs. We do not feel called on to go more fully into the questions you speak of at present. Our "good works" are "prepared for us" by our Lord Himself; and as He has, without doubt, very clearly "prepared" other works for us, sufficient to occupy our few spare moments, it is clear we must not enter on many other subjects, which our brethren, in all kindness, would like us to engage in.

OUR NEW PUBLISHERS.

Will our friends please note that *Things to Come* is now published by Horace Marshall and Son, of Temple House, Temple Avenue, London, E.C. All subscriptions for copies should be sent to the publishers.

Contributions and other matters should be sent to the Editor, 25 Connaught Street, London, W.

"THE OLDEST LESSON IN THE WORLD." Is now ready. Price, paper covers, 6d.; cloth gilt, 1s. 6d.

The same in large type, with the NEW TRANSLATION OF THE BOOK OF JOB Is also ready. Cloth gilt, 5s.; morocco, 7s. 6d.

OUR NEW VOLUME.

With the change of publishers, we propose, on their advice, and at the request of several friends, to make another change.

It is inconvenient on many grounds to have our publishing year ending in the middle of the civil year, and our volumes commencing with the July number.

We have therefore decided to make the current year contain 18 numbers, and end with next December.

The New Volume (Vol XI.) will therefore (the Lord willing) commence with January, 1905.

The price of Vol. X. will have to be sixpence extra for the extra six months.

COLONIAL AND FOREIGN STAMPS.

The Editor (not the Publishers) can receive Colonial and Foreign Postage Stamps (unused) at their face value. The higher values (assorted) preferred.

THE RETURNING HEBREW.

We have much pleasure in calling attention to the advertisement of Mr. W. Marriott's Lecture on this interesting subject; a "Myriorama" with Dioramic effects and animated pictures, will illustrate his tour from London to Jerusalem. Address him at the Office of the Society for Relief of Persecuted Jews, 41 Parliament St., London, W.

CANADA.

A friend of the Editor, and helper also with *Things to Come*, hopes, if the Lord will, to visit Canada in April. He would be glad to meet with any of our readers in Montreal and Winnipeg for fellowship and testimony.

NOTTINGHAM.

C. P. would be glad to have the addresses of any readers of *Things to Come* in Nottingham and district. Will they please send them to the Editor.

ACKNOWLEDGMENTS.

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THINGS TO COME.

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Editorials.

PAUL BEFORE FELIX.

CHRISTIANS have something to learn from the heathen. In matters that pertain to justice and equity, those who are without God are sometimes, in their own sphere, "wiser than the children of light."

We can understand why Christians were not to go to law one with another before the ungodly. But in our day Civil Judges are often far better Christians than some of the Brethren who ignore their Tribunals.

And so changed are circumstances to-day that, whereas when Paul "reasoned of righteousness, temperance and judgment to come, Felix trembled," now, unhappily, Felix sometimes sits in the front pew; and it is the preacher who trembles, lest he should offend him, and lose his place!

Even Christian practice, to-day, often falls short of the laws of Pagan Rome; and Brethren fail to obtain from one another that measure of justice which Roman law accorded even to criminals.

Under Roman Law, no one was allowed to be condemned "before that he which is accused have the accusers face to face, and have licence to answer for himself" (Acts xxv. 16).

But among Christians to-day there is no such law recognized. The character of Brethren is whispered away; and their reputation is shattered by a shrug of the shoulders.

Let a man of the world hear something unfavourable of another, and he will say "One story is very good till the other story is told." But let a "Christian" hear something, and it is whispered round with "Do not say I told you!" "Do not tell any one!"—and the one who is most concerned is never given the opportunity afforded by the laws of Pagan Rome of "answering for himself." That is what the Jews wanted to do with Paul; but Roman law had too much justice and equity in it to allow that.

These are some of the lessons to be learned from Paul's appearance before his judges. This is one of the things which Brethren to-day would do well to take to heart.

But there are other lessons which we specially desire to bring before our readers.

Four things stand out very prominently in Paul's address to Felix. We do not propose to give an exposition of the address, as such, but only to call attention to four points:—

How Paul worshipped.

What Paul believed.

What Paul hoped for.

What Paul did.

Here is the "faith and hope and love" for which he commended the Thessalonian saints (1 Thess. i. 3, 9, 10).

(1) HOW PAUL WORSHIPPED (Acts xxiv. 14).

In verse 14 we have Paul's confession of faith.

"After the way which they call heresy, so worship I the God of my fathers."

The word "heresy" has come to-day to have quite a different meaning from what it once had in English. It is the Greek word *aipeōis* (*haeresis*); and, when our English version was made, it meant just what the Greek word means, *a sect, i.e.,* a body of people separating themselves from others.* This separation was marked by divergent views and tenets; and so in process of time heresy came to be used of the doctrines which characterised the separations instead of the divisions made. But it means, in verse 14, exactly what it means in verse 5, where it is translated "sect."

All *sectarians* are *heretics* in the Scriptural sense of the word; and all who put corporate unity in the place of spiritual unity are sectarians. The Jews called Christianity a, or the, "way" (compare v. 22); and all who were in that way were called *heretics*. Yes, this is indeed "the way" or sect; for it is Christ and His church. When on earth "there was a division among the people because of Him" (John vii. 43): so now there is "a division," one great division, one Body, and it is because of Christ, and not because of mere views and opinions or doctrines about Him. This division is made by the Holy Spirit, not by man; and being made, we are to endeavour to "keep" it (Eph. iv. 3).

(2) WHAT PAUL BELIEVED (v. 14).

"Believing all things which are written in the Law and in the Prophets."

Not some of the Scriptures, but "All." Nothing less than the whole Word of God, was Paul's creed. Nothing less than the whole Revelation of God must form the Articles of the Christian's Faith.

How few there are who can thus briefly and truly repeat their Creed.

How sad it is when we find so many knowing so small a portion of the Word of God.

The Bible with many Christians consists of a few Psalms, a few chapters of Isaiah, a few chapters of John, and a few chapters of Romans. That forms the whole Bible with a vast number of Christians. This, and their sectarian Hymn Book, is their body of Theology.

A few texts are taken out, away from their context, and regardless of their relation to other texts. On these are built up their distinguishing tenets; all other passages are ignored. Hence it is we have so many conflicting voices, opposing schools of thought, and contending sects.

Oh, to come back to the simple creed of the Apostle

* The word occurs, and is rendered *sect*, in Acts v. 17; xv. 5; xxiv. 5; xxviii. 22, and *heresy* in Acts xxiv. 14. 1 Cor. xi. 19 (marg. *sects*). Gal. v. 20. 2 Pet. ii. 1.

Paul, and believe "ALL THINGS" which are written in "the Scriptures of truth."

Failure to do this has been the cause of untold evils in the professing Church. This is the cause of all our "unhappy divisions." It was this that caused the rejection of the Lord of Glory.

"Oh, foolish ones; and slow of heart to believe ALL that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into His glory?"

This was the question and the reproof addressed to disciples who believed a part of the Divine Word, and not "ALL"; who believed one part which coincided with their own ideas, and ignored the other part which seemed to them unreasonable and contrary to those ideas.

It was exactly this that led not only to the error and misunderstanding of the disciples, but to Christ's rejection by the People.

They believed one part of the prophecies, but not the other part. They did not "believe ALL."

The Jews believed the part about the "glory," and refused to believe in the "sufferings." Even so, "Christians," to-day, believe in the "sufferings," but refuse to believe in the "glory."

That Christ should suffer, they will receive; but that He will "enter into His glory," and "reign over the House of Jacob," they refuse to believe.

Hence the Jews explained away the prophecies of the "sufferings," as Christians explain away the prophecies of the "glory."

The Jews thought they honoured Christ by not believing in His humiliation; and Christians call it "carnal," to believe that Christ will have any earthly glory.

A part of the truth instead of "all" was the fault of the one; and is the fault of the other to-day.

The outcome of it is seen in the fact that, as the Messiah coming in humiliation was not considered good enough, the Jews cast Him out.

The world in its sin and wickedness is not yet considered good enough for Christ, and so Christians would keep Him out; and, though they pray, "thy kingdom come," they do not look for either the King or the kingdom.

In each case the mistake is the same. The consequences to Israel were disastrous: and the consequences to the Churches and to the world will prove no less disastrous.

We see the effect everywhere to-day.

Oh the importance of each of us being able to say with Paul, I believe "ALL things which are written in the law and in the prophets." We need nothing more than the whole Word of God; and can do with nothing less.

"All Scripture" must be our standard confession of faith: and, if we be challenged, this is our reply. "All Scripture" is sufficient for all persons and for all ages. And, if ever the need of such a confession of faith was great, it is to-day.

(3) WHAT PAUL HOPED FOR (v. 15).

"Having hope toward God (which they also them-

selves allow)* that there shall be a resurrection of the dead, both of the just and unjust."

This was Paul's great hope. And it was for this that he stood before his judges. There is no hope apart from this. If there be no resurrection, then we are "of all men most miserable," for we have to bear "reproach for Christ" here, and have no joy hereafter.

Many hope for death. The majority of Christians have no better hope.

Death is a solemn reality, and it is a fact of which everyone is well aware apart from revelation. But as to resurrection we know nothing whatever about it apart from what God has revealed in the Scriptures.

Not believing "all things that are written," most Christians allow what they call a "general resurrection"; but have no knowledge of other Scriptures which teach that everyone will be raised in his own order (or rank). Christ the firstfruits; afterward they that are Christ's at His coming (the "just"); and after the 1,000 years the rest of the dead (the "unjust").

These resurrections were never a secret. Even the Jews "allowed" the resurrection of the "just and of the unjust." Our Lord calls these two the resurrection of "life" and of "condemnation."

But the Apostle knew of another which had been kept secret, "an out-resurrection from among the dead" (Phil. iii. 11). His hope as a Christian was to attain to this, which he could not attain to as a Jew. This is the resurrection mentioned in 1 Thess. iv. 13-17. This resurrection is the special hope of the Church of God. This was part of the "mystery" or secret, which related to all who are "in Christ," whether fallen asleep in Him, or alive and remaining till His coming to meet them in the air.

The hope of resurrection is the distinctive feature of Christianity. The hope given by any of man's "religions" does not get beyond a denial of the fact that death is death. They all "err, not knowing the Scriptures." They all end in the grave!

The hope of resurrection, on the contrary, has nothing to do with the grave itself, or with anything that is this side of the grave. It begins with *the other side* altogether.

Religion calls death "the other side"; but it is not the other side of the grave. The only real "other side" is resurrection. And this was Paul's "hope." "I have hope toward God that there shall be a resurrection." Would that this were the hope of all the Lord's People.

We now come to How Paul walked, or

(4) WHAT PAUL DID (v. 16).

"And herein do I exercise myself to have always a conscience void of offence toward God and toward men."

This was the principle that governed Paul's walk.

Believing "all things" that are written in the Scriptures, he knew what pleased God.

* Compare the same Greek word in Luke ii. 38. Acts xxiii. 21. Titus ii. 13. Jude 21. Also "wait for" in Mark xv. 43. Luke ii. 25, etc.

His conscience was therefore formed and governed by what he believed. Believing the truth, his conscience was true; and, being true toward God, it was necessarily true toward man.

No man knows, of himself, what is right or wrong. Not knowing the Scriptures he errs; and approves of everything which God condemns. A "good conscience" comes only from "unfeigned faith" (1 Tim. i. 5). Apart from this, the conscience is bad, perverted, or "seared."

THE CONTRAST.

Now, with this Man of God, compare the man of the world, Felix. The Holy Spirit has given us His character in the same chapter, and with respect to the same four particulars (vv. 24-27). We are told

HOW FELIX WORSHIPPED.

"He sent for Paul, and heard him concerning the faith in Christ" (v. 24).

Like the worship of thousands to-day, it consists of hearing a man, instead of the adoration of God. It is one thing to listen to a man, but it is another thing to worship God. Herod sent for John the Baptist, and "heard him gladly, and did many things" (Mark vi. 20): but when it came to a question of righteousness, he did one thing—he cut off John's head rather than submit to God's Word and will. So here with Felix. He could "send for," and "hear" Paul, and tremble; but he could not worship God according to Paul's Way.

WHAT FELIX BELIEVED.

"When I have a convenient season, I will call for thee" (v. 25).

Felix did call for Paul again—often; but it was not to hear him, but for quite another object altogether.

Thousands to-day are like Felix. They put the consideration of "judgment to come" far from them.

So far as we are told, that "convenient season" never came; and may never come with those who believe in it. But "judgment" will surely come.

WHAT FELIX HOPED FOR.

"He hoped also that money should have been given him of Paul, that he might loose him" (v. 26).

Money forms the hope of many to-day. But even if they get it, it will perish with them. What a contrast to the blessed hope of resurrection which Paul possessed, and which no money can purchase.

WHAT FELIX DID.

Though believing in Paul's innocence, we are told that he kept Paul a prisoner for two years; and, when he vacated his office, he went away, and

"willing to show the Jews a pleasure, left Paul bound" (v. 27).

This was his conscience! He knew not the truth of God. He acted on policy; not on principle. Not believing the Scriptures, his conscience was not "good": either toward man, or toward God.

Thus we have the solemn contrast between Paul and Felix.

Paul believed "all things" written in the Scriptures of truth; and had the blessed hope of resurrection, and of

resurrection life beyond the grave, which he will surely enjoy.

Felix believed in a "convenient season," which never came: and he hoped for "money," which, we may be perfectly sure, he never got.

So will it be with the faith and hope of all who know not God.

"S" and "s,"

OR

THE USE AND USAGE OF πνεῦμα (*pneuma*) in the New Testament.

(The "Usage," continued from page 76.)

XIV. The fourteenth example of the usage of πνεῦμα (*pneuma*) spirit in the New Testament is its combination with the word ἅγιον (*hagion*) holy.

Of this combination there are three kinds:

1. When neither of the two words has the article: e.g., *pneuma hagion*.
2. When both of them have the article: e.g., *the pneuma the holy* [*pneuma*].
3. When only one of them has the article: e.g., *the holy pneuma*.

Each of these must be distinct from the others; for surely, the perfection of the Divine Word involves the perfection of the Divine words. The Scripture is made up of "words . . . which the Holy Ghost teacheth."

Surely God not only means what He says, but He must have a distinct meaning for everything He says.

If we translate them all "the Holy Spirit," inserting the article ("the") in the English, where there is none in the Greek, and putting capital letters to Holy and Spirit, are we not confusing what the Divine Author has distinguished? Are we not treating His words with disrespect, and this to our own hindrance and loss?

If, when there is no article in the Greek, we take the liberty of interpolating one in the English, and at the same time take the further liberty of putting a capital "H" and a capital "S," are we not interpreting instead of translating?

And if we translate *pneuma hagion* "the Holy Spirit," there is no stronger expression left which we can use when both the words, in the Greek, have the definite article.

This shows us that these two different expressions cannot, and must not, be rendered in exactly the same way in the English.

Yet, out of the fifty places where *pneuma hagion* occurs, this is the rendering generally given to it in both the A.V. and R.V. The great liberty is taken, by both Versions, of designedly adding the article "the" in the English when God has designedly omitted it in the Greek; and of using capital letters without any authority whatever.

Surely language becomes useless for the purpose of revelation if we thus confuse two things between which God has set so great a difference.

In vain has He used the Greek *presbyteros* (elder) and *hierus* (a sacrificing priest) if we render them both by the one word "priest" (as is done in the Romish Versions of the Bible).

In vain did the framers of the "Thirty-nine Articles of Religion" use *presbyterus* (elder) and *sacerdos* (a sacrificing priest) if both words are to be translated by the one word "Priest."*

In vain has God used "*pneuma hagion*" (without any definite articles), and "*the pneuma the holy*" (with two articles) if we render them both, in the same way, "the Holy Spirit."

Surely we shall not be charged with heresy for believing that God's Word is perfect. Rather may others be charged with carelessness when so little care is taken to distinguish what God has caused to differ.

When we have examined all the fifty passages where this expression (*pneuma hagion*) occurs, we shall find this to be the general result, that it is never used in the sense in which (*to pneuma to hagion*) "the pneuma the holy" is used: that is to say, it is never used of the Holy Spirit, but always of what He does; it is never used of the Giver, but always of His gifts and operations.

A careful study of all the fifty occurrences of *pneuma hagion* establishes the fact that this is the uniform usage of the expression.

"That which is born of THE *pneuma* [the Giver] is *pneuma* [His gift]" (John iii. 6).

First, we have the Divine source, and then that which comes from that Divine source. (See this passage in the list of passages to follow).

If we ask, How then are we to render "*pneuma hagion*"? we might answer, "holy spirit," without the definite article ("the"); and with a small "h," and a small "s." But when this is said, and done, we are not much forwarder in gaining a clear understanding as to what is meant by the words; or in expressing the exact sense intended to be conveyed to our minds.

Happily, we are not left to our own ingenuity in discovering a suitable rendering; nor are we dependent on any man for him to tell us what this expression means.

We have the Lord's own definition. He gives us the equivalent, which settles the matter for us; and leaves us in no doubt as to what is meant by *pneuma hagion*.

This exact meaning is obtained by comparing Acts i. 4, 5, with Luke xxiv. 49.

In Acts i. 4, the Lord commanded the Apostles "that they should not depart from Jerusalem, but wait for the promise † of the Father, which (saith he) ye have heard of me."

They had heard it, as recorded in Luke xxiv. 49, when He said, "Behold, I send the promise of my Father

* As *Sacerdos* is rendered in Art. xxxi., and *Presbyteros* is rendered in Art. xxxvi. The reader must remember that the Thirty-nine Articles were originally written in Latin; and that we have only an English Translation in the Prayer Book. Some Sacramentarians, not noting this, appeal to Art. xxxi. as recognising the sacrificing priest. So it does; but it is speaking of Romish priests, and, therefore, the word used is "*sacerdos*." But when Art. xxxvi. uses the word "Priest" in the sense of "Elders" or of the Christian Ministry, it always uses the word *PRÆBYTER* in the Latin. This fact is hidden by translating both the words "priest."

† "Promise" is here put (by *Metonymy* of the adjunct) for the fulfilment of the promise.

upon you: but tarry ye in the city of Jerusalem, until ye be endued with POWER FROM ON HIGH."*

This was what the Father had promised. And the Lord goes on, in the next verse (Acts i. 5), to further explain this by saying that "John truly baptized with water; but ye shall be baptized with *pneuma hagion* not many days hence."

In these two passages we have the key to the meaning we are to put upon the expression *pneuma hagion*: because, in both passages (Luke xxiv. 49 and Acts i. 4, 5) the Lord is speaking of *the same thing*, viz., "the promise of the Father."

In Luke xxiv. 49 He calls this "promise," "power from on high."

In Acts i. 5 He calls this same "promise," "*pneuma hagion*."

Therefore, we have this foundation and self-evident truth that *pneuma hagion* is identical with "power from on high."

It is impossible for us to get away from this fact. It makes us independent of all human teachers, and sets us free from all man's opinions.

We have it, here, on Divine Authority, that "power from on high"† is to be taken as the equivalent of the Greek, *pneuma hagion*, whenever we meet with it.

This "power"‡ may be manifested in different forms. It may be "power" for service, for speech, for miracles, for wisdom and knowledge, for teaching, or for whatever it may be needed.

It may sometimes be well rendered "Divine power," or "spiritual power," or "spiritual gifts."

But, however we may render *pneuma hagion*, there is one thing certain: it never means the Holy Spirit Himself, but always His Divine "power" as put forth and manifested in various ways and operations, and in His bestowal

* δύναμις ἐξ ὑψους (*dunamis ex hypsous*) power out of, or from, on high: i.e., from heaven, or from above.

† It is interesting to note that, in this very Gospel, Luke claims to have this "power." In Luke i. 3 he says that he had perfect understanding of these things "from above." Not "from the very first" (A.V.), or "from the first" (R.V.). The Greek here is ἀνωθεν (*anōthen*) from above, and should be so rendered, as it is in

Jas. i. 17: "Every good gift and every perfect gift cometh down from above" (not "from the first").

Jas. iii. 15: "This wisdom descendeth not from above."

17: "The wisdom that is from above."

John iii. 3, 7: "Ye must be born from above" (see margin). The A.V. renders it "again"; the R.V. "anew." Both Versions have "from above" in the margin.

Luke xxiv. 49 expresses the same truth, though another word is used to describe it.

So, in ch. i. 3, Luke had his "understanding" from above, and that is why it was "perfect."

‡ The word rendered power in these cases is always δύναμις (*dunamis*) inherent power, not so much power put forth, but power possessed, capability. It thus differs from ἐξουσία (*exousia*) authority (Matt. vii. 29. John i. 12; v. 27, etc.); and from κράτος (*kratos*) strength put forth (Luke i. 51. Eph. i. 19. Col. i. 11, etc.). Here it is *dunamis* (from which we have dynamite, dynamic force, etc. (See Matt. vi. 13. Rev. v. 12. Luke xxix. 49. Acts i. 8), for it is this power which is imparted, and with which those who receive *pneuma hagion* are said to be "endued." The Greek "endued" means clothed with power, in Luke xxiv. 49. (See Acts xii. 21, where it is rendered arrayed. 1 Cor. xv. 53, 54, put on. 2 Cor. v. 3, etc.).

of spiritual "gifts" or powers as described in 1 Cor. xii. 7-11.

When this "promise of the Father" was originally fulfilled in Acts ii. 4, the two are carefully distinguished. In the very same verse the two are mentioned together, and we are distinctly told that the Apostles "were all filled with *pneuma hagion* [the gift], and began to speak with other tongues [one of His gifts] as THE *Pneuma* [the Giver] gave them utterance."

This proves that the two are perfectly distinct and are not to be confused. First we have the GIFT called *pneuma hagion* (without the article); then we have, in the very same verse, the GIVER mentioned (with the definite article), "THE *Pneuma*," to denote the great Giver of this wonderful "power from on high." "Speaking with tongues" is stated (in 1 Cor. xii. 10, 30) to be one of the gifts of the Holy Spirit; and this was the special gift bestowed at Pentecost.

Another thing comes out in this passage (Acts ii. 4). The Greek is "they were all filled *of-pneuma hagion*": in other words the Greek verb *to fill* is always followed by the Genitive case of that with which anything or anyone is filled.* That is to say, the Greeks always said they were "filled of" anything, whereas we, in our English idiom, say "filled with."

See, for example, Luke i. 15, "He shall be filled with (Gen.) *pneuma hagion*," (Greek, *of-pneuma hagion*). It is the same in verses 41, 67; iv. 1. Acts iv. 8, 31;† vii. 55; ix. 17; xi. 24; xiii. 9.

In all these passages there is no article in the Greek, and there should be none in the English, nor should there be any capital letters. Each time, the Genitive case is used after the word *to fill*, to denote that wherewith they were filled: viz., "power from on high": i.e., spiritual or Divine power.

We ought also to note, in connection with the working of this grammatical law, that the Accusative case is used of the place, person, or thing that is filled. See Acts v. 28, "Ye have filled Jerusalem (Acc.) with (Gen., lit. *of*) your teaching."

But when the person, agent, or instrument that fills is to be mentioned, then the Dative case is used; or, the preposition (*év, en*), followed by the Dative case (*év πνεύματι, en pneumatí*) by or through [the] Spirit (the article being latent after the preposition, and not required to be used unless for special emphasis). Compare Eph. ii. 22, "Ye are builded together for an habitation of God through [or by] the Spirit" (*év πνεύματι, en pneumatí*). This is the expression in Eph. v. 18, be filled "through (or *by*) the Spirit," where it is again (*év πνεύματι, en pneumatí*), and not the Genitive

* See Luke iv. 28, "filled with (Gen.) wrath" (Gr., *of-wrath*); Luke v. 26, "filled with (Gen.) fear" (Gr., *of-fear*). Luke vi. 11, "filled with (Gen.) madness" (Gr., *of-madness*). Acts iii. 10, "filled with (Gen.) wonder" (Gr., *of-wonder*). Acts v. 17, "filled with (Gen.) indignation" (Gr., *of-indignation*). Acts xiii. 45, "filled with (Gen.) envy" (Gr., *of-envy*). Acts xiii. 52, "filled with (Gen.) joy" (Gr., *of-joy*). Acts xix. 29, "filled with (Gen.) confusion" (Gr., *of-confusion*).

† The Critical Greek Texts add one article here and change the order of the words, but the article is grammatical and refers to the original gift of ch. ii. 4.

case, as in all other passages. It was not the Person "with" whom they were to be filled, but by or through whom they were to be filled. They were not to be filled through (or by) wine, in which there is excess (of talkativeness), but by the Spirit who, when He fills with His "power from on high," enables us to "speak" with spiritual conversation.

If it meant what it is popularly supposed to teach, the word "spirit" would, of necessity, be in the Genitive case, "be filled of the Spirit," but this is not what it says. We are to be filled "by the Spirit." He is the *filler*, and He fills with His gifts and His power: just as in Eph. ii. 22, where He is the *builder*, He builds the Holy Temple of the Lord with "living stones," sprinkled with the blood.

See further under Eph. v. 18, in its place, in the list to be given below.

It is the same when the adjective "full" is used.* "Look ye out among you seven men of honest report, full of *pneuma hagion* (Gen.), and of-wisdom (Gen.) whom we may appoint over this business" (Acts vi. 3).

The A.V. and R.V. say, "full of the Holy Ghost." If this be correct, then it is clear that He does not include wisdom in Himself: and that, according to this, a man may be full of the Holy Ghost Himself, and yet be destitute of wisdom.

No, they wanted men "full of Divine power," or *spiritual gifts*, but, of all the spiritual gifts, they wanted specially "the gift of wisdom," for it was a "business" matter they were to be set over.

A man may be a very spiritual man, with gifts of speaking and of working miracles, but he may be, at the same time, as he often is, very foolish in business matters.

They chose (verse 5) the seven, and among them they chose Stephen, who not only had the gift of "wisdom" in addition to this "power from on high," but he was "a man full of-faith (Gen.) and of-*pneuma hagion*" (Gen.).

Then we read in verse 8, "and Stephen, full of-faith (Gen.) and of-power (Gen.) did great wonders and miracles among the people." "Faith and power" are thus included in "power from on high"; so that Stephen had other spiritual gifts beside "wisdom." He had the gift of "faith" (1 Cor. xii. 9), and the gift of "the working of miracles" (1 Cor. xii. 10). Hence, the result of Stephen's ministry was that his enemies "were not able to resist the wisdom and the *pneuma* by which he spake"† (verse 10). Here, although the article is used with *pneuma*, it is used only grammatically in order to refer back to the *pneuma hagion* of verses 3 and 5. It is not the Holy Spirit who is meant, hence the A.V. rightly uses a small "s."‡ We learn from this that Stephen's address in chapter vii. was inspired.

Luke xi. 13 is another passage which is generally regarded as referring to "the Holy Spirit," and is so translated with the article and capital letters, both in the A.V. and R.V. "If ye then, being evil, know how to give

* In this case the English idiom is the same as the Greek, for we say "full of" as they did.

† Though his enemies, who knew and understood all he said, "could not resist" him, critics to-day dare to do so, though they have not that knowledge.

‡ The R.V. has a capital "S."

good gifts unto your children: how much more shall your heavenly Father give *pneuma hagion* to them that ask Him." It is, here, simply *pneuma hagion*, and means *spiritual gifts*, or "good things" (as in the parallel passage, Matt. vii. 11). See further on this passage, in its place, in the list to be given below.

Again, we have another proof of this "power from on high" being *pneuma hagion*, in Acts viii. 19, 20. Simon Magus said to Peter, "Give me also this power, that on whomsoever I lay hands, he may receive *pneuma hagion*. But Peter said unto him, thy money perish with thee, because thou hast thought that THE GIFT OF GOD may be purchased with money." So that here, again, *pneuma hagion* is actually called "God's gift," and must not be confused with the Giver of the gift. It is the Divine "power," and not the Divine Giver of the power, the Holy Spirit.

(To be continued.)

Papers on the Apocalypse.*

THE SIXTH VISION "ON EARTH."

Ⓔ (page 118†), chaps. xvi., xvii., xviii.

W. (page 476). Chap. xvii. *The Great Harlot.*

This is the second of the three great divisions of the sixth Vision "on Earth." On page 476 we have shown them as follows:—

W | Y | xvii. 1-6. The Vision.
| Z | xvii. 7-18. The Interpretation.

And first expanding "W," *The Vision* (xvii. 1-6), we find it is constructed as follows:—

Y. (above), xvii. 1-6. <i>The Vision.</i>			
Y	C	f	xvii. 1. Place: "Hither."
		g	-1-. The great harlot.
		h	-1. Her seat.
		i	2. Her accomplices.
			} Promise.
	C	f	3-. Place: "Wilderness."
		g	-3-. The woman.
		h	-3. Her seat.
		i	4-6. Herself.
			} Performance.

xvii. 1. And there came one of the seven angels who had the seven Vials,] Which of the seven we are not told; but it was probably the last; inasmuch as it was the pouring forth of his Vial that brought Great Babylon into remembrance before God.

and talked with me, saying:

* These papers have been copyrighted in view of their separate publication.

† These pages refer to the book-form, and not to the pages of *Things to Come*.

‡ G.L.T.Tr.A. WH. and RV. omit *moi* (*moi*) unto me.

"Come hither; I will show to thee the judgment of the great harlot, that sitteth upon many waters: (2) With whom the kings of the earth committed fornication, and those who dwell on the earth were made drunk with the wine of her fornication."]

We have before observed, that when symbols are used in this book they are generally explained by the Holy Spirit Himself. When this is not the case, we must, of course, use our best judgment and compare other Scriptures, so as to see, as far as we can, what the symbol means. But, when He does tell us what the symbols mean, we are not left in any doubt or uncertainty. We cannot go wrong if we keep to the interpretation which the Spirit Himself gives. *We are not to re-interpret His interpretation*; or to further explain His explanation. If so, we should be treating the Divine interpretation as though it were *another symbol*. This, therefore, we may not do; but we are to accept it, and believe it, and rest on it.

Now, in this chapter, the Spirit has been pleased to give us *His own interpretation* of the Vision. We have seen how this is emphasised in the structure, which is expressly divided into these two parts. We have marked them

"Y" (v. 1-6), which is the *Vision*, and

"Z" (v. 7-18), which is the *Interpretation*.

These two are again subdivided in a similar and corresponding manner. Each is introduced by a *Promise* ("C" vv. 1, 2 and "D," "E" v. 7); and is followed by the *Performance* of that promise ("C" vv. 3-6 and "E," "D" vv. 8-18). See the structure of "Y," page 495, and "Z," page 497.

In this manner has the Holy Spirit called our attention to His interpretation, and impressed its importance upon us.

If we follow this, all will be easy and plain.

Indeed, it will be better to give the structure of the Interpretation (vv. 7-18) here, and now, and incorporate the two together, in order that the one may elucidate the other; and, that we may thus use both to greater profit.

Z. (page 495). xvii. 7-18. *The Interpretation of the Vision.*

Z	D	7-. The Woman.	} Promise.
	E	-7. The Beast.	
	E	8-17. The Beast.	} Performance.
	D	18. The Woman.	

The member E (vv. 8-17) will require expansion later on; together with the special consideration for which the structure of that member calls.

Now, there is a well-known principle which is often practised in algebra with great advantage in the solution of a problem; and that is, where one thing represents another, to *express that one in the terms of the other*.

The same principle may be followed here, where we have the Vision and the Divinely-given interpretation.

We will re-write the Vision *in the terms of the interpretation: i.e.*, instead of putting what John saw, we will put the explanation at once, and thus bring the whole more clearly before our minds.

We will, therefore, do this, using two different kinds of type to make the matter more clear and enable us to distinguish what is the symbolic prophecy, and what is the Divine interpretation. Thus we shall introduce the interpretation given in the latter part of the chapter, and substitute it (in italic type) for the symbols used in the former part of the chapter, thus:

v. 1. "Come hither: I will show to thee the judgment of that great City that reigneth over the kings of the earth (v. 18), and over peoples and multitudes and nations and tongues (v. 15), with whom the kings of the earth have practised idolatry,* and the inhabitants of the earth have been made to partake of HER idolatrous worship."

This, of course, characterised the worship of Pagan Rome, but cannot truly be said of Papal Rome, of which this chapter is commonly interpreted. But inasmuch as this was the mark of *all* the heathen nations, it does not, of itself, identify this city with Pagan Rome: for it is a city, the Spirit says (v. 18).

3. And he (*i.e.*, the angel) carried me away by the spirit] as in chap. i. 10, upon which passage it throws great light. *ἐν πνεύματι* (*en pneumatē*) means by the spirit, or by spiritual power, as in i. 10; iv. 2; xxi. 10. Acts viii. 26, 29, 39.

into that wilderness; and I saw a woman] *i.e.*, that great city (v. 18).

sitting upon a scarlet beast] *i.e.*, supported by that being who is described in verses 8-11.

full of blasphemous names, having seven heads and ten horns] Now we must treat this verse as we have treated verses 1, 2 above, and express the vision in the terms of the interpretation:

-3. "And I saw that great city which reigneth over the kings of the earth (v. 18), supported by the Beast full of blasphemous names which was, and is not, and shall ascend out of the bottomless pit, and go into perdition (v. 8), even he who is the eighth king, and is of the seven (v. 11), having seven kings (v. 10), which support that great

city which reigneth over the kings of the earth (v. 9, 18); and ten kings which are contemporaneous and which have received no kingdom as yet; but receive power as kings at one and the same time with the Beast (v. 12), who is the eighth king (v. 11), that was, and is not, and shall be present" (v. 8).

Now, from this, Is it not clear that we are dealing, not with world-powers in their successive or mortal stage, but with individuals in their contemporaneous and superhuman form?

It is very important for us to note this important fact, which is vital to the understanding of the whole Vision and its Divinely-given interpretation.

Our business is not to interpret the Vision. That is done for us. What we have to do is first to believe what God says, and then to try and understand it.

The world-powers of Dan. ii. are there seen in their mortal stage, and hence are seen in their successive existence, in which they were rival powers. In Rev. xiii. and xvii. they are seen in their superhuman stage, and they then form one vast colossal Power, having absolute dominion in the world. In Dan. vii. 26, this Power is seen judged as a whole, and goes down into perdition. Dan. vii. 26 treats of the superhuman stage as do chapters xiii., xvii., here.

The Beast receives his deadly wound in his mortal stage, previous to going down into the Abyss. He comes up with the other heads and ten horns. All come together and are seen together in their superhuman form.

Chapter xii. when compared with chap. xiii. and xvii. shows that there are two great confederacies treated of—the Heavenly and the Earthly—and they are not identical.

There is the Dragon Confederacy of seven heavenly dominions with their ten armies. This is a Confederacy of evil angels with Satan at their head (chap. xii.)

The other Confederacy is of mortals who went down into the Abyss, and come up a superhuman Confederacy on the earth (chaps. xiii. and xvii.).

Angels form the Confederacy under Satan in the heavens.

Superhuman men form the Confederacy under the Beast on earth.

These Confederacies are distinct from each other.

What we are told of the Beast in xvii. 4, concerns his relation to Babylon.

xvii. 4. And the woman (*i.e.* the great city, v. 18) was arrayed in purple (Judg. viii. 26. Est. i. 6), and scarlet, and bedecked with gold and precious stone and pearls, having a golden cup (Jer. li. 7) in her hand full of abominations and having the unclean things of her fornication:]

Again we must present the vision of this verse in terms of the interpretation:

* Fornication is everywhere in the Bible the common term used for the sin of idolatry, not only because it is unfaithfulness to God in forsaking Him, the true God, for the worship of false gods; but because it literally formed an essential part of all heathen idolatry. See Lev. xx. 5. Num. xxv. 1. 2 Chron. xxi. 11. Isa. i. 21; xxvii. 17. Jer. ii. 20; iii. 1, 6, 8. Ezek. xvi. 15-17, 23, 29, 31, 34, 35, 41; xx. 30; xxiii. 5, 9, 43, 44. Hos. ii. 5; iii. 3; iv. 5, 10, 13-15. Mic. i. 7.

† The article is often omitted after a preposition; and nothing can therefore be built upon its omission here.

4. And that great city which reigneth over the kings of the earth (v. 18) was beautified with purple and scarlet, and adorned with gold and precious stone, and pearls, having a wondrous and attractive idolatrous system full of abominations, and having the unclean provisions for her idolatrous practices."

That great city is described as having all luxuries, combined with her idolatrous worship. The word "Abomination" is used of an idol (see 2 Kings xxiii. 13. Is. xlv. 19); and in the plural, of idolatry (see Deut. xviii. 9; xxix. 17; xxxii. 16. 1 Kings xiv. 24. 2 Kings xvi. 3; xxi. 2; xxiii. 24. So Ezek. viii. 6, 9, 13, 15, 17; xi. 18; xiv. 6; xvi. 2; xx. 7, 8). Doubtless the idols and idolatry were so called, because of the uncleanness practised in their worship. Can we doubt that when we meet with the word here in Rev. xvii. 4, 5, we have the same idolatrous uncleanness referred to?

5. And upon her forehead a name written,—a secret sign.] By printing (on its own authority) the word "mystery" in large capital letters, the AV. has made it appear as part of the name. The Revisers have followed this example, printing the name in small capitals instead of large. But they have, in the margin said "*or, a mystery, BABYLON THE GREAT,*" as though the word "mystery" did not form part of the title. We believe this to be the case, and we further believe that what follows the word "great" does not form any part of this "name," but is the Divine meaning and description of it.

So we read it, that she had a name written on her forehead—a secret symbol—

"BABYLON THE GREAT,"

the mother of the harlots and of the abominations of the earth.] Written on the woman's forehead, it was a secret sign or symbol. It does not mean that she or any woman could be so described. But that, as the explanation of what the woman represented is deferred till the very last verse of the chapter, the meaning of the name was a secret, till it was then and there revealed that it referred to "that great city" (v. 18). and not to an individual woman, or to any human being.

Things New and Old.

"CHRISTIAN EVOLUTION."

IN a recent issue of *The Clarion*, a correspondent (signing himself "A Theological Student") gave utterance to the following assertions:

- "1. Almost all educated Christians heartily accept the theory of Evolution.
- "2. Three men so diverse and representative as Bishop Gore, Dr. Clifford, and the late Dr.

Martineau, to mention no others, have found in it no hindrance, but a help, to their religious belief."

We fear we must admit the truth of the first of these assertions, but what a terrible and solemn thing to have to do!

It is true that no Church as a corporate body has accepted the theory; but "educated Christians" have largely done so.

With regard to the second of these assertions we make another, and that is, that the acceptance of the theory of Evolution makes it absolutely impossible to accept the truth of the Bible; or the Christ and Christianity which it reveals.

The Editor of the "Library" column of *The Clarion* (Mr. R. Blatchford) makes some very pertinent remarks, which we can only briefly epitomize; but they are weighty and conclusive. He says:—

"The Bible declares that God created the heavens and the earth, and that He created them in six days. It declares that He made the sun and the moon after He had made the earth, and that He made them purposely to serve as lights by day and night. But he who heartily accepts the theory of evolution believes all this to be untrue.

"The Bible declares that God created man in the likeness of His own image. But he who 'heartily accepts' the theory of evolution believes that is not true.

"What kind of a 'religious belief' can that be which is helped by the theory of evolution?

"Surely the very essence of the Christian faith is the doctrine of the atonement. Owing to 'the Fall,' mankind came under the curse. God sent His Son on earth to die for man. Only by believing on Him can man be saved.

"Now, if the theory of evolution is true, the doctrine of the atonement is not true. We can understand how a man may believe one or the other. We cannot understand how a man can believe both.

"First, as to 'the Fall.' If there was no Fall, there was no reason for an atonement. How can we square 'the Fall' with evolution? When did man fall? Was it before he ceased to be a monkey, or after? Was it when he was a tree-man, or later? Was it in the Stone Age, or the Bronze Age, or the Age of Iron?

"There never was any 'Fall,' never could be any 'Fall,' according to the Evolutionists. Evolution assumes a long, slow rise.

"Now, if there never was a Fall, why should there be any atonement?

"Christians accepting heartily the theory of evolution, have to believe that God allowed the sun to form out of the nebula, and the earth to form from the sun. That He allowed man to develop slowly from the speck of protoplasm in the sea. That at some period of man's gradual evolution from the brute, man sinned and fell, and came under the curse. That some thousands of years later God sent His only Son down upon the earth to save man from Hell.

"Is there any sense in such a belief?

"Evolution teaches that man, even now, is an imperfect

creature, an unfinished work, a building still undergoing alterations, an animal still evolving.

"But the doctrines of 'the Fall' and atonement assume that he is a *finished* creature, and responsible to God for his actions.

"No. It is impossible to hold the theory of evolution, and the doctrine of the atonement. And if Christ were no more than a good man, as Buddha, and Socrates were good men, then the whole fabric of the Christian religion falls to pieces.

"How any reasoning man who believes the elementary theories of evolution, of astronomy, and geology, can accept the doctrine of the atonement is a marvel.

"No. If the theory of evolution be true, there was nothing to atone for, and nobody to atone. *Man has never sinned against God.* In fact, the whole fabric of the Christian faith is a mass of error. There was no creation. There was no fall. There was no atonement. There was no Adam, and no Eve, and no devil, and no hell."

These are Mr. Blatchford's arguments, but he uses them for a totally different purpose. He, assuming so-called science and evolution to be the truth, wishes to show that it is impossible to accept Divine revelation as the truth.

We, on the other hand, use his own arguments to show that no one who holds the theory of evolution can be a believer in revelation, and is not worthy of the name of "Christian."

Let our readers then beware of "accepting the theory of Evolution." It is destructive of the Bible and of Christianity. A "Christian Evolutionist" is a contradiction in terms. We might as well speak of an "honest thief," or a "true lie."

If a man be the one, it is impossible for him to be the other. If he thinks he can be both, there never was a clearer case of self-deception; even as judged out of the mouth of the enemy.

The necessity for our showing this, at the present moment, is very urgent, for the poison of evolution is working deeply and powerfully into the very vitals of the churches.

We have before us the October number of the "Monthly Journal of Marylebone Presbyterian Church," in which there is a page devoted to an "Extract of an Address given at the Men's Bible Class, Sunday, Sept. 20th." The address is on the subject of "Religion." We give the paragraph on section ii. :—

"Is religion a reality based on fact, and have we a logical justification for our belief?"

"The sceptic may ask 'Has not the doctrine of evolution, whose main theories are now largely accepted by scientific men, destroyed religion for all thinking men?' On the contrary, evolution has helped to firmly establish the validity of religion.

"The evolution doctrine is not a foe but a friend, it does not merely leave things evenly balanced between materialism and religion, it demonstrates the eternal reality of religion. The greatest exponent of the evolutionary doctrine is Herbert Spencer, and his definition of life is 'continuous adjustment of inner relations to outer relations,' and here we have the scientific justification of religion.

"Every living thing, every organism, every sense we possess, is the result of inward changes in the organism corresponding to the conditions of its surrounding environment. The origin of the eye is said to be due to changes in the dermal tissues in response to the outward existence of light; without this relationship there is no sight, and of this we have an example in the blind fish which are found in the Kentucky caves. These fish possess a degenerated organ which once

represented the eye, but in consequence of disuse the organ is quite useless, and to-day they are totally blind.

"So also the ear came in response to the outward existence of acoustic vibrations, and love in consequence of the needs of the offspring.

"There is no subjective capacity existing without a relation to some external objective corresponding reality, and so with religion. Should we have this inward capacity and craving, if there were no external objective reality to satisfy it?"

"External capacity comes in response to external reality, and so a religious faculty to know God comes, because here also there is an external reality to satisfy man."

This is evolution; and we see how it entirely dispenses with Revelation, and rules out the Bible, as Mr. Blatchford says above.

On the other hand, the Presbyterian teacher of the Men's "Bible" Class (who can do without the Bible) proves the truth of our contention, that "Religion," as such, is quite distinct from true "Christianity" (which is Christ!) He says it changes so as to "correspond to the conditions of its surrounding (!) environment." This is true! *The environment of religion is the world, which is without God! and religion changes and adapts itself to its surroundings!*

Questions and Answers.

QUESTION No. 345.

ISAIAH I. 18.

T. J. M., Mass. "Come, let us reason together." I looked through all your volumes, but could not find any reference to this. What does it mean?

There is nothing about *reasoning* in the verb *יָכַח* (*yakach*). It means *to set right, or act rightly*; and this, in various ways, by reproof, argument, chastisement or judgment. Its first occurrence, in Gen. xx. 16, shows that Abimelech settled the matter with Sarah by certain gifts, as compensation.

In Isaiah i. 18, the part of the verb indicates *reciprocal* action: and may be well rendered, "Come, let us *put the matter right, or settle the matter*. It implies the putting an end to all further reasoning, rather than an invitation to commence reasoning.

To connect v. 18 with v. 17 by way of conclusion to it, is against the structure of the chapter, which is divided into three parts, each commencing with a *Call*: (1) v. 2, a call to hear the Indictment; (2) v. 10, a call to hear Instruction; and (3) v. 18, a call to hear the Settlement of the matter.

Each Call is followed by a statement as to Israel's sin: (1) v. 2, 3, the cause of it (Rebellion); (2) vv. 11-15, the aggravation of it (Formality); and (3) vv. 18-20, the remedy for it (Divine forgiveness in grace).

Each statement is followed by, in (1) vv. 4-9, Expostulation; (2) vv. 16, 17, Exhortation; and (3) vv. 21-31, Expostulation.

With these hints our readers can form the structure of the chapter for themselves.

QUESTION No. 346.

THE SEVENTY WEEKS.

(Dan. ix. 25, 26).

M. S., Hants.

The seventy weeks (in Hebrew, seventy sevens) are sevens of years: *i.e.*, 490 years in all. They are divided up into three parts, $7 + 62 + 1 = 70$. The first seven weeks,

or 49 years, are connected with the building of the "City" by Nehemiah (not with the building of the "Temple" by Ezra). The second 62 weeks, or 434 years, terminate the week before the Crucifixion. It is "after the 62 sevens" that Messiah was to be cut off. And He was cut off, not "at the expiration of threescore two weeks," but "after" them. The 62 weeks are, of course, the second of these three divisions. Actually, it was *after* the 69th, including the first or previous seven : for it says "after THE (Heb.) 62 weeks."

The third week, or last seven years, are yet to be reckoned. When Messiah was cut off by Israel, Israel was cut off by God, and time is no longer reckoned. See *The Coming Prince*, by Sir Robert Anderson (Hodder & Stoughton).

The last seven years are occupied by "the Prince that shall come," *i.e.*, the Antichrist. He will make a covenant with Israel for seven years. For the first three-and-a-half years he acts peaceably in his mortal and human stage. In the midst of the seven years he is assassinated, and for the last half he comes up out of the abyss in his super-human form, as "the Beast." See our papers on the Apocalypse, especially for June, 1903.

Signs of the Times.

JEWISH SIGNS.

MILITARY ZIONISM.

A military spirit is spreading among the Jews ; the nucleus of a movement which, when their Jewish State is obtained, will give them an army like the other nations of the earth. A regiment has been formed in Boston, U.S.A. which is described in *The Buffalo Evening News*, of August 4th, 1903. We read also of companies being formed in New York and St. Louis. They are known as "the National Hussars."

"The aim of this company is to promote militarism among the men of the Hebrew race, and it is attracting attention from all over the country and Europe," said Capt. Riseman. "For centuries the Jew has been taught to walk with his head bowed, and never to think of arms or anything of a military nature."

"They were to look to God for mercy, and their emblem is white—for peace. This has gone on, until to-day people look upon the Jew as amounting to nothing, and worthy only of kicks and abuse. Now, we think we are as good as anyone else, and we do not intend longer to bow our heads and stoop our shoulders. We will have our religion as always, but we will assert our independence and our self-respect as never before."

Israel Zangwill alluded to this in his great speech at the "Send-off" meeting of Delegates to the Sixth Zionist Congress on August 15 :

"Money, indeed, is the only method by which we can hope to get, or, at any rate, to develop, a country of our own. To win a territory by fighting is an impossible idea for us, for, in order to fight, your forces must be already organised on a soil."

"While I am pleased to hear of military Zionism, such a body as the Zionist corps (which has just been founded in New York) can only be of use to us after we have a territory, although it may come in useful if ever an anti-Semitic outbreak occurred. . . ."

"I am certain that the time has come when a beginning must be made somewhere, even if it is only a step towards Palestine. We cannot wait for another Kishineff. Anything rather than that. Kishineff is the turning point in our history. The martyrs have not died in vain, and the resolution that we shall not much longer lie in Golos (exile) is written and sealed in their blood. To achieve this happy consummation the whole of the Jewish energies of the world

must be focussed on some one spot, which may be at the same time a land of refuge and a place of preparation for Palestine—if it be not Palestine to start with. . . . I was delighted to see that this Fast of Ab the East-End, instead of merely wailing in the synagogue, held Zionist meetings in God's open air. We have too long neglected the recommendation of Cromwell, one of the most religious of mankind, to 'Trust in God and keep your powder dry.' We have trusted in God, but kept our powder wet with our tears."

"Your Zionist processions, with your flags and songs, are all precious signs of the stirrings of the truer spirit. The dry bones are beginning to stand up and live."

RELIGIOUS SIGNS.

CHRISTMAS IN CHURCHES AND CHAPELS.

It is sad reading to wade through the world's newspapers and note how they are teaching what they are being taught as to Christianity and the Incarnation.

The newspapers are diligently collecting and perpetuating the new and popular ideas of modern Christmas teaching. We give a few specimens :

THE BISHOP OF SOUTHWARK.

"It is because of the sublime brotherhood, which all men can claim in Jesus Christ since the first Christmas, that we seek for opportunities of kindness and pity and mercy to our fellow-creatures desiring to bring about peace and good will."

REV. R. J. CAMPBELL (City Temple).

"The incarnation of the Son of God did not begin with the lowly birth at Bethlehem. It began when time began. It is still going on. The Christ was in the world ages before Jesus was laid in the manger beneath the lowly cattle-shed. Christ is born anew every morning, and as many as receive Him, to them gives He power to become the sons of God. The dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. What do we mean by incarnation? Suffer me to call your attention to this very familiar but little understood word. You think you know what it means; and you do, partly. You would say at once: 'It is God becoming man.' You are right; but we might invert the phrase, and say much more truly, it is *man becoming God*. 'The dayspring from on high hath visited us.'"

A still more glaring example of Mr. R. J. Campbell's peculiar teaching was given in *The British Weekly*, of December 17th, 1903.

"He called Himself the Christ, well knowing that the Christ indwelt every soul of man. 'Before Abraham was I am.' . . . He was living His life in all of them; and now that the body of Jesus is no more,* the spirit of Jesus, which is the spirit of the Christ, still indwells the souls of men. Humanity is the body of Christ. There is no point at which humanity leaves off and Divinity begins."

Is not this practically, a denial of the Resurrection? But this is not all. He goes on with what is pure Pantheism :

"What name shall we give to this Soul of Good. . . . Is it not the Divine Word, that has never ceased to speak since humanity began? Is not this the Christ? (*Ibid.*)"

THE REV. DR. JOHN HUNTER (King's Weigh House Chapel).

"As the world grows better the little child rises in regard and takes a more central place in the affection and thought of mankind. Every great new birth in life and art and literature sets the child in the midst. It almost invariably means a new apprehension and recognition of the claims of childhood. Childhood is the hope of the world. The better world will come from the better children born into it. Of such is the Kingdom of Heaven upon earth."

The birth we celebrate to-day is more than the birth of one Divine child; it is also the birth of a new ideal of childhood and a new sense of the value of human life. The halo which the old painters set on the brow of Mary's child is but a symbol of the halo which the Christ has made to rest on the brow of every woman's child."

Of his Christmas-Day sermon *The Daily Chronicle* says :

"Since last Christmas elaborate alterations have been made at the King's Weigh House, and it now approximates to what Dr. Hunter calls a 'worshipful church.' The liturgical service, the surpliced choir of men and boys, and the arrangement of the chancel, all combine to produce an effect that is not found in many Nonconformist churches."

* Our italics.

Dr. Hunter's text was, "It is more blessed to give than to receive." His theme was :

"Men are here to serve and to give." . . . For the life of service is Christianity, and it will be so considered in the days to come when the *Christian dogmas*, about which men are disputing to-day, and over which they are rending the Church, will be but metaphysical curiosities."

THE REV. F. L. WISEMAN,

of Birmingham, speaks of the Incarnation as a "dramatic situation," and of God's sending His beloved Son as "the very error of love and trust." He adds :

"Despite man's hostility, baseness, and frivolity, God believes in him still, and trusts him with that which He holds most precious." And it reveals the wisdom no less than the love of God. Truly He knows what is in man. *If aught can save the world*, the manifestation of such love, faith, and hope will surely accomplish it. The heart of man, *deceitful as it is, responds to trust.*"

And "in the thought of the incarnation lies the secret of all redemptive influence" (!)

THE BISHOP OF LONDON

preached from, "This is the day the Lord hath made," and said :

"Christianity appeals to the heart of the whole world because of that central picture of the Mother and Child."

He spoke first of "the romance of the story," second, of "the great home festival."

"A new force and a new power was born into the world on the original Christmas day. . . . Yet during these 2,000 years the force had been a most real one, for we had learnt the main lessons of brotherhood, and a new purity had come into the world."

How men can utter, and others listen, to such teaching we cannot tell. For the rumours of war are a sad comment on the "brotherhood of man"; and the police and divorce courts do not coincide with this "new purity."

Our readers will see in all this one of those signs of the times when, in this deification of man, the way is being prepared for the reception of "the man"—the Anti-christ.

SPIRITIST SIGNS.

SPIRITISM, HYPNOTISM, THOUGHT-READING.

(Second Article.)

The term Hypnotism is derived from the Greek word *ὑπνος* (*hypnos* or *hypnos*) sleep. It has no reference to the method by which it is induced, but merely to the fact. It was once called *Mesmerism*; but that was merely from the name of the person ("Mesmer") who re-introduced the power and the practice into this country. In both forms it must be induced by *the surrender of the will to another*.

We once heard a skilled operator in the science, many years ago, declare: "I am not going to show you anything new to-night. This is only the same power that the Egyptian priests exercised in their day."

If Christians choose to be associated with "Jannes and Jambres," we cannot hinder them. All we can do is to seek to convince them by reference to the publications specially devoted to such subjects, and to show that every form of this knowledge is energised by the same spirit of evil against God—and His Christ. This we shall prove. It is a thankless task to wade through their literature, but it has to be done for the sake of the weak ones who are being beguiled.

We have before us a letter recently written (Dec. 1903) by a prominent London preacher to an enquirer, in which he actually advises *the careful use of hypnotism*, if it can be used to reclaim the drunkard, or rescue the debased and sensual man from his lust.

The pulpit has, indeed, proved itself unfaithful. How can one expect to hear a faithful exposition of the Word of God in such a quarter? How few there are who seem to be taught by the Holy Spirit. Alas! how few! The craze is for popularity, and the energy is reserved for drawing

crowds. The Bible is used as a kind of "Tit-Bits" book, from which a text is selected and used as a peg to hang on a few scatter-brain thoughts, which are nothing more than a very flabby moral essay, which can do no possible good to anybody. And, hence, we have now the Spiritists taking, and hoping to occupy, the field. The crowd opens its eyes and ears, captivated. But why? These wonders are as old as Satan's first interference with the affairs of this world.

Missionaries and travellers could tell of the very same things going on in the dark places of the earth; so that this wickedness has now travelled round again to the land of Bible privilege. It is known as "*Obeah* worship."

If we want to know what this is, we have only to go to the acknowledged authorities :

"The word *Ob* signifies, and may be rendered, as follows: He who inquires that is knowing—even he who seeks unto the dead."*

"The term *Obeah* is now become in Jamaica the general term to denote in general terms those Africans who, in that island, practice witchcraft or sorcery. The powers of the law for its suppression are increased and acted upon to the present day" (*Folk-lore*, Vol. IV., p. 207).

"*Obeah* is the witchcraft of the West Indies. The sworn foe of Christianity and civilisation . . . it is a superstition as degrading as it is widespread, a standing menace to social order."

"The Rev. John Radcliffe . . . has proved the word *OBI* to mean a *snake*, and to this day the snake is commonly used as a symbol in the baleful rights" (*Chambers's Journal*, Sixth Series, Vol. 1902).

Those who indulge in these practices may be ignorant of their source, and of the ultimate effect it will have on the world. Nevertheless, there is an inner ring who know very well what they are working for. Their so-called miracles are merely so much dust thrown in the eyes of the victims to blind them from the final catastrophe. It is recorded—"many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of" . . . (2 Peter ii. 2). But the final winding up to their malignant, woeful devices will be with unrelenting judgment, "and they shall utterly perish in their own corruption (2 Peter ii. 12).

These marvels have been performed for hundreds of years among the idolatrous peoples of the world. The latest edition of "The Travels of Marco Polo," by Noah Brooks (The Century Co., N.Y., 1899) gives instances witnessed by this traveller. The author of this revised edition says—"We must still look back to his discoveries for much that we know about these countries; for we have learned nothing new of many of them since his time" (page 16). He tells of magicians that have the power to deceive onlookers—"that they saw iron float in the water, rocks rise in the air without being touched by anyone—all at the bidding of the magicians" (page 65). Another performance is thus described: "Upon this he (the magician) took a wooden ball, with several holes in it, through which long thongs were passed, and (laying hold of one of these) slung it into the air. It went up so high that we lost sight of it altogether." Then he describes how the boy mounted until "we lost sight of him also" (page 108). He gives another account. "The Court Jugglers in the time of Kublai Khan made it appear to those who looked on as if dishes from the table actually flew through the air and offer themselves to all who wish to drink" (page 108).

The author makes these remarks on the facts related: "Marco gives a full account of the wonderful tricks of

* "Magic, Divination, and Demonology among the Hebrews and their Neighbours." By T. Whitton Davies, B.A., Lond.

conjuring which *he witnessed* at the court of Kublai Khan. No doubt, he saw, or thought he saw, the feats which *he says were done before his eyes*. He intended to be strictly truthful, and says, with some notion that he may be disbelieved, that these things are true and no lie. Other and later travellers have described the same tricks, and have given no explanation of them, except to say that the spectators were probably *hypnotised*." (Page 107).

Any officer of the Army that has been long in India will tell of the same feats being done in this present day.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

T. J. M. Your question as to Isa. i. 18 is answered in our Question column.

L. J. S. 1 Cor. iv. 5 reads in the Greek, "and then shall the praise be to each one from God." Now, we get condemnation from our sinful fellow servants; but then, when all shall be made manifest, we shall get our praise from God.

R. T. If you will look at April, 1903, again, you will see that we do not say the R.V. renders the word, *Hades*; we say that it has another reading of the Greek, and puts "death;" and, therefore, its evidence is neutral as to the meaning of *Hades*.

T. H. and R. T. Thanks for the cutting *re* the Bishop of Wakefield's "frank" dealing with Inspiration. It is indeed a Sign of the Times. The Bible is now the subject of the most malignant onslaught from its great enemy.

When a worthless man takes away your character, it is not likely to have much effect. But when your friend does so, it is much more serious.

So, with the Bible. A few years ago, infidels and others were its only opponents, and their attacks had little or no effect on Christians. But now, those who are supposed to be its friends, and who receive their emoluments for the very opposite purpose, are engaged in making the Word they are to uphold, of none effect.

Infidels may well fold their hands, when the work of their Halls is done in churches. They may accept the help of the Pulpit, while they may marvel at its dishonesty. Only in the case of Religion is such a condition of things possible. In the Commercial world, the man would be at once dismissed; and in the Army he would be shot.

R. P. With regard to the Lord's resurrection body, please wait until we come to 1 Cor. xv. 45, in the list of passages to follow our papers on "The Use and Usage of *pneuma*."

As to your second question we must claim the liberty as to how far our teaching shall go in any particular subject.

R. G. The Lord's coming is spoken of as "at hand" in Rom. xiii. 12. 1 Pet. iv. 7, and "at the very doors," Matt. xxiv. 33. But, "at hand" in 2 Thess. ii. 2 is not the same word at all, but means *is now present*; or, *has actually set in* (as it does in Rom. viii. 38. Gal. i. 4. 1 Cor. iii. 22; vii. 26. Heb. ix. 9. 2 Tim. iii. 1). The Lord is spoken of as coming "quickly," when time is compared with Eternity; and, it is to be always reckoned so by the Lord's people, so that the blessed power of an ever present hope may influence and affect their life.

J. A. W. The doctrine of the Trinity is one thing: but, the reality is quite another. When we realise that the *will* of the Father is the source of our Salvation (Heb. x. 7, 9); that the *work* of the Son is the channel of it (v. 12); and that the Holy Ghost is the *witness* of it (v. 15), all theories about the Trinity sink into insignificance.

You may leave them to those who deal only with words, while you go on to teach and feed those who need and seek instruction.

T. H. G. (Bombay). Thank you very much for your "good wishes from India."

S. B. Very glad to read your encouraging letter.

R. J. G. Matt. xxiv. 28 is explained by Job xxxix. 30. Luke xvii. 37 refers to to same judgment period.

We believe it refers, not to the Church in 1 Thess. iv., but to those mentioned in Rev. vii., etc.

J. F. B. (Chicago). "The great cloud of witnesses" in Heb. xii. 1 does *not* refer to the departed, who are supposed to be taking an interest in mundane affairs. The word has nothing to do with the eyes, but with the *lips* and the *life*; hence, our English word "martyr" (which is this same Greek word, transliterated), the "witnesses" are those just mentioned in the previous chapter. There is no break in the Greek, or in the sense; verse 1 of chap. xii. continuing chap. xi. 40 with the word "wherefore."

R. R. The expression "born again" should be more correctly "born from above." The "new creature" or new creation (2 Cor.

v. 17) is also a Divine work, and "from above" (see Note col. 2, p. 88). What the precise difference is we cannot say, beyond the fact that from John iii. 12 we learn that the former is kingdom truth, and belongs to "earthly things," while the latter is Church truth. It is significant that the new birth is not mentioned in the Pauline Epistles.

G. L. R. (Canada). We are most grateful for your kind letter, as also for your sympathy, fellowship, support and prayers. Your words are very encouraging. What you say is, alas! too true. The true (Eastern) shepherd carries only two things, his *crook* and his *club* (Ps. xxiii. 4). The crook is to help the sheep, and the club is for the sheep's enemies. But the under-shepherds to-day neglect the use of their "crooks" (for the poor sheep get very little help); while their "clubs" are used against their fellow-shepherds instead of against their joint enemies.

OUR NEW PUBLISHERS.

Will our friends please note that *Things to Come* is now published by Horace Marshall and Son, of Temple House, Temple Avenue, London, E.C. All subscriptions for copies should be sent to the publishers.

Contributions and other matters should be sent to the Editor, 25 Connaught Street, London, W.

OUR NEW VOLUME.

With the change of publishers, we propose, on their advice, and at the request of several friends, to make another change.

It is inconvenient on many grounds to have our publishing year ending in the middle of the civil year, and our volumes commencing with the July number.

We have therefore decided to make the current year contain 18 numbers, and end with next December.

The New Volume (Vol. XI.) will therefore (the Lord willing) commence with January, 1905.

The price of Vol. X. will have to be sixpence extra for the extra six months.

REVIEWS.

Christ, Anti-Christ, and Millennium, by Rev. David Rutledge, M.A., M.B., Rector of Mittagong, Diocese of Sydney, Australia. Marshall Brothers, Paternoster Row, London, E.C. 7s. 6d. nett.; pp. 806.

The author desires to press the special features of this book and expresses his judgment that there is no other book upon these subjects which has the same scope. He names two writers to whom he is under "deep obligations"—Sir Robert Anderson, K.C.B. and G. H. Pember, Esq., M.A.

In our judgment he has more faithfully followed the plan of the latter writer than the former. The church, he considers, will pass through the judgment of the first four seals—the first three trumpets, but not the vials.

There is a coloured chart at the end of the volume setting forth the views that have been briefly sketched. It is almost a reproduction of one that appeared in *Footsteps of Truth* some years ago (by Mr. F. Newth), but adapted to the exigencies of this author's interpretation. We are convinced that he does not see the special ministry of the Apostle Paul, consequently does not see the unique place the Church as the Body of Christ occupies in the revelation of God's purpose in the dispensations. Those who may read the work must judge on which side the truth is to be found.

The Tabernacle and other Bible Object Lessons, by Deputy-Surgeon-General W. P. Partridge. Alfred Holness, 14 Paternoster Row, 1s. (post 1s. 2d.); or 1s. 6d. post free.

We are happy to recommend this valuable little work. It is interesting and instructive; and will make an admirable present.

ACKNOWLEDGMENTS.

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THINGS TO COME.

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Editorials.

FAITH AND FEELING.

It is written, "Abraham believed God, and it was counted unto him for righteousness" (Rom. iv. 3).

"Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead" (vv. 23, 24).

This is "God's gospel" (Rom. i. 1): the good news from God, which is the first revealed fact that follows the record of the rejection of Christ in the Gospels; written before them by the Holy Ghost through Paul, who, probably, never saw them.

We are justified by faith, to-day, exactly in the same manner that Abraham himself was justified.

What, then, does it mean for us? What does it mean when it says "Abraham believed God"?

It means that Abraham believed what God had said to him.

Faith always has respect to what has been said.

Faith is the opposite of sight (2 Cor. v. 7). That which we see we know. That which we see not, but hear of, we believe. Hence Noah believed God's warning as to "things *not seen as yet*" (Heb. xi. 7). These Believers "died in faith, not having received the promises, but having *seen them afar off*, and were persuaded of them, and embraced them" (v. 13). Moses endured, as "*seeing him who is invisible*" (v. 27).

Hence, faith "is the ground of things hoped for" (Heb. xi. 1, marg.). They, and we who have like precious faith, hope for certain things which God has promised. Belief in God's promise is the "ground" on which our hope rests.

Faith, therefore, always has respect to what has been said, or to that which we *hear* of, but do not *see*.

Abel offered his sacrifice "by faith." Therefore, Abel must have been told by God how he was to approach Him and what he was to offer. His act, like Abraham's, was "the obedience of faith."

Abraham was told to get up out of his own country; and his departure was "the obedience of faith."

In like manner, we are "saved by faith." So Paul could say, "I know whom I have believed." Not *in whom*, but *whom*. I have believed Him.

The question, therefore, for us is:

DO WE BELIEVE GOD?

Do we believe what He has said? Do we believe what He has said about *us* as sinners: that *we are*, in ourselves, helpless, hopeless, guilty, undone, unclean, lost? that in ourselves, by nature, there "dwelleth no good thing"?

Or, are we believing what man tells us, that there is some good thing in us; that we are not altogether without hope; that there is something which can be improved?

This is the simple issue between God and man; between truth and error: and the important question for us is, Do we believe Man? or, Do we believe God? Abraham believed God. Do we?

Do we believe all that God says about the *Saviour* whom He has provided? That there is none other? And that He is all-sufficient? Nothing can be added to or taken from His atoning work. It is perfect; and, it is "finished."

As in the other case, so it is in this. Man tells us that something is needed beyond what Christ has accomplished: that we have to do something, to feel something, to experience something, in addition to what Christ has done. God says we have simply to believe what He has told us Christ has done. We have to believe Him; and, believing Him, we are justified, as Abraham was. Our faith in what God has said is counted to us for righteousness.

Again the issue is simple, sharp, and clear.

It is this that gives such untold value to the Scriptures of Truth. For only here can we find what God has said. No man can help us in this matter except as he points out to us and ministers to us God's faithful sayings.

This is the only help we can give our readers on this great and important subject. Our "opinions" can be of no real help to anyone. Our "views" have no vital power in them. Only as we alike learn from God, and bring forth the truth from His Word, can we be of any use to those who are seekers after the truth. Only as we receive the Word of God, "not as the word of men, but as it is in truth, the word of God," will it work effectually in our hearts (1 Thess. ii. 13). And this will be only when this good news from God comes to us, "not in word only, but also in power, and in (or by) the Holy Ghost" (1 Thess. i. 5).

Thus we put aside from us everything else, in the matter of having the righteousness of God imputed to us.

If we are "found in Him," *i.e.*, in Christ, then we are clothed with Christ's perfect righteousness (Phil. iii. 9). We are then perfect and complete in Him. Nothing that we can do, or that we can have done to us, can add to that perfection.

This is quite apart from all question of feeling. Because it rests not on what we may feel within us, but on what God has said to us.

How we may feel cannot affect what He has said. That remains true, whatever and however we may feel.

He has said that "if we confess our sins," *i.e.*, if we, through His grace, take the place of the sinner before Him, then "He is (not will be) faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9). ... is something that He "IS" and that He DOES, and not what we may feel, or that we do.

If, in the face of this appeal to the faithfulness of His promise, and to His justice in fulfilling it, we say we cannot believe it *unless we feel it*, then that is not faith at all. It is rank unbelief. It is just as though we said: "Lord, I will not believe Thee unless I have some proof, some evidence, that what Thou hast said is true!" Thus we dare to acknowledge that we should have more faith in our own feelings than in His Word.* Can we imagine a greater insult than this? What earthly friend would not take offence at such an attitude as this? And yet we dare to take such a position before the God of truth. No wonder that all who do this get into sore distress. For this is not faith; it is reasoning; and this reasoning soon leads on to despondency, and ends in despair.

This faith is not a "work," nor is it to be reckoned as such; for the Word goes on to say, in verse 4, "Now to him that worketh is the reward, not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

The Divine comment on this, in Eph. ii. 8, is this: "by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

The word "that," whatever it refers to, is the gift of God. It refers, here, to *salvation*: and hence it includes both the "grace" and the "faith." Why? Because it is as "ungodly" that we are justified.

Grace is the source of this justification: and "being justified by faith, we have peace with God" (Rom. v. 1). Faith, thus, brings peace and joy into our hearts. The "grace" which saves, and the "faith" by which it is made real to us, and by which we enjoy it, are perfectly distinct. Take, for example, the case of the first-born in Egypt on that night of the Passover:

In one house the first-born might be perfectly confident that he was safe, because he believed his father had sprinkled the door-posts and lintel with the blood of the lamb. But if his father had omitted to do so the confident belief would not have saved him.

In another house, the father might have duly sprinkled the blood, but the first-born might not have seen it done, and be in great doubt and distress and very unhappy because he could not feel that it was there. His doubt would not rob him or the house of its security. The Angel would not have destroyed the first-born; but his feeling would have effectually destroyed his peace.

Just so is it with ourselves. God has declared and pledged His faithfulness and His justice that the one who through grace takes the place of the sinner before Him IS forgiven and cleansed.

We think it presumption to believe this, and humble to doubt it. On the contrary: it is nothing less than making God a liar.

But His word remains true, whatever we may feel about it. "If we believe not, yet he abideth faithful: he cannot deny himself" (2 Tim. ii. 13). But if we believe not, we lose all the peace which comes from believing (Rom. v. 1), and have no joy. We have "joy and peace

in believing" (Rom. xv. 13*). But we have doubt and despair if we go by our feelings instead of by the Word of God. THAT, we must believe, in spite of all our feelings; and set our seal to the statement that God is true.

How do we know that we are lost, but by the Word of God? How then can we know that we are saved, but by the same Word?

If we substitute *our feeling* for *His Word* as the "ground" of our faith, then we have no real faith at all: for true faith rests only on the authority of God's Word.

"ABRAHAM BELIEVED GOD."

Not his feelings, or himself. If he had gone by these, his only ground of faith would have been "his own body now dead" (v. 19). But he did not consider this. He rested wholly on the word of the living God. "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead" (Rom. iv. 20-24).

"S" and "s,"

OR

THE USE AND USAGE OF πνεῦμα (*pneuma*)
in the New Testament.

The Usage of *pneuma hagion* (holy spirit).

(Continued from page 90.)

As the "gift of God," *pneuma hagion* is spoken of as being "received."

In John xx. 22, the Lord Jesus breathed on the Apostles, and said "Receive ye *pneuma hagion*." Not "the Holy Ghost." There is no article: and it is not the Spirit Himself who is meant; He had not yet come; for the Lord Jesus had not gone to the Father. "When He is (or shall have) come" (John xvi. 13), marks a definite moment of coming, as fulfilled in Acts ii. 4. It means, here, "Receive ye power from on high": i.e., Divine power, Spiritual power, Spiritual gifts, such as Stephen afterwards received: See Acts vi. 3, 5, 8, 10 (compare Isa. xi. 2, 3).

Sometimes, a fuller expression is used (with the article): i.e., *the holy pneuma*; viz., the holy "power from on high," as the fulfilment of "the promise of the Father": but even in this case the article may be only grammatical, pointing back to Acts ii. 4. In Acts x. 45, the fuller expression of verse 44 is spoken of as "the gift" given by "the Holy Spirit." So that we have the "gift" in verse 44, and the *giver* in verse 45. This "gift" is explained and described in verse 46 as being the special gift of tongues, and refers back, as we have said to ch. ii. 4.

* The Greek ἐν τῷ πιστεύειν (*en to pisteuein*) shows that it is the continuous act of believing through which the "joy and peace" are to come, and then there will be a "steady overflowing into"—resulting in "hope."

In Acts viii. 19, 20, it is specially called "the gift of God," as we have seen above.

Some Bishops to-day, at "Confirmation," profess to give "the Holy Spirit." As they misunderstand the expression *pneuma hagion*, they do not profess to give spiritual power or gifts; we could soon test them if they did, and be convinced that no such power or gifts were bestowed; and that it really was only an "imposition" of hands! But as it is the Holy Spirit Himself whom they profess to give, it is impossible for us to judge one way or the other. (See further on John xx. 22, in the list to follow).

We have the same special expression in Acts xi. In verse 15 we have "*the pneuma the hagion*," i.e., the "gift" (the articles referring back to ch. ii. 4); and then, in verse 17, we have the Divine Giver mentioned. Thus the context shows how the articles are to be interpreted.

The Lord Jesus Himself so speaks of it in John iv. 10 "If thou knewest the gift of God," i.e., the gift of spiritual life and Divine power with all its blessed manifestations, capabilities, and possibilities.

In Eph. iii. 7, it is called "the gift of the grace of God": i.e., God's gracious gift, or His gift of grace. And, as we have seen from Acts viii. 19, 20, the one phrase is thus used for the other.

As this *pneuma hagion* comes from "on high," so it is spoken of as "falling on" those who received it (see Acts viii. 15, 16; x. 44). It was not the Holy Spirit Himself, who "fell on" people; but He caused His power and His gifts that were bestowed by Him to fall on them "from on high."

It is the same with the verb *to pour out*. How can a Person be poured out? It is impossible. But a Person can be said to pour out His "gifts"; and that is what is meant by the expression.

For the same reason *pneuma hagion* is said to be "received"; because it is the *gift*, and not the Giver who is received, as in John xx. 22.

The usage of *pneuma* in the Acts of the Apostles is special,* and is quite distinct from the peculiarly Pauline usage in the Church Epistles. This will be seen on a careful examination of all the passages in the list to follow.

In the Acts nearly all the expressions, more or less full, denote that "power from on high" with which the book opens, viz., the Divine energy put forth; of the manifestations of which the book is so full that it has sometimes been spoken of as "the Acts of the Holy Spirit."

Even where the definite article is used, it does not necessarily or always denote the Giver; for the article may be used, as we have said, only grammatically for the purpose of identifying the word with a previous mention of *pneuma hagion*. This is the case in Acts viii. 18,† compared with verses 15, 16. In the same way Acts xi. 15 may refer back to ch. ii. 4; as the spirit will, just after, be spoken of in verse 17 as "the like gift": viz., the gift mentioned in chap. ii. 4.

* Nineteen out of the fifty occurrences of "*pneuma hagion*" are in this one book, the Acts.

† See this passage in its place in the list, for the various readings involved in it.

On the other hand, the article is never used with the expression when it is associated with "baptism." Here, it is always *pneuma hagion*, i.e., the spiritual in contrast with the material medium; and not the Holy Ghost. Christ is the baptizer, and not the Holy Spirit: and He baptises with *pneuma hagion*.

It is *pneuma hagion* that is contrasted with *water* as the element with which the believer is baptized. It is the *spiritual* element in contrast with the *material* element. (See Luke iii. 16. Acts i. 5; xi. 16.) In Acts i. 5, this is made specially clear; for, according to the best reading,* the word *pneuma* ("spirit") is separated from the word *hagion* ("holy") by the verb "shall be baptized." So that the verse reads, "but ye, with spirit shall be baptized—holy [i.e., with *pneuma hagion*, or holy spirit"].†

Passing on to Acts xix. 2, we read that Paul asks certain disciples at Ephesus whether they had received *pneuma hagion* at the time when† they believed. And they answered "we have not so much as heard whether there be [such a thing as] *pneuma hagion*."

They must surely have heard of the Holy Spirit; but, Ephesus was a long way from Jerusalem and Cæsarea where these spiritual gifts had been first given; and these believers had not heard about them. See further on this passage in its place in the list below.

From all that has been said of *pneuma hagion* it will be seen that the usage of the expression marks it off very distinctly from the Holy Spirit; and thus distinguishes the gift from the Giver.

As, however, in most of the passages the Translators and Revisers have taken the liberty of inserting the definite article, "the"; and used capital letters; it has been, and is, generally believed to refer to the Holy Spirit.

The importance of our work will be at once seen: as it will enable the ordinary English reader to distinguish not only what *pneuma* means in all its 385 occurrences, but what *pneuma hagion* means in the fifty places where we meet with this expression.

It may, however, be asked, How are we to understand what is meant as it concerns our own individual experience? How does all this affect what is spoken of, theologically, as the "indwelling of the Holy Spirit"?

The answer is that the difficulty is partly of our own creating; from our not carefully noting the exact language of Scripture; partly from our clinging to "tradition"; and partly from the failure of human terminology when used of Divine truths.

Words are but counters on which we agree to put a certain value respectively. These words are human and *finite*; but the things connected with our subject are *infinite*. It is impossible, truly and exactly, to express

* Lachmann, Tischendorf, Tregelles, Alford, and Westcott and Hort.

† We have the same construction in Luke ii. 25. Of Simeon it is said "and *pneuma* there was *hagion* upon him." This is the reading of all the critical Greek Texts.

‡ There is no word for "since" in the Greek. It is simply the participle, and means *on believing*: i.e., *when ye believed*.

Divine realities with human words, or infinite truths with finite words.

We speak of "the Person" of the Holy Spirit, but what do we mean? What is the idea conveyed to our mind by this collocation of words? What is the actual sense of "person" used in this connection?

"Person" denotes an individual. The word is from the Latin "*per*," *through*, and "*sonare*," *to sound*, and was used of the *mask through* which the actor's voice *sounded*, as he represented a particular personage. Hence the *usage* of the word always refers to *individuality*.

The Christian Creeds do not speak of "three Persons" as though they were three Gods. We are not Polytheists but Trinitarians; *i.e.*, we believe in "a Trinity in Unity, and Unity in Trinity."

"Three in One; and One in Three."

It is not therefore correct to speak of the Holy Spirit as a Person apart from His being God Himself.

Christ can be spoken of as a "Person," for He is "God manifest in the flesh," and therefore individualized. Hence, He can be spoken of as localized now, as sitting on the Father's throne (Rev. iii. 21), and hereafter, at His advent, as sitting "on the throne of His glory" (Matt. xxv. 31).

But, in the Scripture, the Holy Spirit is neither called nor spoken of as "a Person." He is spoken of as "God." (Compare Acts iii. 3 with verse 4).

God is *pneuma*, and there is no common ground between flesh and *pneuma*. Hence we know Him objectively, in Christ, as our Creator and Redeemer; and we know Him subjectively, within us, by realizing His presence there in His gracious operations and gifts.

The Pauline teaching, as it is called, is distinctly in advance of the truth that is revealed in the Old Testament; or rather, we should say, the Divine revelation by Paul speaks not only of a power proceeding from God, and working in the hearts of His people, but that of God Himself "working in" them (Phil. ii. 13), and clothing them with His "power." This is why it is called "power from on high" (Luke xxiv. 49).

Dr. Candlish puts it thus: "The Spirit of God is not in his (Paul's) view an independent personality; that is not implied in the doctrine of the personality of the Spirit; but, as the spirit of a man is to man, so, according to Paul, the Spirit of God is to God; in one sense the same, but in another sense distinct. The principle of the Christian life is not a mere impersonal power, but God Himself in a mysterious way dwelling and working in the soul. But it is God working in man to lead him to God as He is above him; hence the Spirit of God that works in him must be distinguished from God, yet not as a different being; but just as the spirit or mind of a man may be distinguished from the man, and may be said to know the things of a man (1 Cor. ii. 10-16)."

In the Divine spiritual "gifts," "ministrations," and "operations," we have a marvellous and mysterious

testimony to the Biblical doctrine of the Trinity. We recognise them as the work of one Spirit, one Lord (Christ), and one God and Father of all (1 Cor. xii. 4-6, compare Eph. iv. 4-13).

The Holy Spirit is God; and God is omnipresent. Yet, in the Tabernacle and Temple of old, His presence was manifested by the miraculous shining of the Shechinah; so real, that God Himself was said to "dwell" there.

Even so in all His people to-day His presence is manifested by His miraculous operations and gifts, so real, that God is said to dwell in us; so real, that the new nature which is begotten of "The *Pneuma*" is itself *pneuma* and Divine. Hence, in 2 Pet. i. 4, those who possess this, are stated to be "partakers of the Divine nature."

There is no need for us to increase the difficulties necessarily inherent in so great a subject, by introducing a word which the Scripture does not once use of the Holy Spirit. He is never called a "Person" in Scripture; and we only create a difficulty when we use the language of Theology instead of the words of God.

Surely the fact is great enough for us without weakening the force of this wondrous truth, or losing sight of the glorious reality.

God is in us; and the evidence of this to us is that, as the *Pneuma*, He there begets *pneuma*, and performs His new creation work, with all its consequent bestowal of graces and gifts.

In the various passages in which the word *pneuma* is used, sometimes the reference is to Himself as the *worker*, and sometimes it is to the *work* which He performs. And it is our business to "search the Scriptures," and find out all that He has revealed in connection with this great subject.

It is peculiarly a matter of Divine revelation: for, apart from the Word of God we can know nothing whatever about it. We are wise, or we must "err," according as we know or do not "know the Scriptures."

We are now ready to consider each passage by itself; and we propose to give each, and to make the list complete and exhaustive. Each expression (or *use*) will be given, and the particular *usage* of the word, or words, or phrase will be carefully noted. Then, when we examine each in the light of the context, we shall learn what, in the God-breathed Word, has been "written for our learning."

We must be prepared to *unlearn*, as well as to *learn*; for much of what we have received on this subject, as well as on others, is from tradition, and rests only on human authority. This, as we well know, is more likely to mislead us than to guide us aright.

We cannot do more, or do better, than put our readers in possession of all the facts, and give them the whole of the *data*. The responsibility will then rest entirely with themselves as to the use they make of the information. With this complete list in their hands they will be independent of man, and be able to say with David:

"I have more understanding than my teachers:
For thy testimonies are my meditation."

* *The Work of the Holy Spirit*. By James S. Candlish, D.D. (T. & T. Clark), p. 26.

"How sweet are thy words unto my taste!
Yea, sweeter than honey to my mouth!"
"Therefore I love thy commandments above gold:
Yea, above fine gold" (Ps. cxix. 99, 103, 127).

We repeat that we are dealing with the "words" of God, and not merely with the "Word." We are taking pleasure in examining the perfections of the Divine workmanship (Ps. cxi. 2). We are bringing, as it were, the spiritual microscope into use. But, with all this, we can never with our finite minds exhaust the wonders of either the words or works of our God. We shall be able to say with David (Ps. cxix. 162):

"I rejoice at thy word,
As one that findeth great spoil."

God has been graciously pleased to give us a revelation in writing. That writing consists of words. And these words are "God-breathed" (2 Tim. iii. 16).

In the exact and perfect precision in the use and usage of the word *pneuma* and its various combinations, we have the greatest proof of "verbal inspiration." If we slur over these differences and these varied expressions, and treat them as though they were used by chance, or at haphazard, instead of being perfect and Divine, it is clear that we must err, not distinguishing what God has made to differ. One of our duties with regard to the Word of God is to try, or

"Prove the things that differ."*

If we would abound in knowledge and in all discernment, and be sincere and without offence till the day of Christ (Phil. i. 9, 10), then we must obey this precept; and try, and prove, and test, the things, even the words and expressions, which God, in His Word, has Himself "made to differ."

(To be continued).

Papers on the Apocalypse.

THE SIXTH VISION "ON EARTH."

Ⓔ (page 118†) chaps. xvi., xvii., xviii.

"A SECRET SYMBOL: BABYLON THE GREAT."

The word *μυστήριον* (*mystērion*) means simply a secret. It occurs in the Septuagint (280 B.C.) only nine times, of the king's secret which had gone from him (Dan. ii. 18, 19, 27, 28, 29, 30, 47 (twice), and iv. 9). See also its usage in the Apocryphal books in the same sense.‡ But

* See A.V. and R.V., margin, Phil. i. 10.

† These pages refer to the book-form, and not to the pages of *Things to Come*.

‡ Ecclus. xxii. 22, "If thou hast opened thy mouth against a friend, fear not; for there may be a reconciling; excepting it be for upbraiding, and arrogance, and disclosing of a secret, and a treacherous blow: for these things every friend will flee."

Ecclus. xxvii. 16, "He that revealeth secrets destroyeth credit: and shall never find a friend to his mind."

Ecclus. xxvii. 17, "Love thy friend, and keep faith with him; but if thou reveal his secrets thou shalt not pursue after him."

Ecclus. xxvii. 21, "A wound may be bound up; and after reviling

the Greek Christian fathers used the word of any such sign, whether of words or actions. They spoke of the offering of Isaac as a *mystērion*: i.e., a sign or symbol of the secret purpose of God concerning His Son, Jesus Christ. And they used it interchangeably with the words *τύπος* (*typos*) *type*; *σύμβολον* (*sumbolon*), *symbol*, and *παραβολή* (*parabolē*) *parable*.

The meaning of the word *mystery*, therefore, here in Rev. xvii. 5, 7, must have this later signification which the word had acquired. We give a few examples in a note.* And others might be cited, but these will be sufficient to show us how the word *mystery* had, at that time, come to be practically synonymous with *symbol*. Perhaps *secret sign* would best express it; and this was the usage of the word when this Revelation was given to John. Hence, in this book, we must give the word this signification.

In Rev. i. 20, the seven stars are used as a *secret sign* for something which they signified (So also Eph. v. 32).

So here, in xvii. 5, 6, the woman's name is a *secret sign*; and refers to something much deeper than the name itself would convey. The name was the name, not of a woman, but of a city, "that great city," even Babylon. But it signified not merely the material city as such, but the vast system of idolatry connected with it. That is why the explanation of the secret sign follows "the mother of the harlots and of the abominations of the earth." Not merely of Rome, or even Babylon (as a city), but "of the earth": i.e., the mother, or fountain-head of all the systems of idolatry which

there may be a reconciliation; but he that revealeth secrets hath lost hope."

2 Maccabees xiii. 21, "But Rhodocus, from the Jewish ranks, made known to the enemy the secrets of his countrymen."

Wisdom ii. 22, "And they (i.e., the wicked) knew not the secrets of God."

Wisdom xiv. 23, "Slaughtering their children . . . or celebrating secret rites."

Tobit xii. 7, 11, "It is good to keep close the secret of a king, but to reveal gloriously together the works of God."

Judith ii. 2, "Nebuchadonozor called together all his servants, and all his great men, and communicated with them his secret counsel (lit., the secret of his will)"; i.e., his plan as to the campaign on which they were about to set out. This expression is remarkable: *to mystērion tes boules*. In Eph. i. 9 we have a similar expression: *to mystērion tou thelēmatos*, the mystery of his will. The words for "will" are different. With Nebuchadonozor it means that which he willed because he had determined to do it. With God (Eph. i. 9) it means that which He willed because He desired to do it—i.e., His secret purpose, counsel, or plan.

* Justin Martyr (A.D. 148) says that in all false religions the serpent was represented as "a great symbol and *mystērion*" (Apol. i. 27).

So in his reference to the Paschal Lamb he says, "the *mystērion* therefore of the Lamb . . . was a type of Christ."

Speaking of Isaiah vii. 14, "Behold a virgin shall conceive and bear a son," he says, "since this refers to the house of David, Isaiah has explained how that which was spoken by God to David, *ἐν μυστηρίῳ* (in a mystery), would actually come to pass. Perhaps," he adds, "you are not aware, my friends, of this—that there were many sayings written *ἐπικεκαλυμένως* (*epikekalumenōs*) obscurely; or *ἐν παραβολαῖς* (*en parabolais*), in parables; *μυστηρίοις* (*mystēriōis*), for secret signs; or *ἐν συμβόλοις* (*en sumbolais*), in symbols, which the prophets who lived after the persons who said or did them expounded" (Trypho, c. 68).

have since flooded "the earth" from that one great source; and of which Romanism is only a part.

This is the *secret* or "mystery of iniquity" referred to in 2 Thess. ii. 7.

Babylon was the fountain-head of all idolatry.

We have here two things, (1) the reality, which is that "great city," which will be seen by the uninitiated; and (2) the woman, which is the "secret sign" of what it means.

The picture of the woman, as described, may be regarded as the "drop-curtain." But the initiated are those who will be admitted behind it, and learn "the depths of Satan:" and, behind the scenes in his own great theatre, will learn what Satan's religion means as they "worship the Dragon."

The uninitiated will see only the curtain—the wonderful city. Compare Prov. ix. 13-18, where both are shown and may well be applied to the passage here.

Idolatry was no mere sin into which people gradually sunk; but it was the creation, by Satanic wisdom, of a mighty system, which he intended to use, and to lead up to his own worship.

Nimrod was used as the great founder of this marvellous scheme of Satan. Babylon was his city (Gen. x. 10). Would not Cain's city before the flood answer to the people of that day, the same end as Babylon did afterwards (Gen. iv. 17)? Each would be the capital of their respective idolatrous systems. The words "Cain went out from the presence of the Lord" are very significant. So is the name of Cain's city. He called it "Enoch," which means *initiated*.* The corruption of mankind spoken of in Gen. vi. (see page 400) must have led to abnormal forms, which would account for the half-human, or super-human beings, which became the Nephelim, the Rephaim, and Anakim of Scripture; the Titans of the Greeks. It would account for the worship of Ishtar, Isis, Ashtaroth, and all the abominations of spiritual harlotry.

We thus see how "that great city," Babylon, founded by Nimrod, was the source of all idolatry.

This is not true of Rome. Pagan Rome itself was only one system; one of the polluted streams from that corrupt source. Papal Rome is only another single stream. It is not possible that *a part can be the whole*! It is not possible that one of many streams can be the fountain-head of all streams. Was there no idolatry before Pagan Rome? Whence then came the worship of "Moloch" and "Remphan," and "Chiun," in the wilderness (Acts vii. 43. Amos v. 25, 26); and the worship of Ashtoreth, the abomination (*i.e., idol*) of the Zidonians, and Chemosh, the abomination of the Moabites, and Milcom, the abomination of the children of Ammon, which were introduced by Solomon (1 Kings xi. 5. 2 Kings xxiii. 11)? Was Rome the mother of these? The description here goes back to the origin of all the abominations of heathen idolatry. Rome's place in history makes this an absolute impossibility. It would be just as absurd to say that the Zionist move-

ment of to-day was the source or the mother of the Jewish nation!

Just as impossible was it for the Babylon of Nebuchadnezzar's day; and for the same reason. It does not date back far enough. We must go farther back, and find it in Gen. x. 8-10 and xi. 9. There we find it in the land of Shinar. Under Nimrod began the work in the spirit of Anti-christ; his object being to build a city, and make for his People a name, so that they might not be scattered. Babylon was founded in rebellion against God. Nimrod was "a mighty one on the earth" (Gen. x. 8). He called his city Bab-El.* Some take this to mean *the court or gate of God*; for he, like his antitype, would fain thus exalt himself (2 Thess. ii. 4).

Others derive it from *Belus*, the name of the principal idol of the Babylonians. Sometimes written Bel בל. If so, Babel would mean—for *Bel* or of *Bel*.

In any case we are taken back to the fountain-head, and shown the source and origin of all idolatry. Nimrod is called a mighty hunter.† The Targum of Jonathan (an ancient Jewish commentary) interprets this to mean that he was *a mighty rebel before the Lord*. The Jerusalem Targum reads it as meaning *mighty in sin, lying in wait* to catch and overthrow men; drawing them away from the worship of the true God, as taught by Shem, to join that taught by Nimrod. Hence, his name became a proverb for any great rebel or Apostate. (Read Gen. x. 9).

It is equally impossible to interpret the words of Rome—and to say that this woman made "the inhabitants of the earth drunk with the wine of her fornication," *i.e.,* made the whole earth partake of her idolatrous system. Neither of Rome, papal or pagan, can this be said. They both drank of her cup; but it is a perversion of all known history, to say that either of them was the tutor of all the nations; and an insult to common sense to apply this to "the inhabitants of the earth for more than 3,000 years before Rome was dreamt of." As Dr. Seiss well puts it, this wine "was already bottled and labelled before the first dispersion. [Gen. xi.]. It went with that dispersion into every country and nation under heaven. As a matter of fact we find it to this day among all the nations of the earth; affecting, if not controlling their thinking, their politics, their faith, and their worship. Not less than two-thirds of the population of the earth at this hour are Pagan idolators, drivelling under the same old intoxication which came forth from Nimrod and Babylon; whilst the great body of the other third is either Mohammedan, Catholic, Jewish, Infidel, or adherents of some tainted and anti-christian faith and worship. Nor is there a kingdom or government on the face of the whole earth at this hour which does not embody and exhibit more of the spirit of Nimrod than of the spirit, commandments, and inculcations of God. All the kings

* From בָּבֶל (*babah*), a gate, and אֵל (*El*), God; in contrast with Bethel, the house of God.

† From צָדָה (*tsud*), to lie in wait.

* From the root צָדָה (*chahnak*), to initiate, to dedicate.

of the earth, and all the governments under heaven, have more or less joined in the uncleanness of that same old Babylonian Harlot who has defiled every spot and nook of the whole inhabited world, notwithstanding that God from the beginning set His seal of wrath upon it. The Jewish whoredoms, and the Papal whoredoms, and the Mohammedan whoredoms, and the whoredoms of all perverted Christian religionists, though not entirely letting go the confession of one only God, are still, in essence, the same old harlotry which first found place and embodiment on the banks of the Euphrates. It is the same old Babylon, and her harlot daughters, bearing rule or kingdom upon the dominions of the earth, and intoxicating the inhabitants thereof out of the wine of her fornication." *

It is indeed surprising how any mistake could have been made in the identification of this woman. For the Holy Spirit first shows us her very name upon her forehead. Then, in verse 18, He tells us as plainly as words can tell anything, that "the woman which thou sawest is that great city, which reigneth over the kings of the earth"; and chap. xvi. 19, as well as xvii. 5, identifies this city with Babylon. God says it is a "city." He does not say *a system* or *a religion*, but a "CITY."

Now, when the Vision is a "Woman"; and God tells us that He means by the woman "that great city," Is it legitimate for us to treat this again as *another symbol*, and say it is not the city He says it is, but another?

There is no limit to such a process as that. We may go on to say that Rome means London, and that London means some other place. Why not be content with the explanation which God has Himself given? instead of taking the solemn responsibility of saying that His explanation is no explanation at all; and that it means something else. We are not saying there are no symbols: We are not saying that Jerusalem is not called Sodom. It is; but God leaves us in no doubt as to what He says and what He means. That is one thing; but it is quite another thing when we treat His own interpretation of a symbol, as though it were only *another symbol* which is left for us to interpret.

It is not that we wish in any degree to minimise the awful abominations of Romanism. None can have a greater abhorrence of them than we have. We see in it one of the most filthy of all the streams that have flowed from Babylon; but we do try to rise above the level of "a Local Board" when we are dealing with God's account of how He is going to close His great controversy with Jew and Gentile, with Earth and Hell. Our survey must extend beyond the Tiber. We must see something beyond Protestantism and Romanism. These do not make up the whole history of the Universe, either in time or extent.

There are many other absurdities connected with the current interpretations, which we shall notice as we proceed further into this chapter, and consider the Divine interpretation there given of the Vision as a whole. There is one point, however, to be referred to here, and

that is "the cup." It is "golden"; and hence, beautiful and attractive in appearance. The cup is *one*. This tells us that the corrupt streams which flow from this one fountain-head are all one in essence, and character, and effect. It is the religion originally instituted at Babylon, by Nimrod, at the instigation of Satan. (See Appendix.)

It is seen in all the great religions of the world. They are all alike in substituting another God for the God of the Bible: a God, made either with the *hands* or with the *imagination*; but equally *made*. And a religion consisting of human merit. These things are common to all systems of false Religion, and unite them in *one*. True, some of the rivers from this corrupt source are great and mighty; others are in smaller streams, but their waters are *one*, and the cup is *one*. Those who say that this "cup" means the cup used in the Mass, furnish us with a good example of the value of all such interpretations. We have only to remember concerning this "cup," here, that all nations are *made to drink of it*; while the one great characteristic of the Romish "cup" in the Mass is that it is *withheld from the people*!

Things New and Old.

"JOY AND PEACE IN BELIEVING."

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."—Rom. xv. 13.

"IN believing";—it is all "in believing."

"The just shall live by faith." "The life I now live, I live by the faith of the Son of God." To seek joy and peace, apart from faith in the Lord Jesus, whether by prayer or service, will end in failure, for the Lord has so closely connected them with faith, that the increase of true joy and peace can only be realised by an increase of faith. Joy in the Lord Jesus, and peace which the Lord Jesus gives, are the result of that faith which looks always to Him, and trusts in Him, and thinks only of Him, and *not of the joy or peace*.

Believing in the Lord Jesus as the Saviour, brings the joy and peace of salvation. Believing in the same Lord as an ever-present friend and sure helper, brings the joy and peace of fellowship. This results in a sure hope of full deliverance from evil, and a quiet waiting for the Lord's time and way.

The Holy Spirit is ever working within, when the thoughts are quietly and trustfully fixed on Jesus. A believing and trusting heart is to the Holy Spirit a palace of delight, where He rejoices to heap up His hid treasures, and unfold His deeper secrets; and these treasures, these secrets are all in Christ Jesus. Yes, it is all "in believing," believing and trusting as a little child. "In believing"—your sorrow shall be turned into joy. "In believing"—your disquieted spirit shall be hushed, and rest and peace be your portion, and your hope of a brighter future will

* Dr. Seiss's *Lectures on The Apocalypse*, vol. iii., pp. 121-2.

grow more firm and abiding. Yes, it is all "in believing." (From *Counsels and Thoughts for Believers*, by Thomas More, published by J. Nisbet and Co.)

"CHRISTIAN EVOLUTION."

DEAR MR. EDITOR,

May I have a hearing about your article entitled "Christian Evolution"?

In Chapter II. of my *Buddha of Christendom*, I state my own position respecting evolution. As Prof. Tyndall wrote, "Those who hold the theory are by no means ignorant of the uncertainty of their data, and thus only yield to it a provisional assent." Personally, I can see no difficulty in supposing that within certain clearly defined limits, God may have worked by evolution; and I find nothing inconsistent with this in Gen. i. But it is absolutely barred in regard to *the creation of man*. An impassable gulf separates man from the brute; and Gen. i. indicates unmistakably that he was called into being by a special act of creative power. In v. 27 the Holy Spirit recurs to the word used in v. 1; and while in v. 24 we read "Let the earth bring forth," etc., the language of v. 26 is "Let us make man in our image, after our likeness."

I humbly suggest that it is here the Christian should take his stand, leaving men of science to deal with the evolution theory as they may.

Yours faithfully,

ROBERT ANDERSON.

We quite see the force of what Sir Robert Anderson says, especially as to the word "create" in verses 1 and 27. The argument he bases on it may be extended to the whole of the chapter, so far as evolutionists are concerned; as they draw no distinction whatever between *man* and the lower orders of creation. This is essential to their position.

On the other hand "Christian" evolution differentiates between "man" and the lower orders of creation. It allows that "man" was a special "creation," and holds that there was no "ascent of man" from a monkey, or other lower form. But it urges that God might have created a "cell" or "protoplasm" in the first instance, and have afterwards "worked by evolution." But the answer to this is twofold:

(1) It is not the evolution of the scientists; nor is it that which we have referred to.

(2) It is proved to be as unnecessary in theory, as it is impossible in fact, and unscriptural as a belief; for *eight* times in Gen. i. it is stated categorically of the lower forms of creation that each was to bring forth "after his kind."

Evolution requires the admission that one kind evolves something of quite *another* kind.

This is seen to be contrary to fact; for, not only is any evidence wanting for such an admission; but each "kind" continues to bring forth "its own kind," and we are asked to believe that *at the same time* it is evolving into some other kind; thus doing two opposite things simultaneously.

We can see the former process in action every day, but where are we to look for the other?

Let it be granted that there is a "continuous adjustment of inner relations to outer relations." Let it be granted

that there is a continuous adaptation to environment. That does not prove "Evolution." That goes on in one kind independently of other kinds. Because the fish in the Kentucky caves are blind, that does not prove that a fish becomes a fowl!

"The origin of the eye is said to be due to changes in the dermal tissues in response to the outward existence of light."

True, it is "said to be" so; but God has said that "He that made the eye," and we "believe God." We do not believe that the eye or anything else *happened*. We believe that "God made," and that "God created" each thing as He says He did.

Thirty-five times in Genesis i. we have the Creator moving, acting, speaking, making, blessing, creating. We do not have one thing developing into a different thing.

No! It is the simple question as to whether we believe man, or whether we believe God. We "believe God," and we hold that that which calls in question the truth of His Word or makes it of none effect, is carrying out the great object of the enemy, as he is introduced to us in Gen. iii., 1-3. It all turned on what "God hath said." And we believe God's record of Divine creation, not the enemy's theory of Devolution.

Questions and Answers.

QUESTION NO. 347.

"THEY SHALL NOT RISE."

D. L., London. "Please explain Isa. xxvi. In verse 14 it says the dead shall not rise; and in verse 19 it says they shall rise. To whom do these words refer?"

The difficulty is only apparent, and arises from the fact that the English Versions translate the words and do not tell you what the Hebrew is. Even Newberry, who tells you in verse 19, does not do so in verse 14.

To see the beauty of the passages, as well as to have the difficulty removed, it is necessary to see the structure of the "song" which occupies the whole chapter (Isa. xxvi.) You might easily make this for yourself. And if you tried, you would find that it has two subjects: *the righteous* and *the wicked*, which alternate throughout the chapter, and form five pairs (or ten numbers in all):

- a¹ | 1-4. The Righteous. Their Salvation.
- b¹ | 5, 6. The wicked. Brought down.
- a² | 7-9. The Righteous. Their way.
- b² | 10, 11. The wicked. Devoured.
- a³ | 12, 13. The Righteous. Their God.
- b³ | 14. The wicked. Rephaim. No Resurrection.
- a⁴ | 15-19. The Righteous. Nation increased, and Raised from the dead.
- b⁴ | -19. The wicked. Rephaim. No Resurrection.
- a⁵ | 20. The Righteous. Preserved.
- b⁵ | 21. The wicked. Destroyed.

The word translated "dead" in verse 14, and in the last clause of v. 19, is *Rephaim*, and refers, not to men, but

to the *Nephilim* of Gen. vi. 4. The *Nephilim* were the fallen ones; the awful progeny of the fallen angels, and are so called from the Hebrew *naphal* (to fall) (compare Gen. vi. 1, 2, with Jude 6-8 and 2 Pet. ii. 4, 5). These had to be destroyed by the Flood. But there was a second irruption "after that" (Gen. vi. 4). This second progeny had to be destroyed by Israel. These *Rephaim* are called *Nephilim* in Num. xiii. 33, where (wrongly following the Vulgate) the word is translated "giants"; they are also called *Rephaim* after a notable one named *Rapha*. (2 Sam. xxi. 16, 18, 20, 22. 1 Chron. xx. 4, 6, 8). They were identical with the Canaanites (Gen. xv. 20. Josh. xvii. 15). These had to be destroyed like the former, *Nephilim*. But a flood was not necessary. Israel was used as God's sword: although to-day, poor "wise" man condemns God as cruel for this merciful interposition and necessary judgment.

It is clear from these two verses of Isa. xxvi. that they will have no resurrection. Verse 14 declares:

"The dead shall not live again.

The *Rephaim* shall not rise."

It will be otherwise with the Righteous, the righteous nation. Verse 19:

"Thy dead shall live.

Thy dead bodies shall arise.

Awake and sing, ye that dwell in the dust:

For thy dew is as the dew of herbs."

It is otherwise, however, with the *Rephaim* for the next line says:

"But the earth shall cast forth the *Rephaim*."

The words "cast forth" have nothing to do with resurrection. The Hebrew is *Naphal*, to fall (as in verse 18). The meaning of the word is the very opposite. It means to cast down, not to cast up. See Num. xxxv. 23. 2 Kings iii. 19 (to fall. So ch. vi. 5). Job vi. 27 (overwhelm, marg., cause to fall); xxix. 24. Ps. cxi. 10. Jer. iii. 12. Ezek. xxxii. 12; xxxix. 3. Dan. viii. 10. Hence, the *Nephilim* are the fallen ones. The word occurs only in Gen. vi. 4, and Num. xiii. 33 (twice).

The *Rephaim* are the same evil progeny, but they got their name from a prominent one named *Rapha*. The Hebrew word *Rapha* (often translated plural) occurs in Gen. xiv. 5; xv. 20. Deut. ii. 11, 20; iii. 11, 13. Josh. xii. 4; xiii. 12; xv. 8; xvii. 15; xviii. 16. 2 Sam. v. 18, 22; xxiii. 13. 1 Chron. xi. 15; xiv. 9; xx. 4, 6, 8. Is. xvii. 5.

The plural, *Rephaim*, occurs in Job xxvi. 5. Ps. lxxxviii. 10. Prov. ii. 18; ix. 16; xxi. 16. Is. xiv. 9; xxvi. 14, 19.

Signs of the Times.

JEWISH SIGNS.

A SOLUTION OF THE JEWISH PROBLEM.

Another scheme is put forward for the solution of the Jewish Problem, by Mr. Arnold White, in *The North American Review* (January, 1904).

It is called forth by the seriousness of the situation in Russia; where the position of some six million Jews is threatening soon to become one of bondage.

Dark as the Russian outlook is, the present state of things cannot continue, and will not last.

In view of this he puts forward the following scheme:—

"MR. ARNOLD WHITE'S SCHEME.

"1. England and America must examine the question anew: so as to realise that the Russians understand their position as regards the Jews, not as inspired by futile brutality, but as dictated by the first law of nature, self-preservation, and by the duty of rulers toward the majority of their subjects.

"2. The Jewish Question is insoluble by any single nation. Even Russia is impotent if she acts alone.

"3. The Jewish Question is a world-problem; and therefore international in its essence.

"4. To solve the Jewish problem, a conference between Russia and the Anglo-Saxon Powers is essential; in order that the problem as it affects each Power may be understood by all the parties concerned before its solution is attempted.

"5. The Russo-Anglo-American Conference should adopt the principle that Russia should provide territory, and that the other Powers should find capital, for the establishment of the redundant Jewish population now multiplying in the Pale, to their own misery, and the certainty of eventual bloodshed and revolution.

"6. The necessary capital should consist:

"(a) of the funds of the Jewish Colonisation Association as a nucleus:

"(b) of the contributions of wealthy Jews, who shall be invited to suspend their generosity to rich nations until the congestion of the Jewish Pale is relieved, and the Jewish problem solved, by the settlement of their co-religionists in territory of adequate size:

"(c) of contributions from Christians of all nations, who believe that the race to which their Founder belonged has a positive and primary claim on their charity and their good-will."

The author of this scheme is optimistic as to its acceptability.

"If the Prime Minister," he says, "and the President of the United States were, jointly and severally, to address to the Government of Russia an invitation to a Conference on the whole Jewish Question, there is reason to believe that Russia would not sullenly refuse to entertain the idea. . . . It is even possible that Russia herself might take the initiative, and invite the Anglo-Saxon Powers to a Conference." "I have reason," he says elsewhere, "for saying that the Ministers of the Tsar would not summarily reject proposals for a dispassionate examination of the Jewish Question, if these proposals be made in such a way as to promise the attainment of the object aimed at, viz., the solution of the Jewish Question." He is convinced, he adds, that the present advisers of the Tsar are firmly of opinion that the time has come to review the whole circumstances of the case; and that, without handing Russia over to the middlemen, as feared by M. Pobiedonostseff, it is their desire to ascertain whether it be not possible, in some shape or other, to secure Russia from the evils she dreads, while at the same time giving to the Jews greater latitude for expansion, and substituting for the Pobiedonostseff policy a wider and broader conception.

In accordance with these ideas, Mr. White has drawn up a memorandum to the Tsar, which is reproduced in full in *The North American Review*, and which has already, he says, been placed before the President of the United States.

On this *The Jewish Chronicle* remarks:—

"The existing situation cannot last. It is a danger to Russia, a nuisance to Europe, and a blot on Western civilization. The attempt to maintain at the present day a system of repression which did service centuries ago has to be brought to an end; and the sooner the better for all concerned. We have arrived at an impossible stage in Jewish history; in which we find one portion of the race living the life of free men, and the rest wearing the rusty fetters of the Middle Ages. The situation cannot last. Israel must be either all bond, or all free. It cannot have one leg shackled and the other released. The nations of Europe must either restore the days of Torquemada all along the line, or they must admit the Jews of every country to their rights as men. As they cannot, for their own sake, proclaim a general servitude, there must be universal enfranchisement; and Mr. White is justified in calling on some of the leading nations to settle this matter once for all."

RELIGIOUS SIGNS.

THE CITY TEMPLE'S NEW GOSPEL.

A correspondent asks us what there is in the preaching in the City Temple, London, which called forth such a serious protest from Samuel Smith, Esq., late M.P. It is such a solemn "Sign of the Times" that we give the information here.

We have already called attention to this lamentable preaching of "another Gospel," while the preacher of it was at Brighton, in Vol. VI., page 34 (September, 1899, "The Modern Pulpit"). Also in Vol. VIII., page 54 (November, 1901). Also, in the same volume, page 94 (February, 1902, under the title of "Foundations Destroyed").

Since the preacher's removal to London, his peculiar teaching is more pronounced. And we shall not be thought uncharitable if we give a few extracts from reported Sermons in the Daily Papers, and from his own declarations in *The British Weekly* over his own signature.

We add no note or comment of our own; as his own statements will be quite sufficient. The proprietors of *The British Weekly*, the editor, and the writer, cannot possibly take any offence at the free advertisement we thus give. Our only doubt from our point of view is, whether we ought to extend the publicity. We do so, however, believing that our readers will not be injured by it, but have grace to discriminate between revealed truth and human dogma.

October 8th, 1903.—Sermon preached in City Temple on the Thursday, but, previous to this date, reported in *The Christian Commonwealth*:

"WHAT THINK YE OF CHRIST?" (Matt. xxii. 42, 43).

"He stood for all time; He stands still, as an Ideal at the head of the race; but whether Jesus the carpenter had any more right to speak about the mysteries of the universe than I or you have, who can tell? We cannot be sure . . . What think you of the ideal Christ? Mark, it may be an illusion."

December 17th.—*British Weekly*: A declaration, over Mr. R. J. Campbell's signature, in relation to

"THE VIRGIN BIRTH":

"But it might startle the questioners to be told that even if the Jesus of Bethlehem had been born at some other time, or if His advent had taken some other form, the Christ would still have preceded Him. We might, by a reverent play upon His own words, say, Before Jesus was Christ is. Moreover, we ourselves have seen this Christ, and known Him as Divine, although we may not have named him Jesus. And we have recognised in this Divine something a common element in all humanity. . . . What name shall we give to this Soul of Good? . . . He called Himself the Christ, well knowing that the Christ indwelt every soul of man. . . . The being of Christ was greater far than the body of Jesus could contain . . . and now the body of Jesus is no more, the spirit of Jesus, which is the spirit of the Christ, still indwells the souls of men. Humanity is the body of Christ; the human Christ and the Divine are the same. There is no point at which humanity leaves off and Divinity begins, or at which Divinity leaves off and humanity begins. . . . Those who would see Jesus as He once was must learn to read Him in the Christ that shines through every noble deed and every holy life. For there, indeed, He is. This indwelling Christ is the most potent part of our being; the power that binds us to one another and makes us aware of our spiritual kinship. It is the deepest and strongest part of our nature, stronger far than the evil thereof."

Christmas sermon preached at City Temple. Reported in *The Daily Mail*, December 25th, 1903:

"The incarnation of the Son of God did not begin with the lowly birth at Bethlehem. It began when time began. It is still going on. He was in the world, and the world was made by Him, and the world knew Him not. And the Christ has never gone away. . . . Christ is born anew every morning. . . . What do we mean by incarnation? You would say, 'It is God becoming man.' You are right; but we might invert the phrase, and say much more truly, It is man becoming God."

In reply to Mr. Samuel Smith's letter of December 23rd, he writes in *The British Weekly* of December 31st:

"The logic of Mr. Smith's contention, that 'sinful, fallen man' is utterly Christless, is really an assertion of the total depravity of human nature. I hardly think that he is likely to wish to revive this terrible Reformation doctrine. But if not total depravity, then what? Thank God, the hope for the sinful is that they are not without some tokens of an indwelling Christ. Their very consciousness of sin is an evidence of His presence in the heart of the sinner."

Reported in *Literary Digest*, Vol. XXVIII., No. 1, January 2nd, 1904:

"The Rev. Mr. Campbell, of London, recently speaking at Northfield, was asked from the audience 'how he got along with truth and evolution.' He replied, 'Truth and evolution? Evolution is truth.'"

From the correspondence column in *The British Weekly*, January 7th, 1904:

"For what is evil? . . . Evil is real, even if it have no existence outside thought; but it is a negative rather than a positive reality. . . . The older I grow the more I am convinced that evil is the underside of good. . . . So far from holding that it is sin which has marred an otherwise perfect world, we ought to recognise that the discipline, which under various forms we call evil, is larger far than the scope of man's moral delinquency. It is conceivable that evil might exist in a world which knew no sin."

In the same paper, answering a question of authorship of much of the Old Testament, his reply is:

"Our Lord's words should not be understood as putting an *impri-matur* upon any particular theory of authorship. When He used the name of David, for instance, in connection with the Psalms, He did so as we should use the name of Homer in connection with the Iliad, and yet David and Homer may only have been part authors of these great works."

From a series of articles on the Atonement, gathered from *The Christian World* newspaper; published by J. Clarke and Co., 13 Fleet Street, E.C., 1902. The first one in the book is by the Rev. R. J. Campbell:

"The key to a theory of the doctrine seems to me to be supplied, firstly, by acceptance of the hypothesis that the *origin of moral evil* is in God; and, secondly, by the Christian doctrine of the Person of Christ. If Christ be the Eternal Son of God . . . if He contains humanity, and is present in every act and article of human experience . . . we have a light upon the fact of redemption. For Jesus is thus seen to be associated with the existence of the primordial evil which has its origin in God. . . . He creates evil that man may know good. The Eternal Son, in Whom humanity is contained, is therefore a sufferer since creation began. . . . Christ is the circumference of the life of humanity. . . . The most glorious fact in the Christian system is the fact that Christ, Who contains humanity, permits the *karma* to work its full effect upon Him, and by so doing purifies, not the individual only, but, in the fulness of time, the race, in such wise that the higher experience of good remain, while the guilt of sin is destroyed."

The foregoing will be sufficient to give an idea of the new Gospel thus brought into London with this twentieth century. We must leave it to our readers to pass their own judgment on this unscriptural exuberance. But we can see enough to show that the statements as to the Incarnation come perilously near to the error referred to in 1 John iv. 2, 3; 2 John 7-11.

The need for this solemn warning of these weighty passages is seen from the fact of crowds waiting and standing an hour beforehand to obtain admission.

SPIRITIST SIGNS.

SPIRITISM, HYPNOTISM, THOUGHT-READING.

(Third Article).

In commencing our third article on this subject, we wish to call special attention to the fact that it was the very sin of "dealing with familiar spirits" that brought Israel down to humiliation and degradation in the days of Manasseh. He "used enchantments . . . and dealt with a familiar spirit" (2 Chron. xxxiii. 6). The prophets led the way.

* The Heb. is *haalath-ob*, one who possesses or has ob, or one who is possessed by ob.—En.

This is what Jehovah said about them: "I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err" (Jer. xxiii. 13). The parallel of this is to be found in our day among the religious leaders who give encouragement to those who ask for guidance, whereby some are emboldened to walk in these treacherous ways. Also by giving the use of their balls for considering the subject of "Psychical Research in the First and Twentieth Centuries"; and by presiding at Spiritist meetings, which is not unfrequently the case.

For the sin of Manasseh Jehovah's indignation was expressed in these words: "Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle" (2 Kings xxi. 12). Shall there be milder judgment for those who sin after the same manner in these days of greater light?

Another important point to be noted is this, that *obeism* is only another name for spiritism, and that it is, of necessity, "the sworn foe of Christianity." If it is possible to strengthen this assertion, we would say, the sworn foe to Christ.

That their minds are not only darkened, but actually grotesque, may be known by the pretentious display of wisdom in their jumble of words—"esteeming themselves wise they became fools," as witness the following. We give the advertisement of a Spiritist's book. It is designed, it says, to set forth

"The processes whereby God, the Divine Evolutionist, is transposing the natural bodies of each who accepts and embodies the Regenerative Life of the Saviour-Saviouress, from the separated sex-lines of this third dimensional of Nature and Death, to those of the re-united twain-one sex of the Heaven of Eternal Arch-Nature, whereby Sin is destroyed in the flesh, and Death, the wages of Sin, overcome and abolished in the body."

Is it possible to conceive of such inflated, senseless jargon coming forth outside the walls of a lunatic asylum.

We can be perfectly confident of this, that the writer can hardly expect anyone to understand this senseless rigmarole.

The Apostle Paul did not spare such insane folly in his day. The Holy Spirit denounced such by declaring that they "became vain in their imaginations, and their foolish heart was darkened; professing themselves to be wise they became FOOLS" (Rom. i. 21, 22).

But to suit the cases of diverging and unstable minds a little spice of religion must be mixed up with it.

A clergyman sends forth this blasphemy at a conference of spiritists:—

"Here or nowhere is the real basis for the ideal of a Human Brotherhood, based in the Spirit-God 'in whom we all live and move and have our being.' Here, too, we find the whole significance of evolution, in the development of a spiritual order from lower grades of animal life—the evolution of the real Son of the Spirit-God, the Human Race."—(*Light*, Nov. 28th, 1903).

And the following should be a warning to those who are being misled, and have not yet *given themselves over* to the fascinations of this school. They may use the mild term "earth-bound spirits," but the time will come when such will be *hell-bound*, without hope of release.

"Some ten years ago my wife, who has since passed the borderland, had this experience, and for some time was urged by a certain spirit to commit suicide. There arose the usual difficulty of distinguishing the honest from the fraudulent, as well as the even greater trouble of discovering unintentional deception. Special impediments were presented at a later period while we were engaged in the liberation of fellow mortals from the injurious attentions of earth-bound and other spirits—impediments which had somehow to be faced and overcome." (*Ibid.*)

But these, as the account goes on to show, seek refuge in superstition. This invasion of demons had to be put to flight: so

"To make the story brief, the Sign of the Cross was applied as occasion arose, with most remarkable results; and as the outcome of much experience, I am able to affirm that, on the spirit plane, this sign is absolutely irresistible, provided always that those acting on this side the veil are completely honest in intention and seeking only good and truth." (*Ibid.*)

What a lurid light is thrown upon the revelation of the coming in of the apostasy, as declared by the Apostle. "Having a form of godliness, but denying the power," substituting in its place a piece of ignorant superstition. It is in this way:

"A deceitful spirit may be shown up, a frivolous spirit put to shame, a violent spirit driven out, and so on." (*Ibid.*)

The way these despisers drag in the name of Him whom it is our delight to acknowledge as LORD, is revolting in the extreme. They deny Him and His power to heal, but claim this for themselves. The device seems to be, to put their performances and His Divine power on the same level.

The following extracts relate to a book written by a Dr. T. M. Whiton, of America, and is described as a "thoughtful book," unmindful of the fact that God is declared to be a hater of vain thoughts:—

"It is therefore not incredible that some of the mighty works of Jesus, which still transcend the existing limits of knowledge and power, and so are still reputed miraculous, and are suspected by many as unhistorical, may, in some yet remote and riper stage of humanity, be transferred, as some have already been, to the class of the non-miraculous and natural."—(*Light*, Nov. 7th).

In other words, and divested of its vacant absurdities; it implies that hypnotic suggestion would account for much that the Lord Jesus did.

A new monthly, which, to meet the demand, had to print three editions,* and is called *The Hypnotist*, takes up the same line of argument, and degrades the person and power of the Lord."

"Jesus said: 'The truth shall make you free.' But how little their meaning is known to the masses of men. But every lover of Occult Science has caught a glimpse of the glorious new era just now breaking upon humanity."

In this way they juggle with God's Word—They corrupt it to suit their purpose, and get bolder and bolder in their freethinking infidelity. Only an atheistic mind could have produced the following paragraph:

"Jesus Christ was the greatest specimen of unselfishness that ever lived, and His teachings are even better understood at the present day than they ever were, for He said 'You do not understand what I have told you.' Again, He said, 'I have yet more to tell you, but you are not yet developed enough;' and He said, 'All I have done you can do, and even more.'"

Or this:

"ABSENT TREATMENT AND JESUS CHRIST."

"Jesus Christ was in the habit of healing by what is known now as absent treatment; that is healing when at a distance from the patient and curing without his knowledge. The healing of the nobleman's son at Capernum, is a striking example of this. The nobleman met Jesus at Cana, and begged of him to heal his son, who was at the point of death. Without going near the patient. Jesus said to the nobleman, 'Go thy way, thy son liveth.' It was afterwards ascertained that at the same hour the fever left the young man, and he recovered." (*The Hypnotist*, Dec. 1903).

That which professes to be the Church, and those who claim to be the exponents of His truth, are pursuing the same course of departure as Israel did in the decaying period of its history. They despised His word. They lost it, and after a gracious recovery of it, cut it up, and then the sentence went out against them, for there was "NO RENEDY."

Then, we ask, what is the cause of our trouble to-day? It is, the indifference of Christians as to the Will and Word of God! Hear the Word of the Lord Jesus:—

* December, 1903.

"If any man is willing to do His will, he shall know of the doctrine, whether it be of God, or whether I speak of [or from] Myself" (John vii. 17).

There are clear directions given that are incumbent on us to observe.

"Take heed *what* ye hear" (Mark iv. 24).

"Take heed *how* ye hear" (Luke viii. 18).

It is only the sheep who "hear His voice" (John x. 3).

And of what they hear He says, "The Word which ye hear is *not Mine*, but the Father's which sent Me" (John xiv. 24).

Editor's Table.

NEW STUDIES IN THE PSALMS.

In God's good ordering, it is our great privilege to be among the first to make known one of the most remarkable discoveries of the Christian Era. Soon after these words appear in print, a book will be published which will prove, not merely to be "the book of the month," or "the book of the year." No, nor even the book of the century. For, it is the key which will unlock the mystery of millenniums. For more than two thousand years

THE TITLES OF THE PSALMS

have defied the highest human intellects; and been the field of the wildest conjectures, and most fanciful imaginations.

An "instructed" Scribe is declared by our Lord to be "like a householder, which bringeth forth out of his treasure, things new and old" (Matt. xiii. 52).

Some things are so "old" that they come forth as "new." The Psalm Titles are "old;" but that which is to be brought forth from them will appear to be "new" indeed.

All through the ages they have seemed to elude explanation; in fact, to oppose investigation with problems beyond solution.

At length, however, these Titles are to speak: and their message will take the form of a remarkable testimony (far beyond the calculations of the "Critics") to the truth of the wonderful book with which they are associated.

It has been our great pleasure and privilege during recent months to follow the unfolding of this important subject as reverently worked out by a friend of many years.

We hope in our next issue, not only to announce the publication of his book, but to give some idea of what these studies promise in the explanation of certain Psalms—as to their primitive interpretation, and their use and application in ancient Israel.

Without going now further into details that might prove premature, we may say thus much; that, no abstruse knowledge is required for a full apprehension of the whole subject: no turning to the musical instruments of heathen nations; no going beyond the covers of the Bible itself. All is so simple that a child may understand: and once again it will be proved that our Bible difficulties are of man's own making; and not because of what he calls "mistakes," such as some search for with diligence, and think they find, in the text of Scripture.

Men have found in the Psalm Titles, for instance, things which they could not understand; and without any great compunction they have said: "Here we have a contradiction, and so may make our choice as to the statement to be received." The work which we hope to announce next month shows how utterly unjustified such an attitude has been.

In studying the Psalms, no less than other books of Scripture, we are likely to find what we seek. Look for documents, and you find them. Look for God's Word, and you find it.

The investigations of which we now speak have been carried out with an intelligence that knows a document; but also with a disposition to discern spiritual things. They will, we are sure, lead many to study the Psalms afresh, and from a point of view that is quiet new: but, as we have said, like many other new things, these are very old as well.

We promise our readers in coming issues of *Things to Come* such glimpses of God's hand in the Psalms, as will make them rejoice that they live in a day when these Titles, that have so long been dumb, will at length speak for themselves, and tell us something plain and profitable about "the praises of Israel."

ANSWERS TO CORRESPONDENTS.

E. H. T. (Rochester). The answer to your questions as to the *Rephaim* will be found in our answer to D. L., page 104, except that in Ps. cvi. 28 it is neither *Rephaim* nor *Nephilim*.

J. W. (Notts). Your letter is very refreshing. We are thankful to hear that you have learned the lesson of 1 Cor. iii. 1-6 and chap. xii. As long as we are occupied with "bodies" formed (and sometimes named) by man, we are not in a position, or condition, to receive the precious truth of the "One body." We are what God calls "carnal." We are seeking to *make* a unity of the body, instead of "*endeavouring to keep* the unity of the Spirit," i.e., the spiritual unity which God Himself has made. May the Lord bless you and guide you.

C. H. (Bow). As to 1 Cor. xiv. 34, 35, we do not think the verses require any explanation. They are written in order to explain God's will to us. There is no difficulty if we simply obey them. The difficulty arises from trying to make them accord with man's disregard of them, and so condone his persistent disobedience.

T. J. M. (Mass.). We will try and profit by your advice to add "England" after "London," and the names of towns in England, for the better guidance of those across the sea.

M. A. (Dewsbury). As to the question of "pronouncing the Benediction," Paul, by the Holy Spirit, might do so; but it does not follow that this is to be an example for all others. It is of the very essence of a "Benediction" that it should be in the Imperative Mood; and in the second person. And this implies superiority and authority on the part of him who "pronounces" it. It savours of Priestcraft, and in our judgment should be avoided.

The use of the *second* person *without* the Imperative Mood is simply a *prayer*. When we say "God bless you" or "God be with you" we really utter a prayer and mean "may God bless you" and "may God be with you": which is quite a different thing.

B. E. D. (Cardiff). We are sorry we can see nothing more than that the "Laver" was for the purpose of holding water (for the Priests to wash their hands and feet in, Ex. xxx. 17-21), and the "foot" (about which you enquire) was the base necessary for its support. The word means "base." It is not the usual word for "foot" of man or beast. And it is the same word used wherever the Laver is spoken of. It seems to denote that this ordinance rested on a firm foundation, as the truth which the Laver teaches rests on the sure foundation of God's Word. See 1 Kings vii. 27-29.

T. R. Yes, we have seen the Rev. S. Hebert's book called *Glimpses into Paradise*. It is a High Church book on the "Intermediate State," on the lines of Canons Mason, Newman, and Liddon. The writer says "the Reformation came as a strong Protestant recoil against such a Purgatory as held by the Roman Church. . . . The pendulum, however, swung too far the other way. . . . Recoil from Purgatory had obliterated Paradise." With the Oxford movement has come the unearthing of "truths of the Intermediate State, and of some form of purification, and perfecting holiness, after death."

Thus you can see that the modern theory of Paradise is an unearthed Romish Tradition; which the Plymouth Brethren and all other tradition-bound Sectarians have adopted, minus the purifying effect of it; though there is just as much (or rather, little) Scriptural warrant for one as the other.

The Reformation teaching abandoned both, and swung to the other extreme, and substituted an individual judgment at death and a "general resurrection" afterwards.

The vagaries of Tradition should drive us all back to the Word of God, full of thankfulness for His revelation of truth.

CANADA.

A friend of the Editor, and a helper also with *Things to Come*, hopes, if the Lord will, to visit Canada in April next for a short visit. In passing through, to or from Winnipeg, he would be glad to meet with any readers of *Things to Come* for fellowship or testimony. If any such should wish to see our friend and Brother for this purpose, we should be glad to hear from them and put him in communication with them.

ACKNOWLEDGMENTS.

(For *Things to Come* Publishing Fund).

				£	s.	d.
R. R. (Hull)	0	5	0
J. S. D.	0	2	6
D. M.	0	6	0
J. G....	0	3	6

THINGS TO COME.

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Editorials.

THE "TREASURE," THE "VESSEL," AND THE "POWER."

"We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. iv. 7).

THE one object of the Epistles to the Corinthians is to turn away the mind and the thoughts from the agents whom God condescends to use, and to direct the attention to Him who uses them, and sends the message.

While the Apostle magnifies his office, he yet speaks of himself as nothing.

"We preach not ourselves" is the burden of the immediate context.

Let us consider

I. THE "TREASURE."

We have nothing that we have not received (1 Cor. iv. 7). Whoever the agent may be, whether the greatest or the least according to human reckoning, he is still only a "vessel," more or less filled with God's treasure.

What this treasure was in the case of the Apostle we are told in Acts xxvi. 16: "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee."

The word translated minister means a servant—not a slave or domestic servant, but one acting under another—as a rower would act under the direction of the "stroke;" or as a musician would act under the *bâton* of the "conductor." The Figure *Hendiadys* is used to designate the kind of servant spoken of. Paul was to be a servant—yea, a witnessing servant. Service is of many kinds; but the special service referred to here is that of witnessing for God. This is the treasure. The word "treasure" is not intended to express its value in the eyes of him who has it, but to show the intrinsic value and blessedness of the thing itself.

According to verse 4, it is the illumination with the good news connected with Christ's glory. In verse 6, it is the illumination with the knowledge of God's glory.

It is this Divine illumination which is the treasure; and it is the gift of God. Just as "God commanded the light to shine out of darkness," so it is He who hath shined in our hearts with the illumination of the knowledge of His glory, as seen in the person of Christ.

His grace is indeed a treasure, but glory enhances its value. "The LORD will give grace and glory." Grace

is the flower, glory is the fruit. The one is an earnest of the other. Many who have heard and know the Gospel of the grace of God, know but little of this Gospel of the glory. The reason of this is, because grace concerns ourselves, but the glory concerns Christ. We, with our natural selfishness, are occupied with that which has to do with ourselves, and are too ready to think little of that which concerns Christ.

He who came in grace is coming in glory. The good news concerns both. It is "the glory of his grace" (Eph. i. 6).

And the witness of this treasure is committed to "earthen vessels." This brings us to

II. THE "VESSEL."

Among men, a valuable treasure is put into a valuable casket, but not so with this treasure. It is committed to perishing vessels of clay. God's eye is on His treasure. His purpose is to display and make known the treasure, not the vessel. In this case, it is not so much the vessel, containing the treasure, but the treasure filling the vessel and displaying its glory through the contrast with the vessel. Therefore we are immediately shown in the next two verses (8 and 9) how the vessel is humbled and kept humble, so that the treasure and the power might be seen to "be of God, and not of us."

"We are troubled on every side,
yet not distressed;
We are perplexed,
but not in despair;
Persecuted,
but not forsaken;
Cast down,
but not destroyed."

The utter worthlessness and frailness of the creature is declared; and we are shown that it is entirely a matter of condescension on the part of Almighty God that He sends any message at all; and that He sends it by whom He will. In 1 Cor. iii. we find Paul asking, "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man." Again, in i. 26, we have another scripture which, we believe, is marred by the common misinterpretation, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble"—then the words "*are called*" are supplied in italics, both in the A.V. and the R.V. But the *Ellipsis* should be supplied from the preceding noun "calling": and this is required by the context; the scope of which is the preachers and their preaching (see verse 23), showing how the "weakness of God is stronger than men": i.e.: in His choice of weak instruments to witness for Him, His strength is magnified.

It is their "calling" by God. The form of the word signifies the *Divine act of Calling*; and refers to the act

and manner of the way in which God had called them: viz.: by having chosen "the foolish things of the world to confound the wise; and the weak things of the world to confound the things which are mighty; And base things of the world, and things that are despised, hath God chosen (to call you)—yea, and things which are not, to bring to nought things which are" (1 Cor. i. 27, 28). And why has God thus chosen to act? Why has He thus chosen small, weak, and despised instruments to carry out His work and proclaim His message? In order, He adds, "that no flesh should glory in His presence" (verse 29).

And why has He chosen to put this wondrous treasure into earthen vessels? He at once tells us, "that the excellency of the power might be of God, and not of us."

The scope of both passages is, clearly, the principle governing the action of God in the way He chooses to call His People, and not the kind of persons whom He thus calls.

Failing to see this, much false doctrine has been based upon it: as though God had said there was a greater adaptation in the heart of a poor man to receive the Gospel, than there is in the heart of a rich man! whereas rich and poor are exactly alike before God: "there is no difference:"—neither will turn to the Lord till quickened by the mighty power of His Spirit.

If we take ch. i. 26 according to the scope of the whole passage, it will read: "Ye see* your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble *call you*: but God hath chosen the foolish things of the world to confound the wise." Why? because "OF HIM"—not of the minister who calls; not of the poor, weak, and despised, yea, foolish instruments and agencies which He may use—but "*of Him*" are ye in Christ Jesus, who, OF GOD is made unto us wisdom, and righteousness, and sanctification, and redemption," and then, once again, the reason for this principle of action is repeated, "That, according as 'it is written, He that glorieth let him glory in the Lord' (v. 31).

This brings us to

III. THE "POWER."

The vessel which contains this treasure is a weak "earthen vessel," that "the excellency of the power may be of God, and not of us."

Thus there is a power working, as well as a treasure shining. It seems to say to us that it is possible there may be much of human wisdom, fleshly learning, eloquence, in the vessel; much of attention and admiration on the part of those who hear; there may be much of "having men's persons in admiration" (Jude 16), but there must be "power," power from on high, *pneuma hagion* from God.

This is the burden of the Acts of the Apostles. There we see rather the acts of the Holy Spirit. Look at that "earthen vessel" Peter; who, in his weakness had denied his Lord; yet, when endued with this power, could charge

the people with having "denied him in the presence of Pilate" (Acts iii. 13); and again, "ye denied the Holy One and the Just" (v. 14). Here was a manifestation of power working through a poor earthen vessel.

Truly, it is written in 2 Cor. x. 4, 5, "the weapons of our warfare are not carnal, but mighty, THROUGH GOD, to the pulling down of strongholds; Casting down* imaginations and every high thing that exalteth itself against the knowledge of God."

It is when we realise the weakness of the vessel that we see the necessity for this "power."

This is the one thing needful to-day. There is plenty of learning and human wisdom; plenty of the energy of the flesh in the using and devising of all sorts of novel methods to influence men; but all is in vain without this "power from on high."

Effort is put forth, ingenuity is taxed, new tricks and contrivances are employed, every device is used, to persuade men, and make what we may call *persuaded Christians*; but, without the excellency of this power, which is of God, all will be vain; and only for time, instead of eternity; and much of it for a very little, even of time.

Men by their own power may turn *the churches* upside down: but we need that "power" which could make two weak, and unknown, and insignificant, and humble men "turn *the world* upside down" (Acts xvii. 6).

We were recently in a provincial town, where a new tram service was being installed. All seemed to be in readiness. The lines were laid; the posts were set up; the overhead wires were fixed; the cars were standing; and we asked, "What are they waiting for?" The answer was "POWER." The "power house" was not yet finished.

Ah! this it is in spiritual things. It is "power" that is needed. All else may be there, all that human skill can make, and human wisdom devise; but, if there be no "power from on high," it is all vain.

And this Divine power is all-sufficient: its excellency or surpassingness is emphasised. It surpasses all human possibilities, and excels all human imagination. It is that which causes the Word of God to work effectually in the heart; and brings the sinner to see what he never saw before. It, and it alone, can make us love what we once hated, and hate what we once loved.

When we think of the difficulty, if not the impossibility, of convincing even a friend on a small point on which we may differ, and then think of the conviction of an enemy and converting him into a friend who will lay down his life for his gracious conqueror, then we can form some idea of the surpassingness of this power which God puts forth.

Then we can understand why it is that God commits this "treasure" to, and will use only, these "earthen vessels." It is that, the "power" may be seen and known to "be of God, and not of us."

* Or the word may be Imperative, and it is Present too, not Aorist: "Look at your calling, brethren."

* Note that the participles "Casting down," "Bringing into captivity," and "having" are all *masculine plural*; referring not to the "weapons," but to the weak users of them mentioned in verse 3. (The 4th verse is parenthetic).

"S" and "s,"

OR

THE USE AND USAGE OF πνεῦμα (*pneuma*)

in the New Testament.

(Continued from page 101).

PART II.

We now give a complete list of all the passages where the word πνεῦμα (*pneuma*) *spirit*, occurs in the New Testament.

If our readers will mark in their Bibles the use and usage in each case, they will have all the information that can be given, and that is needed to enable them to judge for themselves as to the interpretation of the word, and of the passage.

Matt. i. 18. "She was found with child by [the] *pneuma* *hagion*." Here the article is latent, and implied after the preposition ἐκ (*ek*) of or by the operation of the Holy Spirit. Compare Luke i. 35. The A.V. of 1611 has "H" and "G." The R.V. and current editions of A.V. have "H" (Holy) and "G" (Ghost).

Matt. i. 20. "That which is in her is begotten by [the] *pneuma* [the] *holy*." Here it is the Spirit Himself, the operator, agreeing with verse 18, and with Luke i. 35. The articles are not necessary after the preposition (see ch. i. 18, above). The capital letters are the same as in verse 18.

Matt. iii. 11. John said: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, . . . he shall baptize you with *pneuma* *hagion* and fire."

This is the Figure *Hendiadys*; by which, two words are used, but one thing is meant; the latter noun becoming a superlative adjective. The English idiom would be: 'He shall baptize you with *pneuma* *hagion*, yea, with a burning [*pneuma* *hagion*], that will refine, and purge, and purify the People of Israel.' It is *judgment* that is being spoken of by John, not mercy or grace (see verses 7-10, and compare Is. iv. 4 and Mal. iii. 2).

This refining and purging by judgment will precede the cleansing and purifying by grace, which will take place after it. That is characterised by "*pneuma* and water" (see John iii. 5 below, and compare Ezek. xxxvi. 25-27, etc.).

In 1 Cor. ii. 4 we have "*pneuma* and power"; i.e., powerful spiritual demonstration (the Figure *Hendiadys* again).

The capital letters are used as in chap. i. 18.

Matt. iii. 16. "He saw *the* *pneuma* of God descending like a dove." Here, the articles, and the context together, show that it is the Holy Spirit Himself who is symbolised by the bodily form of a dove. The A.V. and R.V. both have "S."

Matt. iv. 1. "Then was Jesus led up of *the* *pneuma*"; i.e., the Holy Spirit, as in chap. iii. 15. This is shown by

* Tischendorf, and Westcott and Hort, omit the articles here before Spirit and God. Alford puts them in brackets.

the article being used as well as the preposition ὑπὸ (*hypo*) by. The A.V. of 1611 had a large "S," as the R.V. has. But, strange to say, the current editions of the A.V. have a small "s."

Matt. v. 3. "Blessed are the poor in *the* *pneuma* [of them]": i.e., in their spirit. Or, poor as to their spirit. Here the article is used grammatically, to indicate the possessive pronoun, and *pneuma* is used as denoting character. Character is spoken of as *pneuma* because it is invisible; in contrast to that which is visible. This verse, when compared with verse 8, may refer to *mental endowments* of which we are apt to be so proud; and the other to those *affections of the feelings* by which we are so apt to be led astray.

Here the A.V. and R.V. have a small "s."

Matt. viii. 16. "He cast out *the* *pneumata** with His word." Here, evil spirits are meant.

A.V. and R.V. have "s," as in all cases where evil spirits are clearly meant.

Matt. x. 1. "He gave them power (Greek, *authority*) over unclean *pneumata*." Same as chap. viii. 16.

Matt. x. 20. "For it is not ye that speak, but *the* *pneuma* of your Father which speaketh in you." This looks as if it were the original "promise of the Father" referred to by Christ in Luke xxiv. 49. But, on comparing it with Mark xiii. 11, it is clear that it is the Holy Spirit, for there it is *the* *pneuma* *the* *holy*.

The A.V. and R.V. both have "S."

Matt. xii. 18. "I will put my *pneuma* upon him." (Lit., *the* *pneuma* of me).

This is the fulfilment of Isa. xlii. 1-4, where the A.V. and R.V. both have a small "s." There is also a reference to Isa. xi. 2, where it refers to the spiritual gifts of "wisdom," and "understanding," and "counsel," and "might," and "knowledge," and "godly fear," and "quick understanding." These are not seven Holy Spirits, but seven of His gifts (See under Rev. i. 4). The A.V., consistently with Isa. xlii. 1, puts a small "s" here. But the R.V. has a capital "S" here, notwithstanding the small "s" in Isa. xlii. 1.

Matt. xii. 28. "If I by *pneuma* of God (or, by God's *pneuma*) cast out demons." Here, the Genitive denotes apposition ("If I by *pneuma*, i.e., God). There is no article: but it is not required grammatically, being latent after the preposition. "*Pneuma* *Theou*," here, is to be distinguished from Rom. viii. 14, where there is no preposition as there is here. Both A.V. and R.V. put the article and use capital letters.

Verses 31 and 32 clearly show that the Holy Spirit is meant, and thus prove that He is "God."

Matt. xii. 31. "But of (or concerning, Gen. of relation) *the* *pneuma*, blasphemy will not be forgiven."

Matt. xii. 32. "Whosoever speaketh against *the* *pneuma* *the* *holy*, it will not be forgiven him."

Here, in both these verses, the Holy Spirit is meant.

* Here we have put *pneumata*, as it is the plural form of the Greek *pneuma*. So in all subsequent similar cases.

What this blasphemy was is clearly explained in verse 24. It is ascribing to Beelzebub (*i.e.*, Satan himself) that which was wrought by the Holy Spirit.

The A.V. of 1611 had "H" and "G" in both verses. The R.V. has "H" and "S."

Matt. xii. 43. "When the unclean *pneuma* is gone out of a man." Here, *pneuma* is used of an evil spirit.

Matt. xii. 45. "He taketh with him seven other *pneumata* more wicked than himself."

Here again, evil spirits are meant; and we learn that there are degrees of wickedness among them. See under Luke xi. 24-26.

[**Matt. xiv. 26.** The word rendered "spirit" in this verse, is not *pneuma* at all. It is *φάντασμα* (*phantasma*), a *phantasm* or *phantom*. It occurs nowhere else in the New Testament.]

Matt. xxii. 43. "How then doth David by [the] *pneuma* call him Lord?"

Here the preposition (*ev, en*) *by*, does not necessitate presence of the article, grammatically; so that it denotes the Holy Spirit speaking through David. Hence we have in this passage (Ps. cx. 1) David's voice, and David's pen, but *not David's words*. This is the Scriptural account of inspiration, [and renders all other definitions unnecessary. Compare Mark xii. 36.]

The A.V. has "s"; but the R.V. puts "S," and adds the definite article.

Matt. xxvi. 41. "The *pneuma* indeed is willing, but the flesh is weak." Here the article is used, both with "*pneuma*" and "flesh," to mark them as the subject, and to set them in contrast. The *pneuma*, therefore, here, will denote what is invisible: *i.e.*, the mind and will of man, in contrast to his flesh. It cannot mean the Holy Spirit, although it has the article; nor can it mean His spiritual gifts. The A.V. and R.V. both have "s."

Matt. xxvii. 50. "Jesus, when he had cried again with a loud voice, yielded up the *pneuma* [of him]: *i.e.*, His *pneuma*."

Here it is used psychologically of man's nature, according to Ps. xxxi. 5, and Ecc. xii. 7. (Compare Gen. ii. 7.)

The A.V. has a small "g" (ghost), and the R.V. a small "s" (spirit).

Matt. xxviii. 19. "Baptizing them in the name of the Father, and of the Son, and of the *holy pneuma*"; *i.e.*, the Holy Spirit. This is to be carefully distinguished from being baptized with *pneuma hagion* (See below, Mark i. 8).

The A.V. of 1611, had a small "h"; but current editions, with R.V., have "H."

Mark i. 8. "He shall baptize you with *pneuma hagion*"; *i.e.*, with "power from on high," or with Divine and Spiritual gifts which are far better than material water. The contrast here lies between what is spiritual and what is material.

The A.V. of 1611, had a small "h"; but current editions, with R.V., "H." Both add the definite article.

Mark i. 10. "He saw the *pneuma*, like a dove, descending upon him."

This is the same as Matt. iii. 16. Both A.V. and R.V. have "S."

Mark i. 12. "And immediately the *pneuma* driveth him into the wilderness." The same as verse 10.

Mark i. 23. "There was in their synagogue a man with an *unclean pneuma*," *i.e.*, an evil spirit.

Mark i. 26. "When the *pneuma* the *unclean*." The article is used here, only grammatically, in order to identify this *pneuma* with that already mentioned in verse 23.

Mark i. 27. "With authority he commandeth even the *pneumata* the *unclean*, and they do obey him." Here it is plural, and is used of evil spirits generally.

Mark ii. 8. "Jesus perceived in his *pneuma*": *i.e.*, in Himself. By *Synecdoche*, a part is put for the whole. (See Usage No. IX. above.) The A.V. of 1611 had "S"; but current editions, with R.V., have "s."

Mark iii. 11. "And the *pneumata* the *unclean*, when they saw him, fell down before him," etc. The same as chap. i. 27.

Mark iii. 29. "But he that shall blaspheme against the *pneuma* the *holy* (*i.e.*, the Holy Spirit) hath never forgiveness . . ."

Mark iii. 30. "Because they said, He hath an *unclean pneuma*." They said the Lord Jesus was possessed by an evil spirit. This it was that constituted the unpardonable sin, or blasphemy, against the Holy Spirit, because it was attributing the miracles of Christ to the power of Satan, instead of to God.

Mark v. 2. "There met him out of the tombs a man with an *unclean pneuma*." The same as chap. iii. 30.

Mark v. 8. "Come forth, the *pneuma* the *unclean*, out of the man." The same as chap. i. 26.

Mark v. 13. "And the *pneumata* the *unclean* went out," etc. The same as chap. i. 27.

Mark vi. 7. "And gave them power (Greek, authority) over the *pneumata* the *unclean*." The same as chap. v. 13.

Mark vii. 25. "A *certain* woman whose young daughter had an *unclean pneuma*." The same as chap. v. 2 above.

Mark viii. 12. "And he sighed deeply in the *pneuma* of him": *i.e.*, his spirit. The same as chap. ii. 8. Both versions have "s."

Mark ix. 17. "I have brought unto thee my son, which hath a *dumb pneuma*": *i.e.*, a dumb boy possessed by an evil spirit.

Mark ix. 20. "The *pneuma* tare him." This passage furnishes an example showing how the article is used grammatically. The article is there. It is "the *pneuma*," but it refers back to the spirit mentioned in verse 17.

Mark ix. 28. "Jesus . . . rebuked *the pneuma the unclean*, saying unto him, (*The pneuma the dumb and deaf*, I charge thee, come out of him." Here we have, again, the full expression with two articles used grammatically.

Mark xii. 36. "David himself said by *the pneuma the holy*": i.e., by the Holy Spirit. So that it was David's pen, and David's voice, but they were not David's words. (See on Matt. xxii. 43, above). David spake as He was moved by the Holy Spirit. To say, therefore, as the "higher" critics do, that this scripture (Psalm cx. 1) is not David's at all, is not only to make Christ Himself a liar, but comes perilously near to blasphemy against the Holy Spirit.

Mark xiii. 11. "It is not ye that speak, but *the pneuma the holy*": i.e., the Holy Spirit: i.e., God Himself. (See Matt. x. 20.) The A.V. 1611 had "h"; but the current editions, with R.V., have "H."

Mark xiv. 38. "*The pneuma truly is ready, but the flesh is weak.*" This is the same as Matt. xxvi. 41.

Mark xv. 39. "he gave up his *pneuma*": i.e., he breathed out his *pneuma*, or expired. According to Psalm xxxi. 5, Ecc. xii. 7.

THE TITLES OF THE PSALMS.

THE publication of Mr. James W. Thirtle's remarkable book* (the proof-sheets of which we have had the great privilege of reading) sets us free to speak, and enables us to fulfil our promise given last month, and to make the readers of *Things to Come* to be among the first to know of, and benefit by, this wonderful discovery.

Mr. Thirtle, in his great work, was bound, from the very nature of the case, to be literary and scholastic: as he had to make good the ground he has taken up. But we have a freer hand, and can treat the subject in a simpler manner; referring those who seek for deeper knowledge, and require more exact evidence, to Mr. Thirtle's own work.

The great outstanding fact is that the key to the Psalm Titles, which has been lost for over two thousand two hundred and fifty years, has at length been found by Mr. Thirtle: whose name will be for ever bound up with this wonderful discovery; and handed down and remembered when the work of all those who have indulged in mere conjectural guess-work will have been forgotten.

No subject of Biblical study has appeared to be more incapable of solution.

This is the universal testimony of all who have ever written on the subject. No writer, ancient or modern, has ever professed to put forward a conclusive explanation, or one with which he was perfectly satisfied.

Bishop Jebb, who wrote a standard work on the Psalms (in 1846) confesses that "so great are the difficulties attending this enquiry, that, in many instances, little more than conjectures can be offered." (Vol. ii. p. 133).

Some give it up; or fall back on the assertion that these titles are not of any necessary authority, and are not all genuine, but often represent the caprice of editors, the fruits of conjecture, or of tradition.†

* *The Titles of the Psalms*. London: Henry Frowde. Price 6/-.
† Bishop Perowne, *Com.* Vol. 1., p. cxi.

Mr. Thirtle quotes the late Franz Delitzsch, as saying* of these Titles, "The Septuagint found them already in existence, and did not understand them . . . The key to their comprehension must have been lost very early."

He also quotes Neubauer,† as saying:—"From all these different expositions of the titles of the Psalms, it is evident that the meaning of them was early lost."

Professor Kirkpatrick also says:‡—"Many of them are extremely obscure; and their meanings can only be conjectured."

With regard to two points, however, there is a consensus of belief:

(1) That these Titles form part of the primitive sacred Text: and,

(2) That they are connected, in some way, with the liturgical use of the Psalms in the Temple worship.

There have been three guiding principles underlying all the many interpretations arising from the loss of the key.

(1) The Septuagint, and other translations of ancient versions, looked for a logical or mystical connection between the titles and their Psalms; and translated the words accordingly, though they could not see any such connection.

(2) Then came the School which looked upon the various words as denoting so many different musical instruments. And Commentaries, Dictionaries, and "Helps to the Bible," have called in the aid of modern musicians and ancient instruments to explain the terms used in the worship of the God of Israel. The translators of the Authorized Version partially adopted this view.

(3) The modern school sees in these titles only styles of singing; or, the catch-words of popular music. This view is reflected in the Revised Version.

But all these interpretations were only mere guess-work; and, the key being lost, they have served only to extend this unprofitable field of conjecture; to divert Biblical studies into false channels, which could yield no satisfactory results; and to postpone any real enquiry as to what these Titles have to say for themselves, and what the Bible contains about them within its covers.

Now, at length, we may say that the long lost key has been found. And the explanation it gives is so simple that a child may understand it. Indeed, with a Bible open before one, it could be pointed out with one's finger, without uttering a word with the lips.

We have often remarked that those who go back for their evidence seldom go back far enough. When we leave modern professors and interpreters, and go back to the oldest manuscripts and versions, and the earliest printed editions of the Hebrew Bible, we do not find many of the divisions which obtain in modern editions of the Bible.

To speak of the Psalms only: in modern Hebrew Bibles the Psalms are sometimes broken up; and a Latin word, with Roman numerals interpolated between them.

But no such division can be found in the manuscripts, or in the early printed editions of the Hebrew Bible, beyond

* *Com. on Psalms*. † *Studia Biblica*, Vol. ii. ‡ *Psalms, Intro.* xviii.

the twenty-four Hallelujah's at the beginning of the Psalms; whereas, in the English version (following the Hebrew text), they are put at the end of the Psalms in thirteen instances, and only ten times at the beginning. See, for example, Psalms cxv. and cxvi.; and Psalms civ. and cv.

In the case of the Psalm-titles, the Translators of the Septuagint took *all* that was written between the two Psalms as belonging to the Psalm that followed; and did not see that the first part of it was the *sub*-scription of the Psalm that preceded.

That mistake of the Septuagint has been perpetuated in every printed translation of the Psalms ever since; and is seen in our own Bibles to-day.

The consequence is that in the case of the fifty-five Psalms which have titles, many of these titles must be divided. We shall have to place the first part of the title at the end of the preceding Psalm: while the last part must be left as the title of the Psalm over which it already stands.

Psalm lxxxviii. affords an example of the confusion which has ensued through not seeing this simple fact. As at present divided, two authors are named for that one Psalm, to the perplexity of all commentators; whereas, the difficulty is removed by noting that the first part of the title belongs to the preceding Psalm.

Many have observed that the Title has little or nothing to do with the Psalm itself. And this is true: because it (or part of it) belongs to the one that precedes it. Several commentators* actually notice that these titles seem more appropriate to the preceding Psalm, than to the one over which they are placed. And this is the case, because that is where they belong. These commentators come right up to the point, and yet do not see it!

Surely we shall all praise God for His precious gift of discernment, vouchsafed to Mr. Thistle: who is not only a scholar, but a spiritual man, endued with "power from on high."

So far, the key to the solution is simple in the extreme; but there are far-reaching consequences to be noticed; and many precious expositions to be made, in our subsequent papers.

Only one must now be named, and that is, that the "*Higher Criticism*" receives a death blow. For years past the Critics have been cutting the Psalms about, and telling us which were "exilic," and which were "post exilic": *i.e.*, which were written *during* the Exile in Babylon, and which were written *after* that Exile.

It is now obvious, that, had the authorship of these Psalms been "*post exilic*," and had that authorship been in any sense contemporary with the Septuagint Translators, these latter would have understood these titles, for the key would not have been lost. But it *was* lost, as the critics themselves confess, "very early."

Therefore it follows that the Psalms were as we have them to-day, line for line, at least 2,500 years ago; long before the date of the Septuagint Translation (250-200 B.C.)

* F. Delitzsch, Hengstenberg, Green, &c.

Questions and Answers.

QUESTION No. 348.

COLOSSIANS ii. 18, 23.

N.F., Surrey. I should be glad if you could give us some light on Col. ii. 18, 23. None of the Translations or Commentaries seem to give a satisfactory interpretation.

Those of our readers who have followed the four recent articles on Spiritism and Hypnotism, etc., will be surprised to find that the Colossian saints were warned of these very same evils. The answer to the above timely question may be regarded as the Scriptural complement of what has been said on that subject.

A closer study, therefore, of the context of these verses, combined with a greater acquaintance with the spiritist and hypnotic influences of the present day, together with the condition of things at Colosse, must lead to a more correct view of the scope of the Epistle, especially of the whole passage (Col. ii. 8-23). Only in this way can we hope to find the key to the meaning of the words and expressions employed. And whenever we adopt this course with any Scripture it may often happen that we have to correct former interpretations given on less extensive considerations.

Colossians is the Epistle which has to do with doctrinal failure through "not holding the Head": *i.e.*: through not apprehending the blessed fact that Christ is the Head of the body, the Church of God; and that His people are "complete in Him."

He is the head (1) that controls the *will*,
(2) that contains the *wisdom*, and
(3) that bestows the *power*.

Hence the prayer, in chap. i. 9-11, that we may be
(1) "filled with the knowledge of His *will*,"
(2) filled with "all *wisdom* and spiritual understanding," and
(3) "strengthened with all might according to His glorious *power*."

This is the blessed result of being "complete in Him" (ii. 10).

Hence, the structure of this member, which gives Doctrinal correction, arising from the fact that we died with Christ, is as follows:—

Col. ii. 8-23.

A | ii. 8. Caution. "Let no man *deceive* you."

B | ii. 9, 10. Christ the Head: the Body being
| *complete* in Him.

C | ii. 11-15. Ordinances (Divine), therefore,
| cancelled in Christ.

A | ii. 16-18. Cautions. "Let no man *judge* you";
| "Let no man *defraud* you."

B | ii. 19. Christ the Head: the Body *nourished* by
| Him.

C | ii. 20-23. Ordinances (Human), therefore,
| abolished in Christ.

It will be seen that, in verses 16-18, we have two cautions. These refer to the two phases of the doctrinal errors, which are combatted: *viz.*, the *Judaic* and the *Theosophic* (known then as Gnostic). The former error had to do with the Divine ordinances of the Law, which had been cancelled by Christ (v. 14); the latter with the Carnal ordinances of Men, which are substituted for them (v. 21), and have no place or use to those who *hold the Head*.

The question we are answering has to do with the latter of these: and therefore we have to note that the ancient Gnostic heresy survives to-day in Theosophy. It denoted the possession, by an initiated class, of a superior wisdom, which was hidden from others. Those who possessed this higher *gnosis*, or knowledge, were called *teleioi*, *i.e.*, *mature*. Hence this word is used of those who were thus *initiated* (1 Cor. ii. 6): *i.e.*, the "perfect," those who had reached the last stage of instruction, and had been fully *initiated* into the ancient *mysteries*, as distinguished from the *novices*, who were only learners.

To these *mysteries* was opposed "THE mystery" which Paul had received, not from men, but from God. Hence, the words used in connection with it all refer to *revelation*, or *making known* (compare Rom. xvi. 25, 26. 2 Thess. ii. 7. Eph. i. 9; iii. 3, 5, 10; vi. 19. Col. i. 26, 27; iv. 3. 1 Tim. iii. 16. 1 Cor. ii. 7; xiv. 2; xv. 51). It is in opposition to the ancient mysteries that "all the treasures of wisdom and knowledge" are declared to be hid in Christ.

All the terms used in this Epistle are the same as were used of the ancient Pagan mysteries. This shows what the scope of the context is. This chapter was written for the express purpose of warning God's people against being "led astray by false reasoning" (ii. 4), and by what had "a reputation for wisdom" (ii. 23).

The basis of it was *evolution*. The Divine Being was believed to evolve some emanation of Deity; this evolved a second form, and this again a third in like manner, and so on; each being feebler and lower in the scale, in which were *aeons*, *spirits*, and *angels*. As only *matter*, therefore, was evil, its baneful influence must be combatted by a rigid asceticism. We must be fenced about by prohibitive ordinances, such as abstinence, spare diet, celibacy, etc. "Touch not, taste not, handle not" (ii. 22). Compare 1 Tim. iv. 1, 2.

By lowering the vitality of the body, the will-power is lowered, and the will more readily responds to the will of others, and especially to that of spirits and angels, all of whom were and are generally (but mistakenly) supposed to be good! The *Essenes* were a Jewish sect who united this Gnosticism with Judaism; while the Colossians were in danger of uniting it with Christianity. The Pharisees sympathised with the Essenes, while the Sadducees opposed a negative to both, denying the existence of angels or spirits altogether (Acts xxiii. 8). The Sadducees therefore sided rather with the Epicureans among the Greeks.

It was of the essence of this ancient heresy (as it is of modern Theosophy and Spiritism), that the body was regarded "as a prison-house; and only when disengaged from these fetters would the soul soar aloft, rejoicing in its newly attained liberty." This doctrine was founded on the

supposed malignity of matter; and the natural consequence of this doctrine was to regard the resurrection of the body as repulsive, because it involved the perpetuation of evil.

This was the heathen doctrine which corrupted the Colossian saints; and the corruption of Christianity everywhere to-day shows us how greatly we need the warnings contained in this Epistle.

Notice how the Holy Spirit emphasises this, and so plainly and loudly calls our attention to it by His use of their own words, and by the choice of His own words which combatted them. Note the frequent occurrence of the words, "wisdom" (*sophia*, i. 9, 28; ii. 3, 23; iii. 16; iv. 5); "understanding" (*sunesis*, i. 9; ii. 2); "knowledge" (*gnōsis*, ii. 3); full or perfect "knowledge" (*epignōsis*, i. 9, 10; ii. 2 (A.V. acknowledgment); iii. 10); "philosophy" (ii. 8). Note also the choice of terms used with regard to it, "enticing words" (*pithanologia*, ii. 4); "vain deceit" (*kenē apatē*, ii. 8). Note how he describes the true wisdom, and speaks of its wealth, its fulness and perfection (i. 9, 27, 28; ii. 2; iii. 16); and contrasts it with the empty dreams of human wisdom (ii. 4, 18). See how he opposes the "great mystery," God's great Secret, to the ancient mysteries (i. 26; ii. 2; iv. 3).

Angelology and Spiritism formed a prominent feature of Gnosticism then, as they do of Spiritism and Theosophy now. Angels were supposed to exercise power in the natural and also in the spiritual creation. Hence, not only is this referred to in ii. 18, but Christ is set forth as the Creator and Upholder of all things in nature (i. 15-18); the possessor of the fulness or plenitude of the Divine attributes (i. 19; ii. 9). Compare Eph. i. 23; iii. 19; iv. 13. John i. 14, 16.

To introduce any angel, or spirit, or aught else, as a spiritual mediator is to sever the members of the body from the Head, which is the centre of the "will," and of all the powers of the body (ii. 19). This is why every practical and moral duty is to be done in the name of "the Lord."

When we come to verse 18, another matter requires consideration.

The Hebrew for *familiar spirit* is אֹב (Ob). It is from this that Spiritism is known in some parts of the world as *Obeism*. The word occurs 17 times in the Old Testament, and is translated *familiar spirit* nine times; *to have a familiar spirit* seven times; *bottle* once (Job xxxii. 19). This rendering, *bottle*, points to the reason for the usual translation of the Septuagint ἐγγαστρίμυθος (*engastrimuthos*) *a mutterer from the belly*; from γαστήρ (*gastēr*) *the belly*, and μύω (*mueō*) *to mumble or mutter*: but the proper meaning was *to initiate into the mysteries, to give one intimate acquaintance with a thing*. Hence, this is why it was used for the Heb. Ob, or, *familiar spirit*; *i.e.*, an obsessing spirit speaking from within, or giving inner and secret information.

The connection of this with Col. ii. 18 lies in the fact that twice in the Septuagint, instead of the Greek ἐγγαστρίμυθος (*engastrimuthos*), we have θελήτης (*thelētēs*) *a willer* (2 Kings xxi. 6. Alex.). The Vatican MS. has γνώστης (*gnōstēs*) *a knower*, and οἱ θελήτοί (*thelētoi*) *those who exert or exercise their wills* (2 Kings xxiii. 24).

In Acts xvi. 16 the spirit is called a *Python's spirit*, because Python (a serpent) was only another Greek name for an evil spirit from Satan, the "Old Dragon" himself.

Thus we see how the Heb. *Ob*, or *familiar spirit*, was well represented by the Greek word, which denotes *one who exerted his will power, or one who had power over the will*. Not a mere human power, but more especially the power put forth and exercised over the will of the man or woman by an evil spirit who became as a *familiar friend*, companion, and initiator into the Satanic secrets; exerting his will on him and on others through him.

Now this is closely connected with the word *θέλων* (*thelōn*) here, in verses 18 and 23 of Col. ii. Already a general caution had been given in verse 4, "Let no man lead you astray by false reasoning."

Now, we have a double caution. The first as to the ordinances of Judaism (verse 16), "Let no man call you to account." The second as to the ordinances and dangers of heathen Gnosticism (verse 18), "Let no man defraud you of your prize, exercising his [own] will in [his] humility* and [his] religion† of angels, intruding into things which he has not seen‡ vainly puffed up by his fleshy mind, and not holding fast the Head."

To hold fast to Christ as the Head of the one spiritual body is to keep us from being defrauded of that wondrous possession and prize.

Then we come to the other word in verse 23.

"Which sort of things [namely, the forbidding ordinances—Touch not, taste not, handle not] having a reputation for wisdom in will-religion, and in lowering the mind (referring to the same two things mentioned in verse 18), and in discipline of the body, and [yet] not [really] of any value to remedy indulgence of the flesh."

The danger to these Colossian saints was the religion which had to do with lowering the will, through lowering the vitality of the body; so as to make the will an easier prey to "the willers" or familiar spirits, who would defraud them of their prize. We have the same danger to-day, and need the same caution; as will be seen by our article on Spiritism on page 119.

QUESTION No. 349.

"THE HEART OF THE EARTH."

F. H., Surrey.—"What does this expression mean, in Matt. xii. 40?"

The Lord is quoting or referring to Jonah ii. 2, where "belly" is used in connection with *Sheōl*, and is merely a Pleonasm of the Hebrew for "in," or "in the midst." So the word "heart" is put by our Lord for "the midst of the earth"; or "in the earth."

We have the same figure in Ex. xv. 8, "the heart of the sea." This is explained in verse 19 as meaning "the midst of the sea."

* The word is always used in a bad sense in heathen writers. Here it is the false humility, which implied that God was inaccessible except through aeons, or angels, or spirits.

† *Threskeia* is elsewhere rendered religion (Jas. i. 26, 27. Acts xxvi. 5). See *Things to Come*, Nov., 1903.

‡ Or dwelling on the things which he hath seen. There is question as to the reading here. If the negative goes out (as in R.V.) it means dwelling on the things he has seen, and admits what they allege. If it be retained (as in A.V.) it is the denial of what they allege.

In Ps. xlv. 2, the Hebrew "the heart of the sea" is translated "the midst of the sea," as explained in the margin; as "the midst of heaven" is explained in Deut. iv. 11; and "the midst of the oak" is explained in 2 Sam. xviii. 14.

In all these places, the Hebrew idiom finds its representation by the simple English, "in the oak," "in the heaven," "in the sea," "in the earth." All that Jonah ii. 2 and Matt. xii. 40 mean is "in the fish."

Signs of the Times.

RELIGIOUS SIGNS.

NONCONFORMIST RITUALISM.

With the spread of Romanism and the things that lead up to it in the Church of England we are all more or less familiar.

Time was when godly church people who could not attend their own services could always say, "Well, if we are shut out of our Church, there is always the Chapel we can go to." But alas, this can no longer be said. What with the mad race of competition in order to attract and "please the people" and to "get them in," the chapels have changed their names to "churches," their ministers for the most part are dressed by "clerical tailors," their societies are called "guilds," their sermons are advertised with "catchy" titles, which savour of the Stage, the Novel, or Music Hall, and their services are in the hands of the organist and choir, and where they are not music mad, new fashions and modern methods are eagerly sought after which all imply that, without them, the Holy Ghost is no longer able to accomplish His work.

In a sermon recently preached in Emmanuel Church, Folkestone, by the Rev. F. Bickford Heard, and since published by request, after speaking of Romanism in the Church, he says:—

"But I now come to the second part. Ritualism is creeping in, and alas! is already established in some of the Nonconformist Churches. You may imagine this to be incredible, but I propose to lay before you plain facts. Let me at once say that I have no word of rebuke at this moment to Dissenters in general, for I number among them very many dear and valued friends, and my jealousy for the purity of their faith is the one cause why I speak of the traitors in their midst. At the same time, there has been a sad declension from the principles of the founders of Non-conformity. They were originally members of the Establishment and seceded, seeking a purer and more spiritual ritual and faith. They had a good doctrinal backbone. Read the writings of Owen or Goodwin, and you will find that they revelled in the truths of the Election, Particular Redemption, Effectual Calling and Eternal Security of the Saints. It is sad to note the comparatively few churches where these creature-humbling, Christ-exalting truths are taught. In many instances alas, politics and Arminianism have taken their place. A free and sovereign grace testimony is practically extinct. The doctrine has departed, and the tradition of men prevails, and it is no atonement to build Memorial Halls, Church Houses and Tabernacles, in commemoration of their forefathers, whose staple divinity they have in a great measure abandoned. A reference, now, to recent dissenting hymnals, will show the turn Rome-wards to which I would refer. What would John Owen have said could he have seen the present Congregational hymn book? In one of the hymns, the Lord's Table is called an 'altar,' and in the Communion section there are hymns which inculcate the real presence of our Lord in the Sacrament. It is quite painful to have to call attention to it. Have you seen the new Baptist hymn book recently published? It is certainly not an improvement on the old fashioned 'Psalms and Hymns.' Hymn 724 describes the Lord's Table as 'the Altar Throne.' What is this but a Romanising expression? Then there are anthems for Memorial Services, and, believe me, it is but a little step from a Memorial Service to prayers for the dead. The present day 'Anthem' is, to

my mind, with its vain repetitions, perilously near the blasphemous, and is certainly a step Rome-wards. You may think I am an alarmist, but I see in such musical 'renderings' a departure from Congregational worship. But what greeted me when I inspected this book recently, and pained me most, were the two Communion Anthems. They are borrowed from the Roman Catholic Mass book. One of them is a translation of the 'Benediction' hymn, 'O Salutaris Hostia.' They will be singing it in a few minutes in the Romish Chapel round the corner. It is sung previous to the blessing of the people by the consecrated wafer. The other anthem is a translation of the 'Ave Verum,' a hymn that is sung after the consecration at High Mass. The last verse of the hymn, namely,

"Feed me with Thy body broken
Now and in death's agony,"

simply means, if not to the Baptists, certainly to the Romanists, the administration of a clinical Mass followed by Extreme Unction. What would Spurgeon have said? He would have 'sat down astonished.'

"But I have in my hand a copy of a hymn book compiled by a leading Congregational minister, and used by him in his church in London. This book is certainly the most 'advanced' of any I have yet seen. For instance, the initial error of Romanists, namely Baptismal Regeneration, which if not absolutely taught, is certainly suggested. Under the title of 'Holy Baptism,' we have the following lines:

"Oh! then let Thy pure love
With influence serene
Come down like showers from above
To freshen and make clean."

"Cleansing Grace, associated with the tradition of Infant Baptism, is Romanism pure and simple. The Pope himself could say no more. The two following hymns contain a similar sentence, the last even teaching the sign of the Cross, one of the rites that caused the separation of the original Nonconformists from the Church. There is also a hymn for Confirmation, a ceremony hitherto unknown in Dissenting Churches. There is another hymn in which the minister is called a priest. Another hymn describes the Lord's Table as an 'altar shade.' Mixed metaphor with a vengeance! There are also Litanies of Penitence, Anthems for 'Ash Wednesday,' 'Holy Week,' 'Lent,' 'Saint's Days,' etc. But perhaps the most Romish hymn is one teaching prayers for the dead. I quote two verses:—

"Dear thoughts—that once our union made,
Death does not disavow,
We prayed for them while here they stayed,
And what shall hinder now?"

"Our Father, give them rest away,
And portion with the blest,
Oh! pity where they went astray,
And pardon 'em the rest."

"This may be beautiful poetry, but it is Roman theology. The very idea of a Congregational minister giving out this hymn in his chapel! It is precisely what the Romanist prays in his *Dies Irae, Dies Illa*. This prayer is used as the 'sequence' in Masses for the dead. Even in St. Paul's Cathedral, some time ago, when these words were suggested at a proposed Memorial Mass, they were disallowed, and the contemplated service abandoned as Romish.

"A few years ago I was living in Scotland. One day a friend said to me, 'Let us go to Paisley and see the Baptist Cathedral.' We went, and verily 'sat down astonished' at what we saw. We found a handsome building, which I was informed cost £500,000 to erect. The steps to the chief entrance alone cost a small fortune. The interior might easily pass for an Anglican Cathedral. The 'East End,' as is usual in Ritualistic Churches, was sumptuously decorated. There was an altar approached by seven steps, and at the end, what looked exactly like a Romish Sanctuary. The altar was decorated all round with flowers and flanked with palms, and in the centre stood a Roman Catholic 'Agnus Dei.' After gazing at it with amazement, the guide asked if we would like to inspect the choir vestries. We did so, and were shown the surplices used by the singers. Imagine, *surplices*, for a dissenting choir! Needless to add, there were also Reading Desk, Lectern, and Pulpit of the most elaborate kind. I repeat, what would Spurgeon have said? At St. Giles, Edinburgh (Presbyterian), I was present at a week-day service. It was entirely Liturgical. There was an elaborate altar of green and gold tapestry. A short sermon was preached, which might have been delivered by a Buddhist for all the distinctive Christianity there was in it. The service was concluded with some collects. This Church, by the way, was the scene of John Knox's ministry. In many of the Presbyterian Churches are tables draped to represent 'altars.' At Crathie Church, where the King attends when in Scotland, prayers for the dead were recently offered and the Sacrament extolled, after the fashion of the Ritualists.

* Mr. Heard's text was Ezra ix. 3: "And when I heard this thing . . . I sat down astonished."

"At Trinity Congregational Church, Glasgow, the hymn book in use contained prayers for the dead. 'Ash Wednesday,' 'Lent,' etc., are duly observed. Above the 'altar' is a cross, and to the bewilderment of a Christian, a Unitarian at times occupies the pulpit. 'So they wrap it up,' as the prophet Micah said in his day. At Brixton Independent Church, there is an intoned service. The East end is separated from the body of the Church by a Romish Rood Screen, and the worshipper is conducted to his pew by a verger vested in a cassock. In the Church hall, where the week-day service is held, are many pictures of the Virgin and the Saints.

"The other day I was speaking to a church furnisher, a very advanced ritualist. He said to me, 'Here is something for you Protestants. I had a letter this morning from a Wesleyan minister asking that his Church should be fitted up exactly like a High Church.' Such a statement is only in keeping with the recent announcement that 'Choral Evensong' will be sung at a Wesleyan Chapel in Cornwall. At the Gothic Tabernacle, known as Christ Church, Westminster, there are twelve steps to the communion table, and a Reredos in the form of a hanging silk Dossal. Here, on the first Sunday in the month, a semi-choral celebration takes place at 11 o'clock, and in the hymn book used is one addressed to 'St. Michael and All Angels.' All this in Rowland Hill's old church! But perhaps the most advanced ritual is to be seen at a Presbyterian Church in Scotland, known as St. Margaret, Barnhill. Here early communion prevails, and here is an altar, with flowers and lamps. The Virgin Mary is mentioned in prayer, also the 'faithful departed.' Action was indeed taken by the Presbytery, but apparently without any result. I ask you, as you hear these facts, what will be the end thereof? Day by day it becomes increasingly difficult for God's living people to find a place of worship where the pure word of God is preached and the service conducted on spiritual lines. It is my firm belief that in fifty years, if the Lord tarry, the Nonconformist Churches will be as Romanised as those of the Establishment.

"The only remedy for ritualism is the faithful preaching of the gospel of the Grace of God. Popery cannot live in such an atmosphere. To this end there must be a converted ministry. The cause of the present state of things may be traced to the fact that many under-shepherds of the flock are dead in trespasses and sins. This is the real church crisis, and until God the Holy Ghost brings about a crisis in the heart, natural religion, which is only external, it is to be feared will continue."

A correspondent gives us another fact in his own experience, which will throw a little further light on the above examples. He writes:—

"A few years ago, I was on a holiday at one of the popular East Coast towns. I looked up an assembly of Christians, where I was welcomed, and so pleased with any help, that I spoke for them in the evening. On my remarking that they seemed a very small company for so large a town, the reason given was this: We used to have a much larger number; but we found that a Jesuit had got in among us, who used to go to the early Mass at the Catholic Church, before he came to the breaking of bread. It was he that broke up the gathering here."

It seems to be clear from this, that the Jesuits are at the bottom of the Ritualism, not only in the Church of England, but in the Free Churches.

Yet another example lies before us:

"SURPLICES IN CHAPEL."

Such was the announcement of Monday morning's London papers, on December 7th last. The sub-heading was:

"NONCONFORMIST MINISTER STARTS BOYS' CHOIR."

"A novelty upon which some Nonconformists look with disfavour was introduced at the King's Weigh House Chapel, Grosvenor Square, yesterday, when a surpliced choir made its first appearance in a Congregational church in London. This innovation has been kindly received by the King's Weigh House congregation, although some of the members objected to it at first on the ground that it had a Ritualistic tendency, unwarranted in a Nonconformist religious body. The church was crowded yesterday morning to see the new choir make its first appearance. The choristers, all boys, marched into the nave while the organist played a selection. The boys wore white surplices, but no cassocks, and they sat on forms in front of the organ. The pastor, Dr. John Hunter, preached the sermon."

This is certainly the "latest novelty," and is an example that has since been followed at the City Temple, London; but it is exceedingly solemn, for it shows that the Free Churches are on the high road not only to Worldliness, but to Politics and Romanism. Here are "Free Churches" far

in advance of hundreds of Evangelical Churches of the Church of England.

The emulation is not with Evangelicals, as to who shall preach Christ and His Gospel most faithfully, but it is a mad race of competition of Nonconformists with Ritualists, in levelling up the services. Some protest against these innovations; others first tolerate them, then acquiesce in them, and in the end "love to have them so," which marks the entrance to the final stage of the Apostacy.

SPIRITIST SIGNS.

SPIRITISM, HYPNOTISM, THOUGHT-READING.

(Fourth and Concluding Article).

There is no more significant sign of the times at the present day than Hypnotism. It is a form of spiritism, or at any rate, it prepares the way for a fuller development of it.

The whole matter has to do with the human will. The aim is to bring this into subjection to man, or to evil spirits, or both. (See our answer as to Col. ii. 18, 23, on pages 115-117).

We are flooded with advertisements; and expensive books are being sold, and even given away to all who wish to gain this will-power over others. Preachers are exhorted to acquire it in order to gain "converts." Barristers are advised to acquire it that they may influence juries and judges! It is advertised as a "power for good," but it is quite clear its power for evil cannot be exaggerated.

The only antidote to it is to see its source, its nature, and its aims: and it is our object to show this in these papers.

It is sometimes called thought-transference; telepathy, suggestion, clairvoyance, and other names. It accounts for much of the phenomena that is before us in the present day, including the vagaries of the "Reverend" Mrs. Baker Eddy, and the theatrical burlesques of Dowie and his Zion City.

A recent exposure of Mrs. Eddy's methods, comes from Chicago, and is written by the Rt. Rev. S. Fellows, D.D., LL.D. He traces Mrs. Eddy's system, called by her, "Christian Science," back to the days of a Dr. Quimby, of Portland, Me. Mrs. Eddy was once a patient of his, and became a student of his system. He "anticipated the psychical discoveries which have been made in our day in Hypnotism, Telepathy, Suggestion, etc." By this system of suggestion, Mrs. Eddy confessed to be cured, and in a letter to Dr. Quimby, January 12, 1863, she writes of herself as a "living wonder and a living monument of your power." It is further stated in the article that Mrs. Eddy's book, *Science and Health*, which contains her system of thought, is in all essential teachings, an outright theft from the writings of her former instructor and teacher, Dr. P. P. Quimby.

These subjects are being increasingly brought before the public. They are being introduced through Magazines, Reviews, the Pulpit, and the daily Press. But this one great fact is manifest, that in proportion as these things lay hold of the popular mind, so in the same measure does the *Word of God* cease to exercise its influence; and the outward respect for the Bible is no longer retained. The Holy Spirit is no longer held to be the power necessary to unfold the truth, but the will of the teacher to control the wills of the taught is substituted for the essential Divine Power. "Thought transference" is but another form of hypnotism. It is the power of a superior will forcing itself upon the weaker. A case in point was reported lately. It was a lecture on "Child Study." The following is given as the teacher's conclusions.

"You may call it what you like—hypnotism or telepathy." His deduction was that *suggestion* was a great help in teaching children. The power of suggestion was one of the powers by which a teacher could instil into the child characteristics which he himself possessed. *Suggestion* was the power by which a strong will could strengthen a weak one." The numbers given, as experimented upon, were two hundred and eighty-eight.

If, then, such can be accomplished by one will over another in this sphere, it is not difficult to conceive that minds and wills in another sphere can do the same. Only, the "teacher" in this case is a "deceiving spirit," and a *teaching demon*. It is affirmed that in the latter times these will be given heed to (1 Tim. iv. 1). We now see them at work.

A review of a book written by one who is said to be the greatest authority on hypnotism in Europe, states this of its power: "It puts into a man's hands the complete and absolute sovereignty of his own mind."

... "It proves that man is not one entity, BUT TWO, and sometimes more. For instance, a good man hypnotised will often talk as if he were the most horrible and revolting person . . . on the other hand, an evil person in the same state will reveal a noble character, caring only for such things as are lovely and of good report."

In proof of what has been said, that "outward respect for Bible truth must give way before such teaching," we give the following, advertised as one of its benefits:

"If man can escape with his own soul from the oppression of his own physical being—if, in a word, he can become the sole arbiter and master of his corporeal being, surely this opens out to the philosopher and the theologian a new and revolutionary interpretation of the physical universe."

This cannot be disputed. It will be, indeed, a revolution, as giving him freedom from all restraint. But how he will be "sole arbiter and master of his corporeal being" if he discovers he is not one entity, but two, is beyond human wit to know. Suppose "the most horrible and revolting" prevails? What then? And, on the other hand, "the evil person" that does the lovely things, he is but showing himself a consummate hypocrite.

This admission goes to emphasise the points which we desire to establish in these articles. That is—if it is possible to bring one human being under the dominion of another, it is also possible to do the same by allowing a seducing spirit to obtain control of one who surrenders the will to that power. As the article from which we take these extracts says, "No hypnotist can in any way affect the will of another *without the full and complete willingness—or, shall we say, co-operation?—of the subject.*"* So, in the same manner, those who surrender their minds and wills to the awful power of these malign and diabolic influences, will ere long discover themselves to be under a dominion which they have no strength to sever. Such a contemplation gives intense reality to the utterance of the Lord Jesus when He directed the Apostle Paul as to the Gospel he was henceforth to declare to Jew and Gentile, "To open their eyes, and to turn them from darkness to light, and from the POWER OF SATAN unto God" (Acts xxvi. 18).

Recently there appeared the review of some books written by a "distinguished French writer, which aim at supplying evidence that there is a life beyond the grave." In the course of his review he says, "In fact, the only evidence of history or of peoples as to a future life centres round the facts of the resurrection. On that basis the belief of Christians in a future life is built. Before then there was no evidence, no pretence of evidence." The Christian should reply, "This is sufficient." But, alas!

* Our italics.

this is not so with mere *Christianism*. Those who adopt a mere Creed without faith in a Person hanker after something more than the Word of Him who is the LIVING ONE, who became dead and is alive for evermore.

The reviewer puts these forth as three "vital conclusions":

"(1) That there is absolute evidence that the spirit has an existence which is not dependent upon the existence of the body.

"(2) That either the spirit or the body is dominant, and that the inactivity or cessation of the one brings into dominance the other.

"(3) That the spirit can adopt materialised personality, with power to make itself manifest."—(*Daily Express*, Jan. 25th, 1904).

These may be his conclusions. But what proof can he give that they are not "deceiving spirits"? Absolutely none.

Seeing, then, that Divine revelation assures us that in the "latter times" such a visitation will be allowed to break forth, we believe and assert that they are upon us at the present moment.

Much more might be written. It is not lack of material, but lack of space; therefore, we will close with the account (given by himself) of a noted thought-reader, one who has performed before His Majesty. He says: "I have trodden many of the byways of the uncanny world. I am convinced of the genuineness of many of the seers, sorcerers, and mystery mongers that have come before my notice. . . . But neither the genuine mystic nor the quack is of any possible use to the community in the trend of modern life. I hope none of the readers of this article may be tempted to dabble in uncanny matters." This follows another caution which he gives in the same article: "But let me at once say earnestly and seriously, that I have never found it do any person any conceivable kind of good. Emphatically, it is a subject best left alone,"* and with this advice we leave this subject for the present.

Editor's Table.

PAPERS ON THE APOCALYPSE.

We are compelled to hold these over this month owing to the great pressure on the small space at our disposal.

CORRECTION.

In the March number, page 100, column 1, line 28, Acts iii. should be Acts v.

ANSWERS TO CORRESPONDENTS.

J. M. You enquire what is meant by the "*Things to Come* publishing fund." It may be well to inform you and others that the receipts from sales and advertisements do not cover the monthly expense. We are thankful, therefore, for any help in enabling us to meet it. We make no "urgent appeal," but when some of our wealthier friends know of our need they may desire to have fellowship with others in supplying it.

Hitherto our friends have kept all our needs well supplied, so that we have been able to go forward without care and without any temptation to heed the fear or seek the praise of man. We are kept free to study to show ourselves approved unto God; and we give Him all the glory.

A. E. B. The year 1896 is the year of the first Zionist Congress, and thus stands closely connected with the ending of the times of the Gentiles; or rather with the beginning of the end; showing how near we may be to the removal of the Church of God, and the commencement of the *Suntelaia*.

G. A. R. (Australia). We have your letter, in which you beg us to give to God's children a translation embodying the changes which are demanded by a more "rightly dividing" and structure of the Word of Truth. Several friends in various parts of the world have written and made the same request; this may be the Lord's will for us. If it is His will, He will make the way clear by setting us free from many of our present duties and claims on our time; and by providing (unsolicited) the necessary means. We are not without indications that this may prove to be His will.

* *Answers*, Nov. 14th, 1903.

A. L. T. (Australia). We are glad to hear that you are publishing the Text of the Apocalypse from *Things to Come* in your magazine. We hope you may reprint it separately later on. If you do we shall be glad to purchase copies; or a set of the stereotyped plates.

S. R. (Sheffield). The words "everlasting" and "eternal" may have in English a difference in meaning. The Greek is the same for both words. As to the two English words, "eternal" seems to look back to eternity past; while "everlasting" looks forward to "eternity" future. But each word covers and includes both senses.

Nothing can be known as to the end of Satan, beyond what is written in Rev. xx. 10.

R. M. (Dublin). Your question as to Christ between the crucifixion and this meeting with many (John xx. 17) will find its answer in the list of passages to follow our articles on "S" and "s."

F. H. C. (Devon). The word "reserved" in 2 Peter ii. 9 is not the same as in 1 Peter i. 4. In the latter passage the word means to *watch or guard*; in the former it means to *keep, also to keep in reserve*, as in John ii. 10; xii. 7. 2 Peter ii. 4, 17; iii. 7. Jude 6, 13. The rendering of 2 Peter ii. 9 in the R.V. is very strained and forced. We prefer the A.V.

R. J. G. (California). You will find something in reference to Matt. xi. 11 in *Things to Come*, Feb. 1896, page 149, and Sept. 1896, page 32.

D. S. (Midlothian). Yours is the only suggestion we have received as to altering the size of *Things to Come*. We agree with you that the size when bound is somewhat awkward in shape; but the difficulty of pleasing all our readers would be very great. We are loth to make a change unless the guidance to it and the advantage of it were both clear. The present arrangement allows of the type being easily rearranged for separate publication.

J. H. M. (Ilkestone). Thanks for the bill sent of a Church "Smoking Concert," and a Baptist Chapel "Christmas Entertainment" of "sneezing soup, laughing songs, and a laughable sketch." It is all sad reading. We will reply to your question by post.

C. F. G. writes: "A great deal is made by Dr. Littlehales, Chambers, Wingfield Hunt, and others, of the argument in favour of Purgatory, drawn from the imperfect condition in which so many morally good people leave this world, making a modified Purgatory necessary before they attain that holiness without which no man shall see the Lord. What is the best reply to such erroneous teaching?" We can only reply that this teaching is the natural outcome of tradition as to the "after-death" state. Once admit that and there is no error of Romanism or Spiritism ancient and modern which may not be held. But all are alike met with the Saviour's words "Ye do err, not knowing the Scriptures." The word "not" here (in the Greek) implies not the mere fact of not knowing, but the willingness not to know. And the Scriptures which are not known by the teachers you mention, are those which tell us that the holiness in which we can alone see God, is Christ's, and not our own. And this is not attained, but it is imputed to us, as His righteousness is. See 1 Cor. i. 30. All who are in Christ are "accepted in the Beloved," "perfect in Christ Jesus," "complete in Him;" and their one business now is to go forward, "giving thanks unto the Father which HATH MADE US MEET to be partakers of the inheritance of the saints in light" (Col. i. 12). Nothing that we can do, or that can be done to us, can make us more meet. Neither Sacraments, nor good living, nor afflictions, nor Purgatory, nor Paradise can add to the perfection of God's workmanship; and to suppose that we can add to it in any way is to be ignorant of the truth of God's Word, and to cast doubt upon the perfection of His work.

PUBLICATION NOTICES.

Complaints are sometimes made to us that difficulty or delay is experienced in obtaining *Things to Come*. Our readers may be sure that nothing is wanting on our part to ensure promptness in delivery. They must remember that we must be the special objects of opposition on the part of "wicked spirits" as well as of "religious" people.

A letter to us or our publishers will ensure attention being given to the matter.

The publishers will forward *Things to Come* regularly to any address for 1/6 per annum. Payments may be remitted from our Colonies and Abroad in stamps, if sent to the Editor, 25 Connaught Street, London, England.

MARCH RELIGIOUS SIGNS.

These have been printed in a separate form (4 pages). Copies will be sent free by the Editor (not the publisher) to any of our readers on receipt of a stamped addressed envelope.

ACKNOWLEDGMENTS.

(*Things to Come* Publication Fund).

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THINGS TO COME.

No. 119.

MAY, 1904.

Vol. X. No. 11.

Editorial.

"OUT OF WEAKNESS WERE MADE STRONG."

IN our Editorial last month we dwelt on the fact that the "Treasure" is put into "earthen vessels," in order that the excellency of the "power" may be seen to "be of God, and not of us."

In 2 Chron. xxvi. -15 we have some of the most remarkable words ever put together by the Holy Spirit in holy writ.

They are spoken of King Uzziah; and the *interpretation* belongs to him. But the *application* of them is universal, for they refer to the great Divine principle of action: "he was MARVELLOUSLY HELPED, till he was strong."

And then the reason of this change is given: "But WHEN HE WAS STRONG, his heart was lifted up to his destruction" (v. 16-).

With what a solemn admonition these words speak to us. Any exposition of them is calculated only to hide their powerful lesson, mar their great truth, blunt their sharp point, and dull their keen edge. Oh, that the same Spirit who inspired them in the Book would inspire them in our hearts, and cause them to "work effectually" there by His mighty power!

When we read this whole chapter, it seems as though it was Uzziah's one great object to be "strong." But, alas! it was with him as it is with us: the strength we covet is independence of God; whereas we are exhorted, "Be strong in the Lord, and in the power of his might" (Eph. vi. 10). There is no real strength apart from Him. All else is perfect weakness. The Apostle learnt this blessed truth when he said, "when I am weak, then am I strong" (2 Cor. xii. 10).

And yet, on every hand we behold the Lord's people mourning over their own weakness, unmindful of this great truth, which ought to make them rejoice; for it is only then we can be "strong in the Lord": only then, that we are in a condition and position to hear His voice saying, "my strength is made perfect in weakness" (2 Cor. xii. 9).

What we desire is to have some resources in ourselves; instead of crying out to the Lord, "All my springs are in THEE" (Ps. lxxxvii. 7).

We want to be strong in ourselves: forgetful that, if we were trusted with strength, we should certainly misuse it for our own advantage: we should very probably use it against God, and possibly for our own destruction.

God will not entrust His people with any strength out of Christ. All our spiritual blessings are treasured up in Him, in the Head of the body; and are ministered by Him to all the members according to His knowledge of their need.

Notwithstanding the fact that we are no more servants, but sons (Gal. iv. 7), we insist on calling ourselves "servants"; and then we most inconsistently proceed to lay out our own work. We devise our own plans and schemes, and then ask the Lord to help us carry them out.

Because the work is done *for* the Lord, we imagine that it must of necessity be *of* the Lord; and we do not consider whether He wishes that particular work to be done, or whether He has not another servant who could do it better.

We constantly hear of "new means of doing good," unmindful of what "good works" really are. The Scripture knows only of three kinds of works:

"wicked works" (Col. i. 21):

"dead works" (Heb. vi. 1): and

"good works" (Eph. ii. 10).

And "good works" are defined as being those "which God hath before ordained (marg. and R.V., *prepared*) that we should walk in them" (Eph. ii. 10). All other works, however "good" they may seem, are only "dead works."

All works carried on without being "prepared for us" by the Lord have to be done in our own strength. That is why so many all around us are overburdened and overworked. They are doing works which others have prepared for them; or what they have prepared for themselves.

It must be so: for, with the work which the Divine Master prepares for us and sets us, He gives us the strength to do it, and time to do it in, and means to do it with! Even earthly masters give their servants the necessary time, and all the means that are required. There is no earthly master who would not be affronted if his servants begged or borrowed the means to do his work; or, if they used their own means; still more, if they went to his enemies to get the means to do his work.

What an abomination, then, it must be in the sight of the great and high and holy God, who has all power, and all the gold, and all the silver, to see His servants going to the world for money, and using all sorts of arts and artifices to get the money out of unwilling pockets by persuading and inducing purchasers to buy things they do not want!

Surely all this betrays an utter absence of any spiritual perception.

Can we imagine that God wishes His servants to get into debt, and thus give the world the impression that He is so poor that He cannot support His own work; or that He allows it to fail for want of means?

Surely, it is a libellous act. But the poor human heart is so deceitful, that it succeeds in deceiving itself by calling this "faith," when it is only *presumption*.

If we fancy we have a work to do for God, and yet He does not give us the time to do it in, or the means to do it with, Is not that surely a sufficient sign to us that He has not "prepared" it for us?

No, dear friends and readers: when He prepares our work, we may be perfectly sure that He does so perfectly: and that He will provide all the time and the means and the strength that may be necessary. And then we find that His yoke is easy and His burden is light. Then we do not "break down," and the work is not "broken up," and we are not "ordered away," or "laid aside." Whence come all these expressions, but from our observation and experience of what is going on all around us?

Uzziah was "marvellously helped till he was strong."

How often have we seen a blessed work carried out in humility and weakness, but with Divine power. But the servant "goes to college" and gets "ordained" by man, as if God's ordination were not sufficient in itself: and then all is changed. The little room or iron church gives place to a permanent building; or a church itself is "restored"; (but it is a restoration backward), and there is the loss of that blessing and truth which can never be restored.

No! The "flesh" is bad: and the more we get of it the worse it is.

In Gen. vi. 1, the corruption and violence with which the earth became "filled" commenced "when men began to multiply on the face of the earth."

And trouble began, similarly, in the church: for "when the number of the disciples was multiplied there arose a murmuring" (Acts vi. 1).

And yet, on every hand, *numbers* are made the sole test of success. The one important test of the present day is, with most people, the number of converts, or subscribers, or members, or communicants.

Uzziah "was marvellously helped till he was strong. But when he was strong, his heart was lifted up to his destruction."

We see the application of this solemn fact on every hand.

We see it in the church at Corinth. There, they had vast resources of teachers, of wisdom, and spiritual gifts; but all was division, disorder, and departure from truth.

In the first Epistle we see the "wisdom of God" in contrast with the foolishness of man (chap. i., ii.).

In the second Epistle we see "the power of God" in contrast with the weakness of man (chap. xii.).

In the Acts of the Apostles, and in the early Church, we see a feeble folk marvellously helped. But alas! they became strong, and great, and possessed of vast resources of men and money. The church became, like Uzziah, "lifted up," and we know the rest; and are foretold the end. It began with Christianity, and developed into Religion and Babylonianism; and is going on rapidly to Apostasy and Antichrist!

And has all this no voice for us? and for our scattered readers in all parts of the world?

Oh! let us not seek to turn away the point of this sharp sword of the Spirit from ourselves.

Our peace and happiness and blessing depend on that sword's doing its work effectually in us.

Let us not apply these words to others. Let us apply them to ourselves, and tremble at their solemnity.

Our place of blessing is the place of confessed need: our place of strength is the place of felt weakness.

It was when we were "without strength" that Christ

died for us; and it is only as we are kept "without strength" now that we learn how really Christ lives for us.

It is when we come to the end of our own *righteousness* that Jehovah says, "I bring near MY righteousness" (Is. xlv. 13). It is when we come to the end of our own *strength* that He says, "MY strength is made perfect in weakness" (2 Cor. xii. 9).

If God does not use some of us, it is probably because we are too big and strong, and should be sure to take some of the credit of the work to ourselves.

There is a question asked in the Talmud, "Why did God create man last?" and the answer given is, "Because man would have claimed some share in the work, if God had not done so!"

Whether this would have been so or not, we know it is true of the "new creation" work. Man does claim a share in this infinitely greater work! On every hand it is impressed upon him that he must do "his part." And this, in spite of the fact that he is "dead in sins," and "without strength," and an enemy of God.

No! In the new creation work "all things are of God" (2 Cor. v. 18). And in His work of grace now in the world, not many mighty, noble, or wise are used; but more frequently we find small, poor, weak, and despised agents employed; so that no flesh shall glory in His presence.

Look at some of the small things God has used at various times.

A baby's tear was used to confound the wisdom of Egypt and deliver Israel from Egypt's bondage. (Compare Exod. ii. 6 and i. 10.)

One man, and he "left handed," delivered Israel from the captivity of Moab (Jud. iii. 15).

An "ox goad" was used to deliver them from the Philistines (Jud. iii. 31).

A weak woman was used to deliver Israel from the King of Canaan (Jud. iv. 4); while a "tent peg," in the hand of another woman, disposed of the commander of his forces (Jud. iv. 21).

A "piece of a millstone" cast by another woman delivered Israel from an oppressive judge (Jud. ix. 53).

Earthen vessels in the hands of a reduced company put to flight the armies of the aliens (Jud. vii. 20).

The "jawbone of an ass" in the hands of a man, made strong by God, delivered Israel from the Philistines (Jud. xv. 16).

It was a shepherd boy who was the man of God's choice to rule over the house of Israel (2 Sam. vii. 8).

David's mighty men were strong only in Jehovah's strength. Adino's spear, and Eleazar's sword, and Sham-mah's lonely stand when all had fled, and the three who brake through the host of the Philistines, and Abishai's spear, and Benaiah's staff, were in turn made use of and, by His strength, made to win such glorious victories.

And so in more modern times. It was Luther, a miner's son, who was used to bring the blessings of the Reformation to the world.

It was Calvin, a cooper's son in Picardy, who was used to teach the deeper and more precious truths of God's Word.

It was Zwingle, a shepherd's son in the Alps, who waged his war against Sacramentarianism.

It was Melancthon, an armourer's son, who stood by Luther, and was so wonderfully used of God.

It was John Knox, the son of a common burgess of a Scottish country town, who did for Scotland what Luther had done for Germany.

And still this great spiritual law works.

Oh! to realise the truth of the Lord's own words, "without me ye can do nothing." May we learn this solemn and all-important lesson, that we may ever be kept in the place of weakness, and prove it to be the place of strength and blessing.

"S" and "s,"

OR

THE USE AND USAGE OF πνεῦμα (*pneuma*)
in the New Testament.

PART II.

Complete List of Passages (continued from page 113).

Luke i. 15. "He (John) shall be filled with *pneuma hagion**"; i.e., with "power from on high" (ch. xxiv. 49) or with heavenly, Divine and spiritual power. If we take Ὑψίστου (*hupsistou*) here, as a proper name, then we not only may but must use the article "power from the Most High."

Luke i. 17. "He (John) shall go before him (Christ) in [the] *pneuma* and power of Elijah."

Here, the article is not grammatically required after the preposition; its presence is latent, and must be represented according to English Idiom.

The expression "*pneuma* and power" is the Figure *Hendiadys*, by which two nouns are used, but only one is meant; the other becoming a superlative adjective, thus:—"He shall go forth before Him in (the) mighty *pneuma* of Elijah" (with emphasis on the word "mighty"—the mighty spiritual power by which Elijah worked); for *pneuma* already has the idea of power in it (see ch. xxiv. 49, compared with Acts i. 4, 5). What this mighty power was, is seen in the words that follow; for it is at once defined: "to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

Such a work as this could not be done by any human power. It would not be inherent in John, nor is it inherent in any human being. It must come "from on high." It must be the special, Divine endowment by the operation of the Holy Spirit of God.† This is seen in the next example in the case of Mary.

Luke i. 35. "And the angel answered and said to her,

'*Pneuma hagion*‡ shall come upon thee,

And power of [or from] the Most High shall overshadow thee;

*The A.V. and R.V. use capital letters and introduce the definite article.

† We see another illustration of this in the case of Stephen (Acts vi. 3, 5, 8, 10, and ch. vii.).

‡ The A.V. and R.V. both use capital letters; and add the definite article, though there is none in the Greek.

Therefore also *that hagion* (or, the holy thing) which shall be born of thee,

Shall be called the Son of God.'"

Here, the first two lines are synthetic, the latter expanding and explaining the former; defining *pneuma hagion* (as in ch. xxiv. 49), as being the operation of the Most High put forth upon her. It is *pneuma hagion* that should come upon her, as we have seen above under Usage No. XIV.

Luke i. 41. "Elizabeth was filled with [Greek, of] *pneuma hagion*."* The verb "filled" goes with this expression, as we have seen above,† and the result of this "filling" is immediately seen in her inspired utterance (vv. 42-45). Mary's own inspired utterance was given in direct response to Elizabeth's (see vv. 46-55). It is worthy of note that both these women, filled with this Divine and spiritual power, acknowledged the Deity of Christ. Elizabeth calls Him "my Lord," and Mary says:

Luke i. 47. "My soul (*ψυχή*) doth magnify the Lord: And my spirit [*pneuma*] hath rejoiced in God my Saviour."

Here, again, the two parallel lines are synthetic; the second expanding and explaining the first.

"My soul," and "my spirit," are both put, by *Synecdoche*, for the whole person (a part being put for the whole). Here, and in all similar expressions, "my soul" means *I myself*.

Whenever this Figure is used instead of the ordinary pronoun, it is for the purpose of putting great emphasis upon it. The ordinary pronoun would be very weak and tame in a case like this.

What Mary says is spoken in immediate response to what Elizabeth had said to her; and the Figure *Synecdoche* gives the emphasis: which may be thus expressed:

"I, even I, do magnify the Lord,

And I rejoice in Him, my Saviour, God."

In Greek, the pronoun really forms part of the verb. When, therefore, a pronoun is separately expressed and used in addition to the verb, it is very emphatic. But when, as here, instead of even the pronoun we have another noun altogether, turned by this Figure (*Synecdoche*) into a pronoun, it is still more emphatic, and is used to impress us, and to call our attention to the fact.

Luke i. 67. "And his [John's] father Zacharias was filled with (Greek, of) *pneuma hagion*, and prophesied."‡

Here, the verb "filled" connects the expression with the operation of the Holy Spirit; the "gift" in question being the gift of prophecy. The direct result of this filling is seen in the words that follow: "and prophesied, saying": the inspired utterance being recorded in verses 68-79.

Luke i. 80. "And the child (John) grew, and waxed

* A.V. and R.V. both use capital letters and insert the definite article.

† Usage No. XIV., see page 87.

‡ The A.V. and R.V. again use capital letters, and add the article "the."

strong in *pneuma**" (the "in," here, is not the rendering of a preposition, so that the article is not even latent. It is simply the Dative case, and means "as to his *pneuma*."

The word is used here, psychologically, according to Gen. ii. 7. The two parts of human nature are mentioned:

1. As to his body—he grew.
2. As to his *pneuma*—he was strengthened.

Luke ii. 25. Of Simeon it is said, "*pneuma hagion*† was upon him"; i.e., power from on high. How this showed itself is immediately explained in the words following:

Luke ii. 26. "And it was revealed to him by *the pneuma the holy*, that he should not see death before he had seen the Lord's Christ.

Luke ii. 27. "And he came by *the pneuma*‡ into the Temple," &c.

In these three verses we have—

(1) The statement (v. 25) that Simeon had *pneuma hagion* "upon him"; i.e., not the Holy Spirit, but His powerful operation; not the Giver, but His gift.

(2) Then we have the statement (v. 26) that the Giver of this wondrous gift was the Holy Spirit. He it was who "revealed" to Simeon the fact stated.

(3) That through the power of this *pneuma* he came into the Temple (v. 27). The article here grammatically identifies this *pneuma* with the person just mentioned in the previous verse (v. 26). And, though the preposition (*év, en, by* or *through*) is used, the article is added for the purpose of ensuring this identification (v. 27).

(4) We have in verses 29-32 Simeon's inspired utterance—the gift of "speaking" which was the manifestation of the *pneuma hagion* which was upon him.

Luke ii. 40. All the Textual Critics (Lachmann, Tischendorf, Tregelles, Alford, Westcott and Hort, and the Revised Version) omit the word πνεύματι (*pneumati*) "in (or, as to his) *pneuma*." This is the first passage from which, according to the Critical Greek Texts, *pneuma* is to be omitted.

Luke iii. 16. "He (Christ) shall baptize you with *pneuma hagion*§ and fire." The same as Matt. iii. 11.

Luke iii. 22. "*The pneuma the holy*, descended." See Matt. iii. 16.

Luke iv. 1 (twice). "And Jesus being full of *pneuma hagion*|| returned from the Jordan, and was led by *the pneuma*|| into the wilderness." Here, *pneuma* is used

* Both A.V. and R.V. use a small "s."

† Both A.V. and R.V. use capital letters and arbitrarily add the definite article.

‡ The A.V. of 1611, had "s." But current editions, with R.V., have "S."

§ The A.V. and R.V. both use capitals and add the definite article.

|| The A.V. of 1611 had a small "s" for the latter word; but current editions, with the R.V., use capitals in both cases.

twice: first of the gift, then of the Giver. The expression *pneuma hagion* (having no article) refers to the Divine "power from on high" with which He was filled by the operation of the Holy Spirit; while in the latter expression, the Filler is emphasised by the presence of the article ("the") which is used with *pneuma*, though the grammar does not require it after the preposition (*év, en, by*).

Luke iv. 14. "Jesus returned, in the power of *the pneuma*, into Galilee."

Here the article is used in the Greek (though it is not necessary after the preposition (*év, en, in*); except for the purpose of emphasis, and in order to identify *pneuma* with the Giver of the power. The Genitive is that of *origin*, marking the source of the power.

Luke iv. 18. "He found the place where it was written, *pneuma** from the Lord (or Jehovah's *pneuma*) is upon me, because he hath anointed me to preach the Gospel to the poor," etc. What this *pneuma* was we are immediately told. It was the Divine power of Adonai Jehovah (Is. lxi. 1, etc.), as manifested in His preaching to the poor, healing the broken-hearted, liberating Satan's captives, giving sight to the blind, etc.

It is called "*pneuma* from the Lord" here, for the purpose of identifying this with the *pneuma hagion* received by Christ according to the prophecy of Isaiah, which was that day "fulfilled in their ears."

Luke iv. 33. "And in the synagogue there was a man that had a *pneuma* of an unclean demon."

Here it is the Genitive of apposition; "the *pneuma* (that is to say) an unclean demon. It does not mean that the demon had a *pneuma*, but that he was a *pneuma*. It might be rendered "a spirit which was an unclean demon."

Luke v. 36. "With authority and power he commandeth *the unclean pneumata*, and they came out."

Luke vi. 18. "And they that were vexed with unclean *pneumata* . . . were healed."

Luke vii. 21. "He cured many of their infirmities, and plagues, and of evil *pneumata*."

Luke viii. 2. The same as ch. vii. 21.

Luke viii. 29. "For he had commanded *the pneuma the unclean* to come out of the man."

This case is remarkable; for the construction is the same as the fullest form used for denoting the Holy Spirit Himself. He is "*the pneuma the holy*." This is "*the pneuma the unclean*." This is to emphasise the importance of this particular case. In verse 27 we are told that the man was possessed with "demons." And, indeed, "he said" his name was "Legion, because many demons were entered into him."

It is worthy of note that all the so-called "spirits" with whom the so-called "spiritualists" have dealings must be these evil and unclean spirits, or demons. For

* Both versions insert the article in accordance with the requirements of English Idiom, and use "S."

we never read of good *pneumata* having dealings with mankind. And the *pneumata* of dead men cannot have such dealings with the living: for they all alike return to God (Ecc. xii. 7. Ps. xxxi. 5. Luke xxiii. 46. Acts vii. 59). He is not only the giver of the *pneuma*, but He is the custodian of all *pneumata* after death (see Num. xvi. 22; xxvii. 16. Zech. xii. 1. Heb. xii. 9). Now, they are imperfect; but in resurrection they will be "made perfect" (Heb. xi. 28). God being their custodian, they can have no communication with mankind. God forbade this communication while they were alive, and He is not going to allow it after this life. It follows therefore that the spirits of "Spiritualism" are evil and unclean demons.

Luke viii. 55. "And straightway her *pneuma** came again." The usage here is psychological; and is in accordance with Gen. ii. 7. Zech. xii. 1.

Luke ix. 39. "Lo, a *pneuma* taketh him": i.e., an evil *pneuma*; for he is called a "demon" in verse 42: "the demon threw him down."

Luke ix. 42. "Jesus rebuked the *pneuma* the unclean." Here the articles are grammatical (as in ch. viii. 29) for the purpose of emphasis, and for identifying it with the *pneuma* of verse 39.

Luke ix. 55. All the Critical Greek Texts and R.V. omit the words from "and said" down to (and including) the words "to save them." This is the second passage where *pneuma* is to be omitted, and if so it calls for no further explanation. The two verses read, "But he turned and rebuked them. And they went to another village."

It is supposed that a later scribe ventured to supply what the Lord said. At first, probably, it was only put as a gloss in the margin; and then some other transcriber afterwards, taking it to be the indication of an omission, put in into the text.

Luke x. 20. "Rejoice not that the *pneumata* are subject unto you; but rather rejoice, because your names are written in Heaven."

Here the plural is used of evil spirits or demons.

Luke x. 21. All the Critical Texts and R.V. add the preposition *ἐν* (en) by; also the words *τῷ ἁγίῳ* (*tō hagiō*) the holy. The passage therefore reads, "Jesus rejoiced by the *pneuma* the holy†": i.e., by the power of the Holy Spirit. This full expression emphasises the fact that it was the Holy Spirit, the Great Giver of the joy, as well as the power over all unclean spirits and demons, Hence it is that the fact of attributing this power put forth by Christ to the work of Beelzebub is blasphemy against the Holy Spirit.

Luke xi. 13. "If ye then, being evil, know how to give good gifts unto your children; how much more

shall your heavenly Father give *pneuma hagion** to them that ask Him."

There are four contrasts in this verse.

- (1) Earth and heaven: for "heaven" is in the singular, and the contrast therefore is with the earth: we might render it "[that giveth gifts] out of heaven."
- (2) Human, and therefore evil,† parents, in contrast with God our Father.
- (3) The children of these human parents, in contrast with the children of God.
- (4) The gift of temporal things, in contrast with the bestowal of spiritual gifts.

Parts of the "Sermon on the Mount" recorded in Matt. v.—vii., were repeated at different times and on subsequent occasions, as recorded in Luke. In Matthew it was spoken as a connected whole before the calling of the Twelve; but this repetition of Matt. vii. 9-11 here, in Luke xi. 10-13, was after the calling of the Twelve and of the Seventy.

In Matt. vii. 11, He says, "How much more shall your Father which is in heaven give good things to them that ask Him?" But when He repeats it in Luke xi. 13 He varies it by saying "*pneuma hagion*" instead of "good things." By this he shows that *pneuma hagion* is the same as "good things"; except that in Matthew they include temporal things, while in Luke He confines the "good things" to spiritual gifts.

This passage, therefore, does not mean that unconverted people are to pray for the Holy Spirit (as the insertion of the article and the use of the capital "S" in A.V. and R.V. imply), but that the children of God (who can pray only by the operation of the Holy Spirit) are to ask their heavenly Father to give them spiritual gifts or "power from on high."

The argument is that if earthly parents, who by nature are evil, give good gifts to their children, how much more shall our heavenly Father, who is goodness itself, give infinitely better things to His children; yea, He blesses them with "all spiritual blessings" in Christ.

We thus see how the expression *pneuma hagion* includes all good gifts, whereas any other expression would limit the blessing to some special gift.

(To be continued).

THE TITLES OF THE PSALMS.

Second Paper.

(Continued from page 115).

IN our former paper on this subject we showed that the key to the meaning of the Psalm Titles, after having

* Both A.V. and R.V. use capital letters and insert the article, though there is none in the Greek.

† *πονηρός* (*ponēros*) evil in nature. The verb is *ὑπάρχοντες* (*huparchontes*) existing: i.e., being evil to begin with.

* Both A.V. and R.V. have "s" here.

† The A.V. has a small "s." The R.V. reads "in the Holy Spirit."

been lost for many centuries, has at length been found by Mr. Thirtle.*

The typical Psalm in Habakkuk iii. shows that the expression "For the Chief Musician," etc., has its correct position at the *end* of the Psalm, and not at the beginning. This is simply and easily seen in the case of isolated Psalms like Hab. iii. 19 or Isa. xxxviii. 20. But in the Psalter, where the Psalms follow each other so closely that no break occurs between them, it is as clearly seen how translators, from the earliest times, following the mistake made by the Septuagint translators, have taken the concluding note of one Psalm and treated it as part of the title of the following Psalm.

This mistake is not without its great outstanding lesson; for, it establishes beyond a doubt, that the Psalms, as we have them to-day, are the same, line for line, as they must have been at least 250 years B.C. And, if there has been no change, even in the order of the lines, for more than 2,500 years, it is practically certain that no change took place in the comparatively much shorter time of about five or six hundred years, between the days of David and the days of Ezra, when the work of the Great Synagogue settled the canon of the Hebrew Scriptures.

But it is time we made some use of Mr. Thirtle's key, and fitted it into some of the locks, and opened some of the treasures, of this wonderful book.

The proper place of the expression "To the Chief Musician," is the key. As placed at the beginning of a Psalm, it does not fit the lock of that Psalm over which it stands. But it *does* fit the lock of the Psalm at the end of which it is placed, and should therefore be connected with it.

The word itself is *למנצח*, from *נצח* *natzach*, to lead or superintend. Compare 1 Chron. xxiii. 4; 2 Chron. ii. 2, 18; xxxiv. 12. Ezra iii. 8-11.

When a Psalm, which may have been originally written in connection with other associations and had its origin in other circumstances, was formally handed over to the leader or superintendent of the Temple worship, it received a new status, and was thereafter associated with a new application for which it was peculiarly suited. That formal act was an epoch in its history which determined its future use. Not all the Psalms were adapted for such special use. That formal act shows therefore that we have no mere haphazard collection of poems, but that all is designed and ordered. That order was David's. Again and again, we have the record how all was arranged "according to the order of David": 2 Chron. viii. 13, 14; xxiii. 18; xxix. 25-30; xxx. 21, 26. Ezra iii. 10. Neh. xii. 24, 36, 45, 46.

Certain Psalms were specially adapted for special occasions, just as to-day there are some so designated as "Proper Psalms" for certain days.

The great Feasts of the Passover and Tabernacles would certainly have their own Proper Psalms; for they were the two great Feasts.

And what did they commemorate? As "feasts of the

Jews" they are connected with the deliverance of the people from Egypt, and with the dwelling of the people in booths.

But as "Feasts of Jehovah" they are associated with Him, and were to commemorate His acts, and not merely the people and their benefits.

Look at Lev. xxiii., where we have the declaration unto the children of Israel concerning these Feasts.

They are specially called "the feasts of Jehovah" (v. 2, 4, 37, 44); "My feasts" (v. 2).

The feast of Passover was "the LORD'S Passover" (v. 5). It commemorated His *Redemption* of Israel and the making them a nation (Ex. xv. 13. Deut. xxiv. 18).

The Feast of Tabernacles commemorated not merely the fact that they did dwell in booths, but that *the Lord kept them in safety*, even in the wilderness, though they did dwell only in booths. It commemorated not merely that they were exposed to privation, but that they enjoyed Jehovah's preservation; not merely that they were in the midst of danger, but that they were surrounded by Jehovah's protecting care.

The Feast was to be observed "that your generations may know that I MADE THE CHILDREN OF ISRAEL TO DWELL in booths" (Lev. xxiii. 43).

Yes, though they were in booths they dwelt in them for forty years, and the Lord was their defence. (See Deut. viii. 2-4, 15, 16; and compare Ps. xxvii. 5; xxxi. 21. Isa. iv. 6.)

The word *יָשָׁב* (*yāshav*) to settle, sit down, abide, is very strong. It is in the *Hiphil*, and means to make to dwell (safely and surely). It is used of the final settlement of Israel in their own land. See Jer. xxxii. 37, "I will cause them to dwell safely." Ezek. xxxvi. 11, "I will settle you after your old estates"; v. 33, "I will also cause (you) to dwell in the cities." Hos. xi. 11, "I will place them in their houses." Zech. x. 6, "I will bring them again to place them." Thus is the sureness and safety of their dwelling in the wilderness in the past, to be the subject of Israel's observance of the Feast of Tabernacles, while it looks forward to the future Divine settlement of the People in their own land, in millennial days. It was to be observed "unto the Lord."

Now, these two Feasts divided the year into two equal parts. Passover was in the first month, and Tabernacles was in the seventh month.

Passover was the Spring Feast; Tabernacles was the Autumn Feast.

The universal symbol of Spring is *flowers*; and of the Autumn, *fruit*. In the Bible *Lilies* are the flowers of Spring; the *Vine* and *Pomegranates* are the fruits of Autumn.

Moreover, the nation of Israel is symbolised as a Vine again and again.* It was also spoken of as a Lily. Just as we have the Rose for England, the Thistle for Scotland, etc., so the Lily was the flower that represented Israel.

Mr. Thirtle finds a proof of this usage in the Apocrypha, where Esdras says in his prayer (2 Esd. v. 23-28, R.V.):

* *The Titles of the Psalms: Their Nature and Meaning Explained.* By James William Thirtle. London: Henry Frowde. 6s. net.

* Isa. v. 1-7; xxvii. 2-6. Jer. ii. 21; xii. 10, etc. Ps. lxxx. 8. Hos. x. 1.

"O Lord that bearest rule, of all the woods of the earth, and of all the trees thereof thou hast chosen thee ONE VINE: and of all the lands of the world thou hast chosen thee ONE COUNTRY: and of all the flowers of the world ONE LILY: and of all the depths of the sea thou hast filled thee ONE RIVER: and of all builded cities thou hast hallowed ZION unto thyself: and of all the fowls that are created thou hast named thee ONE DOVE: and of all the cattle that are made thou hast provided thee ONE SHEEP: and among all the multitudes of peoples thou hast gotten thee ONE PEOPLE: and unto this people, whom thou lovedst, thou gavest a law that is approved of all. And now, O Lord, why hast thou given this ONE PEOPLE over unto many?" etc.

Here the one subject is Israel, as God's "one People," under all these symbols; and among them we have the *Lily* and the *Vine*. This is in harmony with, and was probably derived from, the Bible use of these symbols in the Tabernacle and Temple. Lilies and Pomegranates were everywhere seen (1 Kings vii. 20-22). The "knops and flowers" (Exod. xxv. 31-34) were doubtless the globe-like pomegranates and lilies. (The Septuagint says "globes and lilies.") The High-Priest's dress had "bells and pomegranates," the bells being the bell-like flower of the lily (Exod. xxviii. 33, 34; xxxix. 35, 36). Hosea xiv. 5-7 also uses the "lily" and the "vine" in connection with the nation of Israel.

In the Jewish Prayer Book, to-day, at the Feast of Purim, Israel is called "the Lily of Jacob"; and at the Feast of Dedication (*Chanucha*) God is praised for delivering "the standard of the Lilies" (*i.e.*, Israel).

The Hebrew Shekel had on one side, sometimes, a Lamb (Passover), and on the other a wine bowl (Tabernacles). The Half Shekel had a triple lily and a wine bowl.

By the kindness of Messrs. Eyre and Spottiswoode we are able to give an illustration of the Shekel.



SILVER SHEKEL OF SIMON THE MACCABEE.

(Circ. B.C. 138.)

Obverse: A cup (perhaps the Pot of Manna). Above it, in old Hebrew characters: SHEQEL YISRA'EL. SH. G. Shekel of Israel. Year 3. Reverse: A flower (perhaps "Aaron's rod that budded"). YERUSHALAYIM HAQ-QEDOSHAH Jerusalem the Holy.

(From the King's Primers' "Illustrated Aids.")



SILVER HALF-SHEKEL OF SIMON THE MACCABEE.

Obverse: HASI HASHSHEQEL. Half of the Shekel. Year 1. Reverse: Same as the shekel.

In Old Jewish cemeteries we constantly see on the tombs the seven-branched candlestick, with its "knops and flowers" (*i.e.*, its lilies and pomegranates),* and sometimes we see a triple lily or a pomegranate.

Commentators (as will be seen above) suggest that the Bowl is "the Pot of Manna," and the Flower is "perhaps Aaron's Rod that budded."

* See *The Jewish Encyclopedia* (Art., Catacombs). Hudson's History of the Jews in Rome, xiii.

Interpreters, who are guided chiefly by heathen traditions, see in the lilies only "*poppy heads*" that speak of eternal sleep! and in the pomegranates merely "*a round fruit*" or husk from which the kernel (the spirit) has fled. Thus, Egyptian and Babylonian heathenism is introduced in order to explain Divine Biblical symbols!

On the other hand, what *we* see in those simple figures engraved on the stone is that which Scripture teaches: and for those who have ears to hear the *Lily* says, "*Here lies one of Jehovah's redeemed*"; and the *Pomegranate* says, "*Here lies one safe in Jehovah's keeping*." The one symbolises the Passover truth of Divine *redemption*; and the other the Tabernacle truth of Divine *preservation*.

Thus there is perfect harmony throughout.

And this is what we find in the two Passover Psalms, and in the three Tabernacle Psalms.

Shoshannim means *lilies*, and *Gittith* means *wine-presses*. These five titles, when they are taken from the Psalms over which they now stand, and are connected respectively with the preceding Psalms under which they should stand, will cease to perplex the reader by the irrelevancy which their present position gives them; and will shed wondrous light on the Psalm to which they properly belong as the *sub*-scription.

The two *Shoshannim* Psalms are xlv. and lxviii.*

The three *Gittith* Psalms are vii., lxxx., and lxxxiii.†

All five Psalms are intensely national.

In Psalm xlv. we have the oppression in Egypt, the Divine Deliverance, and Jehovah's redemption (v. 26).

In Psalm lxviii. we have the Passover story. The "JAH" of Exodus xv. 13 reappears in Ps. lxviii. 4: while both these Psalms occur in the second, or Exodus book of the Psalter.

Gesenius fixes the meaning of *Shoshannim* as *lilies*. Other meanings are only guess-work. Fuerst thinks that it is the name of one of the twenty-four choirs, from a master named *Shushan*! Prof. Kirkpatrick thinks it is the tune of a well-known song beginning with this word! Wellhausen thinks it is the catch-word of an older song (of course "older")! The Polychrome Bible thinks it means "with Susian instruments!" This is as likely (Mr. Thirtle truly observes) as that the French should set a patriotic song to a tune called "Waterloo," or "Fashoda," or that modern Jews should set it to a tune called "Kishineff."

Our readers must study for themselves the three *Gittith* Psalms (vii., lxxx., and lxxxiii.), in the light of the true significance of the Feast of Tabernacles, and they will see in them Jehovah's keeping, and the appeals to Jehovah the Divine Keeper; always remembering that the Heb. לָךְ (*al*) rendered "to," has the much wider meaning of *relating to*. They will then see (and would smile were it not so serious and sad) that the guesses of human wisdom are as silly and childish as they are useless and meaningless.

One thinks *Gittith* refers to a Gittite instrument; another, a Gittite melody; another a tune or march of the

* Not Psalms xlv. and lxix., over which they have hitherto stood.

† Not Psalms viii., lxxxi., and lxxxiv. over which they have hitherto stood.

Gittite Guard; another to a body of Levites who lived in the Levitical city of Gath-Rimmon. But we, who recognise this as being "the Word of God," are prepared to receive and learn something more dignified and instructive; and something more worthy of the Divine authorship.

In our next paper we shall use this key to unlock other Psalms and delight ourselves in surveying their treasures.

Papers on the Apocalypse.

THE SIXTH VISION "ON EARTH."

Ⓔ (page 118*) chaps. xvi., xvii., xviii.

"A SECRET SYMBOL: BABYLON THE GREAT."

6. And I saw the woman (*i.e.*, the great city, *v.* 18) drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and I wondered when I saw her, with great wonder.]

Here again we must express the Vision in the terms of the Divine Interpretation.

6. And I saw that great city which reigneth over the kings of the earth (*v.* 18) drenched with the blood of the saints, and with the blood of the Martyrs of Jesus: and I wondered when I saw the city, with great wonder.

Here we have another reference to the martyrdoms which will take place during the time covered by the Apocalypse.

They are referred to also in chap. xiii. 7. Dan. vii. 21; xi. 7; xii. 1, 7.

The Psalms, also, connect these martyrdoms with the future "times of trouble" under the rule of the Beast:

"O God, keep not thou silence:

Hold not thy peace, and be not still, O God.

For, lo, thine enemies make a tumult:

And they that hate thee have lifted up the head.

They take crafty counsel against thy people,

And consult together against thy hidden ones.

They have said, Come, and let us cut them off from being a nation;

That the name of Israel may be no more in remembrance.

For they have consulted together with one consent;

Against thee do they make a covenant. (Ps. lxxiii. 1-5, *RV.*)

The Psalm then goes on to speak of a ten-kingdom confederacy similar to that which we have in Rev. xvii.

Psalm lxxix. also speaks of that same time.

† These pages refer to the book-form, and not to the pages of *Things to Come*.

"O God, the heathen (or nations) are come into thine inheritance;

Thy holy temple have they defiled;

They have laid Jerusalem in heaps.

The dead bodies of thy servants have they given to be meat unto the fowls of the heaven,

The flesh of thy saints unto the beasts of the earth.

Their blood have they shed like water round about Jerusalem;

And there was none to bury them. (*vv.* 1-3, *RV.*)

That many martyrs—very many—have been killed at the hands of the Church of Rome, if not in the city of Rome itself, none can deny.

But these are not "ALL" that have been slain on the earth" as martyrs. Myriads of martyrs for God and His truth were slain, as such, hundreds of years before Rome ever had a Pope. The "prophets" of the Old Testament were dead, and many had been slain as martyrs centuries before Rome existed, whether Papal or Pagan.

Rome, whatever may be her guilt in this matter, cannot be charged with "all" the martyrdom of the ages. All persecution can be traced up to false religion. False religion has ever been possessed of a persecuting spirit from the day that Cain slew his brother Abel; and Rome, as one of the largest streams from the Babylonian fountain of corruption, has slain her full quota, for which she is verily guilty, and will share in the judgment when "the cities of the nations fall." But not all the martyrs have yet been slain. Many passages in this book show us that the days of the coming Great Tribulation will fill up the measure of Babylon's bloodguiltiness. (See chap. vi. 9-11; xi. 7, 8; xii. 13, 17; xiii. 7; xviii. 24; xx. 4.) The same future period of martyrdoms is prophesied of or referred to in the Psalms. (See Ps. ix.; x.; lxxix., 2, 3; xlv. 22; xciv. 5. Also in Dan. vii. 25, 28; viii. 27; xi. 33, 35.) All these passages should be carefully read and noted. If these Old Testament passages do not speak of the same future time spoken of in the Apocalypse, to what period can they be referred? When they are read together they form one harmonious whole; but, if they are not rightly divided according to their respective dispensations, all will be, and cannot but be, confusion.

We come, now, to the Interpretation of this Vision (seen by John in xvii. 1-6) which is given to us by Divine inspiration.

We have seen (on pages 495 and 497) the structure of both the *Vision* and the *Interpretation*. As the latter is very brief we may repeat it here.

Z. (page 497). xvii. 7-18. *The Interpretation of the Vision.*

Z	D | 7-. The Woman.	} Promise.
	E | -7. The Beast.	
	E | 8-17. The Beast.	} Performance.
	D | 18. The Woman.	

We are struck with the gracious words of the Interpreting Angel. "I will tell thee the secret sign of the woman and the wild Beast" (*v.* 7). This being so, we are made independent of human interpreters, for God

as sent and signified it to us by His special angelic messenger. In fact, we are, here, really placed on the same level as the Apostle John himself. No further explanation than this was given to him by the angelic interpreter. Therefore, we, in reading his words, have exactly what John had himself: no less and no more. Oh for grace and wisdom to understand his words!

7. And the angel said to me, Wherefore didst thou wonder? I will tell thee the secret (*i.e.*, the meaning of the secret sign) of the woman, and of the Beast that carrieth her, that hath the seven heads and the ten horns] We have the *promise*, as shown by the structure (*v.* 7); and in the rest of the chapter (*v.* 8-18) we have the *performance* of the promise. The woman and the Beast are first mentioned in brief; and then the explanation is given in full, the order being inverted. First the *Beast* is explained, and then the *Woman*. *Ten* verses (8-17) are given to the former, and only *one* (*v.* 18) to the latter: so that the Beast is now, evidently, the more important of the two subjects.

We shall have to expand the member consisting of this longer structure concerning "the Beast," marked E. in the above structure.

E. (page 513). xvii. 8-17. *The Beast*.

E	F ¹	k ¹	xvii. 8. The Beast (His origin and history).
		l ¹	9, 10. His confederates (the seven heads or kings).
	F ²	k ²	11. The Beast (further history).
		l ²	12. His confederates (the ten horns; their hour "with the Beast").
	F ³	k ³	13. The Beast (power of horns given to him).
		l ³	14-17. His confederates (their war "with the Lamb").

It will be seen from this Structure that the Interpretation of the Vision concerning the Beast (E. xvii. 8-17) consists of three pairs, the Beast alternating with his Confederates:—

F¹ (8-10) gives the *first* pair. (p. 515).

F² (11, 12) gives the *second* pair. (p. 541).

F³ (13-17) gives the *third* pair. (p. 544).

In order to understand the words of the Interpretation here given, it would be well if we could forget all that we have ever heard from man on this subject. We find even ourselves hampered at every turn by what we have learned from tradition. Not until we can divest ourselves of all traditional interpretations can we hope to understand the interpretation given us in these verses.

The Structure shows us that "the *Beast*" and his *confederates* are the two subjects with which we have to do. They are arranged in the form of a *repeated alternation*; and are given in three pairs.

If we keep these before us we shall be able to distinguish them as we proceed.

F¹. (p. 514). xvii. 8-10. *The first pair*.

8. The Beast which thou sawest was, and is not; and is about to ascend out of the Abyss, and to

go* into perdition: and those who dwell on the earth shall wonder, whose name† is not written in the book of life from the foundation of the world, when they behold the Beast; because he was, and is not, and shall be present.‡] These three notes as to time (twice given in this verse), mark off for us, as clearly as possible, most important and significant points necessary to the interpretation.

The Beast is he who "hath the seven heads and the ten horns" (*v.* 7). The word "hath" refers to the ten horns equally with the seven heads. The *seven* are therefore contemporary with the *ten*.

In their *mortal* stage of being, the seven kings were successive. But that *mortal* stage is referred to in Daniel, not in Revelation.

In chap. xiii., the Beast comes up out of the Abyss, and is therefore, clearly, *superhuman*. During the first half of the week he is in his mortal stage. In the last half he is in his *superhuman* stage; for in chap. xiii. 3, he is seen as having been "wounded to death." But, here, in chap. xvii., we are taken back, and are further informed as to the past, present, and future of the Beast,

(1) He "WAS," in his mortal stage.

(2) He "IS NOT," for he (at the point of time to which the vision refers) had been assassinated: *i.e.*, had "received his deadly wound," by which he was "wounded to death," and died (xiii. 3).

(3) He "SHALL BE PRESENT," for he "is about to ascend out of the Abyss."

This eighth verse therefore refers to the mid-career of the Beast; and the point of the vision is the moment between the mortal and the superhuman stages: *i.e.*, between chaps. xii. and xiii.

In the ninth verse the previous *mortal* stage of the seven heads are spoken of. In that stage they were successive; but in their *superhuman* stage they will be contemporary.

We have already seen that the seven heads or kings are individuals; and that the Beast himself, when revived from the dead, will be "the eighth" king. We believe that all the confusion, and all the divergent opinions on this chapter arise from ignoring this simple fact, and from looking at these as kingdoms instead of "kings"; and as world-powers instead of individuals.

Moreover, further confusion has been introduced by taking the words of the interpreting angel (in verse 10) as referring to the time of his speaking to John; instead of, as in all other cases, as referring to the time of or stage in the fulfilment of the vision. In other words, the expressions "was and is not" (*v.* 8, 11), and "one is and the other is not yet come" (*v.* 10), are taken as referring to the moment when the angel was actually speaking to John.

* L.A. WH. and RV. marg. read ὑπάγει (hupagei), goeth, instead of ὑπάγειν (hupagein), to go.

† L.T.Tr.A. WH. and RV. read the singular number here.

‡ The reading of the AV. ("and yet is") arises from a different division of the two words in this place. All the best MSS. and Critical Texts read καὶ παρίσται (kai paristai), and shall be present, instead of καίπερ ἐστίν (kaiper estin), and yet is.

But why not take it, as in all the other cases, as referring to the time when the vision shall be accomplished?

The words of the souls under the altar (chap. vi. 9-11), are regarded as spoken at the time when the fifth seal shall be opened. The cry to the rocks "Fall on us" will be uttered under the sixth seal. The angel himself states (verse 1) that the vision is the future judgment of that great city. When the present time is thus used in prophetic language it refers to the future time which is spoken of as being present, and not to the time when the prophecy was written or spoken.

We have seen, throughout, that this whole book refers to "the Day of the Lord." It is in that day that the Beast will be manifested in his superhuman form with his seven heads and ten kings. At the future point of time spoken of in verse 10, *five* of these kings will, as to their mortal stage, at that moment "have fallen" (i.e., have been removed by violent death*); *one* of the kings (the sixth) will be reigning; and the *seventh* will not at that juncture have yet come. When he shall have come (*ἐλθῇ, elthe*) he will first overthrow the last three of the seven (Dan. vii. 8); but will remain only for the first half of the seven years, or thereabouts, in his *mortal* stage (xvii. 10); for he will then receive a deadly wound (by assassination probably), xiii. 3; and afterwards be brought to life by Satanic power, have his deadly wound healed, and become the "eighth" king. In his *mortal* stage he is the *seventh* head; but in his *superhuman* stage he is the *eighth* king.

All is thus intensely individual. Who the *five* kings will be, as to their *mortal* stage; or who the *sixth* will be, we know not; nor is it necessary for our understanding of the Vision. Who the *seventh* will be, we *do* know; for it is the Beast in his mortal stage, "the little horn" of Daniel's Visions. He will be in his superhuman stage, "the *eighth*" king—the final embodiment of Satanic power, whose doings are described in chap. xiii.

The ten kings of verses 12-17 are not successive in their mortal stage; they will be contemporary when they form an integrant part of the Beast. The seven heads and the ten horns, with the necessary members which go to make up the leopard, the bear, and the lion parts of the beast as an organised body, as shown in chap. xiii. 2, are all superhuman, all contemporary, have all passed through the mortal stage, and have all suffered the first death, so that afterwards they can altogether be "cast alive into a lake of fire," which is the second death (see chap. xix. 20).

It is well to remember that "the time of the end" (Dan. vii.) takes in the full extent of Gentile Dominion. "The end time" (Dan. viii. 23) is the end of this "time of the end"; the *Sunteleia* or Consummation. While "The last days" (xi. 21) is the *Telos*, the crisis of "the end time."

* The word, in the case of individuals, is always used of violent death. See Judg. iii. 25; v. 27. 2 Sam. i. 19, 25. Violence is also true of kingdoms. Isa. xxi. 9. Jer. l. 15; li. 8. Ezek. xxix. 25; xxx. 6, 17, 25.

The *Sunteleia* or "End-time," commencing immediately on the removal of the Church of God, may run into thirty or forty years; and of these, the last "week" of Daniel (ix. 27) will be the *last seven*.

This allows all the prophetic periods marked off in 42 months, 1,260 days, and 3½ years, to be taken as literal months, days, and years, if we understand them as falling within these last seven years which form the crisis, and end up with the final judgment.

If the period referred to under the word "hour" (one and the same hour, or time) of xvii. 12 and of iii. 10 be the same as the 42 months, then this "day of vengeance" of Isa. lxi. 2 may be these 42 months.

Things New and Old.

EVOLUTION.

A VALUED reader of *Things to Come* has sent us the following thoughts on our previous utterances on this subject.

Evolution, he observes, is impossible without the law of Reproduction.

2. Reproduction being therefore a *prior* condition, cannot itself be the product of evolution. We are thus brought face to face with *necessity* for *direct* creation.

3. Granted the law of reproduction is connected with a chance or haphazard process of development, what would inevitably follow?

(a) The chances of any organism surviving would be reduced to *nil*, since at some intermediate stage it would be rendered *unfit*, and thus become the prey of more "fitted" organisms. Thus the unfortunate creature, who was neither fish nor reptile, reptile nor bird, bird nor mammal, would at the crucial stage be completely at the mercy of less advanced types.

(b) Of the billions and trillions of failures or intermediates with which Nature's workshop would be filled, there are no traces either as fossils or existent beings. This state of things is opposed to the mathematical doctrine of chances, and would in itself be a greater miracle than that of direct creation, at which the modern Darwinite sneers.

(c) If Evolution were truly a natural law, the Earth would even now abound with specimens of its operations, and indeed would contain an overwhelming number of such transitional forms. How strange that we behold *none*!

(d) Assuming the Earth's great antiquity, we find animals virtually the same to-day as they were in pre-historic times, as proved by fossil remains. If reproduction thus preserves the type so faithfully for ages, where is the evidence of evolution?

(e) To be consistent evolutionists we must deny much of Scripture, i.e., "become wise in our own conceits."

4. The survival of thousands of plants and animals, despite the forces apparently warring daily against them, is not only the result of the Divine Mind, but of a mind which has adapted the *ratio of reproduction* to the purposes of such survival.

5. *This* is the principle which preserves the fish in the sea and grass of the earth from extinction. This is the reason for God's army of insect workers, destined to carry out the work of scavengers at critical times, having such enormous rates of multiplication, a condition essential to that end.

This is why the elephant multiplies very slowly, and human beings are not ordinarily produced in more than single units. In fact, in Nature "the battle is not to the strong" nor "the race to the swift." For if an animal is exceptionally weak and liable to attack, he has an environment which serves to defend him. And if an animal would sweep all before him, he has an enemy close at hand to keep him in check. The longer we ponder this question the more persuaded we must be that the law, which preserves the balance of animate nature, is the *ratio of reproduction*. Where death and destruction are imminent and most rampant, *there* the rates become enormous. Where the creature would speedily eat up the earth or destroy it, reproduction proceeds at a very slow rate.

The older zoologists saw in the general modifications of certain types of structure the manifold wisdom of the Divine Architect. Lamarck, Wallace, Darwin, Huxley, and Spencer, on the contrary, seem to prefer the clumsy workings of infinite chance, whereby order somehow evolves itself from chaos!

Having let loose the reins of unscientific generalization and speculation, the inanimate part of nature has been allowed in turn to produce mechanical order and system by the mysterious permutations of accident and chance, or the haphazard working of blind and non-intelligent forces. Is not this a modern reversion to the old type of wisdom — "professing themselves wise, they became fools"?

Thus is it that we behold knowledge usurped by stupendous guessing and assumption.

The life-times of plants and animals are determined obviously by the conditions of survival and due proportion. We see, then, not the chance working of blind forces, but the marvellous intricacies and wisdom of "Him who alone doeth wonders," for "of Him, and through Him, and to Him are all things, to whom be glory and honour for ever and ever. Amen."

Questions and Answers.

QUESTION No. 350.

TERAH'S AGE.

Student (J. M., Edinburgh). "If Terah was 70 when Abraham was born (Gen. xi. 26), and Abraham was 75 when he left Haran (Gen. xii. 4), Terah would then be 145. But, in Acts vii. 4, Abraham left Haran when his father was dead, and his father died at the age of 205 (Gen. xi. 32). How are the 145 and the 205 reconciled?"

We have inserted the whole of your question, not only on account of its own interest: but more especially because it furnishes a good example of how difficulties, which are not in the text, are created by ourselves, and afterwards supposed to be there. If you will look at the passage (Gen.

xi. 26) again, you will see that the "If" of your question assumes what is not the case. It does not say that "Terah was 70 years old when Abraham was born"; but, "Terah lived seventy years, AND begat Abram, Nahor, and Haran." This is a very different statement. It is that he lived seventy years before he had any children; and then he had three. But, even then, nothing is said about their respective ages, or how many years there were between the birth of each. It cannot mean that Terah had "triplets," or that all three were born in the year that Terah was 70.

Nor does it follow that the three sons are named in the order of their birth. Indeed, the contrary is the case; for Abraham, who was doubtless the youngest, is named first.

It is the same in the case of Noah, in Gen. v. 32 and x. 1. They are named in the order of God's *counsel*; and then, in the following verses, when it is a question of *genealogy*, they are named in the order of their respective ages; Japheth being the first (Gen. x. 2: see v. 21); Ham next (v. 6, as being younger than Japheth, see ix. 24), and Shem the youngest, last (v. 21; compare 1 Chron. i. 5, 8, 17).

Seeing that God chose the younger of Adam's sons, and the younger of Isaac's, and Joseph's, and Jesse's sons, the presumption, even on this ground, would be that Abram was the youngest of Terah's sons, Nahor the second, and Haran the eldest. Haran died before Terah, and had children old enough to marry Abram and Nahor. From the difference in the ages of Abram and Haran, they were probably sons of different mothers. Compare Gen. xx. 12.

QUESTION No. 351.

THE GATHERING OF THE EAGLES.

R. J. G., California. "Please explain Matt. xxiv. 28. Does Luke xvii. 37 refer to the same?"

Yes. Both refer to "the day of the Lord," and to the carnage of the great battle referred to in Isa. lxvi., and to the "carcasses" there mentioned. These Eagles referred to are the birds of prey referred to in Rev. xix. 17, 21. It is strange that some should give a mystical or so-called "spiritual" interpretation to these eagles, when the key to the whole matter lies before them, in Job xxxix. 30.

QUESTION No. 352.

THE SACRIFICES OF EZEKIEL XLVIII.

W. G. B., Kent. "How are we to understand the re-establishing of sacrifices, in the face of the Epistle to the Hebrews?"

G. R., near Bath, asks a similar question.

If we rightly divide the dispensations there will be no difficulty. What is suitable to one, is not necessarily suited for another. Sacrifices were suitable for the past dispensation of works, and will be again in the coming dispensation. They are impossible in this dispensation because it is one of pure grace. In Millennial days, they will teach what Israel never knew before, and will point, not to a Sacrifice to come; but to one that has been accomplished.

QUESTION No. 353.

"JERUSALEM WHICH IS ABOVE."

E. H. de L. "What is the Jerusalem that is above? Who is this mother of us all? And does 'above' mean heaven? Is it the Church of Christ? If not, why not? Please explain."

Though the Apostle is writing to "the churches of Galatia," yet in chap. iv. 22-31 he is expressly addressing

the Jewish believers, and putting forward that aspect of truth which was specially associated with them. Abraham had two wives, Sarah and Hagar, which represent two covenants. Hagar represents Mount Sinai, who brought forth children to bondage, and for the earthly Jerusalem. But Sarah's children were brought forth free, and by promise. The point referred to is Gen. xv., when the covenant was unconditional (Abraham being put to sleep), and therefore was "by promise." Sarah represents "Jerusalem which is above." Her children in Old Testament times looked for that heavenly Jerusalem, whose builder and maker is God. "God hath prepared for them a city" (vv. 10, 15, 16). The "Jerusalem that is above" of Gal. iv. 12 must be the same as Rev. xxi. 10, because, there, John sees it coming down from heaven, in the New Heavens and New Earth.

From this, it will be seen, that it cannot be "the church of God."

Editor's Table.

SIGNS OF THE TIMES

Are crowded out altogether this month.

ANSWERS TO CORRESPONDENTS.

R. H. O. (Cornwall). The old nature is in the flesh; and hence is called "flesh" in opposition to "spirit." The "flesh" sees corruption, the spirit returns to God who gave it. The old nature is animal, and the new nature is Divine. The old nature consists of the mental and moral activities of the natural man himself and are inseparable from him. The new nature is distinct from and independent of the man himself. The answer to your question about infants is clearly deducible from this. Letters for the Editor should be addressed to him, and not to the publishers. Thanks for the little pamphlet you enclosed.

C. S. Your difficulty about the talents of 1 Chron. xxii. 14, and xxix. 4, 5, is explained by the fact, that the former was for "the house of the LORD" itself. The latter, David says, was "to overlay the walls of its houses," and for vessels, and "things of gold and of silver"; and this was "over and above all that I have prepared for the holy house."

Your difficulty about 1 Sam. xxiv. 24, and 1 Chron. xxi. 25, is explained by the fact, that they relate to two separate purchases. In the former case, David bought "THE THRESHING FLOOR AND THE OXEN for fifty shekels of silver." In the latter case, "David gave to Ornan for THE PLACE, six hundred shekels of gold." The one was a very small space, just large enough for threshing corn; while the other was the whole Temple area, about eight acres (or as large as Lincoln's Inn Fields, in London).

A. B. What you have been "taught at School," may be a hindrance instead of a help in understanding the Bible. Light was created on the first day, and the Sun on the fourth. They used to be able to tell us what light was; but Professor Röntgen now tells us that, in view of the very recent discoveries, no Scientist would venture to define it. We have the X rays and the N rays; and now more recently we have the discovery of several self-luminous elements, such as Radium, Thorium, and Thorium. This latter is the principal component part of the Incandescent Mantles, and was at first supposed to be an element: but Professor Charles Baskerville, of North Carolina, U.S.A., has found that it is composed of two elements, both self-luminous, which he has named Carolinium and Berzelium. These latter excel Radium, and have a luminosity of their own capable of penetrating a multiple sheath of metals.

Finally, we have the discovery of "the light no human eye has seen" (compare 1 Tim. vi. 16), described by Sir Robert Ball in the *Daily Mail* for Friday, Feb. 5th, 1904. It is the discovery of Professor George Hale, of the Yerkes Observatory, in the University of Chicago, who has just been awarded the gold medal of the Royal Astronomical Society of London.

We do not know anything about the "source of light." The word "lights" in Gen. i. 14, is not the same as in verse 2. In verse 2 it is "light," and in verse 14 it means *lightholders*.

E. C. (London). 1 Tim. iii. 16 refers to the "great Mystery," or Secret, concerning Christ and His people forming one body, consisting

of the Head and the members. It cannot be interpreted of Christ alone, apart from His members, for the last sentence "received up into glory" followed the preaching to the Gentiles. This order is correct if the members be included, for it is this we are waiting for now.

CHRIST PERSONAL was
manifested in the flesh (Incarnation)
justified in the *pneuma* (Resurrection)
seen of angels (Ascension).

CHRIST the Head of the Body was
preached among the Gentiles
believed on in the world (and is waiting to be)
received up in glory.

As to Psalm xvi. 10, "my soul" means *me, myself*. See Num. xxiii. 10 (margin), "Let my soul die the death of the righteous." It is translated "let me die." So it should be translated "*me*" in Ps. xvi. 10. Compare Gen. xii. 13; xix. 20. Jud. xvi. 30. 1 Kings xx. 32. Job xxxvi. 14, and esp. Ps. xxx. 3, "Thou hast brought up my soul from the grave." *Sheol* means the grave, not Gehenna or Hell. See *Things to Come*, Vol. IX. pp. 24, 103, 115.

R. F. As to Ps. xxiii. 6, it is true the Temple was not then built. But it does not say the Temple. It says "the house of the Lord." The house of the Lord was ever the place where Jehovah ministers His grace and His blessings. So Jacob found it (Gen. xxviii. 16, 19). And so David called the place when God manifested Himself to Him in grace (1 Chron. xxii. 1).

We fear the nonconformist preacher you refer to knows nothing of this "grace," or he would never preach that Isa. liii. had no reference to the Messiah, but to a man suffering from leprosy. We do not wonder that the same man "did not believe that Jonah was swallowed by a fish."

F. P. (Dublin). The Editor's address is not 8 Paternoster Row, but 25 Connaught Street, London. We seldom saw a greater jumble than that you quote as having heard in the pulpit. We repeat it by way of example and instruction.

"We shall have to pass through Hades as our Saviour did, as it is mentioned in 1 Pet. iii. 19."

Here note (1) that Hades is not mentioned in 1 Peter iii. (2) That *Hades* means the grave, in which Christ was put, but from which He was raised according to Ps. xvi. 10. (3) We shall *not* all have to pass through the grave, "we shall not all die" (1 Cor. xv. 51), because our hope is to be among those "who are alive and remain" to the coming of the Lord. (4) The "spirits" of 1 Peter iii. 19 are not the spirits of men, but the same spirits or angels as are stated to be in prison or chains reserved unto judgment. See 2 Peter ii. 4. Jude 6.

J. B. Whatever the Lord gave in Matt. xvi. 19, and John xx. 23, was given to those to whom He spoke; and not to any others. There is not a word about *their* having the authority or power to give what they received to *others*. Still less that those others should have the power to pass it on. All that is tradition, pure and simple.

As to 1 Cor. v. 5, and 1 Tim. i. 20, you will find something in *Things to Come*, Vol. IX. p. 131.

H. S. (Portsmouth). The "generations" of Matt. i. 17 are to be reckoned Abraham to David, 14 names inclusive; David to the Exile (Josias), 14 names inclusive; Jechonias to Christ, 14 names inclusive. See further our *Number in Scripture*, pages 158-164.

REVIEWS.

The Maid of Shulam, by Hugh Falconer, B.D. Hodder and Stoughton, 3s. 6d. One of the very few books which, to our mind, makes the Song of Songs intelligible. It thoroughly agrees with the Structure we prepared some years ago, but have not yet put into print. The whole book becomes luminous when we take the Shepherd lover and not Solomon, as illustrating Christ "the beloved"; and when we take the maid of Shulam as illustrating Israel and not the Church. This does not touch the many precious *applications* which have been and may be made. Mr. Falconer makes a noble and we believe successful effort to raise the book to a place worthy of its theme.

Pseudo-Criticism. This is a new work by Sir Robert Anderson, K.C.B.; published by James Nisbet and Co., 21 Berners St., London. Like all his works, it is weighty, trenchant and powerful; and forms one of his invaluable series of works on the puerile reasonings of the so-called "Higher" Critics. We very warmly commend it.

READING.

Readers of *Things to Come* will find a welcome at Cross Street Hall.

ACKNOWLEDGMENTS.

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THINGS TO COME.

No. 120.

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Editorials.

"BROUGHT OUT" AND "BROUGHT IN."

ON another page (p. 137), in our paper on "The Titles of the Psalms," we have pointed out that these two facts were the grand subjects of the two Feasts; the Feast of the Passover and the Feast of Weeks.

The confession to be made at the former, when asked what it meant (Deut. vi. 23) was this:—"Thou shalt say . . . the LORD . . . *brought us out* from thence, that he might *bring us in*, to give us the land which he swore unto our fathers."

This is also the great confession to be made at the latter: "when thou art come unto the land": "The LORD brought us forth out of Egypt. . . . And he hath brought us into this place, and hath given us this land" (Deut. xxvi. 8, 9).

That was the *interpretation* for Israel. It was a complete work: a complete salvation, "the salvation of the LORD," a complete Redemption: not only *Deliverance* from Egypt, but *Possession* of Canaan.

But there is a blessed *application* for us. For, if that was Israel's redemption, ours is no less perfect, and no less complete. "He which hath begun a good work in you will perform it (marg. *finish* it) until the day of Jesus Christ" (Phil. i. 6). And we are "confident of this very thing."

Yea, the application is more true and blessed than the interpretation: for we have been brought in, not in ourselves, but "in Christ." Otherwise, like Israel, we should "come short" through the same evil heart of unbelief (Heb. iii. 12, 19). But we have been not only quickened together, but "raised up together, and made to sit together in heavenly places in Christ Jesus" (Eph. ii. 6), in whom also we HAVE OBTAINED AN INHERITANCE.

It is all "in Christ." "We have *redemption* through His blood" (Eph. i. 7); and have been "made meet for the *inheritance* of the saints in light" (Col. i. 12). We have been *delivered from* the power of darkness, and have been *translated into* the kingdom of his dear Son (Col. i. 13).

Israel's after security in the Land depended on their obedience. But our security rests on Christ's obedience. Our *enjoyment* rests on believing what God tell us of His grace and gifts; but our *security* is inalienable in Christ.

Even of Israel, Caleb and Joshua could truly say, "If the LORD delight in us, then He will bring us in." (Num. xiv. 8). But we can say more than this. He *does* delight in His beloved Son; and we are accepted in the Beloved; and therefore, "He will indeed bring us in." Yea, we are already there in HIM.

If, instead of believing God, and delighting in His Word, we consider ourselves, and look at our own resources, and our own capability, then we shall be filled with grief and disappointment, as Israel was. There will be a "nevertheless" with us as there was with Israel. The spies testified to the goodness of the Land, but they said "Nevertheless, the people be strong that dwell in the land, and the cities are walled and very great" (Num. xiii. 26-33). And, if we look at the difficulties, and the cities, and the walls, and the giants, instead of dwelling on the Word of the Lord, we too shall lose our enjoyment, and be filled with fears and tears.

They looked at "the things that are seen:" but we "walk by faith," and look at "the things which are not seen," and there we see only God, instead of seeing man. We may see that the difficulties are great, but faith sees that God is greater; that the walls are high, but that God is higher; that the giants are strong, but that God is stronger.

No wonder "all the congregation lifted up their voice, and cried." And this will be our condition if we look at our difficulties instead of at His resources.

Oh to believe what God tells us about all that His grace has made us, and His love has given us, and His power has done for us!

This is what is necessary for our enjoyment. We have to remember whence we have been *brought out*, and to give thanks for having been actually and already *brought in* to our inheritance, in Christ (Eph. ii. 6). An inheritance "*given*" to us. And in which there are no conditions or contingencies; and where there is "no condemnation," and no separation (Rom. viii.).

We "keep the Feast" of Passover, but we do not keep the Feast of Pentecost—the Feast of Weeks. We are ready to remember the "blood" and the shelter it afforded, and the deliverance it effected; but we hesitate to keep the Feast of Weeks, *i.e.*, to confess and to rejoice in the fact that the same blood has already brought us in, even to the Holiest of all, in Christ.

This is the true keeping of Pentecost. We turn that Feast all to self-occupation. We are asked, "Have you got this blessing? Have you got these gifts? Have you got this power?"

Instead of *rejoicing* in the Blesser and the Giver of all; instead of rejoicing in the fact that He has brought us into the land; we are endeavouring to get in, and we put ourselves back into the wilderness, and try to make ourselves meet, instead of "giving thanks unto the Father who has made us meet."

Rejoicing in a present possession was the great central object of Pentecost.

The words are put into our lips by Him who knew how we should hesitate to use them. The confession is so wonderful that we feel it is too good to be true; and if we

look at ourselves, we shall feel the words cannot be true of us. And then we think it presumption to believe what God says: whereas, in fact, it is presumption for us to doubt it.

"Thou shalt go unto the priest that shall be in those days, and say unto him,

'I profess this day unto the LORD thy God, that I AM COME unto the country which the LORD swore unto our fathers for to give us.'

And then, following on this profession, came the confession,

"Thou shalt speak and say before the LORD thy God, 'A Syrian ready to perish was my father.'

No merit here. No ground of confidence in this confession.

And then, after confessing the absence of all merit, and describing the affliction and toil and oppression in Egypt, came the confession of Jehovah's goodness.

"The LORD brought us forth out of Egypt . . . And He hath brought us into this place, and hath given us this land, . . . And now, behold, I have brought the firstfruits of the land, which Thou, O LORD, hast given me."

After this comes the announcement of what the offerer was to do:

"Thou shalt WORSHIP . . . and Thou shalt REJOICE."

If we truly keep the Feast of Pentecost, there is nothing left for us to do. But, we ask, Is this what occupies our thoughts and our hearts? Is this what we assemble together for in our Conferences and Conventions? We *talk* of Pentecost; but do we act Pentecost? The great command of Pentecost (Deut. xvi. 11), was

"THOU SHALT REJOICE

before the LORD thy God."

Is this what we do? Or, do we think about ourselves and, instead of rejoicing, pray to God for the things which He has already "*given*" us? If so, could there be a greater perversion of the word, and Feast, of Pentecost?

The Feast commemorates *facts*. We think only of *feelings*. The *facts* which we are to rejoice in are what God has wrought for us, and what God has given to us. The *feelings* which we are occupied with are about our own acts of surrender, and of what we are to do for Him.

Oh that we could leave our own feelings, and occupy our hearts with His facts. They are two:

BROUGHT OUT AND BROUGHT IN.

If this be so, then I AM in Christ, before God, up there, and, HE IS in me, before men, down here.

These are the two great, Divine, glorious facts in which we are to "rejoice." These are the two great Pentecostal facts. Referring to that Feast, the Lord Jesus said (John xiv. 20), "at that day ye shall know that I am in my Father, and

YE IN ME, AND I IN YOU."

We are already, in Christ; in our inheritance. He who brought us out has brought us in.

We are to "profess and say,

I AM COME."

Not "I hope I am come." But that is what we shall say

if we once look at ourselves. For we shall never see there the slightest reason why God should ever give us the very least of His blessings.

"We have obtained our inheritance," and by faith we are to dwell in it. That is our home now: the true home of the new nature, to which it is ever reaching forth. If we are really *at home there*, then we shall be *strangers here*.

We cannot become "strangers" by trying to *feel* strangers. But, if we live in our home up there by faith, and occupy our hearts with the treasures of the Father's house, that of itself will *make us* feel strange when we come back and find ourselves amid earth's cares and duties.

We must not change the Divine order of God's words. He says we are "strangers and pilgrims." We often transpose these words and say, "pilgrims and strangers," but it is not so. We cannot be "pilgrims" until after we are "strangers;" and we cannot be strangers here, until we know and live by faith in our home up there. The glory of that home will bring out the littleness of all earthly joys and sorrows. It may make them and their littleness all the more vivid by the contrast: but, it will make their weight light, and their duration "but for a moment,

WHILE

we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. iv. 17, 18).

"S" and "s,"

OR

THE USE AND USAGE OF πνεῦμα (*pneuma*) in the New Testament.

Complete List of Passages (continued from page 125).

Luke xi. 24, 25. "When the *unclean pneuma* is gone out of a man, he walketh through dry* places, seeking rest;† and, finding none, he saith, I will return unto MY HOUSE whence I CAME OUT; and when he cometh he findeth it swept and garnished."

Luke xi. 26. "Then goeth he and taketh to him seven other *pneumata* more wicked than himself, and they enter in and DWELL there;‡ and the last state of that man is worse than the first."

Here the Lord repeats what He had said in Matt. xii. 43-45; when he concluded His parable by giving its interpretation:—"Even so shall it be also unto (or, with) this wicked generation" (or nation)

The Lord taught, by this parable, that the nation of Israel was meant by the man possessed of an evil spirit: and, instigated by it, the nation rejected Christ. But that spirit went out of its own accord, and by and by it will return in the perfection of evil spiritual power. It will find the nation reformed, and outwardly "swept and

* ἀνύδρων (*anudrōn*) waterless.

† ἀνάπαυσις (*anapausis*) temporary rest; in contrast with κατάπαυσις (*katapausis*) complete rest.

‡ κατοικέω (*katoikeō*) to settle down, or, take up one's abode.

garished;" and the last state of that wicked nation shall be worse than the first.

They rejected Christ, who came in His Father's name. They will receive Anti-christ, who will come in his own name (John v. 43). THE* strong man will be in possession: he will be keeping his palace: his goods will be in peace (Dan. xi. 21. 1 Thess. v. 3); when the "stronger than he shall come upon him, and overcome him," and shall "divide his spoils."

Never more will he return, for he will be "cast out" (and not merely go out, of his own accord).

That is how it will be with the nation of Israel. It will be "even so." This is the *interpretation* of the parable; but, there is an *application* to this *present* generation. When the evil spirit "is gone out of a man" of his own accord, and the efforts of a professing world succeed in making him "a reformed character," then the evil spirit returns in seven-fold power, and the last state of that man is worse than the first.

Only when the evil spirit "in possession"—"the strong man"—is "CAST OUT" by the stronger than he, then he never can return; and the man will enjoy an everlasting peace and security (Ps. lxxii. 3, 7. Isa. ii. 4).

Luke xii. 10. he "that blasphemeth against the *holy pneuma*": i.e., the Holy Spirit, as in Matt. xii. 31.

Luke xii. 12. The same as verse 10.

Luke xiii. 11. "There was a woman which had a *pneuma* of infirmity": this may have been a demon, causing peculiar sickness or suffering: but the case is a remarkable one. The woman is said to have been unable to straighten herself upright. The negative is μή (*mē*), not οὐ (*ou*); and is therefore subjective. She *felt* as if she could not do so. And the Lord is not said to have bidden any spirit to depart out of her; but He calls her "a daughter of Abraham," and He says "Satan had bound her." It appears, therefore, to have been a *nervous disorder*; and had to do with her *pneuma*.

Luke xxiii. 46. "Father, into thy hands I commend my *pneuma*."† The usage here is psychological, according to Gen. ii. 7. Ps. xxxi. 5. Ecc. xii. 7; and Acts vii. 59.

Luke xxiv. 37. "they supposed that they had seen a *pneuma*‡": i.e., an angel, or spiritual being; not the spirit of a dead man, for that cannot be seen, having returned to God who gave it. This the Lord explains to them in verse 39 (see below).

Luke xxiv. 39. "Behold my hands and my feet, that it is I myself: handle me, and see; for a *pneuma* hath not flesh and bones, as ye see me have."

This tells us that the resurrection body, though called a *pneuma* (or spiritual) body in 1 Cor. xv. 44-46 (see above, under Usage XIII.), will not be exactly the same as that of the angels. They were created *pneumata*, or purely spiritual beings. We are created *human* beings

having a *pneuma*. In resurrection we shall be *pneumatika*, but of a different order from that of angels and demons. They never had, and will not have, flesh and bones, as we shall have, for we shall be like our risen Lord (Phil. iii. 21). His was made a *pneuma*-body in resurrection (1 Cor. xv. 45. 1 Pet. iii. 18). Even so will ours be made, when, like Him, we shall be raised from the dead (1 Cor. xv. 44).

JOHN.

John i. 32. "I saw the *pneuma* descending from heaven." The same as Mark i. 10. Compare Matt. iii. 16.

John i. 33 (twice). "Upon whom thou shalt see the *pneuma* descending, and remaining on him, the same is he which baptizeth with *pneuma hagion*."*

In the first instance, we have (from the context and the definite article) the Holy Spirit; and in the second, we have His spiritual power, or spiritual gifts, as the medium with which He (Christ) would baptize, as opposed to the material medium (water) with which John had baptized.† In the former we have the Giver, and in the latter we have the gifts which he gives.

In Acts xi. 17 it is actually called "the Gift," and is thus distinguished from the Giver.

It is important for us to note this remarkable contrast between the baptism of John and of Christ. Seven times‡ our attention is distinctly called to the important contrast between the two baptisms and the two opposite mediums which John and Christ would use. One was *material*, the other was to be *spiritual* (Eph. iv. 5); one was "water," the other was *pneuma*. Compare the passage (John iii. 5 below), where this medium is called "spiritual water," the emphasis being put on the word "spiritual."

John iii. 5. "Verily, verily I say unto thee, except a man be born§ of water and *pneuma*, he cannot enter into the kingdom of God."

In the A.V. of 1611, the translators inserted the article, but used a small "s."|| In the current editions of the A.V., and in the R.V., we have the article and a capital "S." The question for us to answer is: Which of these is correct? A difficulty is created for the English reader by this alteration: and he is not only entitled to ask, but bound to find out, which of these two is correct: the A.V. of 1611, or the A.V. as printed to-day in the current editions. It is our duty to place all the data before him that he may be able to judge for himself.

(1) Note that the words were spoken to an Israelite, to a Ruler, a Pharisee, and a "Master in Israel" who ought to have known, from the Old Testament, the truth which the Lord was here enunciating: "Verily, verily, I say unto THEE."

* The A.V. and R.V. insert the article and use capital letters.

† We have shown above, under Usage No. XIV., that *pneuma*, when mentioned in connection with baptism, is always called *pneuma hagion*.

‡ Matt. iii. 11. Mark i. 8. Luke iii. 16. John i. 26-33. Acts i. 5; xi. 15, 16; xix. 4.

§ Greek, *begotten*.

|| According to the reprint in the R.V.

* The article is emphatic in Luke xi. 21 and Matt. xii. 29.

† The A.V. and R.V. both have "s."

‡ The A.V. and R.V. both have "s."

(2) It was spoken about the "KINGDOM," and has therefore nothing whatever to do with the "Church of God." The words referred to "earthly things," as the Lord Himself stated in verse 12.

(3) Nicodemus ought to have known and understood what the Lord was teaching: seeing it had been clearly foretold, that, when Israel should be restored and brought back to the Land, and the kingdom set up, everything was to be changed from the material to the spiritual. Their "heart of flesh" was to be taken away, and a new heart was to be substituted for it. Israel was to be cleansed and purified, and therefore "water" is used as the symbol. See Ezek. xxxvi. 24-30; xxxvii. 9: and compare Num. xix. 9, 13. Lev. xiv 6-9. Zech. xiii. 1 (with xii. 9-14).

But before this spiritual water could "cleanse," spiritual fire was to "purge." The refiner's fire was to purify (Matt. iii. 11). This refining (or baptism of "pneuma and fire") is described in Mal. iii. 1-6; iv. 1, and would be in judgment.

In Isa. iv. 4, these two baptisms are mentioned together, in connection with that future day "when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." This purging is the spiritual fire of Mal. iv. 1, and Matt. iii. 11.

But Israel is also to be cleansed and purified, as well as purged and refined; and the spiritual water of John iii. 5 is used as the symbol of this "washing away" of Isa. iv. 4.

It is the spiritual water of Ezek. xxxvi. 24-30 and John iii. 5: and is to "wash away the filth of the daughters of Zion." Compare Isa. xlv. 3, and Zech. xiii. 1.

These are the scriptures which should have explained the Lord's words to Nicodemus; and which should now explain them to us.

If the church insists on having the "the water" of John iii. 5, it must also have "the fire" of Matt. iii. 11. But here, as in the Prophets, the church picks and chooses, taking the blessings for itself, and leaving the curses and judgments for Israel.

The holiest among us appropriate the "water" of Ezekiel xxxvi., but carefully leave the "fire" of Malachi iv.; though both are so identified with Israel, that it seems wonderful that such "discriminating" selection could ever have been made.

(4) In order to take John iii. 5, which is spoken of the "Kingdom," and to secure it for the church, the definite article (which is absent from the Greek) is inserted in the English, and a Figure of Speech (*Hendiadys*) is taken literally by those who make war with the church of Rome for doing the very same thing, when it takes another Figure (*Metaphor*) literally: "This is my body."

Both are Figures of Speech; the one as much as the other: and two gigantic errors connected with the two Sacraments have been built up upon them, by taking them literally: Baptismal Regeneration, and Transubstantiation.

Romanists are more consistent in this than Protestants: for they do treat both passages in the same way, but Protestants, with great inconsistency, take John iii. 5 literally; and will not allow Romanists to take Matt. xxvi. 26 literally; while Romanists persist in taking both passages literally, agreeing with those Protestants who treat John iii. 5, in such a way that it is made the basis of the doctrine of Baptismal Regeneration.

Seeing that these two errors have desolated the church, and been the fountain head of all the corruptions which are leading up to and will soon end in the great Apostasy, does it not behove us to look carefully at this corrupt root from which comes the corrupt fruit of both these deadly errors?

First, then, there is no article in the Greek, either with the word "water," or the word "spirit." It reads "ἐξ ὕδατος καὶ πνεύματος (*ex hudatos kai pneumatos*) of water and pneuma. It is the Figure *Hendiadys* (as Matt. xxvi. 26 is the Figure *Metaphor**) by which, though two words are used, only one thing is meant.† Here the one thing is "water:" but the Lord emphasises the fact that this water is not to be material as it was under the law, but spiritual as stated in Ezek. xxxvi. The Figure is best represented idiomatically in English thus: "Except a man be born of water, yea, spiritual water."

What this spiritual water is to be is explained in John vii. 39 (see below). It is *pneuma*: which was not, and could not be, then given, the Lord Jesus being not yet glorified.

(5) There are three great reasons why these words cannot be interpreted of the church of God in this present dispensation.

(a) The time referred to in Ezek. xxxvi. 24, 25, for the fulfilment of that prophecy is the time of Israel's restoration to their Land.

"I will take you from among the heathen,
And gather you out of all countries,
And will bring you into your own LAND.
THEN will I sprinkle clean water upon you,
and ye shall be clean:
From all your filthiness, and from all your idols,
will I cleanse you."

(b) The other reason is given in the next verses (26, 27).

"A new heart also will I give you,
And a new spirit will I put within you:
And I will take away the stony heart out of your flesh,
And I will give you an heart of flesh.
And I will put my spirit within you,
And cause you to walk in my statutes,
And ye shall keep my judgments, and do them."

* See Figures of Speech, pages 664, 738, and a small pamphlet, "This is my Body" (one penny), both by the same author and published by Eyre and Spottiswoode, 33 Paternoster Row, London.

† As in Acts xiii. 13, "oxen and garlands" means "garlanded oxen" and therefore ready for heathen sacrifice. 2 Sam. xx. 19, "a city and a mother." i.e., a mother city, or a metropolitan city.

(c) The consequent blessings are to be material, as well as spiritual (verses 28-31, and 33-36).

"And ye shall dwell in the land that I gave to your fathers;

And ye shall be my people and I will be your God.

I will also save you from all your uncleannesses:

And I will call for the corn, and will increase it, And lay no famine upon you.

And I will multiply the fruit of the tree, and the increase of the field,

That ye shall receive no more reproach of famine among the heathen.

THEN shall ye remember your own evil ways,

And your doings that were not good,

And shall lothe yourselves in your own sight

For your iniquities and for your abominations . . .

Thus saith Adonai Jehovah;

IN THE DAY when I shall have cleansed you from all your iniquities

I will also cause you to DWELL IN THE CITIES,

And the wastes shall be builded.

And the desolate land shall be tilled,

Whereas it lay desolate in the sight of all that passed by.

And they shall say, THIS LAND that was desolate

Is become like the garden of Eden:

And the waste and desolate and ruined cities

Are become fenced, and are inhabited.

THEN the heathen that are left round about you, Shall know that I the LORD build the ruined places,

And plant that that was desolate:

I the LORD have spoken it,

And I will do it."

It must be clear to all who desire rightly to divide "the word of truth" that these Scriptures cannot be interpreted of the church of God in this present dispensation. The Lord Jesus distinctly told Nicodemus that, as "a master in Israel," he ought to have known them, for they related to "earthly things."

On the other hand, the church's standing is entirely "heavenly" and spiritual. The old heart is neither "changed" (according to popular phraseology), nor is it "taken away" or eradicated (according to popular theology). The new nature which cannot sin is given to the believer; but the old nature which cannot but sin remains as long as we are in this mortal body. Not to know this is to be ignorant of the fundamental Christian position and teaching as set forth in Rom. i.-viii.

Israel, when restored, will have an indefectible nature. The child of God will not possess his until he is delivered, as he, one day, will be, "thank God" (the Apostle says), either by translation, or resurrection.

John iii. 6 (twice). "That which is born of the *pneuma* is *pneuma*."

It is a question, whether, here, the *pneuma* does not mean more than the Holy Spirit, and denote God Himself. It is the assertion of a great eternal principle, that whatever is begotten by God is Divine. Hence that new nature which is begotten in us makes us "partakers of the Divine nature." It is Divine, and therefore perfect, and cannot sin. In any case, we have in the first *pneuma*, (with the article), the Holy Spirit, or God; and, in the second, that which is begotten of or produced by Him in us, whether the new nature, or spiritual gifts, or "power from on high."

The A.V. of 1611 had a "s" in both cases,* but current editions, with R.V., now print the former with "S" and the latter with "s."

We have, here, "the teaching of Jesus"; but those who love to call it thus will not have it. Popular teaching, to-day, is all based on the principle that the flesh can be improved: whereas the Lord declares that "that which is born of the flesh, is flesh" (and remains flesh); and "that which is born of the spirit, is spirit" (and remains spirit). There is no process by which the flesh can be changed into spirit. This is the great fundamental truth of Christianity. Christianity is the formation of Christ (the *pneuma Christou*, Rom. viii. 9) within the believer (Gal. iv. 19. Col. i. 27), by the Spirit of God; and this is *pneuma*, and is Divine. But all "Religion" consists in the improvement of the flesh. It is all external. It all has to do with "that which goeth into the mouth" (Matt. xv. 16-20. Mark vii. 18-23). The one is Divine: the other is human. The one is eternal: the other is only for time.

(To be continued.)

THE TITLES OF THE PSALMS.†

(Third Paper.)

(Continued from page 128.)

Ps. lix. *Shushan-eduth*, and Ps. lxxix. *Shoshannim-eduth*.

BEFORE we pass to other Titles, there are two Psalms which are connected with *Shoshannim*, which we have seen means *Lilies*, and is used for the Spring Festival of the Passover.

These two differ from the other *Shoshannim* Psalms, in that the word is combined with another word, *Eduth*, or *Edoth*.

There is no question as to the meaning of this word. It is *עֲדָוָה* (*eduth*), and means *testimony*. It is from *עָדָה* (*ēdā*) to testify; and is a common word for the Law, which is Jehovah's *testimony* to His people. It is also used in a more general sense of the whole of Divine Revelation. In Psalm cxix., it is one of *ten* synonymous words used of the Law or Word of God, and occurs in two forms twenty-three times.‡

The question here, however, is not so much what the

* According to the reprint in the R.V.

† *The Titles of the Psalms*, by James W. Thirtle. London: Henry Frowde, Price 6/-

‡ Verses 2, 14, 22, 24, 31, 36, 46, 59, 79, 88, 95, 99, 111, 119, 125, 129, 138, 144, 146, 152, 157, 167, 168.

word means, but what it denotes as used in connection with *Shushan* or *Shoshannim*.

To use the key again, which Mr. Thirtle has so wonderfully discovered, we shall have to disconnect these two titles from the two Psalms over which they have been so long wrongly placed as the *super*-scription (*viz.*, Ps. lx. and lxxx.); and see in them the *sub*-scription to the preceding Psalms, *viz.*, lix. and lxxix.

The first words *Shushan* and *Shoshannim* refer to a *Spring Festival*, and the latter word *Eduth* refers to some special *testimony* in connection with it.

The A.V. has nothing to say on the matter. The R.V. says, in the margin, of the former, "That is, *The lily of testimony*"; and of the latter, "That is, *Lilies, a testimony*."

Mr. Thirtle's key compels us to connect this testimony with a Spring Festival. It can hardly be the Passover itself, or the title would be simply "*Shoshannim*," like the other Passover Psalms. Mr. Thirtle suggests that it is a "Second Passover;" for which the Law provided under certain circumstances (see Num. ix. 9-14); and he sees in Hezekiah's Passover (2 Chron. xxix., xxx.), an example of such a second Passover. It may have been the case that these two Psalms (lix. and lxxix.) were for some such occasion: though we might naturally and reasonably conclude that the same Psalms would be used for this deferred celebration as for the ordinary observance of the Passover. And there is this further difficulty: Is it likely that two Psalms would be appropriated for a very exceptional occasion; and the second of the three great "Feasts of the Lord" (*viz.*, the Feast of Weeks or Pentecost) be left wholly unprovided for?

Mr. Thirtle, himself, sees this difficulty, and feels with us that they may be connected (and, we think, more appropriately connected) with the Second great Feast, the "Feast of Weeks."

But there is a difficulty connected with this also: for, at first sight, neither of the two Psalms appears to be appropriate for the Feast of Weeks.

This difficulty, however, we submit, is only apparent, because perhaps the object of the Feast of Weeks is not fully apprehended by us. There is no difficulty as to the object of the Feast of the Passover, for this is plain and clear. But we have seen how the object of the Feast of Tabernacles became forgotten; and that Feast developed into a commemoration of the bare *fact* that *their fathers dwelt* in Tabernacles, instead of the miracle that Jehovah "*made them to dwell*" safely in the wilderness. Was there a similar forgetfulness as to the design of the Feast of Weeks?

We can answer this question only from the Word of God. If we go to the Post-exilic observance of the Feast, or to its observance from that time to the present day, we see the usual accretions of Tradition, and a departure from the original institution. First, the Feast became practically meaningless, "a Feast of the Jews"; and then it became a commemoration of the giving of the Law of Sinai.

The Talmud declares that it was instituted with this object; and Jewish Tradition confirms it. Even Abravanel, who denies this as the *object* of the Feast, yet emphatically declares that the Law was given at Sinai at Pentecost. There can be no doubt as to the historical connection

between the two; but it is quite another thing to say there was any such connection in the original design and object of the Feast. If we ask what Jehovah says about the object of this Feast, we note that its very name associates it with and links it on to the Passover in such a way that the one feast is the complement of the other. One is incomplete without the other.

Jehovah's redemption of Israel had two great objects. They are set forth in Jehovah's covenant at the Bush. "I am come down to deliver them out of the hand of the Egyptians, and to BRING THEM UP OUT of that land UNTO a good land" (Ex. iii. 8). In Ezek. xx. 6, Jehovah rehearses what He had done for them; and speaks of "the day that I lifted up mine hand unto them, TO BRING THEM FORTH of the land of Egypt INTO A LAND that I had espied for them."

In Deut. vi. 23, Moses testifies "He brought us OUT from thence, that he might bring us IN."

In Deut. xxvi., they are instructed to say, at the offering of the basket of firstfruits, "The LORD brought us FORTH OUT of Egypt, and He hath brought us INTO this place."

Now the Feast of weeks was reckoned fifty days from the Passover; and became closely bound up with it; and thus, practically, the real *conclusion* of the Passover.

So closely connected were they, that from the time of the Second Temple, Pentecost was called עֲצֵרֶת (*'atzereth*) *closing, conclusion, or termination*, from עָצַר (*'atzār*) *to shut or close up* (Deut. xi. 17), and the feast is still so called.

In the Jewish literature of the present day, it is actually called "*the conclusion of the Passover*."

The Feast of Weeks would be very inappropriately so called, if it did not stand in some fixed and essential relationship to the intervening weeks between it and the Passover; for the weeks themselves were not a feast, but the fiftieth day, on which they ended, was the culmination of the Passover.

The Feast of the Passover commemorated the goodness of Jehovah in bringing His people OUT of Egypt.

The Feast of Weeks celebrated the goodness of Jehovah in bringing them INTO the Land.

The Feast of Weeks was as peculiarly associated with the Land as the Passover was with Egypt. The counting of the fifty days was not to commence until they were come into the Land. This Feast could not be kept in the wilderness. The ordinance was: "*When ye be come into the land which I give unto you*." The first of the fifty days was the morrow after the sabbath of the firstfruits. And, in Deut. xvi., we have the design of Jehovah, in instituting this feast, and the special injunctions as to its observance. They were five (see verses 10-12):—

- a | 10. Thou shalt *keep*.
- b | 10. Thou shalt *give*.
- c | 11. Thou shalt *rejoice*.
- b | 12. Thou shalt *remember*.
- a | 12. Thou shalt *observe*.

It was specially a Feast when "thou shalt remember that thou wast a bondman in Egypt." That remembrance of whence they were *brought out* was to be the basis of their

oicing at being *brought in*, and of the thank-offerings which they were to *give*.

Hence, two Psalms (lix. and lxxix.), written in connection with other events which called them forth, were handed to the Chief Musician for Liturgical use, because they laid firm and sure the basis of similar praise.

In both Psalms the People are *in the Land*: but enemies are there too, and those that rose up against them. These enemies are like "dogs" as to their *noise* and *greediness*. But Jehovah is the *defence* of His People; and they will praise Him for His deliverance which He will surely give.

The structures of the two Psalms bring this out.

PSALM LIX.

A | 1-5. Prayer to the God of Israel. Enemies with them in the Land.

B | 6, 7. Character of enemies.

C | 8-10. Jehovah their "defence."

A | 11-13. Prayer to the God of Jacob. Enemies with them in the Land.

B | 14, 15. Character of enemies.

C | 16, 17. God their "defence."

Hence, the Psalm concludes with the rejoicing required by, and suited for, the Feast of Weeks, in *v.* 16.

"I will sing of thy power ;

Yea, I will sing aloud of thy mercy."

PSALM LXXIX.

A | 1-4. Complaint. Enemies with them in the Land.

B | 5. Expostulation.

A | 6-12. Prayer. Enemies with them in the Land.

B | 13. Praise.

Like Ps. lix., this Psalm also ends with the rejoicing required by, and suited for, the Feast of Weeks, in *v.* 13.

"So we thy People and sheep of thy pasture,

Will give thee thanks for ever ;

We will show forth thy praise to all generations."

Gesenius says, the title of these two Psalms denotes "a melody whose first line compared the Law, as the Testimony, to a choice flower."

Delitzsch thinks it denotes "a popular song which began 'A lily is the Testimony,' or 'Lilies are the Testimony.'"

Fuerst thinks it is perhaps the name of "a musical choir, whose president, Shushan, lived at Adithaim, in Judah (Jos. xv. 36)."

Wellhausen translates it "the tune of the Lily of the Law."

Perowne says, "In the great darkness which envelopes this and other inscriptions, it is impossible to explain the words satisfactorily; but they most probably denote the measure or melody to which the Psalm was to be set."

We are thankful to feel, and to say that, Mr. Thirtle agrees in substance with the explanation which we have offered above, and which we could never have given without his discovery of the lost key; and we submit it for the approval of our readers.

It is, in any case, an earnest attempt to see something in this title, above and beyond the musical tunes and instruments of man; and to find something more worthy of Jehovah, and more in harmony with His Word.

Papers on the Apocalypse.

THE SIXTH VISION ON EARTH.

(Continued).

¶ (page 118*) chaps. xvii.

THE FIVE HEADS AND THE SIXTH.

The term kings and kingdoms are used interchangeably in Daniel. The kingdoms of Dan. ii. 37, 39, 40, 42, are spoken of as "these kings" in verse 44, and so elsewhere.

But in looking for them we must note four very great and important governing principles which will be a sure and certain guide in our understanding of this matter. They are these:—

(1) *Israel and Israel's Messiah*: in other words, God's Anointed, God's Land, God's City, God's People, form the great centre around which all prophecy circles.

(2) Jerusalem is also the centre of the points of the compass. East and West, North and South, are to be reckoned from Jerusalem, or from the standpoint of the writer: and not from that of the reader; or from any other astronomical or geographical arbitrary position.

(3) The "Heads" denote headship over the People, the City, and the Land of Israel.

(4) The world-powers or kingdoms of prophecy are reckoned only as they come into connection with, or into possession of, Israel's Land, and City.

In these four simple propositions we shall find the key to the understanding of the Vision and its interpretation.

The nations were originally formed with reference to Israel; for we are expressly told, in the wondrous "Song of Moses," that "when the Most High (the title that relates to dominion in the Earth) divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel" (Deut. xxxii. 8). The nations were not divided by chance; neither were the stars of heaven; for in Deut. iv. 19 it says "the Lord thy God divided them unto all the nations under the heaven."

Many nations are mentioned in the Bible; but only those are the subject of Divine history and prophecy which have relation to Israel; and even these, in proportion to the closeness and extent of that relation. For example, the monuments show us the large numbers of Dynasties and Kings, etc., there were in Egypt. But only those come into the Word of God which had to do with Israel. Many have been, and are, perplexed because of this Biblical silence as to the ancient kingdoms of Egypt and Assyria, etc.; but this great principle explains it. The Pharaohs of the Oppression and the Exodus would never have been more than mere names but for their connection with Moses and Israel.

These pages refer to the book-form, and not to the pages of *Things to Come*.

"Pharaoh, king of Egypt, is but a noise" (Jer. xli. 17) —a noise that is heard for a moment and then passes away. Such would Pharaoh (Ramases II. and Menephtah) have been but for Moses and Israel.

There were many kings of Egypt before Pharaoh; and many kings of Babylon all through the centuries; but they are mentioned only as they come into touch with Israel. The Bible ignores them all except on this ground. That is why it could be said to Nebuchadnezzar, "Thou art this head of gold" (Dan. ii. 38). This was said of him only in connection with the Counsels of God, and the People of God; for Nebuchadnezzar was not the head or first king of Babylon. It is of Nimrod that it is written, "the beginning of his kingdom was Babel" (Gen. x. 10). Nimrod was, historically and chronologically, the first king of Babylon, and there was a long list of Babylon's kings from that time before Nebuchadnezzar possessed its throne.

Why, then, after all that lapse of time, is Nebuchadnezzar singled out and spoken of definitely as the "head"? It can be accounted for only on the great principle which we seek to enforce, viz., that all Gentile history is ignored in the Bible, both as to kings and kingdoms, except as they stand and come into the Divine Counsels concerning Israel, and became "heads" over God's Land, and City, and People.

This being so, we have a limit set to our interpretation of the great Kingdoms or Heads in the prophecies given in Daniel and in the Apocalypse. These prophecies are concerned with them only within those limits.

Nebuchadnezzar and his father came into power, and made Babylon the new capital of Assyria in B.C. 625.* On this account, and because he was the first of the Gentile powers into whose hands dominion and headship over God's Land and City and People were given, it could be said of him, "Thou art this head of gold" (Dan. ii. 38). There is not a word here as to when he became the "head"; but the fact is declared as to his person that he, as the head of Babylon, was also the head of the Image, and, therefore, the head of Gentile supremacy.

The earlier history of Babylon is not taken into account. A new departure is made in reckoning when, in the Counsels of God, Nebuchadnezzar becomes the king of Babylon.

God sends him notification of the fact in that wonderful dream, where the great outline of this Gentile dominion over Israel's People, City, and Land is made known.

The Image in Dan. ii. is clearly marked as consisting of *five* parts:—

1. v. 32. "This image's head was fine gold, (*one*)
2. v. 32. his breast and his arms of silver, (*two*)
3. v. 32. his belly and his thighs of brass, (*three*)
4. v. 33. his legs of iron, (*four*)
5. v. 33. his feet part of iron and part of clay." (*five*.)

* See *Babylonian Life and History*, by Dr. Dudge, of the British Museum. Published by the R.T.S., 1885.

This seems to be clear enough; only we have always been so accustomed to hear the *fifth* spoken of as part of the *fourth*, or the fourth revived, that we read the Scripture in the light of our tradition.

It is not any answer to say that Dan. ii. mentions *only four* Gentile Powers. Dan. ii. says nothing of the kind. It mentions "the fourth." That is not "four." The Original is not אַרְבַּע *arbag* (*four*); but it is רִבְעִי *rebēgahī* (*fourth*). It is most important to note the difference between the *ordinal* number and the *cardinal* number. It nowhere says there were *only four*. On the contrary, the *five* are twice distinctly enumerated as being perfectly separate and independent. In verses 35 and 45 we have two separate enumerations of these five:

Verse 35.	Verse 45.
1. the iron,	1. the iron,
2. the clay,	2. the brass,
3. the brass,	3. the clay,
4. the silver, and	4. the silver, and
5. the gold.	5. the gold.

Here, the *five* are not only mentioned separately, as to their material; but diversely, as to their order; so as to distinguish "the clay" as being one of five, and not as part of the iron (the "fourth") as is usually done.

The same *five* kingdoms are equally clear in the interpretation:

1. v. 38. "Thou art this head of gold" (*one*).
2. v. 39. "And after thee shall arise another kingdom. . . ." (*two*).
3. v. 39. "And another, third kingdom. . . ." (*three*).
4. v. 40. "And the fourth kingdom. . . ." (*four*).
5. v. 41. "And whereas thou sawest the feet and toes. . . ." (*five*).

We need not dwell long on the details of the fulfilment of this Image. They are well known, and belong rather to the book of Daniel than to the Apocalypse. We content ourselves with their enumeration:

1. The first of these Gentile Dominions was given by the God of Heaven to Nebuchadnezzar. It was formally taken from Israel and "given" to the Gentiles. *Headship over Jerusalem* (as well as over the Gentile powers) was that which specially marked that Gentile Power from all the other Gentile Powers that were, or might be, in the world at that time.

The Powers that followed Babylon successively held Jerusalem in possession; and each succeeded the other, by conquest, in obtaining and holding that possession.

The second was Medo-Persia.

3. The third was Greece.

4. The fourth was Rome.

5. The fifth was, either the present power, which succeeded Rome in 636-7, and is still treading down

* As in Dan. i. 17; viii. 8, 22; x. 4; xi. 4.

† As in Dan. iii. 25; vii. 7, 19, 23. These are all the occurrences of both words in the book of Daniel.

Jerusalem, thus fulfilling the Lord's prophecy in Luke xxi. 24; or, it is a yet future power, which is to be manifested in the *Suntaleia* after the Church shall have been removed: in which case the Lord's prophecy in Luke xxi. 24 would refer to some future treading down *e.g.*, that mentioned in Rev. xi. 1, 2.

The common interpretation reckons the "feet and toes" as part of the "legs," and divides the fourth power into two manifestations: one past, and the other future. But, even in this case, the future manifestation of the fourth could still be called the fifth as to numerical order.

Surely, the mixture of "clay and iron" can no more be left out of our calculations than any of the other four metals.

But what this fifth power is remains to be seen. It is partly strong and partly fragile*; *i.e.*, there is in it "the strength of the iron," and the weakness of "potters' clay." There can be no real union between the two characteristics of this fifth kingdom. It can be merely a mechanical mingling like that of iron and potters' clay; for, it truly says, "iron is not mixed with clay" (verse 43).

On the one hand we have a *fifth* power which did actually succeed the fourth power, as the *fourth* succeeded the third, as the *third* succeeded the second, and the *second* succeeded the first.

Neither of these, so far as we know, ever exercised the universal dominion which was given at the first; but what marked the true succession was *Headship over God's Land and God's City*, while Israel was excluded from the place and power which had been transferred, and committed to the Gentiles.

When the Lord (in Luke xxi. 24) uttered that prophecy of the treading down of Jerusalem by the Gentiles (not "the nations"), the *fourth* Gentile power was exercising headship over the Land. To what *treading down* did He refer? Did He refer to the power which did actually succeed the fourth in 636-7? or Was He referring to a treading down that is still future? and Did He ignore and pass over the present *treading down*, which has lasted as long as all the other four put together?

Whatever answer we may give to these questions, all must agree that after the Church shall have been removed; and the time shall have come for steps to be taken to reinstate Israel in its own Land, *there must necessarily be some Gentile power in possession.*

The beginning of the *Suntaleia* must find some Gentile power exercising sovereignty over the City and the Land; and it cannot be denied that the present power now in possession *may be* the power found there when Israel comes into connection again with the Land.

Rapid and sudden national changes, of course, may take place any day in the near East. But whatever may happen, the power then in possession will be the *fifth*,

* This is the meaning of the Chaldee תַּבַּר (*tevar*). The word occurs nowhere else, though there are some sixty other words rendered *break*.

referred to in Dan. ii. and in the angel's words, uttered at the particular point of the Day of the Lord referred to in Rev. xvii. 10, which will be true of the Gentile powers as well as of the individual "heads," or kings, which may arise in the new Jewish State, after its resettlement; and immediately prior to the covenant which Antichrist will make with Israel at the beginning of the *Telos*, or seventieth week of Dan. ix.

The Zionist Movement commenced with the first National Congress in 1896, and has made great strides in the five years since elapsed. Negotiations with the Sultan are practically complete; and all plans for carrying them out have been made. We thus see that this movement is preparing the way for the consummation, and will without doubt, lead ere long to the resettlement of the Jews in their own land under the suzerainty of the Sultan; and prepare the way for the rise of the Beast, first in his *moral* stage as the *seventh* head, and then in his *superhuman* stage as the *eighth* king.

The dream was not given to Nebuchadnezzar until after his portion of it had been accomplished. The words, "Thou art this head of gold," were not uttered until some years after he had actually become the "head"; and many years after he acted as the "head," when he first came against Jerusalem.

It is clear, therefore, that the date of the dream and its interpretation is not the date from which our reckoning of the times of Gentile dominions is to commence; for they had already commenced, and that dominion was an accomplished fact at the time the dream was given.

It is also clear that the date of the taking of Jerusalem and burning of the Temple is not the commencement of "the times of the Gentiles," or of Gentile dominion; inasmuch as Nebuchadnezzar besieged Jerusalem in the nineteenth year of his reign, and exercised a Suzerain power for many years before. For he first came against Jerusalem in the eighth year of Jehoiakim, and Jehoiakim served him three years (2 Kings xxiv. 1). Then his son Jehoiachin reigned three months—reckon it one year (2 Kings xxiv. 8), when Nebuchadnezzar came again against Jerusalem, and sent him a prisoner to Babylon in the eighth year of the reign of Nebuchadnezzar (2 Kings xxiv. 12).

Then Nebuchadnezzar set up Zedekiah as king in the place of Jehoiachin (his uncle), and for eleven years he reigned in Jerusalem (2 Kings xxv. 2); but having rebelled and sought to regain his independence (2 Kings xxiv. 20), Nebuchadnezzar came against Jerusalem, and finally took it in his nineteenth year (being the eleventh of Zedekiah, 2 Kings xxv. 8). Not until the twenty-third year of his reign did Nebuchadnezzar complete the carrying away of the people (Jer. lli. 30).

Now, if the Holy Spirit reckons the actions of Nebuchadnezzar, not by date of the year, but by *the year of his reign*, we have a clear indication that we are to reckon the years in the same way, and say that "the times of the Gentiles" began with *the first year* of the

reign of him of whom it was afterwards said, "Thou art this head of gold."

If so, then we have a period of *at least* twenty-three years cut off from, and marking the commencement of, these times of Gentile headship over the Land, the City, and the People.

Why may not the closing period of these Gentile times (called the *Sunteleia*) be marked by a corresponding or similar number of years (23 or more)?

We believe that there is a double fulfilment; first in *Kingdoms*, and then in *Kings*. First, five kingdoms, as enumerated above (Babylon, Medo-Persia, Greece, Rome, and the Mohammedan or a future Power). The Kingdom of the Beast will be the *sixth*. And the *seventh* will be "the Kingdom of our Lord and of His Christ."

So likewise, will there be at the time of the end (in the *Sunteleia*), five individuals who will briefly and successively contend for independence, and then the sixth (the "one is" referred to at the point of time of the Vision); he will be followed by the Beast, who will be "the seventh head" in his *mortal* stage for $3\frac{1}{2}$ years, and then "the eighth" king in his *superhuman* stage for the other $3\frac{1}{2}$ years (the last half of the seven years referred to in Dan. ix. 27).

There were three kings in Jerusalem who struggled for independence, and whom Nebuchadnezzar put down and punished. Why may not there be five individuals in the *Sunteleia* who will lead the Jews to struggle likewise for independence against the Mohammedan Suzerain power?

We read of "five kings" and the "sixth" in Rev. xvii. 10. Under these the Jews may rebel against the Suzerain power and finally "make a covenant" with the *seventh*, the Beast (Dan. ix. 27), in order to regain their complete independence.

This would of course be in the *mortal* stage of these five kings, and of the sixth as well as the seventh. The duration of the *mortal* stage of the Beast, as the seventh head, will be, we know, only $3\frac{1}{2}$ years.* The rise and fall of the other kings may also be of very short duration. A few years would suffice for the fulfilment of Rev. xvii. 10.

Dan. xi. shows how the Jews will be affected by him who in his mortal career is the first king of Syria: and then, on the rooting up of three of the kings, becomes the seventh head of Gentile power.

At the point contemplated in the Vision (Rev. xvii. 10) this fifth head will have fallen: The fifth head of Gentile dominion over Jerusalem; as well as the fifth of these last individual kings in their mortal stage. Thus a co-terminous point may mark an important epoch, for it is of the "sixth" king that it is said, at this juncture "one is." Of the "seventh," at that moment, it is said he "is not" but is then *about to arise* and "be present."

During the years of the *Sunteleia*, or consummation, there will be ample time for the Euphrates valley to be developed and Babylon to be rebuilt. That it will be

* And his *superhuman* stage will be for a similar period.

rebuilt is necessitated by the fact that it has never yet been destroyed in the manner prophesied. The further evidence of this must be reserved till we come to chap. xviii.

One thing we know, and that is, that God will accomplish all that He has foretold; and, if we refer to present movements, it will be only to show how easily and simply all may come about; and so naturally too, as to be almost unnoticed except to those who "know the times."

With regard to the Beast, proper, we are further told in this verse, 8, that the Beast spoken of "shall ascend out of the Abyss and go into perdition." We see this ascending in chap. xiii. 1. This is the Beast in his *superhuman* stage. For John saw the mark of the wound on him. And John wondered. All shall wonder at this manifestation, and the object of that wonder is this Beast who "was, and is not, and shall be present." The world-powers are, when represented as "the Beast," always viewed as *one*. The Beast is never seen apart from his seven heads and ten horns; if so, they must be contemporary.

In chap. xvii. the Beast is seen as *one* individual, as well as collectively. The Dragon in heaven comprises seven heads and ten horns; but, when the *one* individual who directs all the movements of the Dragon Power is spoken of, Satan is referred to (chap. xi. 7; xiii. 5. Comp. Dan. vii. 11; xi. 36). The same is true when the *one* who is the executive head of the seven, and all the parts comprising the Beast is referred to.

At the close of his mortal stage, *i.e.*, the first $3\frac{1}{2}$ years, he receives his death wound; and therefore at this stage, before he comes up out of the Abyss in his superhuman form, it can be truly said that he "was" and "shall be present." It could also, at the moment of time referred to by the Angel, be *as truly said* "and is not."*

The "is not" does not mean that he never had an existence, for the very expression implies it; as it could not be used of one who never had any existence at all. Just as with Christ Himself, relatively, as regards the earth, it can at this present moment be truly said He *was* and *is not*, and yet *shall be present* here again. But of course as regards Himself absolutely, "He was, and is, and is to come."

The following verse connects this Beast directly with the Beast of chap. xiii., for it is added

9-. Here is the mind which hath wisdom.] This repetition of xiii. 18 identifies and connects these two chapters. "Here is wisdom. Let him that hath understanding count the number of the Beast, for it is man's number" (See above, on xiii. 18). The word rendered "mind" in xvii. 9, and "understanding" in xiii. 18, is the same, *viz. nous (nous)*. And this "wisdom" is, to understand that, though a "Beast" is seen in the vision, it is not a wild Beast that is meant, but one great final superhuman personality; *viz.*, "a man" energized by Satanic power.

*See Gen. v. 24, which explains this. As Enoc "was not" on the earth, but in heaven, whither he had been caught up: so it will be said of the Beast, he "is not" on the earth, because he will then have been cast down into the Abyss.

Questions and Answers.

QUESTION No. 354.

DOES GOD "CREATE EVIL"?

F. H. N. "I make peace, and create evil" (Isa. xlv. 7). Your comment on this in *Things to Come* will be interesting."

The Hebrew language, being the vehicle of Divine revelation embodies in its very words Divine philosophy. No language depicts so accurately the roots, nature and character of *evil* in all its forms and manifestations. Man looketh on the outward appearance. He sees evil all around him, but he does not understand it. The Lord looketh on the heart, and sees and knows what is within. He knows all about "good and evil." Satan promised man that he too should know it, if man would listen to his voice. But Satan lied to him. Man does not know. He knows of its existence by a bitter experience; but he knows not its origin, nature and end.

In the language of Divine revelation, no less than *eleven* words are employed, in order to designate the various aspects of *evil*.

We need not stop to describe these, for each word is a piece of philosophy. It will be sufficient for us to note the important fact that while several of them relate to moral evil, there is one word (used in such passages as Jer. xviii. 11. Isa. xlv. 7. Amos iii. 6) which refers only to *inflicted evil*. It is *רָא* (*ra*), from *רָחַח* (*rah'ah*) to break, break up. Hence *Ra* is injury inflicted on a person or thing in judgment or otherwise, but has nothing to do with its moral aspect. It is rendered therefore *calamity* in Ps. cxli. 5; *adversity* 1 Sam. x. 19. Ps. xciv. 13. Ecc. vii. 14; *grief*, Neh. ii. 10. Prov. xv. 10. Ecc. ii. 17. Jonah iv. 6; *affliction*, Num. xi. 11; *misery*, Ecc. viii. 6; *trouble*, Ps. xli. 1; *sore*, Deut. vi. 22; *noisome*, Ezek. xiv. 15, 21; *hurt*, Gen. xxvi. 29; *wretchedness*, Num. xi. 15, also *harm*, *ill*, *mischief*, etc.

Ra always means *evil as inflicted*; and its actual meaning has to be determined by the nature or character of the infliction.

Trouble, or evil brought about by judgment, God does bring about. The verb *create* in Isa. xlv. 7 is in the *Peel* conjugation, denoting hostility in the object and intent of the act. It is the same form of the verb *יָצַר* (*yatzar*) to frame in Jer. xviii. 11. In Amos iii. 6, the verb is *אַשַׁח* (*ashah*) to bring about.

In all these passages what Jehovah does is to act in judgment; and the word *evil*, is not evil, as to its moral character; but evil, in its manifestation in action.

Signs of the Times.

JEWISH SIGNS.

ZIONISM AND EAST AFRICA.

Our readers are aware of the great divergence of opinion within the Zionist ranks, as to what is to be

done with the proposal of the British Government to give 5,000 square miles in East Africa.

A three days' conference of the great and small "Actions Committee" was held in Vienna on April 11, 12 and 13, when the whole subject was fully discussed, with the view of obtaining a calm and peaceful consideration of the question at the next Congress.

Dr. Herzl nobly put aside his personal feelings and refused to allow them to jeopardize the Zionist movement. It is entirely due to his great tact that a *modus vivendi* was secured. He personally, he said:—

"Would not go to East Africa, although he had already been suspected of being desirous of becoming Viceroy in Uganda. He had tried for Palestine with Russia, Turkey, Italy and even with England when he negotiated regarding East Africa, and no one could tell him that he had proved unfaithful to Zionism if he said he would go to Uganda. He had first come before them as a believer in a Jewish State anywhere, but in the course of his work he had learnt much and he had found that their deliverance could only be obtained in Palestine. If he told them that he had become a Zionist and had remained one, that all his efforts were directed to Palestine, they had every reason to believe him.

"He had much to forgive what they had sinned against him; that he would pass over. He only asked them to do their duty as organised Zionists. Let them, without stifling convictions, fight as much as they liked, let them try to obtain a majority at the Congress, but not work with the instruments of the movement against the movement, only strive to win by personal efforts. He advised them to submit to the decision of the Congress, as all others had to do."

The *Jewish Chronicle* (April 22nd) writes:—

"The *modus vivendi* now arrived at pledges nobody, as far as we understand it, to the acceptance of Lord Lansdowne's proposals. It pledges the Zionists only to their full consideration. The last Zionist Congress resolved, by a substantial majority, to send an investigatory expedition to East Africa, and this resolution which provoked a quite unintelligible amount of confused opposition, is now endorsed by the Greater Actions Committee. Until the commissioners report is presented—particularly its report on the question of the cost of colonisation—no step will or can be taken by either party among Dr. Herzl's followers. It is possible that even if the account be favourable, Congress may decide against the offer. Mr. Greenberg, in that case, proposes as a compromise, that the matter should then be relegated to non-Zionist Jewish bodies, subject to the concession of local autonomy. The idea is worth entertaining, though Mr. Greenberg is aware, of course, of the feelings in respect of 'autonomy' entertained by the Jewish Colonisation Association. For ourselves we should be glad if both in the matter of the Committee of Inquiry and in any subsequent action, the Zionists and non-Zionists could work hand-in-hand. The proposal might prove beyond the strength of any single body; and joint action, while it would go a long way to ensure the success of the scheme, would also introduce much-needed harmony of aim and action among all sections of our people."

RELIGIOUS SIGNS.

"THE FUTURE OF THE BIBLE."

CANON HENSON'S STARTLING STATEMENTS.

THE article by Canon Hensley Henson, in *The Contemporary Review* for April, has attracted much attention, and is likely to provoke much discussion.

We note it as a remarkable "sign of the times," showing the rapid trend of public sentiment with regard to the Bible.

Canon Henson is one of the youngest as he is said to be one of the most brilliant leaders in the Church of England. He has been Canon of Westminster Abbey and Rector of St. Margaret's (the M.P.'s church) since 1900, and before that had gained a high reputation for scholarship and independence of thought as Select Preacher both at Oxford and Cambridge.

"In what sense," asks Canon Henson, "is it now believed that the books which compose the Bible are 'inspired' in any special sense? Certain it is that the student does not allow this 'inspiration' to influence in the slightest degree his treatment of the documents. 'Inspiration' is not allowed to certify the truth of any

statement which cannot be substantiated at the bar of reason and evidence."

Again with regard to the "canonical" books Canon Henson asks—

"What authority is added to any book of Scripture by the circumstance that it is 'canonical'?"

After summarising some of the criticisms, with which he apparently agrees, levelled at the Old Testament, Canon Henson also predicts "a great revolution in the current teaching with respect to the New Testament."

He adds:

"The present indiscriminate reading of the Bible in public is
"AN EXTREMELY PERILOUS PROCEEDING."

"Educated men have at their disposal means by which to escape from the perplexities stirred in their minds by the incredible, puerile, and demoralising narratives which the Old Testament contains."

"But the transition is prompt and obvious in untutored minds from a sacred volume too sacred for discussion to a pack of lies too gross for toleration."

For these reasons Canon Henson contends that there is nothing revolutionary in asking for another and far more drastic revision of the lectionary. He is also in favour of the reading in church of other books than the Bible—of Christian compositions which have become spiritual classics among religious people.

On this, Dr. Clifford remarks:

"Canon Henson, I see, suggests that they should not stick entirely and exclusively to the Bible when reading the lessons in church."

"In answer to that I cordially invite Canon Henson to take a part in breaking the State bonds which appear to hamper the Established Church. We in the Free Churches do not suffer from any such inconvenience. We do not confine ourselves exclusively to the Bible. In my own church I have frequently discussed other books on Sunday evenings. We have had Morley's 'Life of Gladstone,' and I have dealt with Browning and a number of others. . . . The Bible will still continue to be used as a book for the devouter life much as such books as the 'Imitation of Christ,' by Thomas à Kempis, are used."

We have frequently remarked that *the Press* in its honesty is often more faithful than *the Pulpit*, and there was a valuable article in *The Daily Telegraph* of April 5th.

After commencing by saying that "It is more than a little difficult to understand what good object Canon Hensley Henson thinks he can serve by the article he has published in the current issue of *The Contemporary Review*," *The Daily Telegraph* explains, in words worth recording and preserving:

"Restrict the use of the Bible in Church! Restrict, by all means, the Canons of Westminster. Restrict, if you like, the vagaries of 'the snowy-banded, dilettante, delicate-handed' gentleman who mops and mows before an altar with a foolish superstition which he can neither understand himself nor explain to the multitude. Restrict the sermon, in which so frequently a young man of imperfect education details his inconsequential and valueless thoughts before a slumbering congregation. But the one thing which must not be restricted, the one thing which redeems the idle formalism of a conventional series of devotions, is just those sweet and solemn harmonies, those majestic sentences, those eloquent paragraphs, born of the most virile time of English literature and the devout earnestness of an alert and masterful people, which we know as our English Bible. What are we going to put in its place? The deary homilies of sleepy ecclesiastics? The 'Lives of Saints,' full of childish inanities, and for the most part childishly written? Or shall we put in its stead some modern literature, freakish, pedantic, flat, modish, uninspired, if indeed, its inspiration be not wholly from another region than the spiritual? It is not wise to lay hands on the sacred Ark of the Covenant, nor are they really learned students of history who fail to realise the far-reaching influence, to a large extent it may be unconscious, but wholly ethical, and the immeasurable value of the canonical record. Never was the apothegm, 'Save me from my friends, and I will take care of my enemies,' more applicable than to the doubtless well-meant, but still reckless, pages in which the Rev. Hensley Henson, Canon of Westminster, himself doubtless an ornament of Biblical erudition, recommends us to restrict the use of the Bible in churches."

We cannot add to the force of these noble but scathing words.

Nor need we comment on the morality of the action in

those who, while receiving their emoluments for preaching and reading the Bible, spend their energies in bringing it into contempt! In the commercial world he would be *scouted*: in the army he would be *cashiered*, and in the time of war he would be *shot*. It is only in "Religion" that such traitors are tolerated.

Nor need we dwell upon another fact. It will be a sufficient commentary on the policy of "Religious" Societies, that Canon Hensley Henson was, last year, the *selected preacher of the Annual Sermon of the British and Foreign Bible Society*!

THE LECTIONARY IN NEW ZEALAND.

In *The New Zealand Herald* of Feb. 3rd, 1904, this subject was before the Anglican General Synod. And strong objections were urged against reading from the Bible such stories as "Jehu the butcher," and the "cursing Psalms" which made people say "Oh, we are going to church to curse our neighbours."

Another speaker said "the time had passed when the Bible was looked upon as a Christian Koran that had fallen down from heaven, all complete in its divisions into books and chapters and texts."

Yes, we look in vain for ministers who shall so preach the Word of God as to exalt its Divine origin and authorship. If ministers only explained that the divisions of chapters and verses were *human*, and taught the people to rightly divide that which belonged to the Dispensation of *works* in the past; the Dispensation of *grace* in the present; and the coming Dispensation of *judgment* in the future, the people would cease to stumble at Ps. cxxxvii. expressing the "sentiments of the Turks," and the Israelites being "very much like the Maoris."

Editor's Table.

"S" AND "s."

In answer to several enquiries, we beg to inform our readers that the papers on this subject will be published separately, but not until their completion. The whole is ready in manuscript now; but it will be the middle of next year before they will be finished in "*Things to Come*."

EVOLUTION.

The three papers on this subject which have recently appeared in *Things to Come* have been re-printed in a separate form, and may be had on application to the Editor, 25 Connaught Street, London, W., England. Price one penny; six copies or more post free.

REVIEWS.

God's Witness to His Word, by Hugh D. Brown, M.A. (T.C.D.). Hodder & Stoughton, 27 Paternoster Row, London; Price 6s. It is impossible to speak too highly of this important work of our beloved Brother. There was room for it; and it is well done. It is time that God's Word should speak for itself. There have been already too many "defences" of it, and Mr. Brown totally disclaims that attitude as one of "impertinence." We wish we had room to give some quotations from it.

Under the title of *Aids to Faith*, a reader of *Things to Come* has printed her thoughts on the Natural and Supernatural, the threefold life and its wants supplied. It includes also "It is written in the Stars;" and this is an epitome of the Editor's work on *The Witness of the Stars*. The little book is tastefully got up, and would make a very acceptable present. The price is Sixpence, and it may be obtained of the Editor, 25 Connaught Street, London, W., post free.

CANADA.

Our Friend and Brother, Mr. F. Newth, hopes to sail from England in the *Savarian* on June 2.

ACKNOWLEDGMENTS.

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THINGS TO COME.

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Editorial.

"THE LORD HIMSELF SHALL DESCEND."

IN these words we have the true definition of the hope of the Church of God. The Lord's person is the hope; and faith in the Lord's promise is the ground of our hope.

He Himself, in His own person, is the source and object, the sum, the substance, and the centre of all blessing.

Apart from Him we have nothing. All spiritual blessings are treasured up in Him, the Head, to be ministered by Him to all the members of the Body, according to the need of each.

There is great significance in the title here chosen in connection with this prophetic declaration: the title of "Lord."

It is peculiarly appropriate to the relation which He bears to the Church, which knows neither Jew nor Gentile.

The very first Pentecostal declaration concerning Him was that "God hath made that same Jesus . . . both Lord and Christ" (Acts ii. 36).

The word "Christ" is the Greek form of the Hebrew "Messiah." Both words have exactly the same meaning—*Anointed*. Much confusion is caused by the word "Messiah" being translated *anointed*, and the word "Christ" not being translated at all.

If this had been reversed, and the word "Messiah" had been left untranslated in the Old Testament, and "Christ" had been rendered *Messiah* in the New Testament, many passages would receive new and wonderful light.*

To the Jews He was Jesus the Messiah. To the Gentiles He was Jesus the Lord.

In relation to the Jews, notice how it was nearly always "Jesus Christ" (*i.e.*, Jesus the Messiah)—Acts ii. 38; iii. 6, 20; iv. 10; x. 36; xvii. 3; xxiv. 24.

Only in one case is this title used in association with Gentiles: *viz.*, Acts xvi. 18, and this is a truly exceptional case if we note that it was addressed to a demon.

On the other hand, when we come to Gentiles, "Lord" is the appropriate title used. See Acts x. 48; xi. 20, 21, 23, 24; xiii. 12, 48, 49; xiv. 23; xvi. 31.†

* *e.g.*, Ps. ii. 2: The rulers take counsel together "against Jehovah, and against his Messiah." This, in Acts iv. 26, is rendered "against the Lord, and against his Christ." Compare Acts xvii. 3, "This Jesus whom I preach unto you is the Messiah." See also Acts xviii. 5, Paul "testified to the Jews that Jesus was the Messiah."

† In Acts x. 48, "He commanded them to be baptized in the name of the Lord." In xi. 17, still speaking of Gentiles, Peter refers to the Jews "who believed on the Lord Jesus the Messiah." But, in verse

It is worthy of notice, in passing, to see how this transition is brought about. Peter was the chosen vessel to be the first preacher of the Gospel to Gentiles. The sermon is in Acts x., and he says: "The word which God sent unto the children of Israel preaching peace by Jesus the Messiah: (he is Lord of all)." This last sentence is at once added, to explain and adapt his message to the Gentiles to whom he was speaking.

This title is similarly instructive here in 1 Thess. iv. 16.

"THE LORD HIMSELF SHALL DESCEND."

It tells us that the return of Him for whom we look is not confined either to Jews or Gentiles. It is He who is the "Lord of all" who is to descend from Heaven. As the "Son of Man" He is coming to exercise dominion in the earth. As the "Messiah" He is coming to rule over the house of Israel. But it is as "the Lord" He is coming to take up the members of His Body, to meet Him in the air, so to be "ever with the Lord."

As Gentiles, we have no more to do with Him as the "Messiah" or the "Son of Man," than the Syro-Phœnician woman had any claim on Him as the "Son of David."

We, as Gentile believers, are brought into relation with Him as our "Lord."

Hence, three times in these two verses (1 Thess. iv. 16, 17) we have this title, "Lord."

It is "the Lord Himself," who is to descend. It is "the Lord" whom we are to meet in the air. It is "the Lord" whom we are thus to be with for ever. It is the "Son of God" for whom we wait (1 Thess. i. 9, 10, and not the Son of David, or the "Son of Man"). We are brought into relationship with Heaven, and not with Earth. It is "God's Son from Heaven." It is from Heaven that we "look for the Saviour" (or life-giver), Phil. iii. 20.

And it is "Himself" who is emphasised here. He will not send another: He will not send a heavenly host of

20, "they spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord": and (in verse 23) he exhorted them that "they would cleave to the Lord"; and (v. 24) "much people was added unto the Lord." In xiii. 12 the Gentile deputy in Cyprus was "astonished at the doctrine of the Lord." In verses 48, 49, "the Gentiles . . . glorified the word of the Lord . . . And the word of the Lord was published throughout all the region." In xiv. 23, "they commended them (Gentiles) to the Lord on whom they believed." In xvi. 31, Paul and Silas said to the Gentile jailor at Philippi, "believe on the Lord Jesus": the word Christ (*i.e.*, Messiah) is omitted by all the Critical Greek Texts.

Of course, there are exceptions in the latter case, as there were Jews in most of the Gentile Churches. But in no case was the Jewish national name "Messiah" proclaimed to Gentiles as such.

If Jesus the Messiah is used in connection with Gentiles, it is qualified and explained by prefixing the word "Lord." See Acts xi. 17; xv. 26; xxviii. 31, where the context shows that questions about preaching the Gospel to Gentiles were in dispute. In these cases there was a special fitness in the full title "the Lord Jesus the Messiah."

angels: but, He will Himself descend into the air to receive us there to Himself.

This was what He emphasised in comforting the Apostles. He spoke of the "many mansions" of "the Father's house:" but He did not put these or anything else between their hearts and Himself. If this was so with them, it is still more true of us, the members of His Body. It was all "I" and "you."

"In my Father's house are many mansions; if it were not so, would I have told you I go to prepare a place for you? And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also."

It is all peculiarly and blessedly personal. It is not mere cold, lifeless, powerless doctrine which the Lord was announcing; but a personal, living hope which he was exciting. He puts nothing between our hearts and Himself. Not the mansions; however many and beautiful. Not even the glory; however bright and dazzling. Still less our own friends and relations! Some never seem to get beyond this little hope: and in this they are encouraged and misled by sentimental hymn-writers. No: it is "the Lord Himself." It is the personal presence of our blessed Lord and Master for which we are to long and wait.

"Were the vast world our own,
With all its varied store,
And Thou, our Lord, wert yet unknown;
We still were poor.

The Lord was comforting the troubled hearts of His disciples; and He knew there was no comfort apart from His own personal presence. When He would calm them in their fright on the stormy sea, "It is I" was the word that brought peace to their hearts.

No, the coming Descension of the Lord is no mere doctrine to be argued about: It is no mere theory, about which we may speculate: it is a living hope for our living Lord. Oh that this hope might be ours: that our hearts might "burn within us" as we contemplate it. Oh that we might be absorbed by the thought that it is "Himself" who will descend to meet us: that He will receive us to HIMSELF (John xiv. 3), and present us to HIMSELF (Eph. v. 27). Yes, "He gave HIMSELF" (Gal. i. 4; ii. 20. Eph. v. 2, 25. Tit. ii. 14) for us. "He bore our sins in HIS OWN body on the tree" (1 Pet. ii. 24).

And what is it that is thus assured to us about Himself in that promise "SHALL"? It is not merely what we speak of as "the Second Advent." That has a solemn reality for the Gentiles and the Jews; but, for the Church of God it now has a new aspect altogether. It is

DESCENSION.

His last act in connection with what we call His "First Advent" was *Ascension*. His first act in what we call His Second Advent will be His *Descension*.

It is not *our* Ascension. THAT comes later, and follows immediately on His Descension. He first descends into

* We prefer this punctuation to the traditional pointing. There is absolutely no authority for one as distinct from, or excluding the other. It depends on the context, and on our own spiritual instinct.

the air; and *then* we at once *ascend* to meet Him there. We shall ascend thither with changed and heavenly bodies. Nothing else is suited for heaven, but that resurrection body with which we at that instant shall be "clothed upon." That body will be "a building of God." It is "not made with hands"; it is "eternal"; it is "our house which is from heaven." With this we shall be "clothed upon." In this, "mortality will be swallowed up of life." In this, we shall be "present (or at home) WITH THE LORD": for while we are in this body we are "absent from the Lord." 2 Cor. v. 1-8 thus explains and expands 1 Thess. iv. 16, 17. Both refer to our Ascension at His Descension. And this is true, whether we "fall asleep in Christ," or whether we be "alive, and remain." We shall not precede those who are "asleep"; and they will not precede us, but both shall be "caught up together."*

What a perversion of truth, and what a turning aside to Babylonian tradition: what a going back to the Egyptian "Book of the Dead"; to substitute *death* for this "blessed hope"; and, actually call death "Ascension" (as has been recently done, and is now becoming the fashion)!

Even for the Lord Himself there could not be *ascension* till He had been raised from the dead.

He said to Mary, "Touch me not, for I am not yet ascended to my Father" (John xx. 17). And in 1 Thess. iv. 16, 17, there is no ascension for those who are "fallen asleep" until they shall be "first raised."

This ascension will be a heavenly scene of holy joy and rejoicing which will be inaugurated by the Lord's assembling "shout," and the archangel's "voice," and "the trump of God." But there is nothing of this when the holiest saint is called to die. That is the occasion of sorrow for the many who mourn his loss. Death is a separation: but this, our future and coming Ascension, will be a scene of blessed reunion; when the raised dead and the changed and living survivors will be caught up "TOGETHER."

After death comes burial: but after the Lord's Descension will come resurrection and ascension. This it is that makes it "that blessed hope." This it is which ministers true comfort now to sorrowing hearts. "Wherefore comfort one another with these words" (1 Thess. iv. 18). May we find in these words this Divine "comfort"; and find this blessed hope to be, as Bishop Ellicott once expressed it:—"The longed-for limit of all labour, the blessed boundary of all care."

"S" and "s,"

OR

THE USE AND USAGE OF πνεῦμα (*pneuma*)
in the New Testament.

(Continued from page 137.)

John iii. 8. This verse exhibits a beautiful Figure of Speech called *Epanadiplosis* (or *Encircling*): by which an important pronouncement is emphasised, by being

* This word "together" is very emphatic. It is generally used of two separate things or parties. See Matt. xiii. 29 (*with*). Rom. iii. 12 (*together*). 1 Thess. v. 10 (*together*). 1 Tim. v. 13 (*withal*). Philom. 22 (*withal*), etc.

rounded off, so to speak, and made a complete and independent statement, by commencing and finishing with the same word, or words: the words, here, being "*the pneuma*;"*

The use of this Figure is to mark the passage as being very weighty: making it to stand out so clearly that it may attract our attention, and cause us to consider the solemnity, significance, and importance of its statement.

This passage is part of a revelation concerning the Holy Spirit and His work. And the Figure, not being heeded by the A.V. and R.V., requires to be presented in a new translation. The first *pneuma* in this verse is translated "wind" in both versions, though this is the only place, out of the 385 occurrences, where it is so rendered. If "wind" had been meant there is its own proper noun which could have been used, *viz.*, *ἀνεμος* (*anemos*).†

John uses this word *ἀνεμος* (*anemos*) when he wishes to express *wind* in ch. vi. 18; and would, without doubt, have used it here if *wind* had been meant.

The verse consistently rendered will stand thus:—

"THE PNEUMA breatheth where He willeth, and His voice thou hearest; but thou knowest not‡ whence He cometh and whither He goeth. Thus it is [with] everyone who has been begotten by THE PNEUMA."

The Spirit moves, as in the old creation (Gen. i. 2). The subjects of His new creation-work hear His voice, and feel His power; but they cannot tell whence He cometh, or whither He goeth. As there, He commanded the light to shine out of darkness, so now He causes Divine light, "the light of the knowledge of the glory of God," to shine in our hearts, by revealing God to us in the person of Jesus Christ. Compare 2 Cor. iv. 6, and v. 17, 18.

It cannot mean "the wind," for the wind has no will. But the Spirit has a will and a voice, and it is of Him that the new nature is begotten.

The verb *θέλειν* (*thelein*), *to will*, occurs 213 times; and expresses a personal act, or desire, or determination, proceeding from one capable of wishing, willing, or determining. See the nearly synonymous expression in 1 Cor. xii. 11—"But all these worketh that one and the self-same Spirit, dividing to every man, severally as HE WILL:"§

Moreover, it is not correct to assert this of the "wind." We *do* know whence it comes, and whither it goes: and the Scriptures affirm that the comings and goings of the wind can be known and traced (see

* See *Figures of Speech*, published by Messrs. Eyre & Spottiswoode, 33 Paternoster Row, London, pp. 245-249, where many examples are given: *e.g.*, Ps. liii. 2. Mark xiii. 35-37. Luke xii. 5. Gal. ii. 20 (Greek). Phil. iv. 4, etc.

† It occurs 31 times, and is always rendered *wind*: *viz.*, Matt. vii. 25, 27; viii. 26, 27; xi. 7; xiv. 24, 30, 32; xxiv. 31. Mark iv. 37, 39 (twice), 41; vi. 48, 51; xiii. 27. Luke vii. 24; viii. 23, 24, 25. John vi. 18. Acts xxvii. 4, 7, 14, 15. Eph. iv. 14. James iii. 4. Jude 12. Rev. vi. 13; vii. 1 (twice).

‡ The word for innate or intuitive knowledge; and the negative for a categorical denial of the fact.

§ But here the word is *Βούλεται* (*bouletai*), and refers to *counsel* rather than *determination*.

Job i. 19. Eccles. i. 6. Ezek. xxxvii. 9). But not so of the spirit (see Eccles. xi. 5), where "spirit" is placed in direct contrast with "wind" which is mentioned in the previous verse, and not in likeness to it.

The context shows that the things contrasted are "flesh" and "spirit," earthly things and heavenly things. And AS the Spirit in His movements is contrary to nature and above nature (*i.e.*, super-natural), SO is that which is begotten of the Spirit. Those who are thus twice born are "sons of God" by the second birth. Therefore the world (the once born) knoweth us not, because it knew Him not (1 John iii. 1). As the world knoweth not the motions of the Spirit of God, so the motions of the *pneuma* within us—the new breathings, the new will, and the new desires of the new nature in those who are begotten of *the pneuma*—are also unknown.

John iii. 34. "He giveth not *the pneuma* by measure unto him."

This clause evidently presented difficulties to the Transcribers of the Text; and it seems as though they added *ὁ Θεός* (*ho theos*) *God*: for it is put in brackets by Lachmann and Tregelles; while Tischendorf, Alford, Westcott and Hort, and R.V. omit it altogether. The Revisers render it "for he giveth not the Spirit by measure."

The article with *pneuma* seems to mark it as the subject of the verb "giveth" and not the object; just as it marks "God" as the subject in the previous clause ("God is true.")

The rendering therefore may be "For not (with emphasis on the "not," standing as it does, by *Hyperbaton*, at the beginning of the sentence) by measure doth the *Pneuma* (*i.e.*, the Holy Spirit) give [the words of God] unto him." As there is no object mentioned after the verb "giveth," and as (being transitive) it must have an object, we have supplied (from the previous clause) "the words of God." The A.V. rightly supplies the other *Ellipsis* with the words "unto him."

The meaning of the whole verse, therefore, is, that "He whom God hath sent speaketh the words of God: for the Spirit giveth not the words of God by measure unto him."

Hence *pneuma*, here, having the article, denotes the Giver, and not the gift: and the gift that He gave to Christ was not Himself, but "the words of God," which Christ was claiming to speak, because He was sent by God. This we can understand. But how a Person can be given by measure; or how the First Person can give the Third Person to the Second; or how the Third Person can give Himself to the Second baffles all comprehension; besides introducing a difficulty into the passage which is not there.

John iv. 23. "The hour cometh, and now is, when the true worshippers shall worship the Father in *pneuma* and truth."

Here, we have the Figure *Hendiadys* again, as in ch. iii. 5. There are no articles in either passage. Yet both versions arbitrarily insert the article in ch. iii. 5,

and put a capital "S," rendering it "the Spirit"; while, in ch. iv. 23, where the conditions are exactly the same, they do not use the article, and put a small "s." The A.V. says "in spirit and in truth." The R.V. says "in spirit and truth." The latter is more correct; for the word "in" is used only once in the Greek; showing that only one thing is meant, though two words are used.

In chap. iii. 5 we have "water and *pneuma*"; in ch. iv. 23 we have "*pneuma* and truth." The second noun becomes the superlative adjective in each case. In the former it is "spiritual water"; in this it is "true spirit."

We have the same Figure repeated in the next verse.

John iv. 24 (twice). "God is *pneuma*": not, as in A.V., "God is a Spirit;" but as in R.V. margin, "God is spirit." Here the definite article is used with "God," marking the noun, which is to be taken as the subject of the verb (as it marks *pneuma* in ch. iii. 34); otherwise it would be "the Spirit is God." But here, it says "God is *pneuma*"; This is a unique and special usage of the word *pneuma*, which shows that it is not always used in precisely the same sense; and should prepare us for the special study of each passage where it occurs, with the view of discovering the use of the word in the Greek, and the usage of the word as to its signification.

Then we have a repetition of the statement made in the previous verse: "and they that worship Him must worship Him in *pneuma* and truth": i.e.: in true spirit, or truly in spirit, or truly with the spirit: i.e.: with those spiritual powers and gifts which He gives.

There is no article; and it is not the Holy Spirit who is meant. *Pneuma* is used psychologically of human nature: and we are taught that true worship cannot be offered with the "flesh," or with our bodies, or with any or all of our senses. It must be truly spiritual: i.e.: with our spirit; or it will be fleshly or sensuous worship rendered with our senses. There is no choice left us in the matter. It is useless for us to say "I like this in worship," or "I prefer this." The great rubrick, that overrides all man's rubricks, declares that they that worship God, who is *pneuma*, MUST worship Him truly with their *pneuma*. This "must" is the same as the "must" in John iii. 7: "Ye MUST be born again": i.e.: of spiritual water. It is the same as ch. iii. 14: "Even so MUST the Son of Man be lifted up."

The statement, here, with regard to the "true worshippers" is, that they cannot worship except with the innermost occupation of their heart. No outward act of the body, in kneeling or standing, singing or saying, gazing or listening, eating or drinking, can be substituted for that which MUST be *spiritual*.

All that does not conduce to this end is not only a hindrance to true worship, but is positively destructive of it. To do anything that attracts or distracts our minds or thoughts, or any of our senses, is a snare of the devil, making it impossible for us to render the only worship which the Father seeks and accepts.

It is this which marks off true worship from false, from

the very beginning, in the oldest lesson which is given and written on the very forefront of revelation (Gen. iv.). Abel, in the obedience of faith, worshipped God, as He must have commanded; for he worshipped "by faith," and "faith cometh by hearing." Cain worshipped according to his own invention; he "brought of the fruit of the ground"; of which the LORD God had said (ch. iii. 17), "Cursed is the ground." "The way of Cain" (Jude 11) was, therefore, to offer to God, in worship, that which He had put under the curse.

The flesh is under the curse. It has no place in Divine worship. True worshippers are they who "worship God in spirit, . . . and have no confidence in the flesh" (Phil. iii. 3): "The flesh profiteth nothing" (John. vi. 63).

Sensuous worship: i.e.: any worship which is the effort of the flesh, or any of our senses; is a direct insult to God; and is that to which He will "not have respect." It must be an abomination in His sight.

To put up anything to be looked at; to perform anything to be listened to; to burn anything to be smelt; to do anything to be admired and make the people say "How beautiful!" is not true worship. It may be called so, it may bear any name that men may be pleased to give it, but it is not what is here defined as the worship which God "seeketh," or as the worship which "must" be rendered by the "true worshippers."

Those who make so much of what they call "the teaching of Jesus" would do well to read, mark, learn, study, and obey this, which is *His teaching* concerning true worship.

Then, when the seed, the word of God, has been sown in the heart and received by "them that hear," no organ would be allowed to crash in with some march or fugue; and thus illustrate and prove the truth of the Saviour's words: "Then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved" (Luke viii. 11, 12).

No! "God is *pneuma*": and they that worship Him MUST worship Him in true *pneuma*: i.e., with those spiritual powers which are His gift only, and of His operation alone.

When we consider the burden of the flesh, and how difficult it makes the effort to fix and occupy the heart with God without a wandering thought, we see that it is a sin of no ordinary kind, and a snare of no ordinary subtlety, to do anything to increase that difficulty by attracting or distracting our thoughts, or any of our senses; thus helping, and actually causing, the thoughts to wander from Him, who "must" be alone the one and only object before our hearts.

When one can be found who has ever said the "Lord's Prayer" through without a wandering thought, let him be the one to cast the first stone at what is here said; or, let him and all others hold their peace and tremble before this solemn utterance of the Lord Jesus Christ.

(To be continued.)

THE TITLES OF THE PSALMS.*

Fourth Paper.

(Continued from page 139).

BEFORE we again use Mr. Thirtle's new-found key to Psalm Titles, we should like to record and preserve some weighty words of Sir Robert Anderson, on the general subject. They appeared in *The Christian* of April 21st, and give the result of Mr. Thirtle's discovery as it affects the Higher Criticism. He says:—

"The crusade against the Bible which masquerades as 'Higher Criticism' claims to have established that the Pentateuch was compiled in the Exilic age, and Daniel and the Psalter in the Maccabean period. In my 'Pseudo-Criticism'† I have shown that these questions are issues of *evidence*, which lie outside the province of the philologist; and, further, that no competent authority would accept the conclusions of the critics as regards Daniel and the Pentateuch. If Mr. Thirtle's book had reached me before mine went to press, it would have enabled me to formulate a still clearer case in regard to the Psalms. His discovery, of course, destroys the 'critical hypothesis.' As he has urged, the fact that the meaning of the 'Psalm titles' had been forgotten when the Septuagint version was made clearly proves that the Psalter must have been much older. But how much older?

"There can be no doubt that the Psalter was framed at a time when Temple worship prevailed. Might it have been compiled for the post-captivity Temple? Such an hypothesis is improbable in the extreme. For the Sanhedrim of the Septuagint period was practically the same College as the Great Synagogue which preceded it; and that such a College should have lost the meaning of the 'Psalm titles,' if they dated from Nehemiah's age, is not credible. The student of evidence—the true 'Higher Critic'—who enters upon the inquiry without prejudice, will therefore come to the conclusion that the Psalter is pre-exilic. If proof were found that additions were made to it in the early days of the Second Temple, this would not affect the fact that the collection must have been already in existence. And the very latest date to which it can be assigned is the period of Josiah's revival; for it is certain that such a work could not have originated in the evil days of the last three kings of Judah.

"I do not mean to suggest that it was not much more ancient; but the argument based on post-exilic ignorance respecting the 'musical terms' will not carry us any further back. And this is enough to destroy the 'critical hypothesis.' Mr. Thirtle's discovery, therefore, has consequences which reach far beyond the Book of Psalms. It discredits the entire position of the Higher Critics."

We are thankful for this important pronouncement: for, as the "Higher" Critics are prudently treating this discovery with a conspiracy of silence, it is necessary for us to keep reiterating its value as bearing upon the question of the Psalm Titles as a whole.

In our own papers we are simply using Mr. Thirtle's key with the view of unlocking some of the precious treasures of the inexhaustible Word.

We have used it in connection with those Psalms which are for the Great Festivals.

We have now to look at some special Psalms of a more private character and reference, but yet of national importance, as celebrating great events in connection with David's life.

MUTH-LABBEN.

If our readers will now turn to Psalm ix., they will find as the superscription:—

* *The Titles of the Psalms: Their Nature and Meaning Explained.* By James William Thirtle. Henry Frowde, London. 6s. net.

† *Pseudo-Criticism; or, The Higher Criticism and its Counterfeit.* Nisbet. 3s. 6d.

"To the Chief Musician upon Muth-labben.

A Psalm of David."

Now, using Mr. Thirtle's key, we separate these two sentences; and read the first:

"To the Chief Musician: relating to Muth-labben," as the *sub*-scription of Psalm viii., and leave

"A Psalm of David,"

as the *super*-scription of Psalm ix.

In the same way we must deal with the title of Ps. viii., as it now stands in the A.V.; and, as we have already said (p. 127), the words "To the Chief Musician, upon Gittith," are the *sub*-scription to Ps. vii.

So that Psalm viii. in its three parts will properly stand thus:

- (1) The *Super*-scription: "A PSALM OF DAVID."
- (2) The *Psalm* proper: VERSES 1-9.
- (3) The *Sub*-scription: "TO THE CHIEF MUSICIAN, RELATING TO MUTH-LABBEN."

But now comes the question, What does "Muth-labben" mean?

Here we are met by answers innumerable, and contradictory.

One thinks that it is the name of a tune. Another thinks it is the "catch-word of a song." Another takes it as the name of a musical instrument. Another thinks it is the name of a man called "Ben" in 1 Chron. xv. 18, one of the Levitical singers. If so, then it must be about his death: for all are agreed that *muth* means *death*. Some suggest that the word, *al* which means *relating to* should be compounded with the word *muth*, and treated as one word *alamoth*; which is a word found in another title. But all these, and many more, are only the merest guesses.

The natural meaning, as the words stand, is "*Death of (or, for) the son,*" or "*Death for the son:*" בֶּן (*ben*) being the Hebrew for *son*. But whose son we are not told. Some think it was Absalom, and others Nabal.

All this compels us to go to the Scripture instead of to the ingenuity of our own brains. But it is very strange that, in all such cases as this, Scripture is the last place that commentators think of going to.

It seems strange, on the face of the matter, that, whether the words be taken in connection with Psalm ix. or Psalm viii., both Psalms are equally inappropriate to any celebration of a *son's* death. They consist of praise to Jehovah.

It is true that בֶּן (*ben*) means *a son*. But בֵּן may be the word בֵּינָן (*beyn*) written *defectively* (that is, transmitted without the expression of its vowel—which is often the case in Hebrew). In that case, it would mean *the separator*, and be related to בֵּינָן (*bayin*)—*between*. The dual form of this word appears in the designation of Goliath, in 1 Sam. xvii. 4, 23, as אִישׁ־בֵּינָיִם (*ish-habeynaim*) *the man between the two hosts*; i.e., the man who came out *between* the hosts of Israel and the Philistines. Hence, לַבֵּן (*labben*) *for the son*, may be read לַבֵּינָן (*labbeyn*) *for the champion, or, the one standing between*.

Indeed, this is how the title is read in the ancient Jewish

commentary or paraphrase called the *Targum*: "To praise, relating to the death of the man who went out between the camps," i.e., the champion, as he is called twice in 1 Sam. xvii., viz.: in v. 4, 23.*

Read in this light, Psalm viii. stands out in a new light altogether; and we have to look at it as it relates to and celebrates "*the Death of the Champion*," Goliath of Gath. Indeed, "*Death to the Champion*" may have been the burden of the "shouting" of which 1 Sam. xvii. 52 speaks.

Goliath was a type of all the great defiers of God, and is stamped with and bears the "hall-mark" of man, as independent of God. Man was created on the *sixth* day; and *six* is the number which characterises him.

Goliath had *six* pieces of armour mentioned: he was *six* cubits and a span in height; and "his spear's head weighed *six* hundred shekels of iron."

Nebuchadnezzar's defiance of God was marked by his image, "whose height was three-score cubits, and the breadth thereof six cubits": while six instruments summoned all to worship it.

The coming Man of Sin is stamped with the same number in the triple or concentrated form 666; while the numbers connected with him are all multiples of *six*: viz., 42, 1260, 2520.

The death of Man's champion, the man who defied God and the hosts of His People Israel, was the turning point of David's life. David was a "stripling," and but a babe compared with this Giant: and, in his song of praise, he is filled with thoughts of the excellency of Jehovah's Name, His greatness, and His condescension in noticing him and endowing him with strength.

From this point of view the Psalm is exquisite.
Look at its Structure.

PSALM VIII.

A | 1. Jehovah our Adonim.

B | a | -1. His greatness in the heavens.
b | 2. His goodness and condescension to man on the earth.

B | a | 3. His greatness in the heavens.
b | 4-8. His goodness and condescension to man on the earth.

A | 9. Jehovah our Adonim.

Here we have six members; and, combined with the general structure, as thus exhibited, there is another, in which *Earth* and *Heaven* are alternate subjects.

The excellency of Jehovah Adonim, the Lord of all the earth, begins and ends the Psalm. Enclosed, between these declarations, there are four members, which contrast God and man alternately.

This is the form in which the praise of Jehovah is formulated.

In 1 Sam. xvii. this is the thought that breathes in every word that David uttered. He appealed to Jehovah who had delivered him from the lion and the bear (v. 37), and

* The word "champion" in verse 51 is another word גִּבּוֹר (*gibbôr*) a strong man.

was assured that the same Jehovah would deliver him out of the hand of Goliath (vv. 37, 46, 47). His desire was "that all the EARTH may know that there is a God in Israel" (v. 46).

Is not this the one thought of this eighth Psalm, which celebrates this great victory, and embodies the same great thoughts of Jehovah?

It is remarkable that we have the same thought and the same words in Psalm cxliv. 3.

"What is man, that thou art mindful of him?

And the son of man, that thou visitest him?"

And this Psalm (cxliv) is "A Psalm of David." It begins:

"Blessed be Jehovah my strength,
Who teacheth my hands to war, and my fingers to fight.

My goodness, and my fortress;
My high tower and my deliverer;
My shield, and he in whom I trust;
Who subdueth peoples* under him†

LORD, what is man, that thou takest knowledge of him?

Or the son of man, that thou makest account of him?"

Is it not remarkable that in the Septuagint, this Psalm† bears the title "Τῷ Δαυὶδ πρὸς τὸν Γολιάθ." "A Psalm of David, concerning Goliath."

Whether there be authority or not for this Title, it is sufficient to show that there is something in the Psalm that makes it peculiarly appropriate to David's victory over Goliath, and that links it on unmistakably to Psalm viii., *Muth-labben*, or *The Death of the Champion*.

There is also, in Ps. cxliv., a reference to the vain and false words of the strange children (Goliath and his Philistine "seconds"); and special reference to the event, in the praise of God, "who delivereth David his servant from the hurtful sword" (v. 10).

Thus we see how Ps. viii. belongs to David, and its interpretation to the circumstances which called it forth.

This will help us to understand any applications that it may have; and will, indeed, guide us to the right one.

The use of this Psalm in Heb. ii. 5-9 puts it beyond a doubt that the Psalm relates to the true David; David's Son and David's Lord; and to the subjection to Him of the world to come. That world is not going to be put in subjection to angels, but to the "Son of Man." Both the Psalm and the Epistle tell us that all things are to be put as a footstool for His feet: "but now we see not yet all things put under Him. But we see Jesus, who was made a little lower than the angels (for the suffering of death crowned with glory and honour), that he, by the grace of God, should taste death for every§ man."

It is in Psalm viii. that Christ is first called "the Son of

* An ancient reading (one of the *Severim*) reads *peoples*, instead of "my people." So, many MSS., the Targum and the Syriac.

† Some Codices read *him*, instead of "me." See Ginsburg's Heb. Text and note.

‡ There numbered cxliii.

§ i.e., without distinction.

Man." And this first occurrence of the title fixes for us its meaning. It refers to *dominion in the earth*. This is the one great subject of the Psalm. It is addressed to "*Jehovah our Adonim*," and *Adonim* always expresses *lordship* in relation to the earth, while *Jehovah* is connected with *Lordship* in relation to Covenant.

The Psalm opens and closes (as we have already seen) with a reference to the earth: "O Jehovah our Adonim, how excellent is thy name in all the EARTH."

Man was made "to have dominion" over the works of God in the Earth (v. 6 and Gen. i. 28). But man fell, and lost that dominion. This ruin is not to be repaired; but "the Son of Man," "the Second Man," "the Last Adam," is to have this dominion over a new Earth. As the Son of Man, He is heir to the whole Earth; as the Son of Abraham He is heir to the Land; as the Son of David He is heir to the Throne.

He who is David's Lord (Adonai) is also "David's son according to the flesh" (Rom. i. 3). He is "the root" from which David sprang, and He is "the offspring of David" (Rev. xxii. 16).

But there is another Goliath who has to be destroyed. There is another champion who is defying God, and keeping the People of God in terror, even as the People of Israel "were dismayed and greatly afraid" (1 Sam. xvii. 11, 24). "Give me a man, that we may fight together" was Goliath's cry. And God gave him a man—not a giant, but a "babe and a suckling," to whom He ordained strength, that He might "still the enemy and the avenger." Even so is it with that other champion. The Son and Lord of David took part of flesh and blood, and thus became "the Son of Man," "that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. ii. 14, 15).

But this we "see not yet." The work of Redemption has been accomplished. The *price* has been paid; but *power* has yet to be put forth to take possession.

Another work has first to be done. He took part of flesh and blood. He came to this earth, over which He is to have dominion. He came "a little lower than the angels." He had to "taste death." And hence, "in the days of his flesh," He could say, with reference to this earth, over which He is to have dominion: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." This is the *first* occurrence of the title (Son of Man) in the New Testament (Matt. viii. 20). The time for that dominion was "not yet." That time will come, and John sees a vision of it: and he says (Rev. xiv. 14-16): "I looked, and behold a white cloud, and upon the cloud one sat like unto THE SON OF MAN, having on his head (that head which had no place to lay on in the earth, before), a golden crown, and in his hand a sharp sickle. And another angel came out of the Temple, crying with a loud voice to him that sat on the cloud, "Thrust in thy sickle, and reap: for THE TIME IS COME for thee to reap; for the harvest of THE EARTH is ripe: And he that sat on the cloud

thrust in his sickle on THE EARTH; and THE EARTH was reaped." This is the *last* occurrence of the title "Son of Man" in the New Testament.

All Psalms that bear the super-scription, "A Psalm of David," refer, in their fullest significance, to the true David.

Whatever may have been their primary interpretation; whatever may have been the circumstances with which they first stood in connection; the final reference is to David's Son and David's Lord.

The Holy Spirit, in Hebrews ii. 5-9, shows us the application which exhausts the eighth Psalm, and in this we have a key to the application of other Old Testament prophecies.

In the original interpretation of Ps. viii., we see David, "the stripling," endued with Divine "strength." We hear his ascription of praise to the Great Giver of all dominion. We see him take his place of unworthiness: we listen to his prophetic words to Goliath; "This day will Jehovah deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of THE EARTH; that ALL THE EARTH may know that there is a God in Israel. And all this assembly shall know that Jehovah saveth not with sword and spear: for the battle is Jehovah's, and he will give you into our hands" (1 Sam. xvii. 46, 47).

Even so will it be in the great closing scene of that coming day, when the great "Champion," who has so long defied God, shall have come down to this earth having great wrath, knowing that then he hath but a short time (Rev. xii. 12). The battle will then be joined. The challenge will be taken up. An angel will cry with a loud voice, "Saying (almost in the words of David in 1 Sam. xvii.) to all the fowls that fly in the midst of heaven, "Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army. And the beast was taken, and with him the false prophet. . . . These both were cast alive into a lake of fire burning with brimstone . . . And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him (and kept him bound) a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him" (Rev. xix. 17-xx. 3).

Here, in this final judgment scene on EARTH, we have the full realisation of the eighth Psalm.

Here, the Son of Man exercises dominion in the earth; for here we have the great final victory, "The Death of the Champion," *Muth-labben*; for the time shall have come to "destroy him that had the power of DEATH, that is, the devil."

Things New and Old.

IN CHRIST.

"Ye are Christ's, and Christ is God's."—1 Cor. iii. 23.

WHAT a privilege, what an honour it is to belong to the Lord Jesus, and to be one with Him in the Father's love, in the Father's joy, in the Father's home. Chosen together, loved together, justified together, sanctified together, glorified together. Oh! what a bond is that of the heavenly family! It is indissoluble. It is eternal.

He is ours, and we are His. We belong to Him. We can, therefore, well wait with confident and restful hearts until He comes to take us home. We are as safe here as at home, though not as happy. As safe, for He is with us always; not as happy, for we see Him not; as safe, for He guards us as "the apple of His eye"; not as happy, because we are still pilgrims and strangers in a strange country: as safe, for we are one with Him, and because He lives we shall live also; but not as happy, for we are not yet "made like unto Him."

We wait then for going-home time to see Him, to be with Him, to be like Him for ever and ever. (From *Counsels and Thoughts for Believers*, by Thomas Moor, published by J. Nisbet and Co.)

Questions and Answers.

QUESTION No. 355.

THE LIGHT WHICH LIGHTETH EVERY MAN.

M. E. G. (Sutton). "Will you kindly explain John i. 9? 'That was the true light, which lighteth every man that cometh into the world.' How may we say it lighteneth every man?"

The word "coming" is better taken with the word "light," thus: "This is the true light, which, coming into the world, lighteneth every man." But this does not fully explain what we expect is your difficulty; but it relieves it. The real explanation lies in the interpretation of the word "every." It is one of those cases where the words "all," "every," "whole," "world," "whosoever," etc., are used in the sense of *without distinction*, and not *without exception*. John's gospel is written, not for Jews as Matthew is, but to Jews and Gentiles alike, and hence all *distinctions* are broken down. See John xii. 32, "I, if I be lifted up from the earth (*i.e.*, in crucifixion) will draw all men unto me." This "all" cannot be taken in the sense of without exception, for it would not be true. "All men" have not been so drawn, nor will they be. But all were to be, and are now, drawn *without distinction*. The context shows that Jews and Gentiles were in question (see verse 20).

So here, in John i. 9, we must read "that was the true light, which, coming into the world, lighteneth every man" *without distinction*. Before the rejection of Christ, all blessings were confined to the Jews, but now, in these "times of the Gentiles" (nationally), and in this dispen-

sation of grace (individually), "there is no difference" either as sinners before God (Rom. iii. 22) or as recipients of His grace (Rom. x. 12).

QUESTION No. 356.

"IF ONE DIED FOR ALL."

R. J. T. (Smethwick). "Will you kindly explain 2 Cor. v. 14, 15?"

See the answer to the previous question, where the same care is required in the understanding of the word "all."

"If one died for all (without distinction), then all (*lit.*, *the all, i.e.*, the all for whom he so died) died" (not "were dead" See R.V.). The "all" is further defined and limited by the context which refers to himself and those to whom the Apostle was writing: *i.e.*, the "we" and the "us" of verses 12 and 13.

Signs of the Times.

JEWISH SIGNS.

RETRIBUTION.

"FROM THE NILE TO THE NEVA."

The present course of affairs in the Far East cannot fail to awaken serious thoughts in reflective minds.

On the one hand we see Russia brought to a position which, but a short time ago, would have seemed impossible; while on the other hand we see Russia as the great oppressor and persecutor of the Jews.

The thought must surely arise as to how far we have in these two things, *cause and effect*.

For many years past Russia's treatment of the Jews has been so atrocious, and her wanton cruelty so refined that a great tidal wave of sympathy has been created throughout the world, manifesting itself most markedly in the United States.

The more recent persecutions first began in 1890, and since then they have been followed up by such unjust treatment and iniquitous enactments as to send a thrill of horror through the world.

"Remember Kishineff" tells of the horrible massacres of last year; and the mockery of justice in the trial of the rioters, and murderers of the Jews tells of the determined hostile attitude of the Government.

It may be well to note, with regard to those trials, one or two simple facts that will be more eloquent than words.

1. Most of the 400 prisoners got off scot free, while others received the most lenient sentences, from a few years' imprisonment, down to a few months.

2. Thirty-eight of the forty barristers retained for the prosecution threw up their briefs, because the court refused to allow the necessary witnesses to go into the witness-box. And because the judges interfered with the liberty of the barristers in conducting the prosecution, one of them being banished to Siberia.

3. All civil actions for damages brought by Jews were non-suited.

Since then, other outrages have taken place and very little notice has been taken of them. These outrages have



FROM THE NILE TO THE NEVA.

SHADE OF PHARAOH. "FORBEAR! THAT WEAPON ALWAYS WOUNDS THE HAND THAT WIELDS IT."

(By the kind permission of the Proprietors of "Punch.")

been witnessed and encouraged by the officials, the police, and the military on the spot. The Czar has never uttered a single public word of disapproval.

It is significant that the first great disaster to the Russian Fleet in this present war took place at Easter, the first anniversary of Kishineff: and the news of the last outrage in Bessarabia was recorded on the same page as the first land disaster of the Russian Army at the battle of the Yalu.

In 1890, the great London Journal *Punch* gave a most significant warning to Russia; and couched its almost prophetic outlook in a picture (by the late John Tenniel) which, at the time, caused quite a sensation: the Press being, once again, more faithful than the pulpit.

By the kind permission of the Proprietors of *Punch*, we are allowed to reproduce the Cartoon; and we are sure our readers will unite with us in sincerely thanking them for their courtesy in supplying us with an electro block of the original.

We wish we had space to reproduce the whole of the letter-press which accompanied the picture. The one was worthy of the other.

We must give a few of the concluding lines: it was entitled

"FROM NILE TO NEVA."

"O Muscovite, blind in your wrath, with your heel on the Israelite's neck,
And your hand on that baleful old blade, Persecution, 'twere wisdom to reckon
The PHARAOH'S calm warning. Beware! Lo, the Pyramids pierce the grey gloom
Of a desert that is but a waste, by a river that is but a tomb . . .
Beware, Sire! Put by
That blade in its blood-rusted scabbard. The PHARAOHS, the CÆSARS have found
That it wounds him who wields it; and you, though your victim lies there, prone on the ground,
Look helpless and hopeless, you also shall find Persecution a lane
Which shall lead to a Red Sea of blood to overwhelm selfish Tyranny's train.
'Beware!' 'Tis the shadow of MENEPHTHA that whispers the warning from far.
Concerning *that* sword there's a lesson the PHARAOH may teach to the TSAR!"

The late Lord Beaconsfield held and expressed the same truth. In Mr. Morley's *Life of Gladstone* (Vol. III., page 475), occurs the following:—"On one subject D'Israeli had strong liberal convictions—the Jews. There he was much more than irrational, he was fanatical. He said once that Providence would deal good or ill fortune to nations, according as they dealt well or ill by the Jews. I remember (said Gladstone) once sitting next to Lord John Russell when D'Israeli was making a speech on Jewish emancipation: 'Look at him,' said J.R., 'how manfully he sticks to it, though he knows that every word he says is gall and wormwood to every man who sits around him and behind him.'"

We know full well that Lord Beaconsfield was right, and that Mr. Gladstone was wrong.

The words quoted above from *Punch* are beautiful and true: but "we have the more sure word of prophecy, whereunto (it is written) ye do well that ye take heed in your hearts" (2 Pet. i. 19).

That Word assures us that though God may over-rule the acts of other nations to the accomplishment and carrying out of His own counsels; yet, inasmuch as these nations have oppressed Israel for their own purposes and ends, God will deal with them on that ground. He may use them, but He will judge them.

This was the part of His original covenant with Abram in Gen. xv. God foretold how a nation should oppress them and bring them into bondage, but, He adds, "*that nation, whom they shall serve, will I judge.*"

That was true of EGYPT. And the same has been true through all time. It is written "He that toucheth you toucheth the apple of his eye" (Zech. ii. 8).

Those who thus oppress Israel do it of their own will and to serve their own ends. Of these it is written: "All that found them (*i.e.*, His people) have devoured them; and their adversaries said: *We offend not, because they have sinned against the LORD*, the habitation of justice, even the LORD, the hope of their fathers" (Jer. l. 7).

It was true of ASSYRIA: "Woe unto them that decree unrighteous decrees . . . O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire in the streets.

Howbeit, he meaneth not so, neither doth his heart think so: but it is in his heart to destroy and cut off nations not a few . . .

Wherefore it shall come to pass, that where the Lord hath performed his whole work upon mount Zion, and on Jerusalem, I will punish (*marg. visit upon*) the fruit of the stout heart of the king of Assyria, and the glory of his high looks" (Isa. x. 1, 5-7, 12, &c).

"Many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the work of their own hands. For thus saith the LORD God of Israel unto me: Take the wine cup of this iniquity at my hand, and cause *all the nations* to whom I send thee, to drink it" (Jer. xxv. 14, 15).

"Israel was holiness unto the Lord, and the first fruits of his increase: *all that devour him shall offend, evil shall come upon them, saith the Lord*" (Jer. ii. 3).

Obadiah prophesied the same of EDOM (*vv.* 10-15): "For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever. In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, . . . even thou wast as one of them. But thou shouldest not have looked on the day (*i.e.*, the judgment) of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress. Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity; nor have laid hands on their substance in the day of their calamity. Neither shouldest thou have stood in the crossway, to cut off those of his that did

escape; neither shouldest thou have delivered up those of his that did remain in the day of distress. For the day of the LORD is near upon all the heathen: *as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.*"

Of BABYLON it is said (Jer. l. 29): "Recompense her according to her work; according to all that she hath done, do unto her."

"I will render unto Babylon and to all the inhabitants of Chaldea, all their evil that they have done in Zion . . . saith the LORD" (Jer. li. 24).

This day of retribution is called "the vengeance of the LORD . . . as she hath done, do unto her" (Jer. l. 15, 29; li. 11). "For the LORD God of recompenses shall surely requite" (Jer. li. 56).

If this was fulfilled in the case of Assyria, and Egypt, and Babylon, and Edom, so surely must retribution fall on Russia for her prolonged series of persecutions and outrages which have become a veritable reign of terror for Israel.

We have nothing to do with politics or with prophesying; or with the war, as such: but we should be blind indeed if we closed our eyes to the significant events now taking place.

The whole world is astonished at the unexpected chain of disasters which have come upon Russia, and while the world wonders at, and seeks for, the explanation of it all, we remember how it is written:

"Let them all be confounded and turned back that have evil will at Zion" (Ps. cxxix. 5, Coverdale's Version).

"Whosoever shall gather together against thee shall fall for thy sake. Behold I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy."

No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." (Isa. liv. 15-17.)

Zechariah also prophesies and says (ch. i. 14-16): "Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the heathen (*i.e.*, the Gentiles) that are at ease: *for I was but a little displeased, and they helped forward the affliction.* Therefore, thus saith the Lord; I am returned to Jerusalem with mercies."

So that the time for the retribution on Israel's enemies is the time for the return of Israel's mercies.

It was part of Jehovah's original promise to Abraham. "I will bless them that bless thee, and curse them that curse thee" (Gen. xii. 3). In this, we have the only real key to the prosperity of nations.

Politicians may ascribe the rise and fall of nations to political or other causes; but only those who know the Word of God are in possession of the real secret. It is not in Tariffs, or Reform Bills, that we are to look for England's prosperity, but rather in Jewish Emancipation Acts. We owe our national blessings not to political measures, but to the fact that we have as a nation been led to honour God's Word, and to lead the way in removing disabilities from God's People, Israel.

We have only to look at Spain on the one hand, and on

the other hand at the United States. We have only to look at France since President Loubet quashed the Rennes judgment of Dreyfus; and compare the condition of our own country since 1858 with the previous fifty years, to see the truth of the words to Zion, "they shall prosper that love thee."

RELIGIOUS SIGNS.

THE CHURCHES TO RUN SALOONS.

We are frequently called upon to "get back to Christ." Those who admonish us with this cry, and the means they would have us use to accomplish the feat, are only advertising the fact that they have never known what it means to be there themselves. We would impress upon such that a better call would be to *get back to God's Holy Word.*

Only think! Here we have a minister, supposed to be a servant of God, bringing an indictment like the following, against the Church:—

"She has relied too much on her essential powers, and has not sufficiently utilised human agency."

Then follows the exhortation to try the SALOON: and he adds:—

"And when I speak of the saloon I speak of it in the broad sense, as the centre of allied instructions, such as club rooms, billiard halls, etc."

This is a comprehensive word "etcetera." So cunningly is the snare laid that, by steps of easy graduation, the Saloon will become nothing less than a *religious public house.*

The advocate of this new movement is "the Rev. Charles W. Spicer, rector of St. John's Episcopal Church, Cincinnati, Ohio, U.S.A. He is a graduate of Ohio Wesleyan and Drew Theological Universities.

He concludes by saying:—

"We have tried prohibition, but prohibition does not prohibit. Substitution is not being tried. While this is a step in the right direction, it is not adequate to meet the needs of the case."

"There still remains a remedy, which as yet has not been employed in any general sense, and that is Church control. Let the Church take charge of the saloon, purify and refine it, eliminate everything of an immoral nature, and utilize it for its own profit. It has already done this with respect to billiards and pool and certain games formerly monopolized by the saloon, and it has been found beneficial."

"Why may the Church not be benefited by control of the saloon? Thus she might establish a business department which in time would meet all her running expenses."

"WORSHIP" BY PHONOGRAPH.

So artificial is "Public worship" becoming that an advertisement has appeared in *The Barrow News*, for the supply of a phonograph for use in a Wesleyan Chapel. A "record" is wanted which will supply the place of a minister, and conduct the whole service complete, give out the hymns, read the lessons, and announce the inevitable collection.

Provincial congregations will thus be able to have a complete service from a celebrated minister (living or dead), instead of having to put up with the ministrations of a fourth or fifth-rate local man, more or less inefficient. A new form of livelihood is thus opened to popular preachers. All that is required is for them alone, at home, to go through the service and sermon, speaking it into a phonograph. A "record" is thus created, which will last for many years; and may be used Sunday after Sunday in different chapels.

The advertisement ends with a note to the effect that, "the numbers only of hymns need be given (the singing will be done by the choir and congregation). If satisfactory, a second twelve months order for 'records' will be given. State lowest price, etc."

Thus, "public worship" is going to be a matter of

merchandise, more offensive to God, we may believe, than in the Temple of old.

That needed only "a whip of small cords"; but, this will speedily hasten the time when nothing but the besom of Divine judgment will suffice.

The worst feature of the whole business is that not only are men found to engage in this traffic, but that the people "love to have it so."

A NEW "INSPIRATION."

One of the most solemnly significant signs we have yet heard of was to be recently seen in the neighbourhood of Stockwell, in South London.

It is a large placard, to this effect—

"WANTED
THE INSPIRATION
of a great crowd
next Sunday Afternoon,
at ——— Baptist Chapel."
Etc., etc.

We knew already that the Churches were losing faith in God, and in the inspiration of His Word. But this is the first time we have seen a public intimation as to the substitute they were seeking for the Divine Inspiration of God's Holy Spirit.

SPIRITIST SIGNS.

SPIRITUALISM AND "THE CITY TEMPLE."

The City Temple (London) is becoming associated with the forbidden sphere of Spiritism. Its new pastor has recently spoken on this subject in an article in *London Opinion*, March 24th, 1904.

It will be seen that he acknowledges the scientific leading of F. W. H. Myers, Sir W. Crookes, and Sir Oliver Lodge, all well known Spiritists. The following is one of Mr. Campbell's paragraphs:

"Religion, according to the late F. W. H. Myers, is the soul's subjective reaction to the whole of things considered as an order. Science could subscribe to Myers' definition, so could the so-called secularist who believes in a better day for humankind. For the whole of things considered as an order is tending towards the amelioration of human lot, and the enlargement of human hope. Already we are hearing hints from the side of science which lead us to expect a wonderful expansion of the horizon of the human spirit. As Sir William Crookes and Sir Oliver Lodge would say, the World Order may be the expression of the World Soul. Moreover, if science can but establish the fact of the persistence of the individual soul after death, and this seems not unlikely, the greatest rehabilitation of faith and morals that the modern world has ever received will be the immediate result, and this I feel is coming."

In the Spiritist organ, *Light*, of March 26th, Spiritism is referred to as

"our cherished views, supported as they are by the investigations of men like Dr. Alfred Russel Wallace, Sir William Crookes, Minot J. Savage, Frederic W. H. Myers, and Richard Hodgson."

All such men may keep a *religion* which requires us to understand the soul's subjective reaction to the whole of things considered as an order.

Editor's Table.

PAPERS ON THE APOCALYPSE.

Want of space compels us to hold over the instalment for July.

ANSWERS TO CORRESPONDENTS.

S. C. (Liverpool). Col. i. 23 we should render in the *whole creation*, or in *all creation*. *κτίσις* (*ktisis*) is *creation*, or *created beings* in the

abstract. *Creature* would be quite another word *κτίσμα* (*ktisma*), compare verse 15, "the firstborn of *all creation*, or of *every created being*."

G. H. W. (Brighton). You will find all that we have said about the "Breaking of bread" in Jan., 1896 (p. 136), April, 1896 (p. 185), Oct., 1897 (p. 45), Feb., 1899 (p. 92), and Nov., 1899 (p. 57). We can only explain and minister the Word of God. We may not "direct conscience" (as do Roman Catholic priests); nor may we judge others (as do the Brethren). It is *not* written "Let me examine a man and so not let him eat," but it is written, "Let a man examine himself and so let him eat."

R. McN. (Glasgow). A book may have a vast amount of truth in it without being inspired. All inspiration is truth, but all truth is not by direct inspiration. As to the second book of Esdras in the Apocrypha: it is not in the Canon of the Old Testament because it is not written in Hebrew, but in Greek, and belongs, thus, to quite a different category.

J. McN. The fire is "unquenchable" and "everlasting." This shuts out all hope of any reprieve, restoration or restitution.

E. H. T. We have not yet had the pleasure of seeing your book. We shall be very glad to do so.

C. H. S. There is nothing said in Scripture about the "re-incarnation" of Judas, or anyone else. It is a pagan idea.

M. A. S. B. We do not know of a book on the Lord's coming, on the lines of our own Sunday school lessons. We can recommend *When Jesus Comes*, by Rev. Thomas Waugh (Kelly, 26 Paternoster Row, London, 2s.), or our own *Ten Sermons on the Second Advent* (Eyre and Spottiswood, 1s.)

T. H. G. (Bhopal, India). We thank you for your kind letter and cutting which we shall make use of in due course.

C. R. (Chicago). We agree with you in your remarks on Luke xxii. 19, 20, that it fulfilled the last clause of John vi. 51; and also with the two conclusions you draw from this understanding of 1 Cor. xi. 23.

M. S. (Isle of Wight). As to Heb. x. 25, we must be careful not to interpret it in the light of the traditional worship of the present day. No rules are prescribed: and if the words be interpreted of the persons to whom they were addressed, then the Synagogue would be the assembly, or at any rate the model of it. Nothing that we see around us can be taken as authorised or conditioned by this verse. Any assembling together of "two or three" for spiritual occupation with God and His Word at any time and in any place would satisfy Heb. x. 25.

J. F. (Stockport). John xx. 23, Matt. xvi. 19, and xviii. 18, all refer to and must be interpreted only of the persons to whom they were spoken. What the words mean does not concern us. The missing link which could alone connect them with us is the fact that the Lord never gave the Twelve the authority or the power to say those words to any fellow mortal; still less to give these the further power to repeat them to others with the same result, and so carry it on *ad infinitum*. It would require a very plain command indeed to give such a claim the slightest weight. See our remarks on this under John xx. 22, in our papers on "S" and "s."

J. L. (Cheshire). We have not to explain Ps. xvi. 10 and Acts ii. 27. These passages explain to us that Christ was not left in Sheol (or Hades), *i.e.* the *grave*; and that he did not see corruption. When He died, He commended His spirit to the Father (Luke xxiii. 46); and His body was laid in the Sepulchre (Acts xiii. 29). Ps. xvi. 10 and Acts ii. 27 speak of *Resurrection*, see verse 31. David, "seeing this before spake of the resurrection of Christ, that his soul (*i.e.*, he or himself) was not left in Hades (the grave), neither did his flesh see corruption." It is distinctly declared that Ps. xvi. 10 is "concerning that he (God) raised him (Christ) up from the dead." And it is of this that it was written, "Thou shalt not suffer thine Holy One to see corruption" (Acts xiii. 34-37). So that "my soul" means *me, myself*, even the Holy One" who uttered those words. Compare Num. xxiii. 10 (margin) with Judges xvi. 30 (margin), etc.

E. H. T. We have prepared the structure of the First Epistle of John, and will insert it as soon as we can find space for it.

OUR NEW VOLUME (VOL. X.)

We beg to remind our readers that, in order to make our publishing year end with the civil year (in December), the present number for June will not end Vol. X.; but the numbers will run on to December, and Vol. X. will contain 18 numbers instead of 12. The price will be increased proportionately for the additional numbers, July to December.

THINGS TO COME.

No. 122.

AUGUST, 1904.

Vol. X. No. 14.

Editorials.

THE TWO PRAYERS IN THE EPISTLE TO THE EPHESIANS.

IN a former volume we have called attention to the two prayers recorded in the Epistle to the Ephesians. As these are no mere human compositions, but the Divine breathings and groanings of the Holy Spirit, they are inexhaustible in their fulness and depth.

We, who know not how to pray, because we know neither the height of the Father's power and love, nor the depth of our own need, are here prayed for in words with which the Spirit Himself "helpeth our infirmities."

The two prayers are recorded in chap. i. 15-23, and chap. iii. 14-21.

While these two prayers are in every way distinct; and are full of contrast, yet there is one subject that is common to both: and that is the subject of the Epistles as a whole: viz.: Christ.

In the former it is Christ, and what God has made Him to be unto His People: and in the latter it is Christ, and what God has made us to be in Him.

In the former it is—we in Christ: in the latter it is—Christ in us.

In the former it is God's power which He wrought *in Christ*: in the latter it is the Father's power that worketh *in us*.

This indeed is the one subject of the Epistle, as a whole. It is the revelation of the Mystery or Secret, which had been hid in God from ages and from generations: yea, "before the foundation of the world." This secret is not concerning the blessing of Gentiles (as such) with Israel; for this was never a secret, but was part of the original revelation to Abraham in Gen. xii. 3. It concerns "Christ and His Church" as forming one Spiritual Body; of which He is the great and glorious Head in heaven, and His people are the members upon earth.

All blessings are treasured up in the Head; and are ministered to the members according to their need, and according to His will.

Hence the Epistle commences, immediately after the first Epistolary sentence:

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual bless-

* Three times this expression is used: each time of God's *Purpose*. Twice it is used of Christ Personal (John xvii. 24 and 1 Peter i. 20): and once of Christ Spiritual, i.e. His church "chosen in Him" (Eph. i. 4).

When a similar expression is used of God's *Counsel*, it is always in connection with the kingdom: and that is "from (not before) the foundation of the world" (Matt. xiii. 35; xxv. 34. Luke xi. 50. Heb. iv. 3; x. 26. Rev. xiii. 8; xvii. 8).

ings in heavenly places in Christ: According as he hath chosen us in Him, before the foundation of the world" (Eph. i. 3, 4).

Identification with Christ is the Secret concerning the Church of God.

Association with Israel in blessing is the revelation concerning the Gentiles.

The former is heavenly, and in the heavenlies: the latter is earthly, and in the earth.

"Chosen *IN* Christ before the foundation of the world," in the *purpose* of God, His people died *WITH* Christ; were quickened together *WITH* Christ; and are now seated together *WITH* Him in the same eternal purpose of God; and only waiting to be manifested in glory *WITH* Him at His coming (Col. iii. 1-4).

This being the great Secret so fully revealed in Ephesians, we can understand why that Epistle should open with so grand a declaration.

The two great relationships in which Christ stands to the believer are the same two relationships in which God stands to Christ; and to us, therefore, in Him:

"GOD and FATHER."

This is the key to the whole Epistle, and it is the key to these two prayers.

The first prayer is addressed to *God* (ch. i. 17); and the second is addressed to the *Father* (ch. iii. 14).

In the first, all is *power*; in the second, all is *love*.

The first prayer is, that we may know the power of God: the second prayer is that we may know the love of God in Christ.

The starting point of these prayers is that we possess in Christ, everything except glory.

Ephesian truth is built on the foundation laid in Romans. Romans truth is the basis of Ephesian doctrine.

This is the foundation:

"Being justified by faith, we have peace with God through our Lord Jesus Christ; by whom we have access also into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. v. 1, 2).

We rejoice in this standing which God has given us. "Stand therefore" is the Ephesian command (ch. vi. 14). "Rejoice" is Roman's exhortation. "Give thanks" is Colossian precept (ch. i. 12).

And we do all this—

"In hope of the glory of God."

Yes. Glory is all we wait for. This is the end of the great Mystery (1 Tim. iii. 16). We wait to be

"Received up in glory."

This is the consummation we hope for: and, until it is realised in resurrection and ascension, we are to "stand," and "give thanks unto the Father, who hath made us meet."

The two titles, "the God of our Lord Jesus Christ,"

and "the Father of our Lord Jesus Christ," correspond with the two lines of truth.

It is God who by His mighty power raised up Christ and gave Him to His church; gave Him, thus raised and exalted and glorified, to His redeemed as their Head; gave Him, who is Head over all things, to them—the church: which church is His Body, for He is its Head; and from Him comes all its life and all its blessing: which church is the fulness of Him that filleth all [the members of His Body] with all [spiritual gifts and graces]. The church, being the members, fills up and completes that Body: and He, being the Head, fills up the members with life, and power, and blessing.

And why all this? "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.

This is *not* some goal to which we are to attain. This is not some high standard which we are to reach. But this is where we *start* from as believers. This is the letter "A" of our alphabet.

Here we may well "stand": for on this standing we can rest quietly, and wait patiently, and evermore give thanks.

If we do not see and know this blessed truth, as to the perfect standing of Christ's redeemed in Him, we start far below our privileges; and with all our efforts we shall never attain to anything like this height of blessing.

Alas! alas! we are so full of ourselves: and we are occupied with only one of our blessings. Hence, we are anxiously asked: "Have you got the blessing?" Our answer is, Yes: indeed; we have got "ALL spiritual blessings in Christ." Thousands of them. They can be neither counted nor weighed: but they are all "in Christ." God will not trust them with us, or we should lose them at once. True! He has given us *one* great blessing, *the* great blessing: and that is THE blessing of knowing that we are "complete" in Christ, and are already "made meet for the inheritance of the saints in light"; and are only waiting to enter it.

The question is, Do we believe this? Do we believe God? Surely we want nothing more than His Word! Nothing that *we* can feel, or do, or be, or experience can make us more "meet"; or make His Word more true.

To occupy ourselves with our *state* is to shut out from our view the *standing* which is ours in Christ: and then, instead of a life of "rejoicing" and "giving thanks" for what *God* has done, it becomes a life of disappointment and regrets for what *we* have not done.

Oh! to rest in God's word! Oh! to believe Him. To give thanks to Him, because He has quickened us, raised us, and seated us with Christ. If we would only do this and take our "stand" here, we should then be at liberty to "rejoice in hope of the glory of God," and go on our way with our mouths filled with praise, and our lips with thanksgiving; just simply "waiting for God's Son from Heaven"; waiting for the opening of the endless ages of eternal glory.

"S" and "s,"

OR

THE USE AND USAGE OF πνεῦμα (*pneuma*) in the New Testament.

(Continued from page 148.)

John vi. 63 (twice). "It is *the pneuma* that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are *pneuma*,* and they are life."

Here, with the first *pneuma*, the definite article is used, not to denote the Holy Spirit, but grammatically.

It is used psychologically according to Gen. ii. 7. Man was made "flesh" out of the dust of the ground; and was only "flesh" until the quickening "*pneuma*" was breathed into his nostrils; then he "became a living soul." At death *the pneuma* returns to God, and is commended to Him (Ps. xxxi. 5. Luke xxiii. 46. Acts vii. 59). It "RE-turns to God who gave it" (Ecc. xii. 7): for "God is *pneuma*," and He is the custodian of all *pneumata* (Num. xvi. 22; xxvii. 16).

"The body without *pneuma* is dead" (Jas. ii. 26). So man, when the *pneuma* returns to God who gave it, is dead, and he who was before called "a living soul" is called a "dead soul." (See Lev. xxi. 11. Num. vi. 6, and compare Num. ix. 6, 7, 10; xix. 11, 13. It is also used of the "dead" in Lev. xxii. 4. Hag. ii. 13).

The Hebrew word *Nephesh* (*soul*) being translated "body" in these passages, hides this psychological truth from the English reader. Neither in the A.V. nor in the R.V. is there even a marginal note to inform the reader of this important fact.

The teaching of the Lord Jesus (John vi. 63) is that, as the flesh without the *pneuma* is dead, so "words" are useless and are dead without *pneuma*; but HIS words are *pneuma*, and therefore "life" and life-giving. They give life to those who are dead in sins, just as the *pneuma* gave life to Adam's flesh; and as works manifest the presence of living faith which is "faith of the operation of God." (Compare with this, 2 Cor. iii. 6, 17 below; and Jas. ii. 26).

John vii. 39 (twice). "This spake he of *the pneuma*, which they that believe on him should (ἐμελλον, *emellon*, *were about to*) receive: for *pneuma*† was not yet given, because Jesus was not yet glorified."

The fact that the second time *pneuma* occurs in this verse it is without the article (though both the A.V. and R.V. insert it), and that it is spoken of as not being given until after the Lord Jesus was glorified, shows that it is the gift, and not the Giver, that is the subject of this verse. The Holy Spirit is the Giver of the gift.

The gift He had spoken of was that, out of "the belly" of the believer should flow "living water." "Belly" is here put by *Metonymy* (of the subject) for the inward parts (mind, heart, thoughts, feeling, etc.);‡

* The A.V. of 1611 used "S" in both cases; but the current editions, with R.V., have "s."

† Or *pneuma hagion*. Tregelles and Alford put "holy" within brackets, and the R.V. puts it in the margin.

‡ As in Prov. xx. 27: "The *Ruach* (Heb. for *pneuma*) of man is the candle (or lamp) of Jehovah, searching all the inward parts of the belly."

It is difficult to understand how the Holy Spirit can "flow forth" from every individual believer, seeing there is only one Holy Spirit and many believers. But His gifts and graces and powers, produced by His operations within. When *these* are given, they can "flow forth" and be manifested in life and blessing, as living water conveys blessing and refreshment whither it goes.

John xi. 33. "Jesus . . . groaned in the *pneuma* [of him]"; or, in his *pneuma*.* Here, *pneuma* is put by *Synecdoche* for himself. Compare chap. vi. 61, where we have "in himself" without the Figure *Synecdoche*.

John xiii. 21. The same as ch. xi. 33. Here both A.V. and R.V. have "s," in ch. xi. 33.

John xiv. 17. "The *pneuma* of truth." Here, the article and the context show that the Holy Spirit is spoken of as the source and the Giver of truth.

John xiv. 26. "The Comforter, [which is] the *pneuma* the holy." This full expression signifies the Holy Spirit.

John xv. 26. "The *pneuma* of truth": i.e.: the Holy Spirit is the source of all truth, as in ch. xiv. 17.

John xvi. 13. "When he, the *pneuma* of truth, is come, (i.e., shall have come) he will guide you into all truth." The A.V. of 1611 had "s"; but the current editions, with R.V., now have "S." Here, it is the great Giver and revealer of the truth of God Who is meant. He has guided into all truth (which could not then be revealed by the Lord Jesus: see verse 12). This promise of the Lord is very solemnly emphasised. *Eleven* times in these three verses (13, 14, 15), He says "shall" and "will."†

He must have fulfilled this promise, so surely made and so strongly confirmed. But, how has it been fulfilled? Surely not to each believer individually: otherwise, He gives one "truth" to one believer, and the opposite to another believer; so that they henceforth live in enmity, only to have a bitter controversy as to which one of them has "the truth." Surely not to believers collectively, so that one part of the "church" tortures and burns another part. "God is not the author of confusion"; still less of "envy, hatred and malice, and all uncharitableness."

How then has this sure promise been performed?

We submit that in "the Scriptures of truth," and especially in those Scriptures subsequently written in the Epistles addressed to the churches, the Spirit has guided the whole "Church of God" into "all truth."

In the Epistles addressed through Paul to the seven Churches (Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, and Thessalonians), He has revealed "all truth" necessary for, and relating to, the Church of God: making known the perfect standing of the believer "in Christ"; taking of the things of Christ, and showing them unto us, thus fulfilling the exact

promise of John xvi. 12-14, telling us what God has made Christ to be to us, and what He has made us to be "in Him." These are indeed "the things concerning Christ" which could not be revealed while he was on earth, nor until the Holy Spirit of Truth had come.

John xix. 30. "He gave up the *pneuma*."* The usage here is *psychological*, according to Gen. ii. 7. Ecc. xii. 7. Ps. cxxxi. 5. Acts vii. 59.

John xx. 22. "And when he had said this, he breathed on them, and said unto them, Receive ye *pneuma hagion*."†

What *pneuma hagion* means is clear from Luke xxiv. 49 (as we have shown above). There we are told that "the promise of the Father" was "power from on high." In Acts i. 4, 5, this "power from on high" is called "*pneuma hagion*." This they were baptized with (as the spiritual medium, in contrast with water, the material medium); and this they "received," as recorded in Acts ii. 4.

It is a great pity that this translation of *pneuma hagion* has led to a misuse of the words in the Church of England "ordering of Priests" (and of Bishops). There, when the Bishop lays his hands on their heads he says, "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained," etc.

Mortal men thus take the words of Christ into their own lips, and put ordinary mortals into the place of the Apostles. And this without the slightest warrant; and in spite of the fact that there is not a syllable to show that the Apostles themselves ever did, or ever had the authority to, pronounce those words, and give that gift to others: still less, that those others had the power to pass the gift on to others.

Whatever the words of the last clause (v. 23) mean, they relate only to those to whom they were then spoken. It is, therefore, quite unnecessary for us to discuss their meaning.

If the popular use of this passage be correct, some words are wanting to give it the needed support. Surely, the Lord would have said "And, when *you* pronounce these words over *others*, the same results will follow." But there is not a word of this. There is a *missing link*. And yet it is on this missing link that the whole fabric of Priestcraft is built up!

Something might be said if we saw any evidence of the actual conveyance of "spiritual gifts." But in the absence of these, it is making a very large demand on our credulity to ask us to admit such a claim: and it may well be called "the IMPOSITION of hands."

* The A.V. has "the ghost," and R.V. has "his spirit."

† Here there are no articles in the Greek; yet both the A.V. and R.V. translate it "the Holy Ghost," inserting the article, and using capital letters. In the margin the R.V. says, "or, Holy Spirit." But why put capital letters, when *pneuma hagion* always signifies the gift and not the Giver?

* The A.V. of 1611 had "S," but current editions, with R.V., have "s."

† When He "is come" is literally *shall have come* (as in 2 Thess. i. 10, etc.)

THE TITLES OF THE PSALMS.

*Fifth Paper.**(Continued from page 151).**Mahalath. Ps. lii.*

WE now use Mr. Thirtle's key* for another of these Titles. *Mahalath*. At present it stands as the *super*-scription of Psalm liii.; but, as we have seen, it is really the *sub*-scription of Psalm lii.

This is another of the Psalms that have to do with David and Goliath.

It consists of three parts:

- (1) The *Super*-scription: "Maschil of David: when Doeg the Edomite came, and told Saul, and said unto him, David is come to the house of Ahimelech."
- (2) The Psalm proper: verses 1-9.
- (3) The *sub*-scription: "For the Chief Musician; relating to Mahalath."

The Psalm comes to us, therefore, stamped with a special connection with that memorable turning point in David's history so intimately linked with the destiny of the nation.

The first question is: What does "Mahalath" mean?

Again we have to discard man's guesses, and seek for some meaning worthy of so great and important a subject.

When the Septuagint Translators came to their task, they could make nothing of the word; and so contented themselves with transliterating it, transferring the Hebrew in Greek letters "μαελέθ" (*Maeleth*): a word which, in Greek, has no meaning.

Of course the Hebrew at that date (250 B.C.) had no vowel-points, so that the Septuagint Translators pointed it with the vowels, *a*, *e*, and *e*.

When *Aquila* made his Greek Translation about 160 A.D., he supplied (doubtless for some good reason) other vowels:—*o*, and *o*, and read the word *M'choloith*. This word has a meaning, and *Aquila* rendered it χορεία (*choreia*) dancing.

Symmachus, who made another Greek Version about 170 A.D., follows *Aquila* in the vocalisation of the Hebrew word.

This rendering at once connects itself with the historical *super*-scription of the Psalm; and associates it with the dancing, music, and song of festive occasions.

When we turn to 1 Sam. xviii. 6, 7, we read, "the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music. And the women answered one another as they played, and said,

'Saul hath slain his thousands,
And David his ten thousands.'

It was, for Israel, exactly what it was for England, when the news came of the "relief of Mafeking." So great was the spontaneous outburst of popular feeling, that the event has been indelibly stamped on the nation, and has even given rise to a new word "Mafficking."

For Israel the joy meant much more: for the danger was

* *The Titles of the Psalms: Their Nature and Meaning Explained.* By James William Thirtle. (London, Henry Frowde. Price 6s.)

graver, and the rejoicings were deeper and more sacred. But the occasion was one ever to be remembered as *M'choloith* "the Great Dancing."*

The immediate consequence, in this case, was Saul's anger; the flight of David; and his coming to the house of Ahimelech.

With Goliath's sword in one hand (it may be), and his pen in the other, David writes this fifty-second Psalm.

Its spirit is the same as that of Psalm viii., which relates to the same event.

All the glory is ascribed to God.

"THOU HAST DONE IT,"

is the basis of the praise.

The Psalm is simple in its structure.

A | 1-5. David's apostrophe to Goliath.

B | 6, 7. The Righteous on-lookers.

A | 8, 9. David's praise to God.

Read the Psalm again in the light of the true *sub*-scription; and of its structure; and it lives before our eyes.

It is impossible for us to read the first five verses, without seeing the reference to David's challenge to Goliath in 1 Sam. xvii. 45-47.

From the first, David took his stand on the fact that "the LORD will deliver thee into my hand" (compare verse 37). And, when he said "all this assembly shall know," he expresses what he afterwards wrote in Ps. lii. 6, 7 (Heb. 8, 9), "The righteous also shall see, and fear."†

It seems a *bathos*, to come down to the guesses of lexicographers and commentators.

One of them thinks it is a catchword of a song giving the name to a tune or an instrument. Another thinks it the catchword of "an older hymn." Just so, there is always something "older" with these critics. Another thinks it is the name of a tune called "sickness"; another says it is the name of a musical choir that dwelt in Abel-Meholah.

What if it is? What is there in that for either our minds or our hearts?

What is there indeed worthy even of ordinary literary merit in such guesses as these? Critics only bring down the Scriptures to their own literary level when they treat them in such a fashion. Their aim seems to be to degrade the Word of God: they deal with it, not, as they profess, "like any other book," but with less respect than they bestow upon other books.

No! There is something more than all that in this title. When David wrote Psalm lii. under those special circumstances, and afterwards formally handed it over to the Chief Musician for Liturgical use, it was because there was instruction in it for the People of God, for all time, to give God the glory: for, whatever may be the goodness and mercy of God which He has manifested toward us, we too can say to-day:

* Twice afterwards this was referred to as a great historical event: 1 Sam. xxi. 11.; xxix. 5.

† And yet Wellhausen says: "the person addressed (in verses 1-5) is not an alien tyrant, but a Jew in high position!"

"I will praise Thee for ever,
Because Thou hast done it:
And I will wait on Thy name;
For it is good before Thy saints."

**"THE GOSPEL OF THE KINGDOM," AS
SET FORTH IN THE PARABLES OF
THE SOWER, THE DINNER, AND
THE SUPPER.**

(The first of two Papers.)

No Scriptures call for greater care and discrimination than the Dispensational Parables of the Lord Jesus.

All the Parables belonging to the fourth or last period of His ministry are prophetic, and relate to the coming change of Dispensation, owing to Israel's rejection of their King. Three of them deal specially with ministry. We wrote something on them in Vol. III.; but seven years makes a great difference in the study of the inexhaustible Word; and the wonder would be, not that we never had to modify our views, but that we found no need to do so.

Of course, the great eternal facts of the foundation truths of Creation and Redemption can never change, for "the foundation of God standeth sure." But in the Dispensational Teaching, which depends entirely on our "rightly dividing the Word of Truth," each one is constantly learning "things new and old;" and he is "a good scribe" who brings forth the "new" as well as the "old."

What we wrote in 1896 was on the assumption that Paul's ministry, and the present Dispensation, which has for its subject "the Gospel of the Grace of God," was in our Lord's mind in uttering those Parables. If that was so, then, what we wrote will stand. But if, on the other hand, His words relate only to "the Kingdom," and to "the Gospel of the Kingdom," and to the Dispensation of the Kingdom, then this present period of Grace, including Paul's ministry, forms no part of the scope of those Parables, and some modification of our interpretation is needed.

If we would "abound yet more and more in knowledge and in all discernment" (Phil. i. 9, R.V.), we must "try (or prove) the things that differ" (verse 10, see A.V. and R.V., and margins).

Now, the "Gospel of the Kingdom" differs from the "Gospel of the Grace of God." We must also distinguish between "the Kingdom of Heaven," and "the Kingdom of God." The expression, "the Kingdom of Heaven" (and sometimes "the Kingdom") refer to the Earthly Kingdom, with special relation to Israel. The expression, "the Kingdom of God" is wider in its scope. It embraces the whole sphere of God's rule, and includes within it "the Kingdom of Heaven" and "the Church of God." Hence this latter and larger expression can appropriately be used in connection with the Church; and indeed is so used in the Church Epistles some 14 times. But the expression "the Kingdom of Heaven" has to do only with Israel and not with the Church; and therefore is *not* found in the Church Epistles.

The expression "the Gospel of the Kingdom" refers to "the Kingdom of Heaven," and not to the Kingdom of God, and has no place, therefore, in this present Church period or parenthesis, in which only "the Gospel of the Grace of God" is to be preached. The Secret concerning the Church as the Body of Christ was not made known until it was revealed to the Apostle Paul; but was "kept secret since the world began," and is only "now made known" (Rom. i. 25, 26). It is the Secret "which from the beginning of the world hath been hid in God" (Eph. iii. 9); "which in other ages was not made known unto the sons of men" (v. 5). It is the Secret "which hath been hid from ages and from generations, but now is made manifest to His saints" (Col. i. 26).

In the face of these very plain statements we seem to be absolutely forbidden to read into the Old Testament, or into the Gospels the subsequent revelation of the Mystery, or Secret, of the, till then, hidden truth concerning the Church of God (which was the special subject of Paul's ministry).

The fact that this is so generally done is probably the cause of so much confusion and perplexity at the present time. Is it not fair to ask, How far we are *all of us* culpable for not giving sufficient heed to the categorical statements quoted above concerning The Mystery?

In any case, as we have given an interpretation based on the popular traditional teaching, it is open to us now to give an interpretation based on the above definite statements, that nothing was known of the special teaching concerning the Church until it was revealed to Paul.

Turning again, therefore, to the Dispensational Parables of our Lord, we find there are three which specially treat of the different ministries of "the Gospel of the Kingdom."

THE SOWING of the Seed of the Kingdom (Matt. xiii. 3-23).

THE DINNER at the Marriage of the King's Son (Matt. xxii. 1-14). And

THE GREAT SUPPER (Luke xiv. 15-24).

These are, all three, closely and specially connected with the Kingdom; and not with the Church.

The parable of the SOWING is given to the disciples, that they might know the mysteries (or secrets) concerning the Kingdom of Heaven (Matt. xiii. 11) (not concerning the Church); and the *Seed* is called "the Word of the Kingdom" (v. 13).

The DINNER is a parable of "the Kingdom of Heaven," and is about "a certain King who made a marriage for his son." Its burden is judgment and vengeance, as well as grace (Matt. xxii. 7, 13).

THE SUPPER is the Divine comment and illustrative teaching consequent on the exclamation of one who sat at meat with Him: "Blessed is he that shall eat bread in the Kingdom of God" (Luke xiv. 15).

This settles the fact as to the *scope* of the three parables. Each has its own instruction to give, as to certain specific details which are its peculiar subject.

THE PARABLE OF THE SOWER (Matt. xiii. 3-23).

In *interpreting* this parable dispensationally we are not weakening, in the slightest degree, its *application* to all

sowing, and to all sowers, in all time. It *applies* to the seed of the Gospel of the Grace of God to-day, wherever, and whenever it is sown.

But we have to remember that it is one of a group of seven parables which all relate to the Kingdom, and to the seed of the Kingdom: and we may not interpret it apart from its connection with the context.

In the interpretation of this parable by the Lord, not a word was said as to who the sower, or sowers, were, or were to be. The *sowing* and the *ground* are alone explained. The explanation of the sowers was still kept secret. It was not yet time for them to understand: for Christ had not yet been rejected. His interpretation, therefore, must not assume that rejection.

In the parable of the Tares, it is the second of these four sowings which is amplified, and in that parable the sower of the good seed is distinctly declared to be "the Son of Man" (Matt. xiii. 37). But there is not a word as to who this sower was in the first parable. Whether there was only one, or whether there were four is not stated, because it is in the result—the *hearing*—that the great lesson of the parable lies.

In one sense Christ Himself was the one sower of the whole, as the Maker of the Dinner and the Supper are also one: yet, as in these latter parables the servants were sent forth at different times; so in the former, the Great Sower might well send forth other sowers to sow, for their different sowings.

The Sowing covers the whole ground. Four ministries are distinctly shown:—

1. John the Baptist (the way-side).
2. Christ, the Twelve, and the Seventy (the stony ground).
3. Peter and the Twelve, in the Acts (the thorns).
4. The future Ministry at the end of the age, after the Church shall have been removed. The instructions given to the Twelve in Matt. x. 16-42, clearly cover the ground in the distant future. Verses 5-15 were appropriate to their special mission; but verse 16, with its solemn break, and fresh beginning, indicates, surely, something beyond this.

It takes in the preaching of "the Gospel of the Kingdom," in the *Sunteleia*, or "end of the age" (Matt. xxiv. 14, compare verse 3). When this has been done, "then shall the end (the *Telos*) come" (verse 14).

In like manner, Matt. xxviii. 18-20 leaps over this present Dispensation, and refers to that special preaching of the kingdom, for the promise is, "Lo, I am with you all the days until the *Sunteleia* of the age:"* the same *Sunteleia* as is referred to in chap xxiv. 3.

The First Sowing.

1. The ministry of John, the first sowing "by the way-side." He came preaching the Kingdom of Heaven (Matt. iii. 2), and there "went out to him Jerusalem and all Judea, and were baptised of him in Jordan, confessing their sins" (Matt. iii. 5, 6). They heard the Word, but they "understood not"; thus fulfilling Isa. vi. 9, as so stated in Matt. xiii. 14. The devil was the prominent agent in making this sowing of non-effect. He and his

* There is nothing about "making Christians," as in the margin of the A.V.

evil angels, like "the fowls of the air," carried away the seed. Herod cast John into prison, and finally beheaded him. Demons manifested the hostility of hell; and in the end "all the people" who went to John are not distinguished from "all the people" who soon afterwards cried of Christ, "away with this man" (Luke xxiii. 18).

The Second Sowing.

2. The Ministry of Christ, the Twelve, and the Seventy constituted the *second* sowing, upon the stony ground. For "when Jesus had heard that John was cast into prison, he departed into Galilee . . . and from that time Jesus began to preach, and to say 'Repent; for the kingdom of Heaven is at hand'" (Matt. iv. 12-17). This was "the word of the kingdom" (Matt. xiii. 19), but the seed fell "upon stony ground." Multitudes received the word with joy. "The common people heard him gladly" (Mark xii. 37). Herod himself "was exceeding glad" (Luke xxiii. 8) when he saw Jesus. Even when Herod heard John "he did many things and heard him gladly" (Mark vi. 20). Of Christ it is written that "all bare him witness, and wondered at the gracious words which proceeded out of his mouth" (Luke iv. 22). They heard the word and "anon with joy received it" (Matt. xiii. 20). But they dured only "for a while." They were those who "immediately receive it with gladness," but when trouble came "immediately they are offended." The offence was as "immediate" as the gladness; and so the second ministry was rejected (Mark iv. 16, 17).

The Third Sowing.

3. The Ministry of Peter and the Twelve in the Acts of the Apostles was the *third* sowing. It was among the thorns. Unto Peter "the keys of the kingdom" were committed. And this was done by Christ formally; immediately before the first announcement of his sufferings and death, consequent on his rejection (compare Matt. xvi. 19 and 21). These were not the keys of the church. The Scripture knows nothing of such keys. No mortal man admits to the Church of God the "Body of Christ." It is a spiritual body and only the Spirit of God can give entrance there. But with the kingdom it was different. After the Lord's death, Peter exercised his commission; and, taking up the word of the Sower, he cried, as John and Christ had preached, "Repent" (Acts ii. 38). "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ (Messiah) who hath been appointed for you, even Jesus; whom the Heaven must receive until the times of restoration of all things, whereof God spake by the mouth of His holy prophets, which have been since the world began" (Acts iii. 19-21). The people heard the word of the kingdom. Thousands were baptised. But the rulers of the nation were hardened, and like the thorns they pierced the sowers. The preachers were cast into prison. James, the brother of John was killed by the sword; and Peter's ministry came to an end (Acts xii. 17). "Cares," "riches," and "lusts" choked the seed. The "many thousands of Jews" who received the word continued "all

zealous of the Law" (Acts xxi. 20), and so the seed became "unfruitful" (Matt. xiii. 22, Mark iv. 19); and "brought no fruit to perfection" (Luke viii. 14).

Then came the revelation of the Mystery, or the secret purpose of God with regard to the church (Eph. i. 9, 22, 23). Jerusalem was given over to desolation, and the nation was scattered to the four winds of heaven. It is during this present interval of Israel's casting off (not casting away, Rom. xi. 1, 2), that the body of Christ is being formed. This is now the present church dispensation, while the dispensation of the kingdom is in abeyance.

But, it is only in abeyance; for, Israel is to be grafted in again, into their own olive tree.

The Fourth Sowing.

4. The *fourth* ministry, which shall accomplish this blessed work, is still future. "The gospel of the kingdom" will yet again be preached by Jews, to Jews, first. The stony heart shall be taken away; the heart of flesh shall be given in its place. A new spirit shall be put within, then the prophecy of Isa. vi. shall be reversed. That blindness there foretold shall pass away. Isaiah asked "how long" (Isa. vi. 11) it should last. We are told that the blindness that has "happened to Israel" is only "in part" (Rom. xi. 25).

When the church has been removed, according to the revelation in 1 Thess. iv. 14-18, then "the gospel of the kingdom shall be preached in all the world for a witness unto all nations" (Matt. xxiv. 14). Then shall the preachers of that gospel "make disciples of all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." Jews and Mahomedans shall there and then acknowledge Jesus the Messiah, as their Lord and their God; and worship the Trinity in Unity and the Unity in Trinity.*

That future ministry will be of short duration, as were the first three. It is numbered by *days* because of its brevity (Dan. xii. 13, Matt. xxiv. 22, Luke xvii. 26); and during those appointed days there will be a special manifestation of the presence of the Lord Jesus with the sowers. "Lo, I am with you all the days, until the end (*sunteleia*) of the age" (Matt. xxviii. 20). This is the end of the age, concerning which the disciples had enquired in Matt. xxiv. 3.

Papers on the Apocalypse.

THE SIXTH VISION ON EARTH.

1st (p. 514). *The Confederates of the Beast.*

(Chap. xvii. 9, 10.)

9. The seven heads are (or represent) seven moun-

*It seems as though this baptism must belong to the future. For there is no example of the Apostles' obedience to it in the New Testament. Baptism in the Acts was always unto the name of the Lord Jesus (Acts ii. 38; viii. 16; x. 48; xix. 5); not once in the name of the Trinity. The church, through not seeing the different dispensations, has grafted the future baptism on to the present church period. Either the church has been wrong in its interpretation of Matt. xxviii. 19, or the Apostles were wrong in disobeying its command. There is no escape from this dilemma; though, of course, the church will contend, and say "we are right."

tains on which the woman sitteth, (-10-) and they are (or represent) seven kings:] We translate the last clause thus, with Alford, RV., and others. The punctuation of the AV. in this verse is very faulty. Verse 9 should end with the word "wisdom," and the remainder of the verse should form part of the tenth verse.

The explanation of the angel would not then have been cut in two, and interpreted separately as is commonly the case; and the "seven mountains" would not have been treated independently of the clause which goes on to further explain what they signify. The "seven mountains" are, according to this, "seven kings." It does not say that "there are seven kings" over and above, and beside the "seven mountains;" but that the "seven mountains are (*i.e.*, represent) seven kings." The seven heads belong to the *Beast* on which the woman sitteth. According to the structure of "E., 1st." (page 514), vv. 9, 10 have for their subject the confederates of the Beast. Now "mountains" cannot be confederates, but kings can. Hence, though the word "mountains" is used, it is at once explained that "kings" are meant, so as to keep us from making a mistake. Compare Zech. iv. 7.

These mountains, then, are no mere heaps of earth or rocks, but "kings." The word "mountain" is often used as a Figure (*Symbol*, or *Metaphor*, or *Metonymy*) for a kingdom. It is used of Babylon itself in Jer. li. 25, and of Messiah's kingdom in Dan. ii. 36.

For interpreters to take these *literally* as "mountains," in the midst of a context which the same interpreters take to be *symbolic*; and in the face of the *interpretation* actually given by the angel that "they are seven kings," is to play fast and loose with the word of prophecy. It says here that "they are seven kings," and we believe what is said.

The seven heads do not belong to any one of the world-Powers; for each kingdom had many such "heads" or kings.

They necessarily belong to *all* of them, and are viewed as *one* Beast, so that they may be seen as belonging to, and forming part of, the whole. That is why this Beast in chap. xiii. 2 is like unto a "*leopard*" (the third, Greece), and his feet as the feet of a "*bear*" (the second, Persia), and his mouth as a "*lion*" (the first, Babylon). He combines in himself the symbolic marks of the others.

The woman (*i.e.*, that great city, v. 18) sitteth on many waters (*i.e.*, reigneth over peoples, and multitudes, and nations, and tongues, v. 15), and is seen seated on a scarlet coloured beast (*i.e.*, carried and supported by all the kings and all the members which make up the body of the Beast. This will be the condition of things at the point of view referred to in the Vision. In this 9th verse we have a description of what will be at an early part of the first 3½ years. It is the present tense, "IS SITTING," and is prophetic of what is now still future. It does not say *has sat* or *did sit*, but *is now sitting*, *i.e.*, not at the moment when the Angel was

interpreting it to John, but the moment when it will be actually taking place in "the day of the Lord." It is the woman (*i.e.*, that great city, *v.* 18), upon which our attention is concentrated in this verse, and the support afforded to her at that time. All are contemporary with each other; joined together as the metals are joined to make up the figure of a man).

If in *vv.* 9, 10, literal mountains be meant, then commentators are divided between Constantinople, Brussels, Jerusalem, and Rome.

The late Albert Barnes says, "All respectable interpreters agree that it refers to Rome; either Pagan, Christian, or Papal."

If this be so, then we must be content to be reckoned, with many others, among those who are not "respectable." Rome *Papal* cannot be meant, as it never had seven regal powers. Rome *Christian* cannot be meant, as it never had any regal powers at all. Rome *Pagan* cannot be meant, as no *seven kings* can be agreed upon by commentators; and it is to be destroyed by the stone of Dan. ii. 35, 45. See also Dan vii. 26, 27.

Of these seven heads, or kings, it is added, that

-10-. Five are fallen, the one (the sixth) is (at this stage of the Vision), the other (the seventh), is not yet come.] If this be interpreted of Gentile Dominion at the future point of the Vision referred to by the Angel; then, as to the dominions, the five will have fallen: (1) Babylon, (2) Medo-Persia, (3) Greece, (4) Rome, (5) Mohammedan, (6). The sixth will be the Kingdom of the Beast, (7) the seventh will be the Kingdom of our Lord and of His Christ.

And as to the individuals, five of the seven (and the sixth) will have obtained sovereignty or independence for the Jews, and the way will be clear for the seventh to come in his mortal stage.

The seven are all of one series. How can the sixth be Rome, and thus be the Beast, and contain the whole seven, including the eighth!

If we interpret these kingdoms and kings in any other way, and on any other principle than that given above, we are at once landed in a mass of conflicting opinions and speculations that are perfectly appalling.

Alford gives us (1) Egypt, (2) Nineveh, (3) Babylon, (4) Persia, (5) Greece (with, of course, Rome for the sixth), and the seventh the Christian Empire under Constantine!

Others give us (1) Assyria, (2) Egypt, (3) Babylon, (4) Persia, (5) Greece, (6) Rome, (7) Future.

Others (Moses Stuart among them) give (1) Julius Cæsar, (2) Augustus, (3) Tiberius, (4) Caligula, (5) Claudius, (6) Nero, (7) Galba. He also suggests beginning with Augustus, so as to make Nero the sixth; but in this case he defies all history, which makes Domitian the Emperor in John's day.

Others make (1) Romulus, (2) Numa Pompilius, (3) Tullus Hostilius, (4) Ancus Martius, (5) Tarquinius Priscus, (6) Servius Tullius, (7) Tarquinius Superbus.

* The AV. does not translate the article, which forms part of the *Textus Receptus*, and G.L.T.T.A.W.H. and RV. omit the *καὶ* (*and*).

Others, confining the list to those who died violent deaths, make it (1) Julius Cæsar, (2) Tiberius, (3) Caligula, (4) Claudius, (5) Nero, (6) Galba, (7) Otho.

Another suggests (1) Pharaoh, (2) Sennacherib, (3) Belshazzar, (4) Antiochus Epiphanes, (5) Herod Agrippa, (6) Nero Cæsar, and (7) Napoleon.

These are all by "respectable" interpreters. But is not the confusion such as to make us regard this book with anything but *respect*? Which of these and many others are we to take as the meaning of the angel's words, "five are fallen, the one is, the other is not yet come"?

With regard to Gentile power, why, we may ask, go back behind the beginning God has Himself set and given when it was said to Nebuchadnezzar, "thou art this head of gold"? (Dan. ii. 23).

Why go back to Egypt, Assyria, and Nineveh; or begin with Rome, when God makes the beginning at Babylon?

And with regard to individuals, Why make all the seven kings belong to *one* of the four world-powers, when the Beast represents the whole? If we confine ourselves to one—the fourth—it had many more than seven heads. And if we include all the "heads" or "kings" which the whole contained, then we have so many that it is quite impossible to do anything with them in connection with the interpretation of these prophecies.

The great error has always been in making anything, rather than Israel, the pivot of the prophecies: and reckoning the points of the compass from any centre except Jerusalem, or the place where the Vision was seen, or the prophecy written.

There are other difficulties connected with the common interpretations of the fourth World Power, which makes Rome the whole Beast, and yet one of its heads at the same time. "Respectable interpreters" who make the *whole* Beast, Rome; make also *one* of its heads or kings to be Rome; and this one head afterwards comprises the ten kingdoms into which it is subdivided! Whereas the ten kings of Daniel are not identical with the ten of the Apocalypse, for the ten of Rev. xvii. never were kings in their *mortal* stage, for it expressly says in verse 12 that they "have received no kingdom as yet."

How anyone can hold that this one "head" afterwards comprises the ten kingdoms, it is difficult to understand. Territory may be divided into ten kingdoms, but the "head" cannot be.

The image of Daniel ii. was seen complete as it will be in "the end time," while as yet only the first of these powers was then existing, and all the others were future. So, in like manner, the image is to be viewed also as complete when the whole shall be combined in the Beast (and the seventh and eighth heads), though all the others will then be past. The stone falls on the feet of the image and destroys the whole image at one blow. The Beast as seen in Rev. xiii. and xvii. combines the whole, and is destroyed at one stroke at the Apocalypse of the king of kings in Rev. xix.

It is important to observe that the Beast is never seen in the Apocalypse without the seven heads

and ten horns, because they are then seen as being contemporary and in their superhuman form. But they were successive in their mortal form.

The Beast in Daniel has not got seven heads. He could not have unless they were contemporary, which is against the prophecy in Daniel. He has ten horns during the time when the seventh head becomes supreme.

The only solution of all these difficulties seems to be in the "eighth" king, who is regarded as "of the seven," and yet fulfils all that is said of "the fourth Beast" and of "the little horn" of Dan. vii. and viii.

We have to note (1) that Dan. ii. and vii. show the full length of duration from Nebuchadnezzar to the coming of the Son of man in Rev. xix.

(2) that within that duration the whole of unfulfilled prophecy concerning Gentile Dominion must find its place.

(3) that Dan. viii. gives the "end time" of that duration linked on to the earlier period in order to show its connection with the whole. And

(4) that Dan. xi. gives the "last days" of that "end time," but linked on to the earlier verses (xi. 1-4).

Thus we have the whole period of "the times of the Gentiles;" then, "the end time" of Gentile rule; and, finally, "the last days" of that rule.

What is said in Dan. vii. and viii. is for the most part still future. It is seen in immediate connection with the setting of the throne of the Ancient of Days (Dan. vii. 9-27). "At the time of the end shall be the Vision" (Dan. viii. 17). It relates to "what shall be in the last end of the indignation, for at the time appointed the end shall be" (Dan. viii. 19). The prophecy relates to "the latter end of their kingdom, when the transgressors are come to the full" (Dan. viii. 23; marg., *are accomplished*).

In Dan. vii. 17, 18, we are expressly told that "these great Beasts, which are four, are four kings which shall arise out of the earth, but the saints of the most High shall take the kingdom." Their rising, therefore, is at the time of the end, and they are "kings."

When it was said to Nebuchadnezzar, "Thou art this head of gold" (Dan. ii. 38), did he realise all that it meant? Did the sons of Abraham realise all the promises to Israel as to the complete possession of the whole Land? Just so with the Beasts of Daniel. In their mortal stage they failed (especially the fourth) to realise all the prophecies of it. But as Israel will realise all its prophecies in its second manifestation, so will it be with the Beast in its superhuman stage.

Rev. xvii. 10 fixes the point of the Vision, there referred to, as being just between the mortal and the superhuman stages.

"Five are fallen, the one is, the other is not yet come:

10. and when he shall have come, he must remain a short time.] *i.e.*, a short time compared with the others. We have a similar statement in xii. 12; where, when Satan is cast down, he had "great wrath, because he knoweth that he hath but a short time."

Seven years will be "a short time." Three-and-a-half will be still shorter.

Six "heads" will then have already appeared, both as dominions, and as individuals in their mortal stage. They will have gone down into the Abyss. At that point in the Vision the rise of the "seventh" head will be imminent as to his mortal stage. Then after three-and-a-half years will come his death; and then (after three to four days' public exposure), his re-incarnation.

The seventh head can be no person or king that has ever yet existed on the earth. We have no kingdom here, but a mighty and terrible king. He "falls" like the preceding six. He will be slain with the sword (chap. xiii. 3, 14), but he comes to life again; and then the last great superhuman ruler of "the kingdoms of this world" will stand revealed until he is destroyed by "the King of Kings." Everything will then have been prepared, and events will move with unparalleled rapidity.

The "Kingdoms" and the "Kings," in Dan. and Apoc.:

"KINGDOMS." | "HEADS" or "KINGS."

"The times of the Gentiles."

1. Gold.
2. Silver.
3. Brass.
4. Iron.
5. Clay (or Iron and Clay)

*The Senteleia, or
"Day of the Lord."*

1. The 1st Head.
2. The 2nd Head.
3. The 3rd Head.
4. The 4th Head.
5. The 5th Head.

("Five are fallen.")

6. The 6th Head,

("one is"; "the other is not yet come.")

"The Great Day of the Lord" (The last "week.")

The making of the Covenant (Dan. ix. 27).

6. The Kingdom of the Beast.

7. The 7th Head (Mortal Stage)

("who was, and is not, and shall be present" as the 8th King).

"The Great and Terrible Day of the Lord"

(the last half of the "week.")

The breaking of the Covenant (Dan. ix. 27).

8. The 8th King. The Beast. (His superhuman stage).

7. "The Kingdom of our Lord and of His Christ."

The above refers to Headship over God's City, People, and Land. It does not, therefore, include the "Ten Kings" or "Kingdoms," either of Daniel or Revelation, which are outside the Land.

The eleventh verse brings us to the second pair of members which interpret the Beast and his Confederates. Chap. xvii.

Questions and Answers.

QUESTION NO. 357.

"SUPPER BEING ENDED."

J. C. A. (Scotland). John xiii. 2, "Supper being ended" hardly coincides with verse 26, when we see them at supper. Can you explain this?

Literally and correctly it means "And supper having begun," or "while supper was taking place." It means rather the *commencement* of the supper, and not the "end" of it. R.V. "during supper." Compare John ii. 2. "A wedding was taking place," or "During the wedding."

QUESTION NO. 358.

JUDE 5.

E. T. (Essex). "Our minister recently expounded Jude 5, to show that those who had been redeemed might afterwards be destroyed."

This is no uncommon interpretation. Most commentators adopt it. But we believe that the verse is very much misunderstood.

The scope of the Epistle determines the interpretation and application of the verse: and the Structure must give the scope.

It is as follows:—

THE EPISTLE OF JUDE.

- A | 1, 2. Benediction.
- B | 3. General Exhortation.
- C | 4. The ungodly: "of old" time.
- D | 5. Remembrance.
- E | 5-16. Retribution and Application.
- D | 17. Remembrance.
- C | 18, 19. The ungodly: "in the last time."
- B | 20-23. General Exhortation.
- A | 24, 25. Doxology.

It will be seen from this, that verse 5 commences a large member, comprising the bulk of the Epistle, in which Retribution and Application alternate in four pairs.

THE EXPANSION OF E (verses 5-16).

- E | a¹ | 5-7. Retribution: Threefold (Canaanites, Angels, and Sodom).
- b¹ | 8. Application: "These."
- a² | 9. The Lord the Judge.
- b² | 10. Application: "These."
- a³ | 11. Retribution: Threefold (Cain, Balaam, and Korah).
- b³ | 12, 13. Application: "These."
- a⁴ | 14, 15. The Lord the Judge.
- b⁴ | 16. Application: "These."

It will be seen from this that the "a" members are alternate: a¹ and a³ being the Retribution; and a² and a⁴ being the Judge.

Now, if we take the judged, in verse 5, as those who had been redeemed, it is thrown quite out of all harmony with the others. The very point is that they were "before, of old, ordained" (v. 4.)

There is a very ancient reading in verse 5, in which

"Jesus" is preferred to "the Lord." Lachmann and Alford put it in the Text. Tregelles, Westcott and Hort, with R.V., put it in the margin. It is a difficult reading at first sight; but if we take it as in Acts vii. 45, and Heb. iv. 8, of Joshua, all is clear. Joshua it was who brought in safely the People out of the land of Egypt; and Joshua it was who, through God (Jude 5), *destroyed the nations of Canaan*.

The verse means, therefore, that God, having first saved His People as an act of grace, afterwards exercised His vengeance on the Canaanites.

In like manner as He spared not the angels that sinned, but saved Noah; overthrew the cities of Sodom and Gomorrah, but delivered just Lot; (2 Pet. ii. 4-7), so He saved His People out of Egypt, but destroyed the nations of Canaan.

Signs of the Times.

JEWISH SIGNS.

THE DEATH OF DR. HERZL.

By the death of Dr. Herzl, the Zionist movement has lost its founder, and its head. But, as in many similar cases, this may turn out for the furtherance of the cause. What was before wrongly looked upon as Herzl's movement, will now become a national movement; and many will feel a heavier share of responsibility thrust upon them.

Most affecting accounts of his last days, of his death, and of the subsequent meetings, have appeared in the Jewish papers; and we can only give the barest idea of points of interest which most nearly concern us as "Signs of the Times."

Over 6,000 delegates of Zionist bodies, and others, from all parts of Europe, assembled at his grave, where Herr D. Wolffsohn spoke on behalf of them all, and said:—

"Thou wouldst not have it that orations should be delivered at thy grave. Thy will is sacred to us. But we swear that we shall carry on with all our power the work commenced by thee. We swear that we shall always keep thy name sacred and shall never forget thee, so long as one Jew still lives. In this sad hour we repeat the oath which thou madest at the last Congress: 'If I forget thee, O Jerusalem, let my right hand forget her cunning.'

"With uplifted hand, Hans, the young orphan, repeated the oath, and he then, crying, recited the *Kaddish* (i.e., the prayer for the dead). At this, thousands who had followed their dead leader and friend to his grave, gave full vent to their grief, and many wept aloud. When the mourners had left the cemetery, fresh streams of people were coming in to see the resting place of Theodor Herzl, whence, according to his Will, he is one day to be carried to the ancient Land of Israel."

A few extracts from Israel Zangwill's address at the mass memorial meeting of Zionists at the "Great Assembly Hall," London, on Thursday, July 7th, will give our readers a few interesting particulars.

After remarking on the impossibility of burying a great cause with a great man, he said:—

"Herzl had from the first provided against the event we mourn to-night, just as he provided in his Will that his body should some day be borne with us to Palestine. He knew too well that he might only gaze upon the Promised Land, and he has laid his hands upon the head of more than one Joshua, and filled them with the spirit of his wisdom to carry on his work. And though there will never arise one like unto him, though there is no one with his fiery energy, his magnificent dash, his inspired impatience, yet our cause, as he said at the first Basle Congress, our cause is too great to rest upon an individual."

"And so he leaves behind him not only disciples, but a Constitution. If some of the machinery he had bequeathed to us, constructed in the

early stages of our movement, will be unworkable without him, the loss of him forces us more than ever to reorganise our institutions and to try to make up in system for what we have lost in genius. But the Congress will always remain a lasting creation of Herzl. *Nicht gestorben weil unsterblich* (dead, but yet living). Our Congress supplies a Jewish parliament: and our Jewish parliament will one day supply a Jewish State. No, Zionism is not buried in the grave of Herzl. Far more likely anti-Zionism will be buried there. Anti-Herzism at least assuredly lies cold beside him. Death, which makes clear the great outlines of his life, must silence his bitterest enemy.

"THINK OF THE SACRIFICES

this man made, who in the full tide of his literary popularity in the gay Austrian capital, in the flush of youth and success, put aside everything to take up the cause of his oppressed brethren, and found for reward his position in society lost, his plays hissed, his health broken, his motives questioned or jeered at, and his character besplashed with mud from every Jewish gutter. And yet never a word of complaint. On the contrary. 'I wish,' he said at a recent Congress, 'I wish our enemies could understand what a happiness Zionism is.' Yes, the happiness that comes of doing one's highest work.

"And think of the work he did—in those few brief years—in the teeth of all the practical men who have so long misgoverned our people and mishandled our problems. It seems only the other day since a black-bearded stranger knocked at my study door, like one dropped from the skies, and said, 'I am Theodor Herzl. Help me to rebuild the Jewish State.' Since that day he has gone from miracle to miracle—from impossibility to impossibility. What a figure he might have made upon the stage of European politics, he who could create the politics of a State unborn! And how did the majority of the Jews receive him?

"They said Israel was too scattered and torn for any common action—and he gathered together a Congress from the four corners of the earth.

"They said that the Congress was all empty talk—and he established a Bank and a Trust.

"They said that the poor would lose their money—and the Trust paid a dividend.

"They said, 'You are making Zionism a sordid material thing, a thing of money'—and 300,000 shareholders refused the dividend.

"They said, 'But what is the use of the money? The Sultan will not treat with you.' And the Sultan made Herzl his guest of honour; and had the practical men been at Herzl's back the Charter would have been ours.

"They said, 'Oh, but the Sultan wants money; no solid Power will consider you.' And lo! The greatest Empire on earth offered him a soil for his ideas.

"They said, 'But your ideas are lacking in religious impulse'—and he gave to Jewry the greatest spiritual impulse since the Goluth (i.e., the Exile) began. He has saved and guided thousands of men and women who were drifting amid the mists and cross-currents of modern Jewish life.

"The outside world, likewise, has something to bury in Herzl's grave. It is the old, old legend of the money-grubbing Jew. You will remember that before going off to the last Congress, I pleaded for the putting of our chief's position, and indeed the position of the whole movement, upon an organised financial basis. We could not for ever be run by the voluntary labour of overworked professional men after office hours. I said that if Mr. Chamberlain and the Duke of Devonshire could take a Cabinet salary, so could our chiefs and councillors. I saw—all his friends saw—that Herzl was killing himself; that he must be rescued from journalism, not only because the movement demanded all his time and strength, but because it suffered from his being tied to Vienna. Once, actually, the Sultan sent for him and he could not go. And, I had been advised, if only he could have spoken to America, he would have had a million American Jews at his feet. When I got to Basle, I put all these considerations before him. 'You are quite right,' he said, 'I ought to give up journalism. I ought to be paid by Zionism. But this sacrifice of my independence is the only sacrifice I will not make to our cause.' Think of it! Every other sacrifice he was ready to make—even life itself—but not, not his ideal of honour. And a few days later, when I saw him in the small hours of the morning, after the most terrible day of the Congress, fighting with his back to the wall against a crowd of excited *Nein-sagers* (opponents), baring to them his whole life, his whole soul, I could not help feeling that he was in the right—that had he been paid he might have lost that majestic dominance which he maintained even over the most unruly.

"Nevertheless, when I got back to London and saw things calmly again, I realised how we suffered from his being tied to Vienna and to the journalist's desk; and a few of us formed a plan by which, out of private non-Zionist funds, he might be compensated for giving up his position on the *Neue Freie Presse*. 'Nobody shall know,' I wrote to him. But he answered, with his unbending dignity, 'There will always be one person who will know—myself.' And so he went on, burning the candle at both ends.

The whole Austro-Hungarian Press has lamented his death as that of an elegant essayist—his Zionism was nothing to them, but he wrote essays

UNSURPASSED SINCE HEINE.

They did not know the conditions under which he wrote some of those elegant essays; nor how—just before his last illness, during that peace-making conference at Vienna—he was found at midnight, care-worn, hollow-cheeked, asleep over a half-written dramatic criticism, in the middle of which was seen, incongruously inserted in the plot of the play, the Zionist resolution that had been debated all day long. Well, we did our best to save him. But perhaps he knew best how to save us. He was willing to die, but not to put a base tool into the hands of our enemies."

Mr. J. Hochman was the last speaker, and he concluded with the following important words:—

"Herzl having been taken from us is not a sign that the movement worked in the face of Providence. On the contrary, it was a test whether they were worthy of the movement. Herzl's scheme has been declared to be in advance of his age. That might be true or not, but one thing the Zionists would admit was that he was far in advance of the merits of his age, or his movement would have had a far larger following. But Herzl had not lived in vain. In the short period of his work he had carried them to a stage when they need be spoken to no more. The time for wild enthusiasm had gone; the period had come for cold-blooded determination, firmness and obstinacy in the face of all difficulties, to make up for the marvellous personality which had been withdrawn. It might be difficult to find a man who would equally command respect, or as easily gain it, but they would give it because they knew that Herzl would have them give it to whoever succeeded to lead them. They would and must find someone who would take them on.

"The movement had not come to an end; it had gone too far. Zionism would never die. Zionism lived, it was true, before Herzl came, and Zionism would live after Herzl had gone, but with this difference: that now, Jews, scattered all over the world, were a united people; and united would and must remain for the one purpose of gaining that State which would help them to revolutionise the thought of the world."

RELIGIOUS SIGNS.

"PAGAN LONDON."

The author of this phrase is Archdeacon Sinclair. On Saturday, June 9th, at St. Sepulchre's Church, he gave an address which has raised a controversy which has spread throughout the country, and has called forth many comments.

The most trenchant of all were those of Miss Marie Corelli, in *The Bystander* of June 22nd. Her article is copyright, so that we are unable to give it here.

She quotes the Archdeacon's words:—

"A pagan city"—he says—"with churches glimmering here and there like fairy lamps twinkling in the spaces of darkness upon a lawn. Like fairy lamps, they serve to show the darkness rather than to illuminate it."

On this she says:

"It is in a manner striking and curious that the Archdeacon should have chosen such a simile as 'fairy lamps' for the Churches. It was an unconsciously happy hit—no doubt absolutely unintentional. But it has described the Churches of to-day with marvellous exactitude. They are 'fairy lamps'—no more!—only fit for show,—of no use in a storm—and quenched easily with a strong puff of wind. Fairy lamps!—not strong or steady beacons—not lighthouses in the rough sea of life, planted bravely on impregnable rocks of faith to which the drowning sailor may cling for rescue and haply find life again. Fairy lamps! Multiply them by scores, good Archdeacon!—quadruple them in every corner of this 'pagan' city of ours, over which the heart of every earnest thinker must yearn with a passion of love and pity, and they shall be no use whatever to light the blackness of one soul's midnight of despair! 'Pagan London'!"

And she asks:

"If the word 'pagan' be used at all, should it not be particularly and specially applied to those theatrical dignitaries of the Church whose following of the simple and beautiful doctrine of Christ consists in sheer disobedience to His commands—disobedience openly displayed in the ornate ritual and 'vain repetitions which Christ expressly forbade.'"

She quotes Canon Allen Edwards, who, in a letter to the Press, said:

"We do not want new churches." True. No more 'fairy lamps' are required for the general misleading of the straying sheep. He adds: 'We want new men.' This is the real need—men! Men of thought—men of heart—men of true conviction, ardent faith, passionate exaltation, and unceasing devotion—men who will not play about with 'show' services, like amateur actors in a charity performance—but who will sincerely care for and sympathise with their fellow-creatures. . . . 'The reason why the working classes do not go to Church is the same reason why I do not go to the Derby . . . because I have no interest in the things that go on there. And this is the reason, and no other, why many men do not go to church. They are not interested in what is done there. . . . A large number of those who are going into the ministry to-day are, for one most essential part of their work, entirely without the first elements of equipment. They cannot preach, and they are not helped to try and learn, and yet preaching is that very part of their work for which the people expect, and have a right to expect, equipment of the highest order.' The Canon says: 'They cannot preach.' That is true enough."

Miss Corelli goes on to refer to the advice of a well-known High Anglican clergyman, who recommends his own example, when, at his invitation, a celebrated actress recited "two poems from the chancel steps at the conclusion of the Sunday evening service."

She caustically declares that, "Such men as these" (who turn the communion table into scenery for an actress)—

"Such men as these are the real 'pagans,' and they do infinite harm to the dignity and purity of the Christian doctrine by their unworthy and debasing example. Churches under their dominance are less than 'fairy lamps' in their influence for good—they are the mere flare of stage footlights, showing up the grease-paint and powder of the clerical mime."

Editor's Table.

ANSWERS TO CORRESPONDENTS.

A. H. (Belfast). Your letter (too long unanswered) about inspiration, and how it is affected by personal remarks, is interesting. We have always held that these exceptions prove the rule; and stamp all the others with authority. You give as examples, 2 Cor. viii. 10; ix. 1-5; xi. 17-31; xii. 1-5. Gal. iv. 20. Phil. ii. 22, but there is no reason why the Apostle should not have been inspired to make these personal remarks. We are not judges as to what is and what is not suitable matter for inspiration. 2 Tim. iv. 13 for example: Does not the mention of "the parchments" give especial weight to the fact that while the Twelve and others gave their testimony vocally, Paul's ministry was specially the subject of Divine revelation, written down in the "prophetic writings" of his own day and to which he refers in Rom. xvi. 26 and 2 Pet. i. 19, where we have the adjective "prophetic."

As to Luke i. 3 being the words of a mere historian, the word ἀνωθεν (*anōthen*) clearly points to the fact that he received what he wrote "from above," as the word should be rendered (as it is in Jas. i. 17; iii. 17. John iii. 3, 7 margin).

John xxi. 24 need not be taken as a postscript by some later hand. It is a very usual thing for a writer to speak of himself in the third person.

As to the Quotations from the O.T. in the N.T., we must refer you to our *Figures of Speech*, pp. 778-803, where the whole subject is fully gone into and discussed.

W. W. T. (Kent). Do not be troubled about Acts xiii. 48. There is no difficulty about the meaning of the word "ordained." The Greek word is found elsewhere in Matt. xxviii. 16. Luke vii. 8. Acts xv. 2; xxii. 10; xxviii. 23. Rom. xiii. 1. 1 Cor. xvi. 15. If you examine these passages you will see what the word means. If it is God "who worketh in us to will" (Phil. ii. 13), and if we by nature do not "will" (John v. 40), where is the difficulty except in bringing ourselves to submit to God's word? Oh that we may find nothing to stumble at in that Word, and in the words of Christ (Matt. xi. 6). Man by nature does stumble at such words. Read very carefully Luke iv. 21-30, John vi. 64, 65, and note "From that time" in verse 66.

B. W. E. *Islami* and *Moslem* are both variants of the word *aslama*, and means *one who strives after righteousness*. It is thus shown to be

a true representative of "the way of Cain." All forms of "religion" are expressed by the formula:

*Something in my hand I bring, instead of,
"Nothing in my hand I bring."*

The latter is "Christianity" (or Christ) as distinct from "religion."

E. S. (Crook). The article, "the Communion of Saints," in the Apostles' Creed is a later addition to the Creed, in order to bring it into conformity with Tradition. Bishop Pearson (*Exposition of the Creed*, p. 616, fourth edition) says, "It is not found in any of the old Greek creeds." The Apostles' Creed, as we have it to-day, first appeared in A.D. 750 (Primarius).

"He descended into hell," was added in A.D. 390 (Rufinus).

"The Holy Church," A.D. 250 (Cyprian).

"Catholic," A.D. 450 (Nicetas).

"The Communion of Saints," A.D. 550 (Eusebius Gallus).

As error increased in the Church, so additions were made to the Creed from time to time. But they are of no authority whatsoever.

E. B. We think you must have misread the announcement of the scientific discovery in connection with human blood. What has happened is that Professor Hausemann, of Berlin, has experimented on the blood (or what now represents it) of a mummy 5,000 years old, and the remains of a dead Greek found in a sarcophagus of pre-Christian times; and he finds that both give similar results when tested by the new process. Human blood is the same of all mankind, and the same 5,000 years ago as to-day.

"The same result is seen in the blood of animals." What the Professor means is not that the blood of *beasts* is the same as the blood of *man*; but that they are alike respectively; that is to say, animal blood is found to be the same in all animals; as human blood is the same in all men. So that the net result of this discovery is to prove the truth of God's Word, to which we called attention in our papers on "The Fallacies of Evolution," since reprinted from *Things to Come*. And the truth confirmed is that "All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds" (1 Cor. xv. 39). And that, "God hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts xvii. 26).

The blood-vessels of beasts are different from those of human beings and therefore the blood corpuscles are different in shape so that they may pass through them.

See our notice below about the republication of the papers on Evolution.

T. C. (Scotland). The M.D. you enquire about is one who with his pen and periodicals teaches that sudden death is sudden glory; and yet with his potions and pills does his best to keep people out of it as long as he can.

TO OUR SUBSCRIBERS.

We have received several letters from friends who did not receive the July Number, because their subscriptions had not been renewed. It is important that all subscriptions should in future be sent direct to Messrs. Horace Marshall and Son, 125 Fleet Street, London, E.C., and no one else; as we cannot be responsible for the arrangements of other publishers, or local booksellers.

Subscribers who pay in Colonial or Foreign Stamps must send to the Editor, at 25 Connaught Street, London, W., who will send on cash with order to the Publishers.

THE NEW VOLUME.

We remind our readers that we are changing the date of our Volumes. The present Volume (Vol. X.) will run on to December, and contain eighteen numbers. This will enable us to make our Annual Volumes, January to December, instead of July to June. Subscribers to the end of June should send 9d. for the extra six numbers and postage.

EVOLUTION.

The three papers on this subject which have recently appeared in *Things to Come* have been reprinted in a separate form, and may be had on application to the Editor, 25 Connaught Street, London, W., England. Price one penny, six copies or more post free.

JEWS AND THE ST. LOUIS EXHIBITION.

A committee has been formed in St. Louis for special work among the 50,000 Jews residing or assembled there. "The Friends of Israel Union Mission" is at 821 Wash Street, and one of our valued readers, Mr. Norville Wallace Sharpe, M.D., who asks us to insert this notice, is the Treasurer. His address is 3505, Franklin Avenue, St. Louis, U.S.A.

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E. T. ...	£ s. d.
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THINGS TO COME.

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SEPTEMBER, 1904.

Vol. X. No. 15.

Editorial.

THE TWO PRAYERS OF EPH. I. and III.

THE Two Prayers of this Epistle to the Ephesians are in perfect harmony with its teaching.

All is based on, and proceeds from, the two great relationships in which God stands to us in Christ: "God," and "Father." (See ch. i. 3, compared with ch. i. 17 and iii. 14).

The prayers intensify the teaching, and show forth its reality and depth.

We are dealing with the "words which the Holy Ghost teacheth." The pen was the Apostle's pen, but the words are the Spirit's words.

We know not what to pray for as we ought, but He—the blessed Spirit Himself—helpeth our infirmities. He knows our need, if we do not. He knows what to ask for, if we do not. And for what does He ask?

Are these prayers of His for us like ours? Indeed they are not. Our prayers are full of ourselves and of our needs. His, for us, are full of God's wisdom and gifts, and power and love. Our prayers are full of what we want to do for Him: His are full of what He has done for us. Our prayers are all *far below* the level of that wondrous position in which Grace has set us. Not only are they below it but they drag it down to our own low level; instead of lifting us up above it.

We are full of our sins and their forgiveness; instead of praise for our Divine meetness in Christ. We are praying for the Spirit; when our very desires are proof that we already have His precious gifts, manifested in our desire to pray. Our Hymns are indeed too often the cold "dead hand" of saints who have died; and we are tied and bound by their poor experiences, instead of rejoicing in the glorious liberty in which God has set His children.

How could we pray for this blessing or that blessing, or "the" blessing, if we once realised the truth of verse 3; and began by praising God, because He "hath blessed us with ALL spiritual blessings in Christ" (v. 3)?

How could we pray that we might know that God loves us, if we were rejoicing in the blessed fact that "He hath made us accepted in the Beloved" (v. 6), and that this Well-beloved assures us that the Father loveth us as He hath loved the Son Himself (John xvii. 23)?

How could we pray for the forgiveness of our sins, if we were giving Him thanks, because "we have redemption through his blood, the forgiveness of sins according to the riches of His grace" (v. 7): and not according to the sincerity of our repentance, the merit of our faith, or the earnestness of our prayers?

How could we be yearning to know, or feel, that we are the children of God, if we believed that He had "predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (v. 5)?

All these blessings were sealed to us by the Holy Spirit, when we believed (v. 13). Not "after" we believed, as in the A.V. There is no "after" in the Greek. The Greek reads literally; "in whom, ye also, on believing, were sealed."

The R.V. reads "having heard" . . . and "having also believed." They are both aorist participles and mean literally, either *on hearing* . . . and *on believing*: or *when ye heard* . . . and *when ye believed*.

The first thing, then, that the Holy Spirit does, when He has sealed these blessings to us, is to give us the prayer that God will give us spiritual wisdom, so as to understand these wondrous blessings which Grace has given to us.

But, some may ask: Are not we then, as Christians, ever to confess our sins? Most certainly we are; but we can do this without lowering the position in which Grace has set us. We can do this without using language which practically denies the blessed assurances contained in the teaching on which this prayer is based; and of which it is the expression.

We are full of failure and infirmity. True, we are His children; but we are sinful children. "My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with THE FATHER" (1 John ii. 1). Thus, in the very Scripture which speaks of our sin, we are reminded, in the same breath, that God is still our "Father"; and that our relationship to Him has not been broken. There is no reference to "the blood" here, in connection with the children's sin: but there is, a few verses before (in 1 John i. 7), in connection with the Saints' walking "in the light": because *there* we *have* to be reminded of the precious blood of His Son, without which none can have access into His presence, or walk in His light.

"If we say that we have no sin, we deceive ourselves, (though we do not deceive other people!) and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us" (1 John i. 8-10).

Sin is not what many take it to be. We have heard it said that we may have the thought or the desire for sin, but, if we do not actually commit that sin, it is not sin. But the Divine definition is that "the THOUGHT of foolishness is sin" (Prov. xxiv. 9); that sin is within. It comes "out of the heart." It is "Not that which goeth into the mouth," that "defileth a man; but that which cometh out of the mouth, THIS defileth a man" (Matt. xv. 11-20), (Mark

vii. 14-23). This is the "teaching of Jesus." But it is not the teaching of man. Man daily teaches the very opposite.

The truth of Ephesians lifts us far above all these questions that concern *self*. Our temptation is to be occupied with ourselves. But, here, it is not that a Christian, in himself, is any better than others: but that he occupies a different position from others. It is not a question of what he has done, but of what God has done. It all turns on this. It is not a question of his ups and downs of walk: but it is a question of the immovable foundation on which God has set him; and of the standing which God has given him in Christ.

If it be a question of what the Christian is in himself, then the Word of God soon settles that. It assures us that there is "no good thing" in him: *i.e.*, in his old nature. And, if he sins, he is pointed, not to the brazen altar, but to the brazen laver; not to the "blood," but to the "Advocate" with the Father.

To show us that sin is no light matter, God has told us, through John,* that He has provided two advocates, or, comforters. So great is our need; and so unable are we to keep ourselves, that it is necessary for us to have

TWO ADVOCATES.

One is in us, that we may not sin: and the other is with the Father, if we do sin.

CHRIST is our "Advocate" with the Father, looking to all our interests up there: and the Holy Spirit is with us, seeing to all our interests down here.

Instead of looking away from ourselves, and praising and blessing God for this wondrous provision; we are looking after our own interests in heaven and on earth, and are, naturally, overwhelmed with the magnitude of our task.

It is all self, self, self. Oh! to be taken out of ourselves, if only for a little time. How sick of ourselves we become, as we are occupied with the failures and infirmities of our walk. Oh! let us be occupied more with our standing in Christ, the calling wherewith we are called; so alone shall we walk more worthy of it (Eph. iv. 1).

As for sin, what do we know of it? How often do we sin without even being conscious of it? but our "Advocate with the Father" has seen it, and the merits of His precious blood are its propitiation.

The WORK of Christ has set us in the light of God's presence (1 John i. 7); and the ADVOCACY of Christ keeps us there, justified and cleansed.

The *work* is finished, and done. It is perfect. Nothing can be put to it, or taken from it. But, the *Advocacy* of Christ is perpetual; and never finished until we shall be "at home with the Lord" in risen bodies, made like Christ's own glorious body (Phil. iii. 21).

The shedding of that blood is past: but its cleansing power is ever present.

Great Advocate, Almighty Friend,
On Thee alone our hopes depend;
Our cause can never, never fail,
For Thou dost plead, and must prevail.

* The word *παράκλητος* (*paraklētos*) occurs only in John. It is rendered *Comforter* in John xiv. 16, 26; xv. 26; xvi. 7, and *Advocate* in 1 John ii. 1.

In every dark distressing hour,
When sin and Satan join their power,
Let this blest truth repel each dart,
That Thou dost bear us on Thy heart.

"S" and "s,"

OR

THE USE AND USAGE OF *πνεῦμα* (*pneuma*) in the New Testament.

Complete List of Passages (continued from page 148).

Acts i. 2. "He was taken up, after that he through *pneuma hagion* had given commandments unto the apostles whom he had chosen." There are no articles here.* It is simply *pneuma hagion*; and it denotes the Divine power and authority with which He gave His commandments. All that He did was by this *Divine power*.

Acts i. 4, 5. He "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father which, saith he, ye have heard of me. For John, truly, baptized with water; but ye shall be baptized with *pneuma hagion* not many days hence."

It was the promise made by the Father; and we must here anticipate its fulfilment in chap. ii. 4 by remarking that the promise had to do with the kingdom, not with the church. It was made in Isa. xlv. 3.

"I will pour water upon him that is thirsty,
And floods upon the dry ground:
I will pour my spirit upon thy seed,
And my blessing upon thy offspring."

The same promise is referred to in Joel ii. 28, where the subject is the restoration of Israel; and the promise relates to the day when

"Jehovah will be jealous for his Land,
And pity his People" (v. 18).

After enumerating some of these outward and temporal blessings which will be the outcome of Jehovah's presence "in the midst of Israel," the prophet speaks of Divine and spiritual blessings with which God will bless His People, Israel.

"And it shall come to pass afterward (*i.e.*, after He has bestowed all these blessings on the Land), that

"I will pour out my spirit upon all flesh;
And your sons and your daughters shall prophesy,
Your old men shall dream dreams,
Your young men shall see visions:
And also upon the servants and upon the hand-
maids in those days
Will I pour out my spirit.
And I will show wonders in the heavens
And in the earth,
Blood, and fire, and pillars of smoke.
The sun shall be turned into darkness,
And the moon into blood,
Before the great and the terrible DAY OF THE
LORD come.

* Though the A.V. and R.V. insert it on their own responsibility, and use capital letters. The R.V. margin says "Or, Holy Spirit: and so throughout this book"; thus, not adding the article, but still using capital letters.

And it shall come to pass,
That whosoever shall call on the name of the
LORD shall be delivered:
For in MOUNT ZION and in JERUSALEM
shall be deliverance,
As the LORD hath said, and in the remnant whom
the LORD shall call,
For, behold, IN THOSE DAYS, AND IN THAT
TIME,
When I shall bring again the captivity of JUDAH
and JERUSALEM,
I will also gather," etc. (Joel ii. 28—iii. 2).

Surely it is marvellous that any who really study "the Word of Truth" could have so wrongly divided it as to interpret this of the Church of God.

In Acts i. and ii. there was a re-proclamation of the kingdom. The keys had been given to Peter;—the "keys of the kingdom" mark, and not the keys of the church: (for the Pope's pretensions are based on the same wrong dividing, and therefore wrong interpretations, of "the Word of Truth").

It was a last proclamation of blessing for Israel on the one and only condition of *national repentance*. "Repent" was this one condition. "Repent," and ye shall receive the gift of the *pneuma hagion*: for the promise is unto you and to your children (Isa. xlv. 3; Acts ii. 38, 39).

This promise of Joel ii., and this call of Peter, have nothing to do with the church, or with this present Dispensation, or with "Infant Baptism." They have to do with the *national repentance of the People of Israel*.

"Repent," he says, and this promise shall be fulfilled in you, now.

Again he makes the proclamation, and again he uses the key of Israel* in Acts iii. 19-26 (R.V.). Peter says:

"Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ (*i.e.*, the Messiah) who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets which have been since the world began. Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, like unto me (*marg.* Or, *as he raised up me*); to him shall ye hearken in all things whatsoever he shall speak unto you. And it shall be, that every soul, which shall not hearken to that prophet, shall be utterly destroyed from among the people. Yeà and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these days. Ye are the sons of the prophets, and of the covenant which God made (*marg.* *Gr. covenanted*) with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed. Unto you first God, having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities" (Acts iii. 19-26 R.V.).

It seems impossible for us to interpret these words of the Church of God—the Body of Christ, seeing that

* As in Acts x., xi., he uses the other key, for Gentile blessing.

the Mystery or Secret of the Church had not yet been revealed: inasmuch as the Church was never the subject of Old Testament prophecy; but that Mystery was "kept secret since the world began" (Rom. xvi. 25): and "from the beginning of the world hath been hid in God" (Eph. iii. 9): "even the Secret which hath been hid from ages and generations" (Col. i. 26).

Peter was using "the keys of the kingdom," which had been committed to him; and was proclaiming, and opening the doors of, the kingdom. But the People, through their Rulers, again rejected the Messiah. Christ had gone "to receive for Himself a Kingdom and to return"; but they sent a messenger after him, saying, "we will not have this man to reign over us." Here was the fulfilment of the Lord's parable of Luke xix. 12-14.

"His citizens hated him"; and, instead of repenting, they imprisoned those who proclaimed Him. They stoned Stephen; they slew James with the sword; and would have slain Peter also, but for his miraculous deliverance.

So, the kingdom and all its blessings, with the fulfilment of Joel ii., are now all in abeyance; while the Church, the Body of Christ, is being taken out.

The stoning of Stephen (Acts vii.) was shortly followed by the call of Paul (Acts ix.); and, indeed, was over-ruled to bring it about.

The killing of James and the imprisonment of Peter (Acts xii.) were followed by the commissioning of Paul, and the sending him forth on his wondrous ministry. (Acts xiii. 1-3).

The exhaustive fulfilment of the promise of Joel is still in abeyance: and it will not now be fulfilled until "the great and terrible day of the Lord come." When the judgments of Rev. viii., ix., and Matt. xxiv. 29-31, shall have been poured out, then, "afterward," shall *pneuma hagion* be poured forth "upon all flesh."

Pneuma hagion was the promise of the Father (Luke xxiv. 49; John xiv. 16, 26, 27; xv. 26; xvi. 7; Acts ii. 33). It was the *spiritual* medium with which they were to be baptized instead of *material* water.

The promise of Acts i. 5, was performed in Acts ii. 4. It was strictly in connection with the kingdom, and with Israel; and had nothing to do with the Church, or the Gentiles.*

The expression *pneuma hagion*, therefore, in Acts i. 5, relates to the gift, and not to the Giver. For, the moment it was given, the effect was seen:—"they were all filled with *pneuma hagion*, and began to speak with other

* "This is that" (Acts ii. 16). What is the "this"? and what is the "that"? To what do these pronouns refer? Peter's words commence with "But," introducing a new argument in rebutting the charge of drunkenness. The pronoun "this" is emphatic: and refers not to the event, or to the speaking, but to the prophecy of Joel in the words which follow (vv. 17-21). The argument was that the speaking with tongues need not proceed from wine, inasmuch as similar speaking was prophesied of "the last days." That speaking would be the result of the pouring out of Divine *pneuma*. Why then should not this be produced by the same cause. Peter does not say, "This event is the fulfilment of Joel": but, "This (which follows) is what Joel says of a future similar event."

tongues, as the Spirit gave them utterance" (see below under Acts ii. 4).

Acts i. 8. The Lord here, again, identifies *pneuma hagion* with "power from on high," as being the gift of the Holy Spirit.

"Ye shall receive power after that *the hagion pneuma* is come upon you; and ye shall be witnesses unto me."

None can be witnesses for Him before they are endowed with this "power," which, as *pneuma hagion*, is the gift of the Holy Spirit, the Giver.

The article is used here, grammatically, merely to refer it back to, and identify it with verse 5. But the A.V. and R.V. again wrongly use capital letters.

Acts i. 16. "This scripture must needs have been fulfilled which *the pneuma, the holy*, by the mouth of David, spake before concerning Judas."

Here, it is the Holy Spirit, the Giver and Inspirer of that scripture, by David. The definite article is used with each of the two words, and we have the full expression, to show us that it was the Holy Spirit Himself in operation.

It was David's mouth that spake, but they were not David's words.

Here we have the clearest definition of what Inspiration is: and no one can explain the mystery to us beyond this.

Acts ii. 4 (twice). "They were all filled with *pneuma hagion*." Here it is not the Giver, but it is the gift; and the gift is "the gift of tongues" (1 Cor. xii. 10, 11); for it is immediately added, that they "began to SPEAK with other tongues as *the pneuma* gave them utterance." Here, it is the Giver, giving them utterance.

The fact that *pneuma* is used twice in this verse is of great service to us: because the article with the second occurrence distinguishes the Giver from His gift; and the Divine worker from His operations. It shows that in the former we have the gift, and in the latter we have the Giver.*

This fulfilment of the promise should be studied in connection with what has been said about the promise under ch. i. 5.

Acts ii. 17. "I will pour out of my *pneuma* (Lit., of *the pneuma* [of me]) upon all flesh."

Acts ii. 18. "And on my servants and on my hand-maidens I will pour out in those days of my *pneuma* (Lit., of *the pneuma* [of me]); and they shall prophesy."

Here, in both these verses, we have the pouring out; a term inapplicable to a Person, but most appropriate of gifts. A person can pour out, but how can he be poured out? Moreover, we are distinctly told what it was that was to be poured out; viz., "the gift of prophesying."

*Strange to say, the A.V. of 1611 has "the holy Ghost" in the first clause, and "the spirit" in the second. Current editions, however, with the R.V., have capital letters in both clauses.

Acts ii. 33. "Having received from the Father the promise of *the hagion pneuma* he hath shed forth (or poured out) this, which ye now see and hear."

Here, all the Critical Texts and R.V. read "*the pneuma the holy*." But, notwithstanding this, the articles are used only grammatically, to identify it with the *pneuma hagion* of verse 2, which is the subject of the whole chapter.

It cannot be the Holy Spirit; for He is *pneuma*; He cannot be seen except by the effects (See John iii. 8 above). Whatever "this" was that was poured out, it could be both *seen* and *heard* (ch. ii. 33). It must therefore refer to the gifts, which were both visible and audible, and not to the Giver.

Acts ii. 38. "Ye shall receive the gift of *the hagion pneuma*." Here the "gift," is distinguished from the Giver, who is the Holy Spirit.

THE TITLES OF THE PSALMS.*

(Continued from page 151.)

Mahalath Leannoth (Ps. lxxxvii.).

WE now use Mr. Thirtle's key for the other *Mahalath* Psalm (lxxxvii.).

We looked at the former (Ps. lii.) last month.

This Psalm (lxxxvii.) has another word associated with it: *Leannoth*.

There is no question as to the meaning of this word. All are agreed that it is from מְנַחֵם ('*anāh*) to celebrate by responsive shouting. Hence *Leannoth* means with shoutings as answering other shoutings, in the celebration of an event. (See Ex. xv. 20, 21. Ezra iii. 11. Num. xxi. 17. Exod. xxxii. 17, 18; and 1 Sam. xviii. 6, 7).

Mahalath Leannoth may thus be Englished by

DANCINGS, with SHOUTINGS.

We have not far to seek for the event in David's life which was, of all others, thus characterised.

The Ark of the Testimony had been taken by the Philistines (1 Sam. iv. 1-11); but, after seven months, it was restored to Israel (ch. vi. 1-vii 2); and it abode in Kirjath-jearim for twenty years.

As soon as David was come to the Throne, his first business was to bring up the Ark of God to Zion: and 2 Sam. vi. gives the account of that great historical event. There, we read in verses 14, 15:—

"And David DANCED before the LORD with all his might. . . So David and all the house of Israel brought up the Ark of the LORD with SHOUTING, and with the sound of the trumpet."

Here we have, in the English,† the two words‡ of the sub-script to Ps. lxxxvii. used in the account of bringing the Ark to Zion.

* *The Titles of the Psalms: Their Nature and Meaning Explained.* By James William Thirtle. London: Henry Frowde. Price 6s.

† Not in the Hebrew, though we have an obvious allusion to such rejoicings as are indicated in the sub-script to Ps. lxxxvii.

‡ In v. 16. it is not the same word for shouting in the Hebrew; but, it is included in the more general and comprehensive word '*anāh*.'

What was there that made this event so worthy of celebration? First, look at

The Structure of Ps. lxxxvii.

A | 1, 2. Other dwellings spoken of.

B | 3. Zion spoken to.

A | 4. Other nations spoken of.

B^a | 5. Zion spoken to.

A³ | 6. Other nations spoken of.

B³ | 7. Zion spoken to.

Here there is a distinct allusion in verse 2 to the other places in Jacob where the Ark had had a dwelling place: Shiloh (1 Sam. i. 3; ii. 14; iii. 21, Ps. lxxviii. 60, Beth-shemesh (1 Sam. vi. 13), Kirjath-jearim (vii. 1), Gibeah (2 Sam. vi. 3, 4), and the house of Obed-edom the Gittite (v. 10-12).

But none of these was the dwelling that God had chosen and desired (Ps. cxxxii. 13, 14; lxxviii. 67-69).

Zion was the place—"the mount Zion which he loved."

Other places might make their boast, and set forth their claims; men might claim their citizenship of other cities: but there was one city which was to be the joy of the whole earth; and the time would come when all other boasts would sink into nothingness beside the claims of being born in, or of belonging to, Zion.

It is this great and blessed fact which is celebrated in the Psalm of "dancings with shoutings" (*Mahalath Leannoth*) which commemorates the bringing up of the Ark to the Tabernacle of David.

Much has yet to be studied with regard to David's Tabernacle as prior to, and distinct from, the Temple of Solomon.

It is mentioned in 2 Sam. vi. 17; vii. 2; and Ps. cxxxii. Also in 1 Chron. xvi. 1. 2 Chron. i. 4. Amos ix. 11, 12. It is this "tabernacle of David" which is to be restored, according to Acts xv. 15-18. "After this": i.e., after the taking out of the Gentiles a people for His name (it is written), "I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world."

Verse 14 is not yet fulfilled. When this People shall have been "taken out," then, "After this" shall David's Tabernacle be again "set up" (on Zion; not Moriah); and Gentiles, as such, shall be brought into blessing, with Israel.

David, "being a prophet," might well say, therefore, "Glorious things are (and will be*) spoken of thee, O city of God."

Some of "these things" will be seen in the following:

* The participle may well be so translated.

New Expository Translation of Ps. lxxxvii. according to the Structure (above).

A¹ | 1. His foundation upon the holy mountains doth Jehovah love. 2. [He loveth] the gates of Zion more than all the dwellings of Jacob.

B¹ | 3. Glorious things are spoken of thee, O thou City of God.

A | 4. I will make mention of Egypt^a and Babylon to them who know me:—Lo! Philistia, and Tyre, with Ethiopia [say] "This one was born there."

B² | 5. But, to Zion it shall be said: "Generation after generation^b was born in her; and the Most High Himself shall establish her."

A³ | 6. Jehovah will record, when He enrolleth nations—"This one was born there."

B³ | 7. Both they that SHOUT and they that DANCE [shall say of Zion] "All my descendants^c shall be in thee" [O thou City of God].

Such are some of the "glorious things" which are and will be spoken of Zion; and they are well worthy of being recounted on such a momentous occasion as the bringing up of the Ark of the Covenant to Jerusalem.

The Critics cannot get beyond the Dispersion! All that Wellhausen has to say is:—

"The text is in so defective a state that in many passages we can only conjecture the meaning. The general sense admits of no doubt: the Jews are scattered all over the world, but Jerusalem continues to be their common home and mother. The significance of the Dispersion and the abiding importance of Jerusalem are distinctly visible."

When Critics see some defect, it is always the Text that is defective. It never seems to dawn on them that the defect is in themselves!

They first settle that the Psalm is *Post-exilic*, and then do their best to read the Exile into it.

It cannot be done. Hence it seems to them to be defective! So far from the "Dispersion" being "distinctly visible," we can see nothing of it at all; but, we can see a great event in David's history, commemorated by himself, in words worthy of the great theme, which fills his heart and carries him forward in prophetic vision to future times, when the "glorious things which are spoken of Zion" shall have a glorious accomplishment.

This view of the Psalm takes it right back, at once, to David's own day: but that is the very reason why the Critics still treat Mr. Thirtle's wonderful discovery with the conspiracy of silence.

^a Heb. *Rahab*. It is the poetical name for Egypt on account of its meaning, *pride*. Compare Ps. lxxxix. 10. Is. xxx. 7; li. 9. In the Hebrew, this name Rahab is differently spelt from that of the woman who, "through faith," sheltered the spies.

^b Heb. *Man and man*: i.e., one man after another; man after man; in contrast to the individuals born in other places: and in conformity with the Divine prophecies. See Is. lx. 4; liv. 1-3; lxvi. 7-14.

^c Mr. Thirtle suggests this rendering of the word *fountains*, and gives Deut. xxxiii. 28 as suggesting this sense. We may add by comparison Is. lxviii. 26, margin, with which Isa. xlvi. 1 may be compared. Zion will be the fountain whence all Jehovah's blessings will flow forth for Israel and the nations.

**"THE GOSPEL OF THE KINGDOM," AS
SET FORTH IN THE PARABLES OF
THE SOWER, THE DINNER, AND
THE SUPPER.**

(Concluded from page 163.)

**THE PARABLE OF THE MARRIAGE-FEAST,
OR DINNER (Matt. xxii. 1-14).**

This parable gives further details about the last three of these four ministries. It was spoken in continuation of the Lord's teaching with regard to the Stone which the builders rejected, becoming the head of the corner, and smiting the rejectors in judgment.

1. The parable is given in further illustration of that, showing what would happen in consequence.* Luke xxii. 2: "The kingdom of heaven was becoming like unto a certain king who made a marriage-feast for his son. 3. And he sent his servants to call those who HAD BEEN INVITED to the wedding-feast, and they would not come."

This was the ministry of Christ, the Twelve and the Seventy. The parable of the "Dinner" does not begin with John's ministry, because that had come to an end. The calling here is addressed to those who *had already been invited* by John. But "they would not come." As the seed fell on stony ground, and hardened hearts, so the great Server said "Ye will not come unto me" (John v. 40).

2. The second ministry of Peter and the Twelve in the Acts of the Apostles is foreshown in verse 4:

"Again, he sent other servants saying, Say to those who had been bidden, Behold, I have prepared my dinner; my oxen, and the fatted beasts are killed, and all things are ready; come unto the wedding feast. But they, not caring about it, went of, one to his own field, another to his merchandise, and the rest, having seized his servants, insulted and killed them. On hearing [this], the king was wroth, and having sent his armies, he destroyed those murderers; and their city he burned [up]."

In this part of the parable we have the ministry of Peter and the Twelve in the Acts of the Apostles, and its result. It was in advance of the previous ministry, seeing that now all things were ready in a sense in which this could not have been said before. In the former ministry of Christ, the Twelve and the Seventy, it was merely the formal summons to, and refusal of those who had been already invited.

Here it is the announcement that all was now prepared and ready. And there is added to the refusal, not only the fact that they did not care about it, but that they maltreated and killed those who were sent to invite them. Consequently, there is no further invitation sent to them, but judgment is executed upon them. The rejectors are destroyed and their city burned.

This is exactly what took place. The servants proclaimed that all was prepared. All had been fulfilled that God before had showed. "Repent ye, therefore" (Acts ii. 38, 39; iii. 18-21 R.V.). But instead of repenting and

* We give our own translation of this Parable, as the A.V. and R.V. version are made in the light of the traditional and not of the Dispensational teaching.

obeying the command to "come," they imprisoned some of the servants (Acts iv. 2; v. 18; viii. 3; ix. 1, 13, 21). One they stoned (Acts vii. 59). Another they killed with the sword (Acts xii. 2). Peter they took also, for the same purpose. But the king was wroth; and shortly after he sent his armies. Those murderers were destroyed; their city was burned with fire; and the people scattered to the four winds of heaven.

Now comes again the parenthesis of this present Dispensation of Grace. Often it is passed over with only a comma in the English, and with nothing at all in the Originals save perhaps an accent in the Hebrew. A prophecy or prophetic statement of the Old Dispensation or of "the sufferings of Christ" is often followed immediately by a reference to the glory that should follow.*

So it is in this parable. The marriage-feast is now in abeyance, as proved by Rev. xix. 6-9.

The invitations to it are now in abeyance. No servant during this Dispensation of Grace has any authority to issue invitations to it. But the moment is coming when this will be done.

The parable of the "Dinner" leaps over this present Dispensation of Grace, and goes on to set forth this prophetic announcement, in Matt. xxii. 8.

3. "Then He saith to His servants, the marriage-feast indeed is ready, but those who had been invited were not worthy. Go ye therefore into the highways, and as many as ye shall find invite to the marriage-feast.

"So those servants having gone out into the highways, brought together all, as many as they found, and the marriage-feast became full of guests."

Here, again we have the future ministry, at "the end of the age"; for it is a judgment scene to which we are introduced. It cannot refer to this period of grace, which has been spread over nearly two millenniums. It is not this which is here described. The first ministry (John's) was of short duration. The second ministry of Christ and His apostles was only about three years. The third (Peter's and the twelve) was also brief, for within forty years the City and Temple were destroyed. We may well believe that the future ministry of "the Gospel of the kingdom" will be of brief duration; and a few years will suffice to issue this final summons of which it is written "Blessed are they which are called unto the marriage-feast† of the Lamb" (Rev. xix. 10).

* This parenthesis of the present Dispensation may be seen in Psa. xxii. between verses 21 and 22; cxviii. in the middle of verse 22. Isa. ix. in the middle of verse 6; liii. in the middle of verse 10; lxi. in the middle of verse 2 (as proved by the Lord's breaking off at that point in His quotation of it in Luke iv. 18, 19). Lam. iv. between verses 21 and 22. Dan. ix. between verses 26 and 27; xi. between verses 20 and 21. Hos. ii. between verses 13 and 14; iii. between verses 4 and 5. Amos ix. between verses 10 and 11; Hab. ii. between verses 13 and 14. Zeph. iii. between verses 7 and 8. Zach. between chapters vii. and viii.; ix. between verses 9 and 10. Matt. x. in the middle of verse 23; xii. in the middle of verse 20. Luke i. in the middle of verse 32; xxi. in the middle of verse 24; xxiv. in the middle of verse 26. Rom. xv. between verses 8 and 9. 1 Pet. i. in verse 11 (compare chap. iv. 13; v. 1). And a parenthesis of another kind but equally long or longer: Rev. xii. between verses 5 and 6.

† It is the same word as in Matt. xxii. 2.

This parable will have a blessed fulfilment, and the third ministry will be as real as were the first and the second; the invitation is the same in each case. There is no change in its terms. It is the same good news from the King, with regard to the marriage-feast, and the marriage of the king's son which is consummated in Rev. xix.

"THE GREAT SUPPER."

The lesson is the same in the parable of the great supper of Luke xiv. 15-24.

It was spoken in immediate connection with the mention of "the resurrection of the just" and the coming "Kingdom of God."

There are four ministries again described.

1. The *first* (verse 16) sets forth the fact of the making of the great supper, and of many being invited; and describes the ministry of John the Baptist.

2. The *second* (verse 17-20) sets forth the invitation to those who "had been bidden" before (by John). It was now "supper-time" (Greek: *the hour of the supper*); and again it says that "all things are now ready." This is the ministry of Christ, the Twelve and the Seventy; and, as in the case of the same invitation to the marriage-feast when "they would not come" (Greek: *they did not wish to come*), so here, "they all with one consent began to make excuse."

3. The *third* (verses 21, 22) sets forth the ministry of Peter and the Twelve in the Acts of the Apostles. It followed "quickly" after the second ministry; and they were sent forth into "the streets and lanes of the city." This ministry was confined to Jerusalem and the Land. It was addressed to Israel, but the Rulers of the Nation rejected the invitation (see Acts iii. 17; iv. 1-8; v. 17, 18, 21-28, 34-41; vi. 12; vii. 1). The poor and the outcast were "brought in."

4. But the *fourth* ministry is still future. Again this present interval is leaped over. The last of the ministries in the parable of the marriage-feast was addressed, not to those who had been previously invited, but to all "as many as they should find" in the highways; so in this parable of the great supper those "in the highways and hedges," will be *compelled* to come in.

The giver of these commissions in this parable is very remarkably and significantly designated.

It was "A CERTAIN MAN" who made "the great supper" and bade many.

It was the same who at supper-time sent "His SERVANT," the Lord Jesus—who bears emphatically this formal title.

It was "THE MASTER OF THE HOUSE" who sent forth Peter and the Twelve to "bring in" whom he would; for, He was "the Master," and He brought in not only the poor and despised of the people, but an Ethiopian Gentile (Acts viii.); and a Roman Gentile (Acts x.). For those whom the Master has cleansed are no more "common or unclean" (Acts x. 15, 16).

It will be "THE LORD" (v. 23) who will send forth the last ministry; "the Lord of all power and might," who can "compel" them to come in from the highways and hedges of the great Gentile world.

Thus these three parables agree in one. And the four ministries are clear and distinct. It is the kingdom to which they relate, and, it is the last call in each of them that will be effectual. All, in turn, hear the invitation and the call, but only of the last is it said that they *hear and understand* (Matt. xiii. 23); they *hear and receive* (Mark iv. 20); they *hear and keep* (Luke viii. 15); and bring forth fruit; for this is foretold of them in Dan. xi. 33; xii. 3, 10. Special wisdom and understanding will be needed and given for those days.

Thus, in these three parables we have the four great ministries of "the gospel of the kingdom," as distinct from "the gospel of the grace of God."

They may be thus summarized and set forth:

THE PAST.

THE DISPENSATION OF CHRIST.

THE MINISTRY OF "THE GOSPEL OF THE KINGDOM."

I. JOHN THE BAPTIST. (Matt. iii. Mark i. 1-8. Luke iii. 1-18. John i. 6-36.)

The sowing "by the wayside" (Matt. xiii. 4). The word "not understood" Seed "devoured" (v. 19).

The bidding of many to the great supper (Luke xiv. 16).

II. CHRIST, THE TWELVE AND THE SEVENTY. (Matt. iv. 17; x. 6, 7. Luke x. 1-20.)

The sowing "on stony places" (Matt. xiii. 5, 6. "Joy" and "offence" alike "immediate" (vv. 20, 21. Mark iv. 16, 17).

The call to the marriage feast of them that "had been bidden" (Matt. xxii. 3).

The call to the great supper of them that "had been bidden" (Luke xiv. 17-20).

III. PETER AND THE TWELVE. (Acts ii.-xii. Gal. ii. 7).

The sowing "among thorns" (Matt. xiii. 7).

The seed "choked" and "became unfruitful" (v. 22. Acts xxi. 20. Gal. iv. 8-11, 21).

The marriage-feast ready "again," for them that had been bidden were "to come" (Matt. xxii. 4-6.)

The *first* part of Peter's ministry to Israel (Acts ii.-vii.)

The sending out quickly into the streets and lanes of the city to "bring in" those outside (Luke xiv. 21. The *second* part of Peter's ministry to the Gentiles (Acts viii.-xii.).

THE KING "WROTH" (Luke xxii. 7).

THE MURDERERS "DESTROYED" AND CITY BURNED.

THE PEOPLE SCATTERED (Luke xxi. 24).

THE KINGDOM IN ABEYANCE (Heb. ii. 9).

THIS PRESENT INTERVAL.

THE DISPENSATION OF THE HOLY SPIRIT.

THE (PAULINE) MINISTRY OF THE
"GOSPEL OF THE GRACE OF GOD."THE MYSTERY, OR SECRET OF THE CHURCH, AS
THE "BODY OF CHRIST."

THE PERIOD OF THE CHURCH EPISTLES.

THE FUTURE.

IV. THE MINISTRY OF "THE GOSPEL OF THE KINGDOM"
at "the end of the age" (Matt. xxiv. 3, 14;
xxviii. 19, 20. Acts xv. 16, 17).The sowing in the "good" (or prepared) ground.
(Matt. xiii. 8). The seed fruitful (*v.* 23).The unbidden "gathered" from the "highways" to
the Marriage-Feast, "both bad and good" (Matt.
xxii. 9).The unbidden compelled to come in from the
"highways and hedges" to the Great Supper
(Luke xiv. 23, 24).

From all this, we learn that the Four Gospels relate to the Kingdom, and not to the Church: that Kingdom, which is the great subject of the Old Testament, in promise and prophecy. In the Gospels we see the King and the Kingdom announced by John the Baptist, by Christ, the Twelve and the Seventy. After the King has been crucified, and the Kingdom rejected, Peter makes a further proclamation of the King, and announces His advent on the repentance of the Nation. But the Rulers imprisoned him and ended his ministry. From that moment the Kingdom has been in abeyance (Heb. ii. 9). Paul was raised up: and now, "the Gospel of the grace of God" is the subject of the Church Epistles.

When the Church has been "taken out" from Jews and Gentiles alike, and gathered unto the Lord (1 Thess. ii. 1), then the Kingdom will come: and, in the Apocalypse we see the final proclamation of the King, and the setting up of the Kingdom in Divine power and glory.

Papers on the Apocalypse.

THE SIXTH VISION ON EARTH.

(Continued.)

E (page 118*) chap. xvii. *The Great Harlot.*

THE BEAST AND HIS CONFEDERATES.

The eleventh verse brings us to the second pair of members which interpret the Beast and his Confederates. Chap. xvii.

* These pages refer to the book-form, and not to the pages of *Things to Come*.

verses 8-10 give the *first* pair;,, 11, 12 give the *second* pair;,, 13-17 give the *third* pair;

* See the Structure, above, on pages 514, 515.

F*. (page 514), xvii. 11, 12. *The second pair of members.*

11. And the beast that was, and is not, even ~~he~~ himself is an eighth, and is of the seven, and goeth into perdition.] We must carefully note that while he is commonly spoken of as "the eighth head," he is not so called in Scripture. There, he is known only as "an eighth" king. We have in this verse (according to the Structure on page 514) the further history of the Beast.

In verses 8 and 11 we have the two stages of the Beast's career clearly distinguished. In chap. xiii. 3 John saw what had already happened before xiii. 1, in the mortal stage of the Beast, before he came up out of the Abyss. John saw what had caused the Beast to go down into the Abyss. And when John saw him "coming up," he observed (xiii. 3) one from among his heads as having been slain.

In his mortal form he runs his career during the first part of the week (Dan. ix. 27; the "forty and two months" of Rev. xiii. 5). During this period God's two witnesses (xi. 3) are the Divine testimony on earth.

When they shall have finished their testimony, or immediately before the fulfilment of their mission, the Beast (in his mortal form) is killed. He receives his deadly sword-wound (xiii. 3), and comes to life again: he comes up out of the Abyss (xi. 7), makes war on the Two Witnesses, and runs the rest of his career in his superhuman form (xiii.—xix.).

He is first called "the Beast" in this book, in Rev. xi. 7.

He is "of the seven." That is to say, he is the 7th in another (his 8th, or superhuman) form. And though he is "an eighth" king, there are not really eight, but only seven, for the *seventh* and *eighth* are the same personage; therefore, it is said that the eighth is "of the seven."

As the mortal *seventh* Head, he is the "little horn" of Dan. vii.; the King of Dan. xi. 21.

Roughly speaking, the *mortal* stage would fill the first half of the last of "the seventy weeks" (*i.e.*, the first 3½ years of Dan. ix. 27); and the *superhuman* stage would occupy the last half. But there is nothing to show us what length of time will run between his *rise* and his *assassination*. Neither can we say exactly how long the time will be between his death-stroke and his re-appearance. We suppose the latter would not exceed four days.

Then, immediately upon his resurrection, he kills (crucifies?) the Two Witnesses (ch. xi.). Consequently, *their* 1,260 days must just overlap into *his* 42 months. They must have witnessed, therefore, for nearly 1,260 days during his mortal stage, before his assassination.

It would appear that he is on the scene, entering into various political affairs, before he is actually manifested

as the 7th head, *i.e.*, the Anti-Christ. The "League" of Dan. xi. 23 appears to be made before the "Covenant" of Dan. ix. 27. The "League" is one of the first steps he takes to mix himself up in the Jews' affairs.

The "Covenant" of Dan. ix. 27 seems to be a subsequent advance upon that. The Covenant would mark the beginning of the seven years.

During the first half of the week (in which the seventh head runs and completes his mortal career), God's Two Witnesses (ch. xi. 3) are the proclaimers of the special Divine Testimony on the Earth. Just before the completion of their Testimony the Beast is killed. His mortal stage is thus ended. When he comes to life again, he comes up from the Abyss and makes war upon them, and upon all who will not worship him.

As to the heads: In their mortal stage they are only seven, and are successive. But in their superhuman stage they are still seven (xiii. 1 and xvii. 7), and they are collective in the one—the wild Beast.

This verse thus contains further particulars about the Beast already mentioned in verse 8. And now, in verse 12 we have the confederates again.

12. **And the ten horns which thou sawest are** (*i.e.*, represent) **ten kings, who have not yet received a kingdom; but they receive authority as kings at one and the same hour with the Beast** (*i.e.*, at the same time or season. See chap. xiv. 7, 15; xviii. 10, 17, 19. Matt. xiv. 15; xviii. 1. Mark vi. 35. Luke i. 10; xiv. 17. 1 John ii. 18. John v. 35. 2 Cor. vii. 8. Philem. 15). These ten kings, in their mortal stage, were not actually kings; but now, in their superhuman form, they are contemporary, and receive power at one and the same time with the Beast. Popular phraseology always speaks of them as "ten kingdoms." No wonder they cannot be identified or prognosticated, for the Scripture says nothing about "ten kingdoms," but always "ten kings." The substitution of "kingdoms" only introduces confusion. The verse would then read "They are ten kingdoms, which have received no kingdom as yet, but receive authority as kingdoms." This is absurd as well as confusing.

They are seen as kings only in connection and company with the last or *eighth* king. We know not who or what these ten kings may be. They are not the "kings of the earth" mentioned in verse 18; for these are subordinate to the ten of which this verse speaks.

On the first emergence of the corporate wild-beast out of the Abyss, the woman (*i.e.*, the great city, Babylon) is supported by it (or as it is expressed, "she sits upon it"). But *she is not true to this new and superhuman power*. She intrigues with "the kings of the earth" (mortals) while the Beast out of the Abyss is supporting her. Then it is that he and the ten kings turn against her. As Henry VIII. dealt partially with the Roman Church in England, so will the Beast deal with Babylon universally. He will confiscate her revenues, appropriate her real estate as well as personality. The city, thus "stripped" will be wholly in the hands of this superhuman power (chap. xviii.), and filled with evil spirits, until a mighty angel from heaven completes the destruction.

F³. (page 514), xvii. 13, 14. *The third pair of members.*

13. **These have one mind** (*i.e.*, the same view, intent, and consent), **and give up their power and authority unto the beast.** Not only are they contemporaneous as to time, but they are of one accord as to purpose. This will be something very different from a so-called "concert" of Europe. Never were any ten kings found of one accord. It is a powerful spirit-influence that brings about this unanimity (ch. xvi. 14).

14. **These shall make war with the Lamb, and the Lamb will overcome them: because he is Lord of lords and King of kings: and they that are with him are called, and chosen, and faithful.** Here is the war for which the demons go forth to gather the kings of the earth together. Two reasons are assigned for the result of this war. The glory of the King, and His own chosen forces. The battle is prophesied in xvii. 14, but not fought till chap. xix.

15. **And he saith to me, The waters which thou sawest, where the harlot** (*i.e.*, "the great city") **sitteth, are** (*i.e.*, represent) **peoples, and multitudes, and nations, and tongues.** This commences the second division of the Angel's interpretation of the Vision. It is indicated by the words, "And he saith to me," repeated from the commencement of the first division in verse 7. The woman represents "that great city." Babylon is thus addressed (Jer. li. 13): "O thou that dwellest upon many waters, abundant in treasures, thine end is come." How this can be interpreted of Rome we know not; for it is not the vision we have here, but the interpretation of it.

We ask our readers to compare the following passages as here arranged in parallel columns. The first column contains the passages from the Old Testament, and the other from the Apocalypse. Both are distinctly said to concern Babylon. We recognise no authority, however "respectable," which assures us that these passages all refer to Rome:

<i>Jeremiah.</i>	<i>Revelation.</i>
Jer. li. 13.	Rev. xvii. 1.
" li. 7.	" xvii. 4.
" li. 7.	" xvii. 2.
Isa. xlvii. 5, 7.	" xvii. 18 & xviii. 7, 8.
Jer. li. 25.	" xviii. 8.
" li. 6, 45; 1. 8.	" xviii. 4.
" li. 9.	" xviii. 5.
" li. 15.	" xviii. 6.
" l. 29.	" xviii. 6.
" xli. 8 (Isa. xxi. 9).	" xviii. 2.
" li. 63, 64.	" xviii. 21.
Isa. xlii. 21.	" xviii. 2.

16. **And the ten horns which thou sawest, and * the beast, these shall hate the harlot** (*i.e.*, that great city), **and shall make her desolate and naked** (*i.e.*, shall loot the city and strip it), **and shall eat her flesh** (*i.e.*, take possession of her treasures), **and shall burn her** (*i.e.*, the city) **with fire.** How a false system of religion, Papal or any other, can be thus treated we

* G.L.T.Tr.A. WH. and RV. read *καί* (*kai*) *and*, instead of *ἐπὶ* (*epi*) *upon*.

cannot understand. The reading "and," instead of "upon," is very important. It associates the hatred of the eighth king with that of the ten, instead of making him distinct in this hatred, and separate from this war. The word "these" links them all together. The word "these" is masculine, while "the horns" and "the beast" are neuter. It is the figure called *Syllepsis* by which the concord of the pronoun is logical rather than grammatical.

The Beast himself will be at the time in occupation of the City, while the Ten Kings are exercising their authority each in his own part of the world; and that, just as the Papacy exercises its authority in many lands—so the woman's agents do the same, with this difference: that in all the kingdoms of the world the (mortal) "kings of the earth" are committing fornication with this woman *i.e.*, are one in religious intrigue and confederacy. Babylon sits upon many waters: *i.e.*, "peoples, multitudes, nations, tongues:" among all these Babylon is religiously a-whoreing.

Above "the Kings of the Earth," (mortals), reign "the Ten Kings." The whole earth is divided to them. For a little while (till they shall have secured a firm position) they will support the woman. As soon as they feel themselves to be secure, then, in all these "peoples, multitudes, nations, and tongues" they begin to make war with her simultaneously: the Beast (the last king of Babel in Babylon) and the Ten Kings in their respective parts of the world. So that, in every nation, people, tongue, and multitude, the merchants of the earth can stand afar off and bewail the destruction of the woman. For there will be an *auto-de-fe* among all the peoples by whom the woman has been supported.

For this destruction compare the passages from Jeremiah given above; and compare them with its execution in Rev. xviii. 8. The reason of this is given in the next verse.

17. For God put it (*lit.*, gave it) into their hearts to carry out (*lit.*, to do) His mind, and to carry out their own mind, and to give their kingdom to the beast until the words of God shall be accomplished.] Apparently it is Satan's work, but God is over all, and He "shall send them strong delusion" (2 Thes. ii. 11. Compare Is. x. 7). They carry out their own wilful desires, but blindly fulfil the counsel of God.

They give their kingdom, not kingdoms. They transfer no territory, for all the kingdoms are one under the Beast which shall "devour the whole earth."

Just as the Beast is *one*, though composed of many individual superhuman beings; so will the kingdom of the Lord Jesus Christ be one, though there will be in it many kings and principalities and powers.

These "ten kings" give their royal power. But there is a limit to it all, and that limit is expressed in the words "the true sayings of God," to these all must come: beyond these none can go.

We now come to the end; to the interpretation concerning the woman: the final statement which sets the whole matter at rest. See the structure on page 513.

D. (page 513), xvii. 18. *The Woman.*

18. And the woman whom thou sawest is that great city, which exerciseth sovereignty over the kings of the earth] viz., those who have been so called in xvi. 14.

Babylon is the city named in verse 5, but its destruction, as prophesied in chap. xviii., is very different from that of which Jeremiah speaks. Other cities have been suggested, and even England has been added to the interpretations, because of its union of Church and State. Though how it can be a city we know not.

The revival of Babylon is prophesied in Zech. v. 1-11, 500 years before the Christian Era. The lawless woman there, answers to the great harlot here, and the angel says it was intended "to build it an house in the land of Shinar; and it shall be established and set there upon her own base." "The land of Shinar" carries us back, not to Italy, England, or Palestine, but to Babylon and to Gen. xi. 2-9 and Dan. i. 1, 2. That prophecy has never yet been fulfilled. Babylon is to be the last of the powers of the earth to drink the cup of Divine wrath in the day of the Lord (Jer. xxv. 17-26). "All the kings of the earth, far and near, one with another, and all the kingdoms of the world which are upon the face of the earth: and the king of Sheshac (*i.e.*, Babylon) shall drink after them."

The common interpretation of Zech. v. will hardly bear examination: and it is certainly an error to suppose that Rev. xviii. is commercial. Babylon in Rev. xviii. is a *buyer* and *not a seller*. It is not an exchange of merchandise. And with respect to Zech., commentators seize upon the measure and weight.

The Ephah is a measure of capacity, dry measure, say for grain. As grain is put into a measure, so the sinners will be collected in a heap. Are not these the thieves and perjurers of the previous vision? When the leaden lid is lifted up there is seen a woman sitting in the measure. The woman, it says, is "wickedness," not "commerce." *She is not permitted to get out of the measure.* The lead is put back again. It seems to have been lifted just to let the prophet see what was inside. The Ephah, with its contents, is not suffered to remain in the Land: it is carried into the land of Shinar. This looks more like the expulsion from Palestine of "wickedness" or reprobates, thieves and perjurers, possibly at the time when the Two Witnesses are on the earth.

It suggests, not commerce, but rather the worst kind of financing maintained by thieving and perjury (Zech. v. 1). So intense is the "wickedness" that a "flying roll," of the same dimensions as the porch of the Temple, goes forth as a curse, showing that the wicked will be judged by Temple measurements.

This is hardly the place to go into the prophecies of Zechariah. But all are too ready to follow a plausible tradition, without independent study of God's Word.

We are all agreed that Zech. v. is future; and that it concerns Babylon. But the question is, Does "lead" (no matter of what weight) ever represent money? And

does not a "woman" represent a religious system, rather than commerce?

Jerusalem, we know, is to become a great city, the joy of the whole earth. But, before that comes to pass, Babylon also will become a great city; the astonishment, but the curse, of the whole earth.

We have more than once referred to and spoken of the revival and rebuilding of Babylon. Many laugh at the very idea. But if they will not listen to the clear teachings of the word of God, will they listen to what man says? If they deem this revival as unlikely or impossible, judging by the standard of their own imagination, what will they say to the following, from *The Daily Express* (London), Jan. 28, 1902? It is not speculation, but news, which is given us under the heading of "Germany's Great Railroad": and the sub-title "Some facts about the grand Mesopotamian railway scheme," by William Durban. He says,

"An immense revolution is likely to be brought about in the Near East within the next decade. The shriek of the locomotive will in a few years be heard echoing over the salt marshes, bituminous plains, and magnificent higher and more fertile tracts, which make the vast Mesopotamian plain between the Euphrates and the Tigris the most curious mosaic of landscape in the world.

"It is startling to think of this coming raid of the engineers into the cradle of the world's most ancient civilisation. Abraham's native country is to be invaded by hordes of navvies, and all along the western bank of the mighty historic Tigris will gleam the twin steel riband which will bring the whole length of the effete Empire within the grip of European influence.

"A RESURRECTION OF BABYLON."

"The Kaiser has undoubtedly scored. When in December, 1899, it was announced that the German Anatolian Railway Company had received a concession from Abdul Hamid for the construction of a railway from Konieh to Bagdad, it was generally felt that the scheme would hang in the air for at least a generation. But the German Emperor is a model man of business, who has posed of late as the Sultan's 'only friend.' He did not for nothing organize, by means of a splendid squad of his military officers, that Turkish army which crumpled up the Greek legions at Domoko and everywhere on the Thessalian plains. The new *Iradé* settles the affair.

"It is a favourite thesis with the people who ponder over prophetic mysteries that *both Babylon and Nineveh are to be resuscitated in more than the ancient glories of Nebuchadnezzar and Sennacherib*. Who can tell? It is certain that the Kaiser entertains the dream of founding a magnificent empire in the Near East. He is going to work in the way which is like to follow up his sermon at Jerusalem by practical results. . .

"Few people realise the magnitude of the Sultan's Asiatic dominions. They form the most important section of the earth's surface in connection with the international political situation of the near future. The

Eastern Question only sleeps, and its slumbers are very uneasy."

With this comes the news that this Railway is to be begun at once (1902), in five different places: and that Edison has invented a new cement which will enable houses to be built in three or four days!

For ourselves, we need no evidence of this kind; but it clearly shows that what we regard as certain, from God's Word, is not altogether impossible from man's

Signs of the Times.

JEWISH SIGNS.

WHO WILL BE THE MODERN JOSHUA?

The death of Dr. Herzl gives point to this question, and all who are interested in Jewish "Signs of the times" will watch the course of events with renewed interest. Like another "Joseph," Dr. Herzl so firmly believed that God, according to His promise, will "surely visit His People," that he has left instructions in his will that he is to be buried by his father; and rest there until his brethren shall return to Palestine and carry up his bones with them.

Who will be his successor, and who will be the modern Joshua, becomes the question of the hour.

In the *Jewish Chronicle* for October 16th, a prominent place was given to the following beautiful letter:

"Jewry is waking. After sleeping for centuries the hum of an aroused activity is everywhere heard, and the world watches, with interest, the struggle of a race crushed beneath the heel of oppression for so long. That heel has never quite crushed the vitality or the hope of its victim. The Jew has learned patience while under it, and not despair. He always remembered Zion even in his bitterest suffering. He knew that the realisation of his dream was only deferred, and that 'The Holy One, blessed be He' would in his own time send a leader like Moses or Joshua to guide him to his promised Land flowing with milk and honey. Who the Joshua or Moses of modern days is or will be no one knows. The leaders of the Zionists do their best in their pioneer work, but Jewry is too divided to follow any one of them. Dr. Isidore Singer, in one of two notable articles in the *New York Sun*, says:—

"The time of hollow rhetoric and melancholic despair has passed. We must have the pluck to bestir ourselves to a heroic deed, not only for the sake of the general principles of justice and humanity, but also in our behalf and that of our children and grandchildren. Whether we like it or not the world is imposing solidarity upon us, and we ourselves, therefore, are not fully free so long as the black cloud of slavery and misery hangs above the heads of two-thirds of the house of Israel."

"Dr. Singer sums up the Jewish problem in a clear, forcible way. He tells us the 'would-be saviours' have had no solid foundation under their feet.

"Under this head come Major Mordecai Noah, 1825, Baron de Hirsch with his 45,000,000 dollars, and the present Zionists. Organisation and co-operation are the keynotes of success. Organisation needs agreement and co-operation of those prepared to give practical help. Let the 3,000,000 well-to-do Jews scattered throughout Europe, the two Americas, Africa and Australia sacrifice 2 per cent. of their income to solve the problem of how to rescue their 6,000,000 hapless brethren. In the *New York Sun* of September 22nd, some foolish correspondent called 'Cosmopolitan,' asks:—'What is the Jewish Problem? Why not a Christian problem or a Gentile problem?' To this utterly unsympathetic enquirer, Dr. Singer replies in an article it would be well for every Jew and Gentile to read. He lays stress, with much power, on the fact so often overlooked and always mistaken: Jews do not like distinctiveness—they hate it—they wish to take their chance along with the rest of mankind.

"True Jewish statesmanship is needed for the welfare of the Jews, and not romantic dreamers, irresponsible fools or mischievous hypocrites who plead for a maintenance of useless barriers separating the Jew from his fellow-man. The whole tendency of Dr. Singer's article is to a more healthy definition of the problem which he rightly says was imposed upon them and could be more judiciously called a 'Christian or Gentile problem.' The desire to keep traditions and

THINGS TO COME.

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Editorial.

THE TWO PRAYERS OF EPHESIANS. "THE KNOWLEDGE OF HIM."

THIS is the first of all the things prayed for believers, by the Holy Spirit, through Paul.

The Epistle opened with the Benediction: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

In this first prayer, prayer is made to "the God of our Lord Jesus Christ." In the second, it is made to "the Father of our Lord Jesus Christ."

Thus we are taken at once to the source of all blessing, and are taught that "the God of our Lord Jesus Christ" is our glorious Father (ch. i.): and that "the Father of our Lord Jesus Christ" is our God (ch. iii.) Hence, *glory* is the subject of the first prayer. *Love* is the subject of the other.

In the very first petition of the first prayer our thoughts are taken entirely out of ourselves. Would that it were ever thus in all our prayers. Oh, how great is the contrast! We are eaten up with self. God would have us to be taken up with Himself. Here, all is of God. It is "the knowledge of HIM," of "HIS calling," of "HIS inheritance," and of "HIS power."

He fills our vision. No room is left for anything lower than Himself, and His Christ.

The promise of John xvi. 13 was, of the Holy Spirit, "He shall guide you into all the truth." Here, in these Epistles we have "all the truth."

The first Epistle (Romans) commences with the proclamation of "God's gospel concerning His Son Jesus Christ."

Thus, at the outset, we have the blessed fact that the source of this wondrous good news is "God"; and that the subject of it is "His Son Jesus Christ."

That is Romans teaching. *That* was the flower: Ephesians teaching is the fruit. In Romans it is *grace*. In Ephesians it is *glory*. "The Lord will give grace and glory" (Psalm lxxxiv. 11). The one is the earnest or pledge of the other. In Romans we learn what grace does for the sinner; in Ephesians we learn what glory will do for the saint.

When we think of what we are, in the light of all this, surely we are humbled in the very dust; and ready to praise and bless His holy name, and to be occupied wholly with Him. But, when we lose sight of Him, we are filled with ourselves, and occupied with ourselves; to our own infinite loss.

What can be more blessed than to be brought thus into contact with the source of all our good? and to remember that He is the fountain-head of all blessing? Yes, and to know, that He was this, for us, "before the foundation of the world." Eph. i. 3, 4 tells us that this was God's "eternal purpose" for us.

This is "the knowledge of Him" which is given unto us. We can know Him only "in Christ": in what He has purposed for us in Christ.

He has "chosen" us in Christ (v. 4). He has "predestinated" us to be children in Christ (v. 5). We have "redemption" in Christ (v. 7); and in Him we have obtained an "inheritance" (v. 11).

He has given us all our blessings "in Christ."

When the prayer is that He may give unto us the spirit of wisdom and revelation in the knowledge of Himself, it is that we may know Him in what He has purposed for us, and given us, and made us to be, "in Christ."

With man it is the very opposite. The wisdom of the natural man is summed up in two words, "know thyself." And the teaching of the saved man, too often has this for its subject. Hence it is that most Christians get self-centred; they are occupied with getting a knowledge of themselves instead "of Him." Hence it is that they are starved in spiritual things, lean in themselves, and stunted in their spiritual growth. Instead of breathing this life-giving air of heaven, their windows are closed, and their doors are shut, and they are asphyxiated with their own exhalations. They are breathing over again and again their own breath, from which all vitality has gone. No wonder that we hear so little of the spirit, and substance, and subject, of these two prayers.

Christians are taken up with *their* blessing, the knowledge of *themselves*, the hope of *their* calling, and *their* inheritance, and *their* power or endowment. All is self. Self is their centre: and self is the circumference which bounds their view.

It is the very opposite of what we have here. Here, we come to the fountain; and sit by the well of living waters. When Moses "sat down by a well," he was in the place where he could water others (Ex. ii. 15-19). And if we would water and thus help others, we must sit down by this fountain. Only as we drink, ourselves, from this, shall we be able to refresh others.

As we get to know Him and all that He is to us, and all that He has for us, we shall start from *His purpose*, and not from *our object*: we shall begin with *His fulness*, and not with *our need*.

As we get to know Him, we shall see that nothing lower than this fulness of blessing, and riches of grace and glory, could have been worthy of Him. As we get to know Him, we shall see that it could not be otherwise, if we are to be with Him for ever. We must be "made meet" for this wondrous inheritance. And as we realise

His greatness and glory, we shall see the utter folly of ever supposing we could make ourselves meet by anything we can do.

If He chose us in Christ before the foundation of the world (not "that we should be," but) "TO BE holy and without blame before Him,"* then we may depend upon it, that is how we ARE "before Him" now.

He has not left this to chance, or to our ability, or effort, or will. It is "according to his purpose," His "eternal purpose." Not an after-thought, or a contingency. It does not say that He chose us to be holy and blameless before Him if we will to be so. No! We ARE now already "before Him:" not as what we choose to be ourselves, but "according as He chose us to be."

The purpose, the choice, the love, are all His own. The believer has no voice in this matter at all. If he looks at himself, his one thought will be to make himself meet to be "before Him." But if He looks at God's purpose, he will see that all this was arranged "before the foundation of the world:" he will see that he has been "made meet" already: but he will also learn that this meetness is "in Christ," and not in himself.

If we would but reflect on this for a moment, we should see that God could not have us there, in His presence, "before Him" in various degrees of meetness, according to our own ability to produce it or procure it.

He has prescribed the "court dress"; and He must provide it; for it is heavenly, holy, and Divine. It is nothing less than Christ's own righteousness, holiness, and blamelessness. We are "accepted in the Beloved," not in ourselves.

When we are actually thus "before him" it will be in resurrection. Then, there will be no "old nature." Then, the flesh will have died: we shall have been delivered from this mortal body (Rom. vii. 24). We "thank God" for this promise now, and we thank Him for the gift of the "new nature," which gives us the capacity to enjoy these blessings now, and which will alone enable us to enjoy them hereafter.

Now, the flesh is in us; though, "before Him," we "are not in the flesh." This phenomenon it is which causes all the confusion in our minds now; a confusion which can be dissipated only by our "knowledge of HIM."

We are now "accepted in the Beloved." And, if we are to be in glory before God, then we shall have to be made "like Him" altogether. And this is our hope.

"We shall be like Him."

This is the promise (1 John iii. 2). But, when? "When He shall appear." How? "For we shall see Him as He is."

Not now, therefore, can we be thus "like Him." Not in death. Not "after death." Not till "He shall appear," for not till then shall we "see Him."

Seeing Him necessitates resurrection, transformation, and translation. To say, therefore, that "after death" is seeing Him, is to do away with resurrection altogether. It is

* In the Greek it is the simple *infinitive*, not the *subjunctive*. "He chose us TO BE," not "that we should be." (See R.V.)

The words "in love" must be taken with "having predestinated us" of the next verse, according to R.V. margin. So Griesbach, Lachmann, and Tischendorf.

practically to "err concerning the truth," and to say with Hymenæus and Philetus that "the resurrection is passed already." It is the "word" of such to-day that "eats as doth a canker," to the "overthrowing of the faith" of many (2 Tim. ii. 17, 18). No! When we shall see Him, it will be, in one sense, "after death," but a very long way "after" indeed; for it will be after resurrection, and "when He shall appear."

That will be "glory." Now we rejoice, and give thanks to God; who, in His grace, hath already "made us meet" for it, as to our standing; and has set this "fulness of joy" before us as our "blessed hope."

"S" and "s,"

OR

THE USE AND USAGE OF πνεῦμα (*pneuma*) in the New Testament.

Complete List of Passages (continued from page 172).

Acts iv. 8. "Then Peter filled with *pneuma hagion*": i.e., with "power from on high," or Divine power manifested in the gift of speaking according to the promise of Matt. x. 20. (Compare 2 Sam. xxiii. 2. 2 Tim. iv. 17.)

It was the gift of speaking; and this was given by the great Giver of all spiritual power. Acts vi. 10 throws further light on this. (See below.)

Both A.V. and R.V. again insert the English definite article, though there is none in the Greek.

Acts iv. 25. This is the first of the three passages* which have to be added, where *pneuma* is not found in the Textus Receptus.

The A.V. reads "Who by the mouth of thy servant David hast said." But all the Critical Greek Texts and the R.V. read "who by *pneuma hagion*, by the mouth of our father David thy servant, didst say" (referring to Psalm ii.).

It was by "power from on high," i.e., by Divine inspiration that David spoke and wrote that Psalm.

Acts iv. 31. "They were all filled with *pneuma hagion*."

All the Critical Greek Texts read "*the hagion pneuma*": but either reading shows that *spiritual gifts* are meant; for the speaking the Word of God with boldness is mentioned as the gift that was here specially given. Both A.V. and R.V. add the articles and use capital letters.

Acts v. 3. "Why hath Satan filled thine heart [for] thee to lie † to the *pneuma the holy*?" i.e., to the Holy Spirit.

* The other two are Phil. iv. 23 and Rev. xxii. 6.

† This verb ψεύδεσθαι (*pseudesthai*), in its twelve occurrences in the New Testament, is used absolutely in (at least) eight, once with εἰς (*eis*) to, following (Col. iii. 9); once with κατὰ (*kata*) against, (Jas. iii. 14). In Acts v. 3 we have it used first with an *Acc.*, and, in verse 4, with a *Dative*. So we might preserve this distinction by rendering the two passages thus: "to overreach the Holy Spirit" (v. 3); and "thou hast not lied to men, but to God."

Acts v. 9. "How is it that ye have agreed together to tempt the *pneuma* of the Lord?" The article points back to verse 3, and shows it is the Holy Spirit who is here meant.

Acts v. 16. "Them which were vexed with unclean *pneumata*": i.e., with demons.

Acts v. 32. "And we are * witnesses of these things; and [so is] the *pneuma* the holy, also, which God gave to them that obey Him."

Here, though there are two articles, they are used grammatically: for the Aorist verb points back to the definite gift which the Holy Spirit "gave" in Acts ii. 4. That gift is there said to be "*pneuma hagion*." And the articles here (as in chap. xi. 16) are used to identify this gift with that giving.

Acts vi. 3. "Look ye out seven men...full of *pneuma hagion*† and wisdom, whom we may appoint over this business."

If the A.V. and R.V. correctly interpret this of "the Holy Spirit," then it is possible to be full of "the Holy Spirit" and yet be destitute of "wisdom." Can this be correct? Can it be possible? Does not this stamp as false and untenable the whole system of translating *pneuma hagion* as though it were the Giver instead of His Gifts?

Here, the matter in question is specially declared to be "business"; and for this, something more was required than *spirituality*. A man might be very spiritual but most unbusinesslike. He might be able to pray, or speak, but be a baby in matters of business. He might be good in teaching, but bad at accounts. So, what was required was seven men, who were filled with spiritual gifts, *plus* "wisdom," which was the special gift necessary to deal with business matters.

The gifts of "tongues" or "healing," etc. would not be sufficient where the gift of "wisdom" was specially called for and needed.

This proves that *pneuma hagion*, by itself, must not be interpreted of the Giver, but of His Gifts.

Acts vi. 5. "And they chose Stephen, a man full of faith, and of *pneuma hagion*."‡

The use of *pneuma* in this chapter, and its interchange and combination with various spiritual gifts, is most instructive, and valuable, because it throws a flood of light on the whole subject.

We learn what this *pneuma hagion* was, of which Stephen was "full." It consisted of "wisdom" (v. 3), "faith" (v. 5), "faith and power," "wonders and miracles"§ (v. 8), and also in verse 10 "the wisdom and *pneuma* by which he spake" and which his enemies could not "withstand."||

* Tisch. and Tregelles and R.V. omit "his."

† All the Critical Texts and R.V. omit the word *hagion* (holy). But both the A.V. and R.V. insert the article and use capital letters.

‡ The A.V. of 1611 used a small "h" and put "the holy Ghost." Current editions put "H." The R.V. translates "the Holy Spirit."

§ Greek "*wonders and signs*." See R.V.

|| The word rendered "resist" here (in A.V.) is *ἀνθίστημι* (*antistēmi*) to withstand. This his enemies could not do. The word rendered "resist" in ch. vii. 51 is *ἀντιπάρτω* (*antipartō*) to fall against: this His enemies could do, and did.

From this we learn that Stephen's speaking was by direct Inspiration; for *pneuma hagion* denotes the spiritual power which was the Gift of the Great Giver (the Holy Spirit) to him.*

This should forever stop our mouths in speaking of "discrepancies" which the natural man thinks he sees in Stephen's address in Acts vii.

When man finds a "difficulty" it never seems to dawn on him that the difficulty is in his own head! He always thinks there is something corrupt in the text, or wrong with the translation; but he never seems to suspect that what is wrong is, in all probability, in himself.

Stephen's inspired address is perfect in Divine wisdom and truth. His enemies, at any rate, were "not able to withstand" it; but the critics to-day do withstand it; though they only fall against it to their own confusion.

Acts vii. 51. "Ye do always resist† the *pneuma*, the holy."

Here it is the Holy Spirit, who has spoken by His prophets. The People ever opposed themselves to His testimony, and slew His prophets with the sword. Stephen goes on at once to show that he referred to the Holy Spirit's testimony by His prophets; for he asks:—"Which of the prophets have not your fathers persecuted?"

They could not "withstand" the Holy Spirit's words in His prophets; but they could, and did, "resist" those words, by putting the prophets to death.

Acts vii. 55. "But he, being full of *pneuma hagion* (i.e., of Divine power and grace), looked up steadfastly into heaven." There is no article; and it is not the Giver, but His Divine gift of grace, and His sustaining power.

Acts vii. 59. "And they stoned Stephen, calling upon [God] and saying, Lord Jesus receive my *pneuma*." His Lord had himself thus called on the Father, Luke xxiii. 46, according to Ps. xxxi. 5, and Ecc. xii. 7. The word *pneuma*, here, is used psychologically. Both A.V. and R.V. have "s."

Acts viii. 7. "For unclean *pneumata*, crying with a loud voice, came out of them": i.e., demons, as in ch. v. 16.

Acts viii. 15. "Who when they were come down, prayed for them, that they might receive *pneuma hagion*": i.e., spiritual gifts, according to Luke xi. 13.

Both A.V. and R.V. add the article and use capital letters.

Acts viii. 17. "They laid their hands on them, and they received *pneuma hagion*."

As John xx. 22 has been misused in connection with the "Ordering of Priests" in the Church of England, ever since the Reformation; so Acts viii. has been perverted in like manner in connection with "Confirmation," but only in very recent times.

* The A.V. of 1611 and current editions have "s" here, as in v. 10. But R.V. has "S." Both Versions insert the article.
† See note on ch. vi. 10, above.

"The Order of Confirmation" according to the Prayer-Book of the Church of England, says nothing whatever about the *giving* or *receiving* the Holy Spirit. On the contrary, the prayer for those on whom the Bishop lays his hands, is: "daily increase in them Thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them O Lord, with the spirit of Thy holy fear, now and for ever. Amen."

And all this with a small "s."

It is quite a sign of the times that there has been, only of late years, an attempt on the part of certain Bishops to make an unfair and unwarrantable use of this mistranslation; forcing it, and using it for a departure not only from Bible doctrine, but from Prayer-Book teaching, and the Reformation settlement.

The Bishop of London (1904), in his "Pastoral,"* boldly overrides the simple Prayer-Book service by saying, "It needed the long preparation of the world before the Incarnation, the Incarnation itself, the Agony and Bloody Sweat, the Death upon the Cross, the Resurrection, and finally the Ascension, before a 'Confirmation' became possible."

What does this mean if it does not recognise "Confirmation" as a Romish Sacrament.†

Bishop Gore, of Worcester, (1904), actually goes so far as to add to the Prayer-Book service by requesting the candidates to repeat the words, "I am here to receive the gift of the Holy Ghost by the laying on of the Bishop's hands."‡

We affirm that this addition is not only illegal as an act; but it is Anti-Reformation and Romish in character. It is a new departure altogether.

Archbishop Cranmer, referring to this passage in connection with this subject, says,§ "these acts were done by a special gift given to the apostles for the confirmation of God's Word, at that time"; and that "the said special gift does not now remain with the successors of the Apostles." That "the bishop, in the name of the Church, doth invoke the Holy Spirit to give strength and constancy with other spiritual gifts, unto the person confirmed."

Bishop Jewell says|| of this act of the apostles. "It is not so now . . . there is no such miracle wrought. There is no need that it should so be. There was no commandment either to appoint it to the church, or to continue it until the coming of Christ."

The doctrine of the Anti-Reformation Bishops, to-day, is not the doctrine of the Church to which they profess to belong.

* It is not our province here to question his right to order this to be read by Evangelical Clergymen, though it is a right only by courtesy.

† See *The Protestant Churchman*, Jan., 1904.

‡ Which was done on March 4, 1904, according to *The News* (Upton-on-Severn).

§ *Cranmer's Remains and Letters*, Parker Society, page 80.

|| Bishop Jewell. *Treatise on the Sacraments*. Works. Part II. Parker Society, page 1126.

No wonder the Prayer-Book suffers, when the Bible itself is set at naught.

Church Officers, and Professors, to-day, use the power and influence conferred on them, for undoing the work for which they were set apart.

They were all of them asked at their ordination, "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?" and they all of them answered, "*I do believe them.*"

They were all of them asked, "Will you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word . . .?" and they all of them answered, "*I will, the Lord being my helper.*"

In spite of these promises many are using the influence derived from their dignities and their emoluments to undermine the Word of God, and to bring in novel and strange doctrines, not only contrary to the Scripture, but opposed to the Prayer-Book.

In the commercial world, a man who received his pay from one firm and did the work of another would be dismissed at a moment's notice. In the Naval or Military Service, he would be drummed out in time of peace, and in time of war he would be shot. It is only in the "Church" and in "Religion" that such an outrage is not only tolerated and condoned, but is a stepping-stone to promotion, and thus, to the undoing of the "Church" and the inconceivable injury to the first principles of morality: the effect of which must be felt in the lowering of morals throughout the country.

It is a pity that the mistranslation of *pneuma hagion* should afford any ground for such dishonesty.

Acts viii. 18. "When Simon saw that through laying on of the apostles' hands *the pneuma, the holy* was given."

Here the words "the holy," are omitted by all the critical Greek Texts and R.V., and are put within brackets, as doubtful, by Tregelles. But in either case the article or articles refer back to the *pneuma hagion* spoken of in verses 15, 17.

THE TITLES OF THE PSALMS.

(Continued from page 173.)

"AIJELETH SHAHAR." Psalm xxi. (xxii.).

IN the A.V. and R.V. this title stands over Psalm xxii. In the latter it is given as "Aijelet hash-Shahar." But the meaning is given, in the margin of both versions, as

"*The hind of the morning.*"

With this meaning we are quite content. It has been generally accepted since it was given by Aben Ezra.

The more ancient Jewish commentators Rashi and Kimchi, interpreted it as meaning "*a hind fair as the morning*" (the former word "hind" being the same as in Song ii. 7; and the latter word "morning" the same as in Song vi. 10).

In all versions (following the Septuagint) it has stood as the *super*-scription over Psalm xxii.; and, in this position,

has greatly puzzled both translators and commentators as to what connection there could possibly be between this title and that Psalm.

Luther tried to adapt the words by rendering them "the hind early chased," referring it to the sufferings of the Messiah.

The Jewish Targum has it as meaning "the morning sacrifice."

But all of them alike were misled by the Septuagint : and it is the use of the key, so wonderfully discovered by Mr. Thirtle, which alone enables us, for the first time since the Dispersion, to connect the words with the Psalm to which they properly belong ; and to see the beauty of both.

Using this key, we not only solve a difficulty, but gather most blessed instruction, and learn precious truth.

The great point for us to remember is, that the words *Aijelet Shahr* or *Aijelet hash-Shahr* are the *sub*-scription belonging to Psalm xxi. ; and not the *super*-scription of Psalm xxii.

It is this that makes all the difference.

Psalm xxi

therefore stands thus : its *three* parts being

- (1) The *super*-scription : "A Psalm of David."
- (2) The *Psalm* proper : verses 1-13.
- (3) The *sub*-scription : "To the chief musician, relating to *Aijelet hash-Shahr*."

What we have now to consider is, first, the meaning of this *sub*-scription ; and secondly its teaching as connected with Psalm xxi.

We need not stop to mention the usual explanations which see nothing beyond the name of a tune, or of a musical instrument ; or the catch-words of an "older" song.*

We look for something more dignified and worthy of Divine revelation than such puerile guesses.

The words are a Figure of Speech, quite common in the East, and frequently met with in Arabian poetry to-day.

Its use arose from the rays of the sun appearing and shooting up above the horizon like horns, before the sun actually appears : just as the horns of a hind might be seen above the rising ground before his body comes into view.

It denotes therefore *the rays of the rising sun* ; the first beams of light mounting up as is frequently seen in pictures of the rising sun.

The meaning therefore of *Aijelet hash-Shahr* is clear, and may well be represented in English by

THE DAY-DAWN.

If we desire to know what this refers to, we have no need to go down to Egypt for help ; or to turn to Babylonian tradition. The Scriptures contain all that is needful ; and will prove our all-sufficient guide.

There we read of a promised dawn of a day that will bring peace and blessing to a sin-distressed and distracted world.

*The Critics deal strangely with the Teaching and the Text of Scripture.

The *Teaching*, which is deep and grand beyond all conception, they fitter down to some commonplace reference ; while the *Text*, which is simple and clear, they mystify with their imaginations and manipulations.

Now, it is "night" : but the same Scripture that tells us it is night, tells us also that it is "far-spent."

David's "last words" tell of this coming Day-dawn ; and of Him, who, as the Sun, shall cover the whole earth with the glory of His light. He reveals in his prophetic utterance what Isaiah revealed when he said (Is. xxxii. 1) :

"Behold, a king shall reign in righteousness,
And princes shall rule in judgment."

"THE LAST WORDS OF DAVID"

refer to this coming glorious Day, as the complete fulfilment of God's unconditional Covenant, made with him, as to his throne, in 2 Sam. vii. David's "prayers" also end with the same reference to the same glorious events recorded in Psalm lxxii., which ends with the words (vv. 18-20) :

"Blessed be LORD God, the God of Israel,
Who only doeth wondrous things :
And blessed be his glorious name for ever ;
And let the whole earth be filled with his glory ;
Amen, and Amen.

The prayers of David the Son of Jesse are ended."

When that prayer is answered, there will be nothing more to pray for.

"The last words of David the Son of Jesse" have the same blessed theme for their subject. They are written in 2 Sam. xxiii. 1-5. He says :

"David the Son of Jesse saith,¹
And the man who was raised up on high,
The anointed of the God of Jacob,
And the sweet Psalmist of Israel, saith²
The Spirit of the LORD spake³ by me,
And his word⁴ was in my tongue.
The God of Israel said,⁴
The Rock of Israel spake² to me."

Having thus impressed us with the fact that "these last words" were Divinely inspired, and, therefore, Divine words, the great revelation is made in verses 3-7.

Their Structure is as follows :

A | 3. The Ruler. The requirement for His rule.

B | 4, 5. His righteous rule for His People.

B | 6. His righteous judgment on His enemies.

A | 7. The Ruler. The requirement for His judgments.

We need not translate the whole of this : but we must enlarge on verses 4 and 5, in which we have *the Day-dawn* for Israel and the world.

In verse 4 we have four lines. In the *first* and *third* lines we have a simile, showing the effects of the sun-rising, in the heaven and on the earth. In the *second* and *fourth* lines we have the clearness and beauty of the light itself.

The lines are alternate ; for all is in Divine order, proceeding to carry out Jehovah's counsels :

¹ נָאָם (*naam*) to utter oracularly : to give an oracular utterance.

² דָּבַר (*davar*) to speak, referring to the substance of Divine revelation.

³ מִלָּה (*millah*) referring to the Divine Decree.

⁴ אָמַר (*amar*) referring to the mode by which the word was imparted.

Verse 4.

C | "He shall be as the light of the morning, when the sun riseth.

D | Even a morning without clouds";

C | "As the tender grass springing out of the earth

D | By clear shining after rain."

After the long darkness comes the clear and beautiful light, revivifying the heaven and the earth.

Then in verse 5 we have the righteous rule, shedding its light and glory over all; and based on the Covenant made with David in 2 Sam. vii.

Again we have four lines: but, this time, arranged as an introversion because this rule will upset man's rule, and set up the righteous rule of Messiah.

In the Hebrew, each line commences with the same word 'כי' (*ki*) for. In the A.V. they are rendered "Although," "Yet," "For," and "Although." In the R.V. they are rendered "Verily," "Yet," "For," "Although."

We prefer to keep the same word "For" in all the four lines, and to make our translation conform to the marginal renderings of the R.V. We shall thus see that the *first* and *fourth* lines are questions concerning David's house: while in the *second* and *third* lines we have Jehovah's covenant. All is thus seen to be plain and simple. The verse will then read:

Verse 5.

E | "For is not my house thus with God?

F | For He hath made with me an everlasting covenant, ordered in all things and sure."

F | "For this is all my salvation and all my desire.

E | For, Shall He not make it to prosper?"

Yes, this is the *Day-dawn* of which David prophesied and sang. This is the Day-dawn for which creation groans, and for which Israel waits. This "waiting for the morning" is beautifully expressed in another Psalm (Ps. cxxx. 5-6):

"I wait for the LORD, my soul doth wait,
And in his word do I hope.

My soul waiteth for the LORD

More than they that watch for the morning;

I say, more than they that watch for the morning."

This is *Aijelet Shachar*; this is "the hind of the morning." This is THE DAY-DAWN! And, this is the subject to which Psalm xxi. relates. It is the "tender mercy" of God; it is the "Day-spring from on high" whose visitation is celebrated in Luke i. 78.

When we compare this Psalm (xxi.) with 2 Sam. xxiii. and the other passages cited above, it will be seen, how wonderful is the relation between the Psalm (xxi.) and its sub-scripture.

It may have been, in the first instance, written for David's own coronation: but, like all the special Psalms "of David" it refers to David's Son, and David's Lord; it is prophetic of Him. Hence, when it was formally handed over to the Chief Musician for liturgical use, it assumed

a new status, and acquired a new application, in which all God's people for all time would henceforth be interested.

In substance, it is on the lines of "the last words of David," as will be seen if it be compared with 2 Sam. xxiii. 3-7.

We cannot do more than give the structure:

Psalm xxi.

A | 1. The King's rejoicing in Jehovah's power (יְיָ).

B a | 2-5. Jehovah's gifts to the King.

b | 6. Jehovah's appointments for the King (R.V. margin).

c | 7. Reason for the King's establishment.

Jehovah addressed.

B a | 8-10. The King's judgment on His enemies.

b | 11. His enemies' devices * against the King.

c | 12. Reason for His enemies being driven away.

The King addressed.

A | 13. His People's rejoicing in Jehovah's mighty deeds † (יְיָ).

It will thus be seen that Ps. xxi. is Israel's National Anthem: but no mawkish poet has dealt with it as the English National Anthem has recently been dealt with, when the lines were attempted to be cut out:

"Confound their politics,

Frustrate their knavish tricks."

No! The Ruler among men, when He rules in righteousness, will not only bring light, and blessing, and peace, and glory, to His People: but He will do it by first destroying all their *enemies*. For, while they live, there can be no peace: while they rule, there can be no blessing.

And now, we, too, long for this Day-dawn.

We are living in this dark place; but we have the Divine prophetic word, which is our only light in it. To this Word we "do well to take heed." Popular teachers tell us we do well not to take heed to it: and they practise, in this case, exactly what they preach.

But we will "take heed to it in our hearts": for these are the words (in 2 Pet. i. 19) which must be connected. It is to be heart-work with us. It is the work of "waiting for God's Son from heaven" (1 Thess. i. 10). Yea, waiting more than they who watch for the morning. We look for this Day-star: we watch for this Day-dawn: and we remember how it is written:—"We have also a more sure word of prophecy: whereunto ye do well that ye take heed in your hearts ‡ until the day dawn, and the day-star arise."

* It should be *plural*, as it is in some codices, the Septuagint, Aramaic, and Vulgate versions, and four early printed editions. See Ginsburg's Heb. Text and note.

† It should be *plural*, as in some codices, Septuagint, Vulgate, and one early printed edition. See Ginsburg's Heb. Text and note.

‡ The words "until the day dawn and the day-star arise" must be put in a parenthesis. For it is not unconverted people who are to take heed until they are converted; but the Lord's People who are to take heed in their hearts till the Day shall dawn.

Papers on the Apocalypse.

THE SIXTH VISION ON EARTH.

(Continued.)

X. (page 476), chap. xviii. *The Judgment of the Great City.*

This is the third and last of the three great divisions of the Sixth Vision "on earth" (chap. xvi.—xviii).

The first (on page 476) we lettered V. chap. xvi., The Great Judgments.

The second (page 494), we lettered W. chap. xvii., The Great Harlot.

The third we are now to consider is X. chap. xviii., The Great City.

The last verse of chap. xvii. closed it by giving the interpretation of the woman as being "that great city." Though the woman is the first thing mentioned in that chapter, yet her interpretation is left till the end, so that the mention of the city may lead on to the account of its destruction, which is the subject of chap. xviii. In chap. xvii. we have the conflict about that great city in which the seven heads, and ten kings, and "the kings of the earth," and the Beast ("the eighth" king), all take part. But now, the city itself is to be judged as a city.

Its fall had already been prophetically fore-announced in preliminary and general terms (xiv. 8). But the seventh Vial has since been poured out, and the city has already been shaken to its foundation (xvi. 17-21). Its final judgment and utter extinction, however, yet remain to be accomplished. And the description of this is now to be given in chap. xviii.

Many who see Rome in some form in chap. xvii., yet find Babylon, literal, in chap. xviii. But where is the authority for making such a vital separation between the subjects of the two chapters? There is no indication of such a marked distinction, either in the Text, or in the context.

It is perfectly well known that Rome was never either "great" or commercial. It is no Port; and no "ship-master" goes thither. Babylon itself was never "suddenly" destroyed, as this city will be. The suddenness of its destruction is the one dominant feature of this chapter. True, Babylon has come under judgment, but has never yet experienced this sudden judgment which is the subject of this and other prophecies concerning her (Is. xlvii 11. Jer. li. 8). Nothing in history is known to have thus happened to Babylon. And besides, it is prophecy, and not history, which is given to us in this chapter: something that was to happen *after* this Revelation was given to John. But nothing like this has happened, before or since. So that if Rome be the city, Rome must yet become the great political and religious centre; with port and harbour. And it is quite as difficult to believe in this revival of Rome, as to believe in the revival of Babylon. In either case it is a question of *revival*. Babylon was not suddenly

destroyed. She has gone down in *gradual* decay, but her history is known, and her ruins stand to-day. Arabs pitch their tents there. It is not the "abode of dragons," as it is yet to be after its sudden destruction (See Is. xiii. 9, 12. Jer. l. 3). There was a church there in Peter's day (1 Peter v. 13). There is to this day a governor of the land, who collects the taxes and customs for the Turkish government.

It does not fulfil the conditions described in Jer. l. 1-4, 28, 40, 41, 46; xxv. 12; li. 3, 6, 26, 27, 29, 43. Is. xiii. 20, where it is said that it is to be "perpetual desolations," "where no man dwelleth," "empty without inhabitant." The above references need not be quoted in full. They have only to be read to convince the reader that they have never yet been fulfilled: This being so, we have the fulfilment of them described in this chap. xviii.

The Structure of the chapter, as a whole, is exquisite, and its symmetry is perfect.

It is composed of a Repeated Alternation of six members; three concerning Babylon and its people (F); and three concerning God and His people (G).

The three concerning Babylon's judgment are (1) The Proclamation of it, (2) The Reasons for it, and (3) The Manner of it.

The three concerning Babylon's people are (1) Their Sin, (2) Their Lamentation, (3) Their Silence.

The three concerning God's people are (1) Their call to come out of her, (2) Their call to Rejoice over her, (3) Their blood found in her.

We shall have little to do or say regarding this chapter, beyond giving the Structure, and the Translation.

The Structure of chap. xviii. is as follows:—

X. (page 476), chap. xviii. <i>The Judgment of the Great City.</i>		
F ¹ | m ¹ | 1, 2. Babylon's judgment. Announcement of it.	n ¹ | 3. Babylon's associates. Their sin.	G ¹ | 4. God's people. Their call to "Come out of her."
F ² | m ² | 5-8. Babylon's judgment. Reasons for it.	n ² | 9-19. Babylon's inhabitants. Their lamentation.	G ² | 20. God's people. Their call to "Rejoice over her."
F ³ | m ³ | 21. Babylon's judgment. Manner of it.	n ³ | 22, 23. Babylon's inhabitants. Their silence.	G ³ | 24. God's people. Their blood "found in her."

* These pages refer to the book-form, and not to the pages of *Things to Come*.

This is the manner in which this solemn chapter is constructed for us, and presented to us.

Every part brings out its perfection, and apprises us of the Divine source of Babylon's judgment; and of the Divine authority and truth of its prophetic declaration.

m¹. (page 555), xviii. 1-3. *Babylon's judgment announced.*

1. *After these things I saw another† angel coming down from heaven, having great authority; and the earth was lighted up with his glory.] This was another angel, and not the one who had been speaking to John in chap. xvii. The Vision is still "on Earth"; hence, John sees this angel coming down out of heaven. Interpreters seem as anxious to make this, and other of the angels, to be the Lord Jesus, as they are to make all else to be the church. There is no occasion to go beyond the simple understanding of the words. This was no ordinary angel; for he was invested with great power and glory.

2. And he cried with a mighty voice,‡ saying, Fallen, fallen§ is Babylon the great, and is become a habitation of demons (see Isa. xxxiv. 14, especially in lxx), and a hold of every unclean spirit, and a hold of every unclean and hateful bird.

n¹. (page 555), xviii. 3. *Babylon's Associates.*

3. because all the nations have drunk of the exciting wine || of her fornication, and the kings of the earth committed fornication with her, and the merchants of the earth waxed rich through the power (or abundance) of her luxury."]

This identifies this city with that of chap. xvii. We have the same wine and the same idolatries and the same "kings of the earth." But, in addition to these, we have the announcement which implies that Babylon will become the headquarters of Spiritism, the habitation of demons, and the hold and home of every unclean spirit. As a cage is full of birds, so will Babylon be full of evil spirits and demons, controlling the great apostasy at its fountain head.

It seems impossible to miss the clear marks of identification which are given in verse 3.

If we look at these two chapters carefully, we fail to find the distinction so persistently affirmed. Some one states a thing as a fact; and then others think they see it. There is no such thing as "Mystic Babylon." The Babylon mentioned in chap. xvii. is the same as that in chap. xviii. It is the "Woman" which is a secret symbol or sign. But that means only that we are not

* L.T.Tr. A. WH. and RV. omit καὶ (kai) and.

† G.L.T.Tr. A. WH. and RV. add ἄλλον (alien) another.

‡ So G.L.T.Tr. A. WH. and RV.

§ Tr. omits the second "fallen;" A. includes it in the text, but puts it in brackets.

|| L. and A. omit "the wine;" Tr. and WH. put it in brackets the RV. puts it in the margin.

to take it literally as a woman, but as "that great city," as is explained in verse 18. Her name is clearly written on her forehead "Babylon the great." What is there "mystical" about this, in the sense of *mysterious*? Nothing. It means, as we have seen, a *secret sign*, but that refers to the "Woman" as being the sign or symbol of the "city."

The war which is waged concerning that city in chap. xvii. tells us of its necessary revival. (See page 550). Chicago was once burnt, but in a very few years was entirely rebuilt. The difficulty arises from supposing that all these wonderful events are to be crowded into *seven* years, and no more. Whereas, after the *Parousia*, when the church shall have been caught away to meet the Lord in the air, and "gathered together unto him," there is practically, so far as we are concerned, no limit to the time which shall elapse before the actual Apocalypse of the Lord as "the King of Kings" (chap. xix.). Several events have to take place *before* the first half of the last seven years (Dan. ix. 27).

The "end time" of Daniel is longer than this first half of the week, and commences before it.

It begins with the appearance of the *four* Greek kings of Dan. viii. 17, 23.

According to Dan. xi. 5 (RV.), the King of Egypt precedes the king of the North. So that until *this* king of the North appears we have not reached the "end time."

There are three kings of the north. First, the one who, before his accession, was one of the princes of the king of the South. This first king is engaged in many wars, which must occupy some considerable time. Upon his death he is succeeded by the one (Dan. xi. 20) who becomes "the seventh head," referred to in the Apocalypse as having been slain to death.

From the rise of the *first* king of the North to the assassination of the one who is the *seventh* Head, appears to be the "end time"; and this includes the first-half of the last seven years.

Upon the coming up of this seventh head from the Abyss as the eighth king, he immediately stops "the daily sacrifice."

From this point to the end is the 42 months of Rev. and the "last days" of chap. x. 14, which belong to Dan. xi. 31 to end.

The *Sunteleia* (consult the Index) corresponds to the "end time" of Daniel.

But the removal of the Church will take place before it commences.

If the length of this *Sunteleia* should be, say, 33 years, then the *Telos* would be the last seven years, making 40 in all.

Nothing whatever is said as to the length of this interval. But the analogy of the two Advents (see pages 52-55) leads us to the belief that there will be a considerable period; and the end of "the times of the Gentiles" may be similar to their commencement.

When Nebuchadnezzar first took Jerusalem, it remained for some twenty to thirty years, during which he set up and put down kings there (see 2 Kings xxiv,

xxv. Jer. xxxiv.—xl). It was not till the close of that long period that he finally burnt the City and Temple and deported the people to Babylon. So it may easily be again. There may be thirty years or more from the rise of the Zionist movement, which will bring the Jews into a *quasi* national existence, before the last seven years which shall fulfil the prophecies of Dan. ix. 27.

So that, from this point of view, *time* is no difficulty to our believing that the ten kings may burn the city (xvii. 16), and yet that it may revive and be destroyed suddenly, as in chap. xviii. The difficulty is not removed by the other interpretation; for how can anything "mystical" be burnt with fire?

The Babylon, then, of this chap. xviii. is the Babylon of chap. xvii. and of all the other chapters which speak of her origin, her character, and her destiny. The "Kings of the Earth" did not thus become partakers of the idolatries of Pagan Rome: neither did the merchants of the earth wax rich through the merchandise of Papal Rome: nor were her adherents and votaries confined to "merchants" and "kings."

This is literal Babylon; and before the Lord's advent (or Apocalypse), as described in chap. xix., takes place, she will have arrived at this height of idolatry and luxury.

It is strange that, in spite of all this, commentators still cling to the traditional interpretation that Babylon means Rome. Even Alford, after saying "Rome never has been, and from its very position never could be, a great commercial city," adds "I leave the difficulty unsolved." So there is a "difficulty"; but we submit that it is of the commentators' own creation. There is no difficulty if we believe what God says. But so loth are expositors to do this, that Alford says again "the details of this mercantile lamentation far more nearly suit London, than Rome, at any assignable period of her history."

We believe that it is Babylon revived and restored (as other cities have been), and that this state of magnificence will characterise her in the day of the Lord's Apocalypse.

Hence, the final announcement of her then impending judgment is followed by God's call to His people to come out of her.

G'. (page 555), xviii. 4. *God's people. Their call to come out of her.*

4. And I heard another voice from heaven, saying
"Come out of her, My people,
That ye may not partake of her sins,
And that ye receive not of her plagues.]

There is no need for us to take this angel as being Christ. He speaks in the name of God, as in chap. xi. 3. His cry is a warning summons to God's people who will then be on the earth. The church will have been taken up some years before. And there will be others also who will have been safely caught up, and will give forth the rejoicing cry foretold in Rev. xii. 10. We have seen them in chaps. vii., xiv., and xv., "standing

before the throne," and upon mount Zion. But the "remnant of her seed" *i.e.*, Israel's seed (chap. xii. 17) will have been taken to Babylon (Micah iv. 8-10); and to them, this warning cry is given. We need not wonder at many of them being found in Babylon; for, where merchandise is to be sold there will these be gathered together. It would be strange were it otherwise.

And this is exactly what is foretold in Jer. l. There the destruction of Babylon is foretold; for it is "the word that the LORD spake against Babylon" (Jer. l. 1). We have not yet heard of any commentator who thought Jeremiah prophesied this of Rome, or of any city except the literal Babylon.

Then, immediately after the announcement "Babylon is taken," we read "In those days, and in that time, saith the LORD, the children of Israel shall come; they, and the children of Judah together, going and weeping: they shall go and seek the Lord their God" (v. 4). "MY PEOPLE hath been lost sheep" (v. 6). To these the call will go forth, "Remove out of the midst of Babylon, and go forth out of the land of the Chaldean" (v. 8). And again, "Flee out of the midst of Babylon, and deliver every man his soul (*i.e.*, let every man save his life): be not cut off in her iniquity: for this is the time of the LORD's vengeance"; he will render unto her a recompense (Jer. li. 6, and compare Rev. xviii. 6). And again, "MY PEOPLE, go ye out of her, and deliver every man his soul from the fierce anger of the LORD" (Jer. li. 45).

Israel, as a nation, now repents (Jer. l. 4, 5). Therefore she is no longer "*Lo-Ammi*," "not my people." Hence this call is made "Come out of her, MY PEOPLE."

This cannot refer to any but to the literal Israel, and to the literal Babylon. No such heavenly call ever went forth to any Christians in Rome. Nor did they come forth as a body. They have been slaughtered there; but that is a very different thing.

It is Israel that is thus warned, as in Isa. xlviii. 20, and in Jer. li. 49, as we shall see below.

In the sentence, "have no fellowship with her sins," the word "sins" is put by *Metonymy* for the judgment brought about by her sins. (Compare Jer. li. 9.) It is because God's People will not have fellowship in her sins that this gracious call to "Come out" from her judgments is given.

The cause of this judgment and of these plagues is now to be stated.

m'. (page 555), xviii. 5-8. *Babylon's judgment. Reasons for it.*

5. "Because her sins reached* up to heaven, and God remembered her iniquities.]

This is a Hebraism. (Compare Gen. iv. 10; xix. 29. 2 Chron. xxviii. 9. Jer. li. 9. Jonah i. 2). The length of time during which, Babylon's sins have been accumulating is implied in this "remembrance." Compare

* G.L.T.Tr.A. WII. and RV. read ἐκολλήθησαν (*ekollēthesan*) *were joined or builded together*; hence, *reached*, as buildings rise higher and higher; instead of ἡκολούθησαν (*hēkolouthēsan*) *followed*.

chap. xvi. 19, "and great Babylon came into remembrance before God." This "remembrance" implies a former rebellion: a rebellion which was repressed by dispersion, but is at the time of the end to find in *re-union*, another opportunity for outbreak. Thus, in the very same place and under the same circumstances, defiance of God meets with its final judgment. This effectually shuts out Rome (Papal or Pagan); for Rome, though one of the daughters, is certainly not "the mother."

6. Render to her

As she also rendered * to others,
And render double punishment †
According to her works:
In the cup which she mixed,
Mix for her double.

7-. In proportion as she glorified herself,
[and waxed wanton,
So much torment and mourning
[give to her:

Is this call for vengeance given to the church? Certainly not! Nor does it belong to any period of history since the Lord's death; for the present is the day of grace, when God "maketh his sun to rise on the evil and on the good, and sendeth rain on the just, and on the unjust" (Matt. v. 45). This proves that Rev. xviii. belongs to a future *dispensation of judgment* which has not yet come. Of that day, Ps. cxxxvii. 8, 9 may be applied, even though the interpretation may refer to past history:

"O daughter of Babylon,
Who art to be destroyed.
Happy shall he be that rewardeth thee as thou
hast served us.
Happy shall he be that taketh and dasheth thy
little ones against the rock" (RV.).

These words, so contrary to Christian sentiment, will be perfectly correct in the next dispensation, which will be one of judgment.

The mingled cup refers us back to xvii. 4, and further identifies the two chapters. Babylon is now to drink another cup, herself. Compare Jer. li. 7, and especially chap. xxv., where the cup of God's wrath is sent to the nations (vv. 15, 16), and Babylon drinks last (v. 26).

-7. "Because, in her heart, she saith,
'I sit a Queen, and a widow I am not;
and mourning I shall in no wise see']

These words are spoken of the same Babylon (not Rome) in Isa. xlvii. 8, 9. The whole of that chapter is about Babylon "the daughter of the Chaldeans" (vv. 1, 5).

* G.L.T.Tr.A. WH. and RV. omit *humin* (to you), so we must fill up the *Ellipsis* by supplying "to others."

† *Lit.*, "Double the double to her." This is the figure of *Metonymy*, by which the word "double" is put for completeness or full compensation. Compare Ex. xxii. 7, 9. Isa. xl. 2. Jer. xvi. 18; xvii. 18

8. "For this cause, in one day, shall come
her plagues—death, and mourning,
and famine (Isa. xlvii. 9); and with
fire shall she be utterly burned up;
because strong is the Lord God who
judged * her.]

This is the burning which has already been mentioned in chap. xvii. 16; but is now, in this chapter, more fully described. Isa. xlvii. 9 declares that this judgment shall come suddenly, "in a moment."

This suddenness and completeness of Babylon's judgment and *disappearance from the face of the earth* is the one prominent feature of this prophecy: and it effectually proves that it has not yet taken place. For Jehovah's prophecies are far too accurate and particular for this suddenness and completeness to be fulfilled by the gradual decay of old Babylon, the site and ruins and remains of which are still to be seen in the land of Shinar.

Things New and Old.

"WHERE AND HOW WILL THE CHRISTIAN FIRST MEET HIS LORD?"

BY C. E. STUART.

THIS question receives a beautiful answer by Mr. C. E. Stuart, one of the most respected names among the Brethren. The article appears in *Grains and Gleanings (or seed thoughts) Annual*, 1903, * and we have great pleasure in giving it just as it appears, with its own title given to it by Mr. Stuart.

WHERE AND HOW WILL THE CHRISTIAN FIRST MEET HIS LORD?

A Christian in his person has a body, a soul, and a spirit (1 Thess. v. 23). Apart from his body he is not complete. The inquiry, then, in the following lines respects one in his body, and not as an unclothed spirit: Where will he first meet his Lord? That he will meet Him is certain. The Lord will return. The two men who stood by the eleven on the Mount of Olives, who were gazing upward, following as far as they could their ascended Lord, foretold His personal return, saying, "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 i. 11). A personal, not merely a spiritual return, they were taught to expect; and the Lord Himself promised to come for His own, as He said, "I will come again and receive you unto Myself" (John xiv. 3). The second coming of Christ, therefore, is a truth which rests on irrefragable evidence. The Lord's last words in the volume of inspiration, "Surely I come quickly" (Rev. xxii. 20), tell us that He will fulfil His promise.

* Published by William Blatchley, Book Room, 27 Lancelfield Street, London, England; and Loizeaux Brothers, 63 Fourth Avenue, New York, U.S.A.

He will certainly come: "His feet shall stand on the Mount of Olives" (Zech. xiv. 4), and convulsions of nature will then take place. But not there will the Christian first meet his Lord.

Then John in *vision* saw Him on Mount Zion with the godly remnant of the Jews in a coming day (Rev. xiv. 1). Not there will the Christian first meet Him.

Neither on the Mount of Olives, from whence He ascended, nor on Mount Zion is he taught will be the meeting place.

The Lord will appear from heaven riding on a white horse (Rev. xix. 11). He will come, too, in His glory with all the holy angels—Christians will witness it, but not then will they first meet Him.

Where, then, will be the meeting place? Is it the subject of divine revelation, or are we left to conjectures of men? Centuries before the Lord's incarnation the city of His birth was named by the prophet Micah (v. 2). And only in that one verse in the whole Old Testament Scriptures could anyone have found a notice of it. But that one verse was enough. The Jews knew where Messiah was to be born; and, when questioned about it by Herod, they answered without hesitation at once.

Just one verse, and one verse only in the New Testament, states distinctly where the Christian will first meet his Lord. On earth? No. In heaven? No. Where then will it be? Scripture is precise on the point. We quote the passage: "This we say unto you by the word of the Lord," so wrote the Apostle Paul, "that we which are alive, and remain unto the coming of the Lord, shall not prevent [precede R.V.] them which are asleep. For the Lord Himself shall descend from heaven with a shout with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. iv. 15-17). In the *air* will the meeting take place. Who would ever have thought of that? The Lord will descend from heaven into the *air*, and the Christians will all first meet Him there. How definite is Scripture. There was no uncertainty as to the place of His birth. For some seven centuries had it appeared on the page of inspiration, written with a pen by Micah, the Morasthite. For eighteen centuries has it been written where the Christian will first meet Him.

Everything about the Lord is of interest. We learn, then, of His birthplace as a man; we learn, too, of the appointed meeting between Him and all saints who have lived on earth before the rapture. Christians first to meet their Lord on earth! That thought, that expectation comes not from above.

But to meet Him in the air leads on to another question. *How shall we meet Him?* A change must pass over our bodies if in the air we are to meet Him. A change will pass over our bodies. "We shall not all sleep, but we shall all be changed," is the record of the Word (1 Cor. xv. 51). This corruptible will put on incorruption, this mortal will put on immortality. The saints who have died will be raised incorruptible. Those alive on earth then will

put on immortality. How clear, how definite is the teaching of the Word! And the wisdom of it appears as time goes on. Then keeping hold of it, we have that which guides, and will keep the Christian from being led away by assertions of men, or the cunning devices of the enemy. Christians meet the Lord on earth with their bodies unchanged! Impossible. The Lord on earth, and the resurrection and rapture not yet taken place! A very short word in the English language is the fitting one to apply to characterise the suggestion. It is, it must be a lie. For our God is a God of truth; the Spirit is the Spirit of truth. What He says He will do. What He has foretold must, and will, come to pass.

C. E. STUART.

Signs of the Times.

JEWISH SIGNS.

THE CAUSE OF DR. HERZL'S DEATH.

In the *Echo Zioniste*, of Paris, Dr. Max Nordau has contributed a powerful paper on Dr. Herzl. After describing the man and his work, he says:—

"And for the first time after 2,000 years the Jewish people produced a man, who was as admirable a European as an enthusiastic Jew, who had the most radical ideas of progress and at the same time a wonderful historical sentiment, who was a poet and statesman for the Jewish cause, who was president, orator, organiser, dreamer and man of affairs: careful, where he could; bold, where he had to; ready for every sacrifice, even for martyrdom, in so far as it concerned himself; and indulgent, of inexhaustible patience towards all others; proud, generous, dignified and yet modest; brotherly to the simplest and the humblest. This man was Theodor Herzl, and he was only 44 years old when we lost him."

Dr. Nordau continues: "We know what killed him. Do not let us speak of it. I do not want to become bitter. My anger is not to join my grief. I hear a murmur around me: 'A public man must have a thick skin. He must be armoured against attacks and insults.'"

"Oh! If Herzl had been without feeling! But he felt so violently the Jewish pain that he lost his rest, that he turned away from the smiling literary career before him and threw himself into the furnace of combative Zionism. If his rare sensitiveness had turned him into the founder and leader of Zionism, it also made him feel in a cruel manner all the wounds which his brutal and cunning enemies inflicted upon him. And that at last crushed the poor, pained heart."

We can bear personal witness to the truth of these words. For not long since, during a brief visit to see him at Ischl, where he was staying, we were walking together by the side of the beautiful, fast flowing river, he remarked, "How is it that I get sympathy and friendship from Christians like yourself and our friend (who was with me), but all my enemies are of my own people?" We replied, "It is the same in England, our worst enemies there are Christians like ourselves. The world and the Jews treat us with courtesy and respect as you do; but it is 'Christians' who bitterly oppose us and misrepresent us, and persecute us." Dr. Herzl stood still, and paused. He was astonished to hear it. He thought that Christians, at least, "loved one another": and said "I thought it was only among the Jews. I have just returned from seeing the Sultan. My Jewish brethren are saying I have failed. It is not true. I have not failed. One special point only is in abeyance." We replied: "It is the same in England. Our chief opponents are those who pride themselves in the name of 'Brethren'; and who spare no pains to hinder us and our testimony." Dr. Herzl was amazed, and the incident led to a very interesting conversation.

Our case, however, differs from his in this; that opposition to us has raised up so many friends that it has turned out "for the furtherance" of our cause in connection with *Things to Come*.

RELIGIOUS SIGNS.

CHURCH "RESTORATION."

We have always remarked that Church Restoration means a retrograde movement. The restoration is always backward behind the Reformation. Even with Evangelical Churches it always marks an advance in Ecclesiasticism, and a decline in Evangelical principles and practices.

It is the same with the Restoration of Nonconformist Chapels, as witness the "King's Weigh House" Chapel, and others.

But there is a retrograde movement towards "the World." A bill in aid of the Restoration of a Parish Church near Plymouth lying before us announces:—

"A Garden Fête and Pastoral Play," entitled "Beauty and the Beast," to be held "in the Vicarage Garden."

"Japanese Tea and Fancy Stalls"; "Ladies Washing Competition."

"Dancing on the Lawn at 7 p.m., etc., etc."

Truly. The Prophets prophesy falsely; the Priests bear rule by their means; and the people love to have it so.

THE SALVATION ARMY.

It is sad to know what the teaching of the Salvation Army is on the two fundamental articles of the Christian Faith.

The testimony is authoritative, and is not garbled; the italics being as printed in "*The Doctrines of the Salvation Army. Prepared for the use of Cadets in Training for Officership.*" By the General. Fifth Edition, 1903."

"The Finished Work of Christ. 1. You will sometimes hear people talk about the finished work of Christ. What is meant by it? That Christ, when He died on the Cross, put Himself in the place of the sinner, and bore the *exact amount of punishment* which he deserved, thus actually *paying the debt* that the sinner owed to Divine justice. And that if the sinner will only *believe* this, he is for ever free from the claims of the law, and can never be brought into condemnation either here or hereafter. 2. Is this so? We think not" (page 29).

Never was the definition of terms more necessary: For in this case we are compelled to ask, What is the "Salvation" which the army preaches?

And as to the Bible, what, we may ask, is that? Is it the "Word of God," and the only "Rule of Faith"? Listen to the answer:

"It is therefore wrong and misleading to argue that we have no other way of ascertaining the mind of the Spirit concerning our salvation, or our duty towards our fellows, except through the *written word*. . . . The living, active, positive agency of God is comparatively shut out of the world, and a *dead book* placed in its stead" (page 111).

We make no comment. Those who agree with such teaching will continue to support it. Those who do not will heed the warning. While those who before were unaware of the facts will be enlightened.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

J. W. K. (Wrexham), and D. W. K. (Glasgow). You ask how it can be said that Christ is the first fruits, then they that are Christ's at His coming" (1 Cor. xv. 20, 23); and yet, we are told that "no man ascended into heaven" (John iii. 13), and "David ascended not into the heavens" (Acts ii. 34). While in Luke ix. 30 "we are told that Moses appeared in glory" on the mount of Transfiguration? All this is perfectly true, clear, and consistent.

David ascended not, because he had not been raised. Moses must

have been raised, therefore; and the dispute about his body (Jude 9) could only have been about Moses being raised. It could not have been about his being buried, for we are distinctly told that God buried him (Deut. xxxiv. 5, 6).

You must distinguish between the *active* and the *passive* verbs. No man has *risen* (of himself), but men have *been raised*. No man has *ascended* up (of himself), but Elijah was *caught up*, as we shall be (at Christ's coming).

Moreover, the word "first fruits" has reference to *the harvest that follows* the first fruits, not to any harvests of previous years.

F. A. G. (Brighton). You must distinguish the word "*bought*" from "*ransomed*" and "*redeemed*." The latter two are synonymous, *not the former two*.

A thing can be *bought* without being *redeemed*. Redemption and Ransom can be true only of what before belonged to the one who redeems. The word *redeem* has no signification apart from this. Christ redeemed those who had been "given" to Him: "His own."

A thing can be *bought* for various purposes; even for destruction. A field can be *bought* for the sake of the treasure in it (Matt. xiii. 44).

But to *redeem* means to *buy back again* that which was formerly one's own.

You have λύτρον (*lutron*), *ransom* in Matt. xx. 28; Mark x. 45. ἀντίλυτρον (*antilytron*), *a ransom paid* (1 Tim. ii. 6; Gal. i. 4).

λυτρόω (*lutroō*), *to redeem* (Luke xxiv. 21; Titus ii. 14).

ἀγοράζω (*agorazō*), *to buy in the market* (Matt. xiii. 44; 2 Pet. ii. 1; 1 Cor. vi. 20; vii. 23, 30. Rev. iii. 18; xiii. 17, xviii. 11, &c. In Rev. v. 9 and xiv. 3, 4, it is translated *redeem*, which is incorrect; it should be *purchased*).

G. S. B. The copy you send of the Magazine called in its sub-title "Evangelical" is indeed sad reading. How easy it is for one to take out the mote from a brother's eye and not see the beam in his own. We do not stoop or stop to notice what is personal except to protest against misrepresentation and false imputations; but we stand amazed at a magazine with the word "Evangelical" on its cover putting forth such novel theories on vital subjects. According to this new teaching there is no resurrection for the unbeliever: for, the second resurrection is to be "a raising up of disembodied spirits." *This is exactly the teaching of Spiritists.* We had no idea that "Spiritualism" was making such inroads into Evangelicalism. The same man who girds himself against our expositions of Scripture solemnly puts forth such teaching which he openly admits is only a *theory*. For, *five* times he calls it a "theory"; once, a "suggestion"; once, a "suggested theory"; and once he asks us to believe what "seems only reasonable." He says: "The sea gave up the dead that were in it" (Rev. xx. 13) would be quite fulfilled if the spirits of the lost were brought up" etc. But what about "I saw the dead small and great STAND before God" (v. 12). How can "a disembodied spirit" *stand*? And what about verse 5 "The rest of the dead LIVED NOT AGAIN" until the thousand years were finished"? Well may such a visionary speak of "the disappointment of their Creator." He speaks with horror of "the bodies of little children and others on red-hot pavements," and calls this "a popish hell." But this is "evangelical"; and he is thus in direct conflict with the magazine which prints his theories. He says "*The fire of Gehenna is a furnace of regrets.*" We prefer God's Word, and believe that it is a real unquenchable fire.

The bell is surely cracked that rings out its "*Chimes*" from such a tower; and such teaching is a *pitfall* for unwary readers.

G. W. D. (Hants.). In John xi. 25, the ordinary sense is perfectly clear. Martha rightly believed in the fact of a resurrection in the last day. But the Lord reveals a further truth to her. He does not "correct" her as you say; but he *instructs* her. He said to her "I, [even I] am the resurrection, and the life" (*i.e.*, I am the raiser of the dead and the giver of resurrection life). "He that believeth on me, though he die, yet shall he live" (*i.e.*, live again in resurrection life, see Rev. xx. 5*); and whosoever liveth again and believeth on me shall never die." Why? Because on such "the second death hath no power" (Rev. xx. 6). The subject is resurrection and resurrection only, and the scope of it does not go beyond Rev. xx. "Thy brother shall rise again" is the key-note of the whole passage, and all that follows is further instruction as to that great and important theme.

U.S.A. AGENCY.

We are happy to call the attention of our readers on the other side of the Atlantic to the appointment of Mr. Charles C. Cook (Publisher and Bookseller), as the agent for *Things to Come*, in the United States. We trust this arrangement will be completed by the time we issue our next Number, and hope that it may lead to a large increase in our circulation; besides adding to the convenience of our many readers there. Please address:—CHARLES C. COOK,

150 Nassau Street, NEW YORK CITY, U.S.A.

Mr. Cook will also be the publisher in America of Dr. Bullinger's Works.

* The verb ζῶω (*zaōō*) *to live*, is used of God, and especially of our *resurrection life*. See and compare John v. 25; vi. 51, 58; xiv. 19. Rom. vi. 13. Rev. i. 18; ii. 8; iv. 9, 10, etc.

THINGS TO COME.

No. 125.

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Editorial.

THE TWO PRAYERS OF EPHESIANS.

"THE HOPE OF HIS CALLING."

WHEN "the eyes of our understanding are enlightened," we are in a position to get to know "what is the hope of HIS calling" (Eph. i. 18).

The Critical Greek Texts and R.V. read "the eyes of your heart." But it comes to the same thing: for it is a Figure of Speech. It is not the muscular fleshy organ within our bodies that is meant; but that in us which can alone get to know Him, our spiritual "understanding" (1 John v. 20), which is affected by the knowledge we gain of Him.

The first thing we get to know of Him is "the calling" wherewith He hath called us. (Compare ch. iv. 1).

And, What is the hope of His calling? This is the question of questions. Only as we are enlightened with the knowledge of HIM can we learn and understand what He has called us for. Only as we learn what is the calling wherewith He has called us can it be our "hope."

It does not say that *our* calling is something for us to hope for: but that, "HIS calling" becomes for us the blessed ground of our blessed hope.

There is no uncertainty about "His calling." There are no contingencies in it. There is nothing doubtful.

"His calling" is an accomplished fact. It is the necessary sequence and consequence of the statement in verses 4 and 5 as to His eternal purpose and choice. In Rom. viii. 30 we have the Divine order: "Whom he did predestinate, them he called also."

Hence "His calling" is part of that Salvation which Christ has wrought for His People. "By grace ye ARE saved." This is, therefore, a present and accomplished fact. The work of Salvation was wrought on Calvary; and the Father's "calling" is one of the blessed fruits and results of it.

The root of it all is "the riches of His grace" so fully set forth in the earlier part of the chapter.

God Himself is seen as the *source* of every blessing, from grace to glory. Nothing called that Grace forth. It is all spontaneous, "without a cause,"* free, and like Himself, everlasting.

But Christ is the *channel* through which it comes to us. Through Him it flows to us. In Him it is treasured up for us. He came to do "the Father's will." This "will" was the source of Christ's work for us.

"The God of our Lord Jesus Christ . . . hath chosen

* In Rom. iii. 24, the word rendered "freely" is the same as that rendered in John xv. 25, "without a cause."

us in Him before the foundation of the world, . . . having predestinated us unto SONSHIP through Jesus Christ unto Himself, according to the good pleasure of His will."

What He has predestinated us to is "Sonship." The word, in the Greek, means neither "the adoption of children," as in the A.V., nor "adoption of sons," as in the R.V. There is only one word in the Greek. It is *υιοθεσία* (*hyothesia*), and it means *sonship*, i.e., *the position of sons*. This is the meaning of the word, and it should be substituted for "adoption" in Rom. viii. 15, 23; ix. 4. Gal. iv. 5; and here (Eph. i. 5).

This is "HIS calling." He, the great and holy God, "the God and Father of our Lord Jesus Christ," has deigned to call us His sons! What a wondrous truth!

When we received the new nature, or Divine *pneuma* (Rom. viii. 14), we did not receive "a bondage-spirit" to serve as servants, with fear and trembling; but we received a sonship-spirit, whereby we cry "my Father" (Greek *ἀββᾶ*, *abba*, Rom. viii. 15).

Thus, the Holy Spirit Himself bears witness with our spirit (or new nature, *v.* 14) that we are children of God (Rom. viii. 16).

"God sent forth His Son, made of a woman, made under the law, that we might receive sonship: and, because ye ARE sons, God hath sent forth his Son's spirit into your hearts, crying, Abba, i.e., my Father" (Gal. iv. 4-6). This is "the sonship-spirit" mentioned in Rom. viii. 15.

Nothing less than this is "His calling." We are called to be sons.

Now, unless we know what "His calling" means to us, how are we as sons to walk worthy of it?

In ch. iv. 1 we are besought to "walk worthy of the calling wherewith we are called." But how can we do this unless we know what it is?

In Col. i. 9, the prayer is that we "might be filled with the knowledge of his will in all spiritual understanding." Why? The answer given in the next verse (10) is "That (i.e., in order that) ye might walk worthy of the Lord unto all pleasing." That is, we are to walk as sons, and no more as servants.

The question for us is: Do we thus walk, as sons? If not, we are not walking "worthy of the Lord," or of "His calling."

We are occupied with our *service*, or with our "*character*" as servants. But God would have us occupied with our *relationship*, "as sons."

It is just this that makes all the difference. Instead of thinking of our *relation* to God as sons, we are thinking of our *behaviour* as servants.

We do not, as Christians, live up to our privileges. That is the secret of the low standard of Christian walk, which is so universally deplored at the present day. We do not "know" God as we ought to do from His revelation of

Himself in His Word: and hence, we know so little of "His calling," and of our privileges.

No wonder that, when we are taken up with getting to know ourselves and others, and are occupied with *our* calling: and, when we read of the "high calling of God in Christ Jesus" (Phil. iii. 14), it seems so high, that we feel it is too good to be true; and then we are filled with doubts and fears.

So it must ever be, if we do not receive, and believe, and feed and live upon, "the whole counsel of God."

We are, He declares, "blessed with ALL spiritual blessings in Christ." In that case, not one can be lacking: and these blessings belong to, and are the privileged possession of, "sons"; yea, of *all* the sons of God: the youngest as well as the oldest in grace; the poorest as well as the richest in the things of this world: the weakest as well as the strongest in spiritual strength.

And why? Because the measure of these blessings is not according to our deserving of them, or to our appreciation of them; but "according as He has chosen us in Christ." Nothing, therefore, can touch them, or affect them.

Nothing can ever alter the first great blessing of *relationship*. This is what God has called us to; this is our hope: because, blessed as it is in itself, it is only the foundation of all other blessings. All are the outcome of this. For, if we are His sons, then we are "heirs"; heirs of God, and joint-heirs with Christ. We suffer with Him here; but we shall be glorified together hereafter. That is why "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. viii. 17, 18).

How few rise to the heights of this "high calling." They do not get beyond servants and their "*characters*"; and, hence, rejoice not in the *relationship* of sons.

The large majority of Christians seldom get beyond singing

"I want to be an angel."

This well accords with the low condition of those who have this low and vain hope; for angels are only servants (Ps. ciii. 20, 21. Heb. i. 14; ii. 5. 1 Cor. vi. 3). And "we are no more servants, but sons."

True, all sons, in one sense, are servants: but all servants are not sons. Sons may serve; but no amount of service can ever change a servant into a son. Hence, it is with "a sonship-spirit," and not with a servant or "bondage-spirit," that sons serve their Heavenly Father.

Those who are partakers of "HIS calling," are called by His grace; called for blessing; called to glory. "So that thou art no longer a bond-servant, but a son: and if a son, then an heir through God" (Gal. iv. 6, R.V.)

The son inherits the possessions of the father.

Here, then, is rest. We are not striving to "win" an inheritance, as so many hymns assert; but, we have it even now, in "hope." It is this hope which "His calling" assures to us.

Nothing can be added to these blessings; except the blessing of "faith," that we may believe what God says, and be daily going over our treasures, counting up our unnumbered mercies, dwelling on the goodness of God, rejoicing in His grace, and looking forward to His glory.

All our blessings are from Him. Even this sonship blessing is for "HIMSELF." For His own pleasure; simply because He willed it. No other reason is given, or can be given. The measure of this sonship blessing is "according to the good pleasure of His will" (v. 5).

What can be more blessed than this? What can be greater? What can be truer? What can be more worthy of our sole and individual attention? "According to the good pleasure of His will."

We are "accepted" as sons in His "beloved Son." This expression takes us one step higher. Christ is that "Well-beloved." All blessings are His by right; and they are ours in Him. Ours, by grace, as to ourselves. But, ours by right, too, in Him. Loved as He is loved.

Beyond this we cannot go. We can only bow our heads, and worship, and adore, and "give thanks" to the Father, who hath thus "made us meet" through His grace, for His own most blessed presence in glory. "Before Him" there, and now, in His purpose; and soon to be there really, by His resurrection power. Even now "before Him" we are comely as Christ is comely; holy as Christ is holy; loved as Christ is loved.

THE TITLES OF THE PSALMS.*

(Continued from page 186).

JONATH-ELEM-RECHOKIM. Psalm lv. (lvi.).

THERE is only one Psalm which bears this title.

At present this title stands as part of the *super*-scription of Psalm lvi. But, using Mr. Thirtle's key,† we note that its original and proper place was, and is, the *sub*-scription to Psalm lv.

With this key, Psalm lv. will consist of the following three parts:—

- (1) The *Super*-scription, "Maschil, a Psalm of David.;"
- (2) The Psalm Proper, verses 1-23.
- (3) The *Sub*-scription "To the Chief Musician, relating to *Jonath-elem-rechokim*."

The remaining words form no part of this *sub*-scription, but form the Title proper of Psalm lvi. So that the present *super*-scription of Ps. lvi. must be divided, and the first part of it put at the end of Psalm lv.

With regard to the meaning of the words "upon Jonath-elem-rechokim," it is generally agreed that it means

"*Relating to the Dove of the distant Terebinths.*"‡

David is this Dove. He is far away in the distant woods, bemoaning the trouble that has come upon him, in the rebellion of Absalom recorded in 2 Sam. xv.-xix.

Most commentators and readers have observed that there is nothing "relating to a dove" in Ps. lvi.: but, many have noticed that there is in Ps. lv. But even this never awakened the thought that perhaps these words might after all really belong to Ps. lv.

* *The Titles of the Psalms: Their Nature and Meaning Explained*, by James W. Thirtle. London: Henry Frowde, price 6s.

† See *Things to Come* for March and following months.

‡ "To the chief Musician on Neginoth" belongs, of course, to Psalm liv., of which it is the *sub*-scription.

§ Or, *oak-woods*. Others prefer "*the silent Dove in the far-off regions.*"

Not until Mr. Thirtle made an independent study of the Psalm of Habakkuk did it occur to him that we have in Hab. iii. the typical Psalm-model.

But now, all is clear, even to a child. It is only those who will not see who remain blind to this wonderful discovery.

The "higher" critics of course have treated it with a conspiracy of silence. The gravamen is voiced in *The Times* review (May 20, 1904). That review does not point out any error, it exposes no fault, but Mr. Thirtle is held up to execration because "he deliberately refuses to accept the recognized methods of modern literary criticism."

This is the unpardonable sin! But we say,—all praise to Mr. Thirtle, who by this discovery of the lost key, has established the fact that the Psalter, as we have it to-day in our Hebrew manuscripts and Bibles, is the same, line for line, as it was 2,500 years ago. This, of course, writes folly on the speculations of men who have been only too eager to make the Psalms a human composition by bringing them down to post-exilic dates.

This is the Title under which we may well pause and consider this aspect of the question. For many have been puzzled by the fact that the Title in question *does* suit Ps. lv. and does *not* suit Ps. lvi. over which it at present stands. And yet the Critics refuse to accept this simple explanation which removes the difficulty.

And why do they refuse? Just because it *does* remove it! Just because it proves that Psalm lv. is David's Psalm; that it is the outpouring of David's own heart in a trial that was his, and his alone! But this is what the Critics do not want. They begin with the desire to do away with the authorship claimed in the Scriptures for these Psalms, and hence they may well be first alarmed, then silent, and then angry with those who refuse to accept "the recognized methods of modern literary criticism"!

And yet, when we come to apply the ordinary methods of *genuine* criticism, we are struck with the internal evidence and beauty of Psalm lv. as we see how wonderfully it accords with the circumstances in David's life, and with the experiences of him who alone could have been the writer.

The Psalm, as we have said, relates to, perhaps, the greatest trial of David's life. We have only to read 2 Sam. xv.-xix. and Psalm lv., to see how beautiful and appropriate are the words.

We read of David's flight from Jerusalem to the "distant woods" (those woods in which Absalom was afterwards entangled and slain): how "he went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him, covered every man his head, and they went up, weeping as they went. And one told David, saying, Ahithophel is among the conspirators with Absalom. And David said, O LORD, I pray thee, turn the counsel of Ahithophel into foolishness" (2 Sam. xv. 30, 31).

His hope in God was expressed to Zadok, when Zadok wished to bring the Ark of God with him. "Carry back the Ark of God unto the city; if I shall find favour in the eyes of the LORD, he will bring me again, and show me both it, and his habitation" (v. 25).

Now turn to Psalm lv., and there we find David saying (v. 2):

"I mourn in my complaint and moan" (R.V.) . . .

Here we have the moaning of "the Dove." Hezekiah in later days knew this experience, in a trial equally great, when he said (Isa. xxxviii. 14).

"I did mourn* as a dove."

David goes on to tell of his "weeping" (vv. 4-8).

"My heart is sore pained within me:

And the terrors of death are fallen upon me.

Fearfulness and trembling are come upon me,

And horror hath overwhelmed me.

And I said, Oh that I had wings like a dove!

For then would I fly away, and be at rest.

Lo, then would I wander far off,

And remain in the wilderness.

I would hasten my escape from the stormy wind and tempest."

And again in vv. 16, 17, he turns to the Lord in his trouble:

"As for me, I will call upon God:

And the LORD shall save me.

Evening, morning, and at noon, will I pray, and moan† (R.V.)

And he shall hear my voice."

The desertion of Ahithophel is also alluded to in verses 12-14.

"For it was not an enemy that reproached me;

Then I could have borne it:

Neither was it he that hated me that did magnify himself against me;

Then I would have hid myself from him.

But it was thou, a man mine equal,

My guide and my familiar friend (R.V.).

We took sweet counsel together,

And walked unto the house of God in company."

Thus does David "moan like a Dove in the distant woods." None but he could have written this Psalm.

Truly does its *super*-scription declare it to be "Of David."

All Psalms so headed have a reference to David's Son, and David's Lord. This Psalm refers especially to the trials of Messiah, and vv. 12-14 to His betrayal by Judas of whom Ahithophel reminds us, and who, in like manner "hanged himself."‡

Whatever may have been the circumstances out of which such Psalms arose, and to which their *interpretation* belongs, there is an application in them to the true David, the Messiah.

Hence, when such a Psalm was formally handed over to "the Chief Musician," for liturgical use, it was because it was capable of a wider application. It at once assumed a new position; and could be used for all time, and long after the fulfilment in the experience of Him who, in like trouble, "offered up prayers and supplications with strong crying and tears unto him that was able to save him" (Heb. v. 7).

*The very word used by David of himself in Ps. lv. 17. See Ezek. vii. 16, where we have it again.

† Compare Is. xxxviii. 14, and Ezek. vii. 16.

‡ 2 Sam. xvii. 23. Matt. xxvii. 5-8. Acts i. 16-19.

Such Psalms can be applied to and used by the Lord's people in all their times of trial and desertion.

David was a prophet (Acts ii. 30); and he spake of Christ. Hence, his inspired words stand for all time, for the comfort and instruction of the people of God.

"S" and "s,"

OR

THE USE AND USAGE OF πνεῦμα (*pneuma*) in the New Testament.

The Complete List of Passages in which the word
pneuma (spirit) occurs.

(Continued from page 184).

Acts viii. 19—xxiii. 8.

Acts viii. 19. "Give me also this power, that on whomsoever I lay hands, he may receive *pneuma hagion*." There is no article here; and, as in all other similar passages where these words are so used, they denote the gift and not the giver: *i.e.*, the gift mentioned in vv. 15, 17. Both A.V. and R.V. add the article and use capitals.

Acts viii. 29. "Then *the pneuma* said to Philip." The article refers us back to "the angel of the Lord" mentioned in verse 26, for angels are made and called *pneumata* or *spirits* (Ps. civ. 4, Heb. i. 7), because they "have not flesh and bones," as a risen and "changed" human body has (See Luke xxiv. 39), nor have they "flesh and blood" as a mortal human body has. Both A.V. and R.V. wrongly use a "S" as in verse 39.

Acts viii. 39. "A *pneuma* of the Lord (*pneuma Kyriou*) caught away Philip," *i.e.*: the angel already mentioned in verses 26 and 29. Compare chap. x. 19 and xi. 12 below for a similar usage of *pneuma*.

Acts ix. 17. "The Lord, even Jesus . . . hath sent me (Ananias) that thou (Saul) mightest receive thy sight, and be filled with *pneuma hagion*": *i.e.*, with "power from on high," as the Eleven had been filled in John xx. 22, and the Twelve in Acts ii. Both A.V. and R.V. add the article and use capitals.

Acts ix. 31. "Then had the churches rest throughout all Judea . . . and walking in the comfort of (*i.e.*, given by) *the hagion pneuma* were multiplied."

Here it is the Holy Spirit as the giver of the comfort, strengthening them and enabling them to walk in "the fear of the Lord."

Acts x. 19. "While Peter thought on the vision, *the pneuma* said to him": *i.e.*, the spiritual being already spoken of in verse 3 as "an angel of God." The A.V. of 1611 had "s." But the current editions with R.V. have "S." Compare viii. 31, and xi. 12, for a similar usage of *pneuma*.

Acts x. 38. "How God anointed Jesus of Nazareth with *pneuma hagion* and power," as recorded in Luke iv. 1, etc. The A.V. and R.V. interpolate the article and use capitals.

Acts x. 44. "While Peter yet spake these words *the pneuma the holy* fell on all them which heard the word." Although there are two articles here, their use is only for grammatical emphasis, in order to identify what is said with ch. ii. 4. See verses 45 and 47 below.

Acts x. 45. "On the Gentiles also was poured out the gift of the *hagion pneuma*." Here it is either the Gen. of Apposition, in which case *hagion pneuma* is the gift; or, it is the Gen. of Origin, in which case it is the Holy Spirit the Giver of the Gift.

Acts x. 47. "These . . . which have received *the pneuma the holy*, as we also [received it]?"

They had received *pneuma hagion* in ch. ii. 4; and these Gentiles received nothing different from, and nothing more than the Twelve received then.

Acts xi. 12. "*The pneuma* bade me go with them": *i.e.*: the angel, or spiritual being, mentioned already in ch. x. 3, and 19. The A.V. of 1611, and current editions have a small "s" here. The R.V. has "S." Compare ch. viii. 31, and x. 19, for a similar usage of *pneuma*.

Acts xi. 15. "And as I began to speak, *the pneuma the holy* fell on them, as on us at the beginning."

Here, these concluding words clearly show that the definite articles are used to refer us back to that beginning described in ch. ii. 4. For in the next verse that which fell on them is definitely spoken of as *pneuma hagion*; and in verse 17, is spoken of as "the like gift," which, we know from ch. ii. 4, was "*pneuma hagion*."

Acts xi. 16. "Ye shall be baptised with *pneuma hagion*," *i.e.*, with "power from on high." See usage No. XIV., Acts i. 4, 5. The A.V. and R.V. both insert the article and use capitals; thus making no distinction between this and verse 15, where there are two articles in the Greek.

Acts xi. 24. "He (Barnabas) was a good man and full of *pneuma hagion*," *i.e.*, full of Divine power, and spiritual gifts. Both A.V. and R.V. insert the article and use capitals.

Acts xi. 28. "Agabus . . . signified by *the pneuma*." Here it was the Holy Spirit revealing Himself through Agabus. Though the Greek has the article, the A.V. has a small "s." The R.V. has a capital "S."

Acts xiii. 2. "*The pneuma the holy* said, Separate me Barnabas and Saul for the work whereunto I have called them."

Here it is God (the Holy Spirit Himself) in solemn action, commencing the special ministry and teaching of the Apostle Paul. Here, hands were laid upon him, solemnly setting him apart for this wondrous work. Here, his Hebrew name, Saul, was changed to the Gentile name, Paul. Here, also, is the dividing line between the two halves of the Acts of the Apostles.

The first half is occupied with Peter's ministry in the Land of Israel, ending with his imprisonment; and, after his deliverance, going to "another place," and disappearing from the page of history.

The last half of the Acts is occupied with Paul's ministry among the Gentiles, ending with his imprisonment likewise. He too, or rather his ministry, has disappeared from history. But with this difference that while there was "no small stir . . . what was become of Peter" (ch. xii. 18), there is, to-day, no stir at all as to what has become of Paul and his teaching!

That teaching was given up even in his own lifetime (see 2 Tim. i. 15, compared with Acts xix. 10). Paul has been deposed. Peter has been found: and he and his "keys" have been placed at the head of the professing Church! While the teaching of Paul has been replaced by "the Teaching of the Twelve."

Acts xiii. 4. "So they, being sent forth by the *pneuma the holy*, departed." Here all the Critical Texts and R.V. read "the holy *pneuma*." But, whichever is the true reading, it refers back, here, to verse 2, and denotes the Holy Spirit Himself.

Acts xiii. 9. "Then Saul (who also is called Paul) filled with *pneuma hagion*," (or, "power from high"). Both A.V. and R.V. insert the Eng. article and use capitals, as in v. 52.

Acts xiii. 52. "The disciples were filled with joy, and *pneuma hagion*:" i.e., with spiritual gifts, of which "joy" was one (Gal. v. 22).

Acts xv. 8. "God who knoweth the hearts bare them witness, giving them the *pneuma the holy*, even as he did unto us."

These last words, "as he did unto us," point back to ch. ii. 4; and show that the articles are used grammatically, in order to identify this gift of *pneuma hagion* to believing Gentiles in Acts x. 44 as being the same as that bestowed upon believing Jews in ch. ii. 4.

Acts xv. 28. "It seemed good to the *holy pneuma*, and to us." Here the context, together with the articles, clearly shows that the Holy Spirit is meant.

Acts xvi. 6. "They . . . were forbidden by the *hagion pneuma* to preach the Word in Asia." The context and definite article show that the Holy Spirit is meant, although the expression is not the full one generally used when He is meant.

Acts xvi. 7. "The *pneuma** suffered them not" (to go into Bythinia).

Here, the Holy Spirit is meant, as in v. 6.

These two actions of the Holy Spirit clearly show that the expression, "all nations," in Matt. xxviii. 19, is not to be interpreted of this present dispensation of Grace, or understood in the popular missionary sense: but that God's openings and closings, and leadings and guidings, are to be looked for and obeyed. Missionary work, as well as our own private affairs, is all subject to His will. "Even so, Father; for so it seemed good in Thy sight," is to be our attitude (Matt. xi. 26) in the presence of the "closed door," as well as in the light of what we call "failure." "All that the Father giveth me shall come to me" (John vi. 37). There can, therefore, be no

* All the Critical Texts and R.V. add "of Jesus": i.e., the Spirit sent and promised by Jesus.

failure (except in our faithfulness), and should be no disappointment as to the Lord's real work.

Acts xvi. 16. "A *pneuma* of Python": i.e., an evil spirit of some special kind: a Python-spirit.

Acts xvi. 18. "Paul said to the *pneuma*." The article points back to the evil spirit mentioned in verse 16. It thus illustrates the grammatical use referred to in similar cases; and shows that "the spirit" does not necessarily mean the Holy Spirit.

Acts xvii. 16. "Paul's . . . *pneuma* was stirred within him."

Here *pneuma* is put by *Metonymy* (of the Cause) for his feelings, which were painfully excited within him. Both A.V. and R.V. have a small "s" here.

Acts xviii. 5. This is the third passage in which the word "*pneuma*" is omitted by all the Critical Greek Texts, and the R.V. They all read *συνείχετο τῷ λόγῳ* (*suneicheto tō logō*) engrossed with the word (instead of *συνείχετο τῷ πνεύματι* (*suneicheto tō pneumatī*) pressed in spirit): or, perhaps, better still, engrossed with his discourse: i.e., his testimony; which is in harmony with the context, for it goes on to tell us how he "testified to the Jews that Jesus was the Messiah."

Acts xviii. 25. "Apollos was fervent as to the *pneuma* [of him]": i.e., fervent in his *pneuma*: i.e., according to the Hebrew *Idiom*, very zealous and diligent in spiritual things (Compare Rom. xii. 11, and see usage No. X.). Both A.V. and R.V. have a small "s."

Acts xix. 2. (twice) "Did ye receive *pneuma hagion** when† ye believed?" i.e., Did ye receive spiritual gifts when ye believed. Paul's teaching was that no one could believe without the Holy Spirit's enabling power. He could not, therefore, have meant to ask whether they had, by believing, merited or become entitled to the work of the Holy Spirit; but, had they received any of the spiritual gifts which He then or afterwards bestows, "as He will," upon believers.

They replied that they had not heard anything about spiritual gifts (*pneuma hagion*).

They must have known about the Holy Spirit: but Ephesus was a long way from Jerusalem, and Samaria, and Cæsarea, where the spiritual gifts had been previously given; so that they had not heard anything about them; just as those in Cæsarea had not heard of the spiritual gifts in Jerusalem (Acts x.). "And he (Paul) said, Into (we quote from the R.V.) what then were ye baptized? And they said, Into John's baptism.

Acts xix. 4. "And Paul said, John baptized with the baptism of repentance, saying unto the people, that they should believe

* Both A.V. and R.V. insert the article without any warrant, and create a difficulty by using capitals. They therefore make no difference between verse 2 and verse 6, where there are two articles.

† There is nothing in the Greek about "since" or "after." It is simply the participle *having believed*, or, on believing: or, with R.V., *when ye believed*.

on him which should come after him, that is, on Jesus.* (5) And when they heard this, they were baptized into the name of the Lord Jesus."

Acts xix. 6. "And when Paul had laid his hands on them, *the pneuma the hagion*, came on them; and they spake with tongues, and prophesied." The articles refer us back to verse 2. The fifth verse is usually taken as the resumption of the narrative of Luke; as though Luke went on to give an account of what Paul *did* after what he had *said* in verse 4. But we believe that in verse 5 we have the *continuation* of the words of Paul, and of what Paul was saying. Paul (in *vv.* 4, 5) is telling these Ephesian believers what John said and did. It is not Luke, breaking off suddenly, and telling us, in verse 5, what Paul did.

It is important for us to define who are the "they" of verse 5.

Who were "they"? Were they those who heard John, or those who were listening to Paul? We believe they were those who heard John, and not those who heard Paul: otherwise we have here the only case of re-baptism mentioned in the New Testament: which, to say the least, is rather startling.

Paul finds no fault with John's baptism; for it was "from heaven." But he says that they were baptized unto repentance and in the faith of a *coming Messiah*; and goes on to speak of the faith of those who heard John as evidenced by their being baptized into the name of Him who John said should come after him; *i.e.*, in the name of the Lord Jesus.

It is not till verse 6 that Luke again takes up and goes on with his account of what Paul *did*, after he has told us of what Paul had *said*, in verses 4 and 5.

(6) "And when Paul had laid his hands upon them, *the pneuma the holy* came upon them, and they spake with tongues and prophesied." These were the spiritual gifts which they received with the laying on of Paul's hands. The articles are used grammatically to refer us back to the *pneuma hagion* of verse 2. It does not say that Paul re-baptized them. The contrast is *not* between John's baptism with water, and Paul's re-baptism with water; but between John's baptism with water (*vv.* 4, 5), and Paul's baptism with *pneumâ hagion* (*v.* 6).

Spiritual gifts were sometimes given with the laying on of hands: see 1 Tim. iv. 14, 2 Tim. i. 6: though they were often given without.

"Laying on of hands" was one of the "first principles" of the "doctrine of Christ" (Heb. vi. 1-4). It was a solemn act of public and authoritative sanction and designation. Paul exercised it here in the bestowal of spiritual gifts, after he had told them what John said and did, and had thus shown the difference between John's baptism with water, and the new baptism with *pneuma hagion*, instituted by Christ.

The interpretation given above is borne out by

* All the Critical Greek Texts, with R.V. omit "Christ."

THE STRUCTURE OF ACTS xix. 1-8.

A | 1. Paul's arrival at Ephesus.

B | 1. Certain men there. Their character: "Disciples."

C | 2. Spiritual gifts: their ignorance of them.

D | 3. What they had received: "John's baptism."

E | 4, 5. What Paul said. (Paul's description of John's action).

E | 6. What Paul did. (Luke's description of Paul's action).

D | 6. What they now received: Spiritual gifts: (*pneuma hagion*).

C | 6. Spiritual gifts: their use of them.

B | 7. The men. Their number: "about twelve."

A | 8. Paul's continuance at Ephesus.

In this Structure we have all the members exquisitely balanced: and the Correspondence is perfect and complete.

We have John's baptism standing out (in D) in contrast with *pneuma hagion* (in D), which was to supersede it as stated again and again. See Matt. iii. 11. Acts i. 5; xi. 16.

The material element of water was to give place to the spiritual element of Divine power and gifts.

What we have in Acts xix. therefore, is no case of re-baptism with water by Paul: but an object-lesson illustrating the important fact which lies at the threshold of the Acts of the Apostles, furnishing the key to the understanding of that book; and of the essential character of the new Dispensation of Grace, which distinguishes it from the old Dispensation of Works.

Acts xix. 12. "The evil *pneumata* went out of them" (plural).

Acts xix. 13. The same as verse 12.

Acts xix. 15. "The evil *pneuma* answered and said, Jesus I know, and Paul I understand very well; but who are ye?"

Acts xix. 16. "The man in whom the evil *pneuma* was leaped on them."

Acts xix. 21. "Paul purposed in his *pneuma*." This is an Idiomatic Hebrew usage of the word *pneuma*, meaning that Paul was firmly resolved. (See usage No. X). Both A.V. and R.V. have a small "s."

Acts xx. 22. "And now behold I go bound as to (my) *pneuma*": *lit.* "as to the *pneuma* [of me]": *i.e.*, firmly resolved, as in ch. xix. 21. Both A.V. and R.V. have a small "s." (See usage No. X).

Acts xx. 23. "The *pneuma the holy* witnesseth in every city saying that bonds and afflictions abide me."

This is the Holy Spirit in action, speaking through His servants the prophets. (See usage No. X).

Acts xx. 28. "The flock over which the *pneuma* the holy hath made you overseers." Here, the articles and the context fix the meaning as denoting the Holy Spirit.

Acts xxi. 4. Certain "disciples . . . said to Paul by the *pneuma*": i.e., by the Holy Spirit as the source of all prophecy: the article referring back to ch. xx. 23.

Acts xxiii. 8. "The Sadducees say that there is . . . neither angel, nor *pneuma*": (i.e., neither angel nor any spiritual being). The A.V. and R.V. both have "s," and "A."

Papers on the Apocalypse.

THE SIXTH VISION ON EARTH.

The Lamentation over Babylon. Rev. xviii. 9-24.

We now come to the Lamentation over her, and the member n' above (page 555) must be expanded.

It consists of eleven verses (xviii. 9-19); and these are elaborately constructed of four members, arranged as an Introversion. Each of the four larger members consists of three smaller ones, each perfect in its correspondence with the others.

		Their Merchandise.	Their Loss.
n' (page 555), xviii. 9-19. <i>Lamentation of the Inhabitants of Babylon.</i>	II	J | u | 11. Merchants.	J | u | 15. Merchants.
	n'	s | 10. Their Lamentation. "Alas, alas." t | 10. Reason. "For in one hour."	v | 11. Their Lamentation. "For." w | 11-14. Reason. "For."
		II | r | 17. The Shipmasters. (Sea.) s | 18, 19. Their Lamentation. "Alas, alas." t | 19. Reason. "For in one hour."	

H. (see above), xviii. 9-10. *The Lamentation of the Kings of the Earth over Babylon's fall.*

9. "And the kings of the earth, who committed fornication and waxed wanton with her, shall weep, and wail over her, as soon as they see the smoke of her burning, (10) standing afar off on

account of the fear of her torment, saying,

'Alas, alas, the great city Babylon, the mighty city! for in one hour has thy judgment come.']

These are "the kings of the earth" mentioned in xvii. 2; the confederates and associates of Babylon. In xviii. 3 the mourners over Babylon are first enumerated, and afterwards described more fully.*

We have before noted that "the ten kings" are never seen apart from the Beast; and "the kings of the earth" are never seen apart from Babylon. It is the former who hate and burn Babylon; it is the latter who weep and wail over her. In both chapters (xvii. and xviii.) the city is called "Babylon the great." God and man both so call her.

This great city cannot be separated from her own corrupt religion. They must be connected together, just as chapters xvii. and xviii. are connected; and yet distinguished as they are there distinguished.

Idolatry of the grossest kind is Babylon's sin; and not commerce. Whoredom points to, and means, idolatry. That is Babylon's chief end.

In commerce, goods of many are exchanged for the goods of others. But Babylon will not do *that*. She is only a *buyer*. What she gives to "the kings of the earth" and their peoples comes out of her "cup," and that stands for something having to do with religion: just as our Lord's Cup does. So Babylon's cup stands for corrupt religion, which has woman for its central object.

We do not deny that the Church of Rome to-day is preparing for this *Womanolatry*; and, in all Roman Catholic countries, is fostering (not intentionally, it may be) a *Womanolatry* of a different kind, which is leading on to that moral corruption which will end in a religious corruption of a similar kind.

At the first, Babylon had male Gods. Later on, each male God was given a female partner, with the result that *Ishtar* became pre-eminent.

This it is that makes the sin of Babylon; and it is this religion of *Womanolatry* which will be perfected in Babylon. It will be received by "the kings of the earth"; and the peoples of the kings of the earth will be taught it by an order of priests, just as were the people of Ephesus. But Babylon will be the great goddess. She will have her Temples the world over: "Mother of all the harlots." And this is the religion which is being prepared for even now.

In any case, the common view of the chapter as relating *only* to "Commerce" must be modified. Babylon is a buyer. As a buyer, she cannot be regarded as engaged in Commerce, because that implies manufacture and selling as well as buying; and certainly buying with a view to selling again. But *that* is not Babylon. She sits, a woman, who buys to satisfy her lusts, and to furnish her allurements.

Surely if Commerce were the point, Babylon would be represented as masculine, as Tyre is (Ezek. xxvi.—

* These pages refer to the book-form, and not to the pages of *Things to Come*

* This is the figure of *Prosopodosis*. See *Figures of Speech*, p. 394.

xxviii). A woman is not the ideal to represent Commerce in the ordinary acceptance of the word.

But Mariolatry is increasing more and more, and is not now confined to Rome. And *this* is preparing the way for the revival of *Ishtar*.^{*} It puts woman, as woman, at the head of the universe, teaching that which is a perversion of "the mother of all living." Is not *this* the only logical reason for the hatred of the Beast? Commerce does not furnish any adequate reason for this hatred.

The great Question will be Supremacy. Who is to be supreme, *Woman* or *Man*; Babylon or the Beast? THAT is an all-sufficient reason for their hatred; and as the supremacy involved in Babylon is contrary to God's ordinance, He will "put it into their heart to destroy the woman."

This view makes things much clearer than commerce can do. And if the sin of Babylon be as we have suggested, viz., a system which makes drunk with this false religious excitement the kings of the earth, the Priests and Priestesses, and Temple servers, then it is these who will be stripped of all their possessions and burnt with fire in every land where they are found. This will take place pre-eminently in Babylon. But before this takes place, the call will go forth to God's people to come out of her, that they be not partakers in her judgments.

As this will take place in every land, the kings of the earth can stand afar off and wail; for, the superhuman Ten Kings and the Beast will dominate the world.

The final judgment of Babylon will be sudden and complete. The conflagration will be so great that, from the first, total destruction will be seen to be inevitable.

Three times this lament is made, "Alas! Alas!" More literally, "Woe, woe," as elsewhere rendered in this book. But the A.V. rendering is very expressive. The *Kings* of the earth make this lament. The *Merchants* make it (v. 16): and the *Mariners* make it (v. 19). In the first, the verbs introducing it are in the *Future* tense (v. 9): in the second, in the *Present* (v. 11), and in the third, the *Past* tense (v. 17). It is as though a moving scene is passing before the eyes, while the interpreting angel explains it.

The lamentation of the merchants is divided into two parts. In J. (xviii. 11-14) the merchandise and its varieties are the subject; while in J. (xviii. 15-17) it is the merchants' irretrievable loss.

^{*} Already, Commentators are fulfilling 2 Tim. iv. 4; and, turning away their ears from "the truth," are turned into "myths" (for that is the Greek word rendered "fables"). Winkler is quoted by Canon Cheyne with apparent approval, for he says, if scholars accept Winkler's teaching, he will accept their verdict. The latest theological "Myth" which commentators are turning to is this: viz., that Abraham, Isaac, and Jacob are *lunar* heroes. Sarah is at once Abraham's sister and his wife; because Sarah, being the counterpart of ISTAR, has a double rôle. She is the daughter of the *Moon-god*, and, therefore, Abraham's sister; and she is the wife of TAMMUZ, and, therefore, Abraham's wife. See Canon Cheyne in *The Nineteenth Century Magazine* for January, 1902.

J. (page 566), xviii. 11-14. *The Merchants' Lamentation.*

11. "And the merchants of the earth weep and mourn over her; because no one any longer buyeth their cargo (Acts xxi. 3. Ex. xxiii. 5): (12) the cargo of gold, and of silver, and of precious stones, and of pearls, and of fine linen, and of purple, and of silk, and of scarlet, and all thyine wood, and every article of ivory, and every article of most costly wood, and of brass, and of iron and of marble, (13) and cinnamon, and spice,^{*} and odours (for incense), and frankincense, and wine, and oil, and finest flour, and wheat, and cattle, and sheep, and of horses, and of chariots, and of slaves[†] and men.[‡] (14) And the harvest of thy soul's desire departed from thee, and all the things that were dainty and brilliant have perished[§] from thee, and they (men) shall never more at all find them.]

This list of the merchandise is most significant and instructive. We see at once that it consists entirely of luxuries (see verse 3). If Babylon be the Religious system, which we suggest, then her priests and priestesses in every land—the harlot daughters of this harlot mother—will deal in the same luxuries.

It is not commerce that we see in this list. It is no exchange of produce against produce. There is no sin in that. That is a good thing, and not an evil thing. It is in her *imports* that the city is great; and these imports are *luxuries* (see v. 3).

The articles of merchandise here are not enumerated in any hap-hazard way, but are arranged so as to impress us with the vast range and character of the commodities.

They are arranged in four groups, and these are subdivided as follows:—

Natural	{ Adornment (12-) Jewellery. Apparel (-12-) Drapery.
Artificial	{ All } Vessels (-12) of { Ivory All } Wood All } Brass All } Iron All } Marble
Vegetable	{ Aromatic (13-) Nutritive (-13-)
Animal	{ Cattle (-13-) Human kind (-13)

^{*} G.L.Tr.A. WH. and RV. add καὶ ἀρωματων (kai aromaton) and *aromatum*, i.e., and *spice*.

[†] Greek, "bodies," put by *Metonymy* for slaves: just as we put "hands," for workmen.

[‡] Lit., "souls of men," a Hebraism for *persons of men*, or simply *men* (see Ezek. xxvii. 13. 1 Chron. v. 21, and Num. xxxi. 35, the Hebrew being נֶפֶשׁ אָדָם (*nephesh adam*). So Gen. xxxvi. 6, where, of course, the Hebrew is somewhat different.

[§] G.L.Tr.A. WH. and RV. read ἀπώλετο (*apōleto*) *perished*, instead of ἀπῆλθεν (*apēlthen*) *departed*.

These call for no comment beyond the great fact that they have no relation whatever to Rome, Pagan or Papal. Even Alford, who holds that Babylon in chap. xvii. means Rome, and is to be identified with chap. xviii., says, "It must not for a moment be denied that the character of this lamentation throws a shade of obscurity over the interpretation, otherwise so plain, from the explanation given in chap. xvii." We admit that, if we start with the assumption that in chap. xvii. we have Rome Papal, and in chap. xviii. Rome Pagan, there is a difficulty; for of neither could this lamentation ever be used. But the difficulty is *created* by an assumption. It is not in the Word. If we allow God to mean what He says, it is all clear. It is only when we assume that He means something quite different from what He says that we get into difficulties.

Rome's merchants were never "the great men of the earth." Rome's religion is not based on astrology and sorcery. Well may Alford sum it up by saying, "I leave the difficulty unsolved:" and "the details of this mercantile lamentation far more nearly suit London than Rome at any assignable period of her history."

"Babylon the Great" includes more than the city proper on the Euphrates. She sits upon many waters, and includes all the many peoples among whom her "Cup" passes.

In verses 15-17- we have the merchants and their loss; rather than the merchants and the particulars of their merchandise.

J. (page 566), xviii. 15-17-. *The Merchants and their loss.*

15. The merchants of these things viz., in vv. 12, 13), who were made rich by her, shall stand afar off on account of the fear of her torment, wailing and mourning, (16)* saying,

"Alas! alas! the great city, which was arrayed in fine linens, and purple, and scarlet, and bedecked with gold, and precious stones, and pearls! (17-) for in one hour is so great riches come to naught."

The ruin is complete. It is even as was foretold of this very Babylon, "the beauty of the Chaldee's excellency shall be as when God overthrew Sodom and Gomorrah" (Isa. xiii. 19. Jer. xlix. 18; l. 40).

We now come to the third great category of mourners. (1) the kings of the earth; (2) the merchants of the earth; and now (3) those upon the sea. The mercantile world includes both land and sea. The sea is indeed the chief factor in carriage and freights. Hence, those who have to do with the sea now make their lamentation.

H. (page 566), xviii. 17-19. *The Lamentation of the Shipmasters.*

17. And every shipmaster, and every one that saileth any whither,† and mariners, and as many as trade by sea, stood afar off, (18) and cried

* G.T.Tr.A.WH. and RV. omit καὶ (kai) and.

† i.e., the passengers. So G.L.T.Tr.A. WH. and RV.

out as they looked upon the smoke of her burning, saying,

"What city is like unto this great city?"

(19) And they cast dust on their heads, and cried, wailing and mourning, saying,

"Alas! alas! the great city, wherein were made rich all that had their ships in the sea, by reason of her costliness!* for in one hour is she made desolate."]

The mention of passengers shows the nature and extent of the traffic; embracing travellers as well as merchants and traders. Rawlinson† speaks of the Euphrates as being navigable for ships for some 500 miles from its mouth. And with little effort could be made available for ships of large size.

The "dwellers of the earth" judge by earthly size and grandeur; but God has a different standard, and sees that which shall bring down this tremendous judgment. These again are impressed with its suddenness; and remind us that no such *sudden* judgment has ever overtaken Babylon.

God's people are again introduced; and the cry goes forth to "Rejoice over" Babylon in this hour of their avengement upon her (Ps. cxxxvii.)

G*. (page 555), xviii. 20. *God's people. Their call to "Rejoice over her."*

20. Rejoice over her, thou heaven, and ye saints,‡ and ye apostles, and ye prophets: for God hath executed your judgment (or avenged§ you) upon her."]

The command here given is obeyed in the next (the seventh and last) Vision "in heaven," and the words are given in chap. xix. 1-5. At length the waiting of the Martyrs is about to end (vi. 10-12), and they are to rejoice that God has avenged them. That avengement has now come (Luke xviii. 7, 8). This again shows that the dispensation of grace has ended, and that the coming dispensation of judgment has been entered on in this eighteenth chapter; yea, is about to close.

Some commentators apologise for this rejoicing in vengeance; and endeavour to tone it down, as being inconsistent with the Gospel. Of course it is inconsistent with the Gospel; but this is because the dispensations are not the same. Once rightly divide the word of truth, and all difficulty is removed.

Saints and apostles and prophets have been martyred in and by Babylon: both there, at its fountain head,

* i.e., costliness including more than costly treasures; costly living as shown in extravagance.

† Herodotus, i. 512.

‡ So G.L.T.Tr.A. WH. and RV.

§ Lit. judged your judgment." This is the figure of *Polyptoton*, and is used for emphasis. It means *hath fully avenged* you.

as well as in some of its many streams by her daughters ; for she is a " mother " and his daughters (xviii. 5).

We now come to the final mention of this judgment, and are informed as to the manner of it, and the result of it.

F². (page 555), xviii. 21-23. *Babylon's Judgment.*
The manner of it.

21-23. And a mighty angel took up a stone as it were a great millstone, and cast it into the sea, saying,

"Thus, with violence (or, with a rush) shall Babylon, that great city, be cast down, and

Shall be found no more at all (Jer. li. 63. Ezek. xxvi. 21.

And sound of harpers, and musicians, and flute players, and trumpeters, Shall never be heard in thee any

[more ;

And no craftsman, of any craft Shall ever be found in thee any

[more ;

And sound of millstone Shall never be heard in thee any

[more.

And the light of a lamp Shall never shine in thee any

[more ;

And the voice of bridegroom or bride Shall never be heard in thee any

[more :

Because thy merchants were the great ones of the earth : because by thy sorcery were all the nations deceived " (Is. xxvii. 8 ; xlvii. 9).]

Sorcery, corrupt religion, and idolatry are the great means by which Babylon will ensnare the nations. And these are the two things which are rising up and advancing before our eyes.

The great stone represents the great city ; and the symbolic act gives, with great vividness, the suddenness of Babylon's final destruction. Four times we have this suddenness emphasised :—"in one day" (v. 8), "in one hour" (vv. 10, 17, 19). Every word is employed to impress us with its suddenness and completeness. And inasmuch as all other fulfilled prophecies have been fulfilled *to the very letter* ; and Babylon, though fallen gradually, and very low, has never suffered such a destruction ; there is only one conclusion, that in the interval of, say some 30 or more years between the removal of the church and the last "week" of Daniel's prophecy, it will be revived, and exceed all its former magnificence (see pages 555-1).

Similar desolation was prophesied against Jerusalem, and the cities of Judah (Jer. vii. 34), but this was not to be like Babylon's. They were to be restored again (Jer. xxxiii. 10, 11). But no such restoration follows on the destruction of Babylon here described.

And now we come to the last mention of God's People in connection with Babylon ; and the whole

scene closes with the one all embracing reason for this judgment.

G². (p. 555), xviii. 24. *God's people. Their blood found in her.*

24. And in her was found the blood of prophets, and of saints, and of all the slain upon the earth.]

With this we must read Jer. li. 49. "As Babylon hath caused the slain of ISRAEL to fall, so at Babylon shall fall the slain of all the earth." This decides for us who the saints, apostles, and prophets are. They are "of Israel" (see verses 47, 48). But their blood is at length avenged, and that "speedily," with a mighty, and sudden, and complete avengement.

Signs of the Times.

RELIGIOUS SIGNS.

DO WE BELIEVE ?

Many of our readers will be acquainted with an important correspondence now going on in the *Daily Telegraph* of London. It commenced on Sept. 29th, and has occupied since then some three or four columns of space per day. In the original letter of "Oxoniensis," the question raised was the wide gulf which is so apparent between life and belief ; between faith and practice. It has been, unhappily, diverted into a discussion as to the truth of Christianity itself, and as to the inspiration of the Scriptures.

This diversion is due, no doubt, in part, to the ambiguous nature of the question itself,

"Do we believe" ?

The obvious answer, of course, is certainly we do. Every one believes. Even devils believe and tremble, though men believe and don't tremble. Agnostics believe something, for they believe that they know nothing.

The question, to be of any use, needs a word added either at the beginning or the end of it.

It should be either WHAT "do we believe" ? or WHOM "do we believe" ? The Question is "Do we believe" GOD ? Not, Do we believe *in* God or *in* the Bible ; but, *Do we believe what God has said* ? This is the point.

To take a simple yet conclusive illustration : God has declared that man by nature is lost, ruined, guilty, helpless, and undone, and that there is "no good thing" in him.

Man declares from Pulpit, Platform, and Press, that there *is* some good thing in him. Man's thoughts and his statements are thus, on this one point, in direct opposition to God's (Isa. lv. 8). Now the question is, WHOM do we believe—God, or man ? This is vital to the whole discussion.

Another mistake made is, through "not rightly dividing the word of truth," and applying the ethics of the Sermon on the Mount, which belong to the Kingdom, to this present dispensation interval, while the Kingdom has been rejected and is in abeyance. In consequence of this, the writers fail to see that some of the precepts there given by the Lord were formally abrogated just before His apprehension.

To take what is true of one dispensation and apply it to another is to get error instead of truth, and to deceive the

world. Hence, one correspondent has said, that to obey the Sermon on the Mount now, a man must be either a hypocrite or a bankrupt; and another correspondent, by citing an exception with which he is acquainted, only proves the rule.

Another mistake made, is through confusing and confounding *Christianity* with the *Christian Religion*. We cannot put this mistake more powerfully than Sir Robert Anderson has done in his deeply interesting and most instructive letter in the issue of October 13th. He says:—

"... Archbishop Trench notices in his 'Synonyms' that, using the word 'religion' in the sense it bears in our English classics, Christianity is not a religion at all. Hence the lament of Laud on his visit to Scotland. He found no altars there, no incense, no images, no priests, 'no devotional drill exercises' (as Carlyle puts it); in short, 'no religion at all that I could see, which grieved me much.' This it was, too, that inspired the persecution of the Christians by enlightened rulers like Trajan and Marcus Aurelius. On grounds of public policy they required that every one should have a proper religion; but Christianity had not yet degenerated into a religion, and so the Christians were classed as atheists. This fact is mentioned by both Justin and Tertullian. And Eusebius records that when the Roman pro-consul called upon the aged Polycarp to renounce his fellowship with Christians, he did so in the words, 'Repent; say "Away with the atheists."' "

"A man of the world is surely entitled to hold that the religion of Christendom is 'the Christian religion'; and, as history testifies, the religion of Christendom has been the most implacable enemy of Christianity. A friendly conversation I had some years ago with one of our Jewish rabbis, who had been reading the New Testament, was interrupted by his turning aside to a bitter denunciation of Christianity because of its persecution of the Jews. I expressed amazement at such ignorance in a man of culture, who had read the Gospels and the history of Christendom. 'Persecution is hateful to Christianity,' I said; 'Your enemy has always been "the Christian religion," and for every Jew that it has tortured and murdered a score of Christians have suffered the same fate. What was it that inspired the fiendish malignity of the Inquisition? What was it that lit the fires of Smithfield? What was it that stamped out Christianity in almost every European country? The Christian religion.' As Froude, the historian, writes: 'No means came amiss to it, sword or stake, torture-chamber or assassin's dagger.' And, he adds: 'All this is forgotten now, forgotten, or even audaciously denied.' "

"Yes, not a few of your correspondents seem to have forgotten it. And you, Sir, will do a great service to Christianity if you force it into prominence. Your columns are read in far-off Tokio. And if Christian religionists will not listen, let the Japanese, at all events, know the truth. At this moment they are copying us Westerns; but the news comes from Japan that their observation of the 'Christian religion' has suggested to them the task of framing a new cult that will embrace what is best in both our system and their own. Let them know that the Christian religion is not Christianity, but a perversion of Christianity; that Christianity is a Divine revelation; and, on its human side, a pure and holy faith, which shows itself in lives of piety and philanthropy. And tell them also that it is not to 'Christian England' they should look for the realities and ideals of Christianity, but to the Bible itself—that book upon which our distinctive national character has been formed, and to which, therefore, notwithstanding our national failures and sins, the greatness of our race is due. . . "

The Editor of *The Daily Telegraph* calls attention to this contribution of Sir Robert Anderson, and speaks of it as "a curious letter." From this fact, and from our own remarks our readers will see that the question and the discussion which it has raised, serve as a remarkable sign of the times.

"A WICKEDER WORLD."

This is the heading of a paragraph in *The Daily Telegraph* of April 22nd.

"CRIME IN 1902."

"The criminal statistics for 1902, which are ushered in by an able memorandum from the pen of Sir John Macdonell, show an increase in the number of persons tried at assizes and quarter sessions, of those charged with indictable offences of all kinds, of crimes known to the police, and of inmates of prisons. On the other hand, there was a decrease in the number of defendants tried for non-indictable offences."

The comparison is made clear by a table of statistics which we need not print. It is sufficiently significant to notice the fact and compare it with the loud promises that education is to bring about the Millennium. If there be

any truth in these promises, it is surely time we were shown some slight evidence of their fulfilment.

RELIGIOUS MANIACS.

As showing what *religion* can do for man apart from Christ, the following is significant:

"Almost incredible stories, says the New York correspondent of the *Telegraph*, have been published lately describing weird revival scenes on Beal's Island, Maine. Investigation proves that the reports are substantially true. Three preachers, belonging to a sect called 'The Holy Ghost and Us,' stirred the simple fisher folk of the State to frenzy, preaching the doctrine of hell fire, and exhorting one and all to sacrifice everything.

The little town is divided into two hostile camps, and families are broken up. One man stated yesterday that his wife had been converted and was always waking him up at night screaming and commanding him to believe. If he refused his assent she struck him over the head with a Bible or a club, threatening to pound the Holy Ghost into him or beat him to death.

Elder Bubbers's method consisted of picturing the awful torments awaiting sinners failing to repent and make atonement. He worked himself into a frenzy, shouting, leaping, grovelling on the floor, and performing feats of contortion.

Dogs and cats were slaughtered by the fanatics, and the sacrifice of a child's life was narrowly averted. A man seized the child and made a dash for the door of the meeting-house, holding the crowd off while the frightened youngster fled to a hiding-place.

The authorities of the mainland, notified of the extraordinary proceedings, have now prohibited religious services of all kinds. When they intervened, a number of fisher-folk had already gone insane. Some were preparing to sell their homes and possessions to give to the preachers.

Previous to reaching Beal's Island the preachers toured other islands, preaching unsuccessfully. At Grand Nevah Island, off Passamaquoddy Bay, the sturdy fisher-folk greeted them with a volley of rocks and sticks."

"SALAD BETWEEN SERMONS."

"CHICAGO MAN THINKS HE HAS SOLVED PROBLEM OF GOSPEL FOR THE MILLION.

"Chicago, Sept. 28.—Rev. John Boyd, of the First Presbyterian Church of Evanston, has solved, or thinks he has solved, the problem of filling the churches on Sunday evenings. He argues that a hot roast beef sandwich is better than much preaching; if beautiful women and splendid singing will not attract to the service, only one thing will, and that is a hearty meal. Consequently a new plan was tried. This was the programme of the church last evening:—

"Hot roast beef sandwich; hymn No. 338, four stanzas; hot coffee, chocolate, tea; brief talk by elder; lobster salad, potato salad, shrimp salad; patriotic hymn; chafing dish indigestibles, prepared by beautiful girls; olives, pickles, radishes, young onions; Doxology."—*Mail Empire*, Toronto, Sept., 1903.

IGORROTES AT CHURCH FESTIVAL.

HEAD HUNTERS IN DEMAND TO ASSIST IN LIFTING CHURCH DEBT.

"The Bontoc Igorrotes are scheduled to appear in a new role, one which will greatly surprise their friends, and may be the means of getting them into bad odour with their orthodox pagan brothers now on the islands. They are to assist at a strawberry festival in aid of a fund to lift a debt from the church building of St. Charles Borromeo, of St. Charles, Mo.

"Doctor Wilson yesterday received a pressing request from O. J. Martin, of St. Charles, in behalf of the church, to permit the savage head hunters to come, in all their native dress—or undress—to the church festival next Tuesday evening, to eat savory dog and dance and do the other merry stunts for which the Igorrotes are famed.

"There is a debt of \$2,500 on the church, and the parish committee believes that the Igorrotes can do what nobody else has been able to do as yet—to lift it. The church is willing to furnish baked dog, and to furnish a special car for the Igorrotes' journey to St. Charles, and anything else in reason to get the popular savages.

"Doctor Wilson did not give his consent immediately, but it is probable that the matter will be left to the Igorrotes themselves, and if they are willing to help the good cause along, they will be sent to the strawberry festival."

The above is from a St. Louis newspaper of June 10th, 1904.

These "Igorrotes" are part of the U.S.A. Government exhibit from the Philippine Islands, at the St. Louis Exhibition.

It furnishes a sad light on the church's methods of the present day; and shows us how rapid the descent is becoming.

A NEO-PANTHEISTIC CULT.

A paragraph in *The Daily Leader* (July 25, 1904), shows how easy will be a revival of ancient Paganism, and justify the bewailings of Ecclesiastical Dignitaries whose own particular silver shrines are threatened.

"There is in law no reason why one should not worship one's own image, or do sacrifice, though the practice is said to be unusual except among elderly spinsters, to a fat pug-dog. The news, therefore, that the gods of the ancient Egyptians, among others, are the objects of a neo-panthestic cult in our midst will not excite surprise. There should be a run on classical dictionaries, doubtless the prayer-books of the revival. Otherwise the world will probably go on as usual, unless, indeed, enthusiasts take to paying public attentions to their patron deities. The Trafalgar Square lions may yet rejoice in the fumes of incense. The stuffed railway dog at Paddington will receive a tribute of 'pious meal and crackling salt' (to quote a genuine worshipper of the old gods). The latest prophet, oddly enough, does not claim Elijah's cast-off clothing, nor is he 'a little, round, fat, oily man of God,' but an ascetic mystic of a pronounced type. These new religions are getting so common that a tax on them might help the Chancellor of the Exchequer out of some difficulties."

Editor's Table.

ANSWERS TO CORRESPONDENTS.

W. E. G. (Southampton). We have prepared an answer to your question as to the difference between the Kingdom of heaven and the Kingdom of God. We will insert it as soon as we can find space.

J. McB. The expression "caught up" is a new special revelation, "by the word of the Lord" in 1 Thess. iv. 17. The members of the Body of Christ, "the church of God," will be caught up "to meet the Lord in the air" before His coming in Judgment. This rapture is called in 2 Thess. ii. 1 "our gathering together unto Him." His coming "in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thess. i. 8), will be "when he shall have already come to be glorified in His saints and to be admired in all them that believe in that day" (v. 10). "When he shall come" in this 10th verse is the 2nd Aorist tense, Subjunctive mood, and can mean only "When he shall have come," thus proving that the coming of Christ to gather His saints to Himself takes place before His coming in judgment. Words are useless for the purpose of revelation if this be not the meaning of them here.* How long we shall be with Him in the air before we come with Him to the earth, is not revealed; and therefore no one can know.

Until the moment comes for Him to rule in righteousness, He will "overturn" till He shall come whose right it is to reign.

We cannot add more on this subject now; as it is the main object of *Things to Come* to make known this catching up of the Saints as the great and blessed hope of the Church of God.

A. C. We are aware that the words "Thy whole Church" in the Communion Service of the Church of England is taken as justifying prayers for the dead. Those who admit the Prayer-Book as authoritative in matters of doctrine, and at the same time speak of "the Church Triumphant," must deal with the argument as best they can. Unfortunately for both sides the same prayer asks God, that, "we and all Thy whole Church may obtain remission of our sins," which clearly limits the expression, "Thy whole Church," to those who are capable of receiving this remission.

E. A. B. (Jerusalem). We sympathize with you in your trials, but are not able to take up personal matters in our pages.

A. M. S. G. We have not said that Dr. Herzl or any other human being is to be "the modern Joshua." We have only pointed out the significance of the fact that the Jews to-day are asking, and are occupied with, such a question. That is all. Neither have we heard anything about the Jews buying the Land. The question has not (so far as we know) ever been raised. The utmost that we have heard is the idea of paying an annual tribute.

J. W. A. The definition of Calvinism which you heard may or may not be fair, but it is not Scripture language. It is just this sort of definition of doctrine in *non-scriptural* terms which causes divisions among Christians. Let us keep to the words of Scripture and avoid

* See the same tense and mood of this verb in Luke xvii. 10. 1 Cor. xv. 24. Matt. xxi. 40. Mark viii. 38. John iv. 25. Acts xxiii. 35. John xvi. 13. Rom. xi. 27. 1 Cor. iii. 16.

Eliphaz's experiences, and Bildad's tradition, and Zophar's reasoning.

Annihilation we must again repeat is a *non-scriptural* term: and the accusation that we hold it or teach it is false, and malicious, and is made for Sectarian and Party purposes.

G. K. (Surrey). We quite agree with you that if you cannot attend public worship where God is honoured, Christ magnified, and man abased, you will be quite justified in staying at home. True, we are not to forsake "the assembling of ourselves together" (Heb. x. 25), but, why confine this to an *Ecclesiastical* act? And, even if we extend it to something more formal than the Social Christian Communion of Mal. iii. 16, where are the lines for this "assembling" laid down for us? If not in the Scriptures, then, certainly not in Ancient Traditions, or Modern innovations.

Times, and Places, and Days, and Forms, are all of man, while "two or three" is the only Scriptural limit as to numbers.

Our business is not to *make* a unity of the body, but to endeavour to *KEEP* the "unity of the Spirit" which God has already made, in Christ (Eph. iv. 3). There are those who once set out to do this, and they began well, but they lacked the one indispensable condition; for it can be done only "with all lowliness and meekness, with long-suffering, forbearing one another in love" as laid down in the previous verse.

Failing to remember this necessary condition, they naturally fell into the very snare they were trying to avoid, and are now endeavouring to make a corporate unity. They recognized that their business was not to "gather out the tares," and so they have been endeavouring to bring about the same result by gathering out the wheat, and thus forming corporate assemblies. The fruit of this unscriptural proceeding has been that, instead of living "in lowliness and meekness, and long suffering and forbearance" (Eph. iv. 2), these assemblies are barking, and biting, and devouring one another.

A Reader of T. C. We do not like anonymous communications, but your question is of general interest. We are aware that appeals are sometimes made to the unconverted "for the sake of those gone before, who are now waiting and watching for you," etc., but there is not a shred of Scripture authority for this. It is pure imagination, and unwarranted assumption. Its only foundation is Tradition, or false teaching based on Heb. xii. 1, trading on the ignorance of those who do not know that, the word "witnesses" there, has nothing whatever to do with the eyes, but only with the *mouth*. They are the "elders" of Heb. xi. 2, who bore witness by their words, their lives, and their deaths.

A. H. (Belfast). The affirmation that "matter is eternal," does not involve the conclusion that "the creation theory is nonsense." For the term "matter" must be defined. A "burnt straw" still exists, not as a *straw*, but in its component parts. It is the old story of the hen and the egg. One must have been created before the other, and whether the gases, etc., of the burnt straw existed before the "matter" of the straw, creation is as necessary for the one as for the other.

It is far easier to believe God's revelation than man's imagination.

Your opponent is not worth arguing with. Quote God's Word. If he will not believe that, he is not going to believe you. If he is not persuaded by that, he is not going to be persuaded by you.

C. J. F. R. (N.B.). "Whosoever will," means whosoever willeth, or desireth. Our English verb "to will" is almost obsolete, and there is great danger of taking the verb "will" as the mere future tense of another verb altogether. The Greek is clear. It is "whosoever willeth to come." There are two distinct verbs "to will," and "to come." All is plain and simple when we read the words of the Lord Jesus—"Ye do not will to come to me" (John v. 40), and when we read the words of the Holy Spirit: "It is God which worketh in you both to will, and to do, according to his good pleasure" (Phil. ii. 13).

The word "whosoever" by itself has no meaning. It must be defined. When it says, "whosoever believeth" the "whosoever" is limited to *believers*, and not extended to unbelievers.

As to the word "all" in Ex. ix. 6 and 25. "All" is put by *Synecdoche* for the greater part. As we say "All the children are out of school," we do not mean necessarily every child. So in 2 Sam. xvi. 22. "In the sight of all Israel." Ps. xxii. 7 (8): "All they that see me laugh me to scorn." Compare 1 Cor. viii. 1, with verse 7, also 1 Cor. xi. 2.

"Humble," in Ex. x. 3, does not relate to humility of heart or change of mind: but it means to afflict one's self, *to cry out* as giving expression to suffering. It implies *depression* of spirit rather than softening of heart. Pharaoh could do this though his heart was hardened against God.

VOL. X.

Our new Volume will end with the next, the December Number, and will be ready before Christmas, and most suitable for presents.

It will consist of 18 monthly parts, so that the price for this Volume will have to be special and charged 3/3.

VOL. I.

A reader in Queensland would much like to complete his set by the purchase of Vol. I., and would be very pleased if he could hear of a fellow reader who would be willing to accept 5/- for a copy.

Please communicate with him through the Editor.

THINGS TO COME.

No. 126.

DECEMBER, 1904.

Vol. X. No. 18.

Editorial.

THE TWO PRAYERS OF EPHESIANS.

"HIS INHERITANCE IN THE SAINTS."

THIS is the third subject in the prayer in the first chapter of the Epistle to the Ephesians: the former of the two prayers of that Epistle.

The first subject is that we may have "the gift of wisdom and revelation IN THE KNOWLEDGE OF HIM."

The second is that we may know "what is THE HOPE OF HIS CALLING."

And the third is that we may know what are "the riches of the glory of HIS INHERITANCE IN THE SAINTS."

There is yet a fourth which is "the exceeding greatness of HIS POWER TO USWARD who believe."

Thus all is concerning Himself. And it is in this that this Divine prayer differs from all *human* prayers. *We* are full of ourselves. *Our* calling, *our* inheritance, and *our* power or "endowment" occupy our vision. But, when we, who "know not how to pray," are prayed for, and have a prayer indited for us by the Holy Spirit who "helpeth our infirmities," then our vision is filled with God himself.

It was even so when the Lord Jesus taught His disciples to pray. It was first—

Hallowed be THY name.

THY kingdom come.

THY will be done.

Then, and not till then, was it:

Give US.

Forgive US.

Lead US not,

Deliver US.

But even then the prayer goes back to Himself; and in a three-fold Doxology ascribe the kingdom, the power, and the glory to Him.

So here, we are first occupied with Himself, with His grace and His glory; then with the hope set before us in the fact of His condescension in calling us to be sons: and now it is with "His inheritance in the saints."

This was God's "counsel" with His People Israel. "When the Most High divided to the nations their inheritance" He provided for His own inheritance; and He says (Deut. xxxii. 8, 9):—

"Jehovah's portion is his People:

Jacob is the lot of his inheritance."

Israel is spoken of as the People which God has pur-

chased (Exod. xv. 16). And as His "peculiar (or purchased) treasure" (Exod. xix. 5).

All this was true of Israel. But we have something more in this prayer. We need not rob Israel of one iota of their blessing: but we can, in this case, as in so many others, say, *à fortiori*, or *how much more* then, must it be true of that People of whom God speaks when He teaches them to pray that they may know what are "the riches of the glory of his inheritance in the saints."

In Israel's case, it was the riches of His grace. In our case, it is the riches of His glory.

God's inheritance in Israel was all of grace; but Israel's enjoyment of it depended on a covenant of works; which covenant they brake. God's inheritance in His saints now, depends on His covenant with Christ.

Both are secure. Both are real. But Israel's enjoyment of his inheritance in the Land is in abeyance; while ours is to be enjoyed now in Christ. For it is in Christ that "we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." His inheritance in Israel was "after the *counsel* of His own will." His inheritance in His Church is after His *purpose*. It is "the mystery (or secret) of his will," which is now made known to us. This "purpose" had been kept secret, until it was revealed through Paul and the inspired apostles and prophets of his days. It is the secret purpose which He hath willed.

The "all things" of verse 11 are the same as the "all things" in verse 10, which God is going to "gather together in Christ, both which are in heaven, and which are on earth." Israel's will be on earth; the Church's will be in heaven.

It is "God's inheritance in the saints," but it is our inheritance in Christ.

It is the "knowledge of Him," but it *gives* to us.

It is "His calling," but it is our blessed hope.

"In the fulness of times he will gather all things together in Christ." Israel will be gathered according to His "counsel." The Church will be gathered according to His "purpose."

This latter is "the great secret" of ch. v. 32. "I speak concerning Christ and the Church."

Christ by Himself is not the secret. The Church by itself is not the secret. But it is Christ and His People together; He, the great and glorious Head in heaven now, and His People, the members of His body, now on earth. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is the Christ" (1 Cor. xii. 12).

This is "the great secret." This was God's "purpose"; for what is only in *purpose* is secret. What is *counsel* is declared. God has declared His *counsel* from the beginning that Gentiles (as such) are to be blessed with

Israel (Gen. xii. 3): "in thee shall all families of the earth be blessed." But now God has made known his hitherto *secret purpose*: he has revealed His "secret," that a People taken out from Jews and Gentiles shall be blessed in Christ and made "one body" in Him (ch. iii. 6; iv. 3).

As "the Son of Man," Christ is to have universal dominion in the earth (see Gen. i. 26-28, Ps. viii. 6-8): but, as the Head of the Body, He is given to be Head over all things, to the Church, which is His body.

But all this is to be "in the dispensation of the fulness of times." This word "dispensation" means *administration*, and it refers to the time when all things will be under the administration of Christ. "But now, we see not yet all things put under Him" (Heb. ii. 8).

Now, Satan is "the God of this world" (Matt. xii. 29; 2 Cor. iv. 4; Eph. ii. 2, vi. 12), and "the prince of this world" (John xii. 31; xiv. 30); but he has been "judged" (John xvi. 11). Sentence has been passed. A work has been wrought by which the inheritance has been "redeemed"; and presently a "judgment-summons" will be issued; "execution" will be "put in"; and the usurper will be cast out.

Now, even at this time, the affairs of the one Body are under the administration of Christ. He gave gifts, and gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers, for the perfecting of the saints, for the work of the ministry, for the building up of the Body of Christ: till we all come into the unity of the faith and of the knowledge of the Son of God, unto a perfect MAN (not a perfect woman or bride), unto the measure of the stature of the fulness of Christ (Eph. iv. 11-13). All this has been done. We have come into "the unity of the faith," "the unity of the Spirit" (v. 3). This Spiritual unity is made; all we have to do now is to endeavour to keep it. God has made it in Christ. We have come into this "knowledge of the Son of God." That is why those "gifts" are no longer necessary. They have done their work; they have fulfilled their mission; they have accomplished their object. But, instead of realising that this has all been done and that spiritual unity has been Divinely made, we are labouring to make another kind of unity; we are trying to set up a number of corporate fleshly unities. Hence, all the confusion around us; hence, the need of the statement as to what this Divine work should do for us. Now, in ch. iv. 14, the reason for this statement is given: "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ" (v. 15).

This is our blessed privilege now: to realise what this "knowledge" (ch. iv. 13) is: that we may not be occupied with our wisdom, our calling, our power; but may know that God has made us to be HIS inheritance in Christ in this spiritual unity in Him.

Then we should not be "tossed to and fro" and "carried about" with anything lower than Himself. We should not rob Israel of their inheritance, or spend our time in labouring to prove that we stand on their lower ground either as

Anglo-Israelites, or as "the Bride"; for we should know that we are come "in the unity of the faith, and of the knowledge of the Son of God unto a PERFECT MAN."

We should not be bothered about "pastors" and "teachers," or with the scaffolding of the building, but we should be "growing up unto HIM in all things, which is the Head, even Christ."

"S" and "s,"

OR

THE USE AND USAGE OF πνεῦμα (*pneuma*) in the New Testament.

The Complete List of Passages in which the word *pneuma* (spirit) occurs.

(Continued from page 199).

Acts xxiii. 9. "If a *pneuma* or an angel hath spoken to him, let us not fight against God." The same as in verse 8. The A.V. and R.V. both have "s" and "a." But the A.V. 1611 had "s" and "A."

Acts xxviii. 25. "Well spake the *pneuma* the holy by Isaiah the prophet." Here, it is the Holy Spirit Himself speaking by Isaiah: showing us that, in Isaiah vi., we have Isaiah's voice and Isaiah's pen, but not Isaiah's words. Compare Acts i. 16.

ROMANS.

Rom. i. 4. In this passage the nature of the Lord Jesus is being set forth. God's gospel is "concerning His Son Jesus Christ": hence, it is necessary, at the outset, to define His true nature. As regards his *flesh* He was "of the Seed of David." As regards his *pneuma* He was "the Son of God." And this *pneuma* was "holiness" itself. The word is remarkable: it is ἁγιωσύνη (*hagiōsunē*). It does not occur at all in Greek Literature. And in the New Testament it is found only here, and 2 Cor. vii. 1 ("perfecting holiness in the fear of God"), and 1 Thess. iii. 13 ("unblameable in holiness before God"). The expression "*pneuma hagiōsunēs*" must therefore not be confounded with *pneuma hagion*. *Hagiōsunē* denotes the attribute of holiness itself; not merely holy as to character. Hence, "*pneuma hagiōsunēs*," a *pneuma* of holiness, being the Genitive of Apposition, means a *pneuma* which is holiness itself. This agrees with Luke i. 35 where it is distinctly stated to Mary: "that holy thing which shall be born of thee shall be called the Son of God." The Divine spiritual nature of Christ which He had from the Holy Spirit Himself is here put in contrast with the human flesh which he had of "Mary" as "the Seed of David."

Accordingly, at His birth He was declared to be "the Son of God." And being the Son of God, "it was not possible that he should be holden of death" therefore "God raised Him from the dead" (Acts ii. 24); and by His resurrection He was thus by Divine power declared to be the Son of God.*

* We have elsewhere translated this "by a resurrection of dead persons," quoting Matt. xxvii. 52-54. But the context in Rom. i. 4 seems to require Christ's own resurrection; though the other may be included, on account of the greatness of the "power" put forth.

"As to flesh" He was put to death. "As to *pneuma*" He was raised from the dead. This is also the argument in 1 Pet. iii. 18, where there is neither article nor preposition. (See below.) In Rom. i. 4, the A.V. of 1611 had "S"; but, strange to say, the current editions now print it with "s," as it is, too, in the R.V.

Rom. i. 9. "God is my witness, whom I serve with my *pneuma* in the Gospel of His Son."

Here, *pneuma* is used according to Hebrew Idiom, in which it stands for *reality*, denoting the true essence of the thing; and means whom I really and truly or faithfully serve. Both A.V. and R.V. have a "s" (see Usage No. X.).

Rom. ii. 29. "He is a Jew which is one inwardly; and circumcision is that of the heart, in *pneuma*, not *letter*." The A.V. and R.V. both have "s."

Here, "*pneuma*" and "*letter*" are put by *Metonymy*, for what is internal and external respectively: (as in 2 Cor. iii. 6: which see below). The explanation of this usage is found in James ii. 26: "As the body without (or apart from *χωρίς*, *chōris*), *pneuma* is dead, so is faith without works." And we may add, so is "Circumcision" (which is the subject here). If it is only external, it is dead; but, if it is internal, and pertains to the heart, then he is a true Jew who is circumcised *inwardly* or *spiritually*, and not merely formally.

Rom. v. 5. "The love of God is shed abroad in our hearts by *pneuma hagion* which is given unto us."

Divine "Love" is one of the "gifts" (or "fruit") which the great Giver, the Holy Spirit, gives (Gal. v. 22). This is another proof that *pneuma hagion* denotes the gift "given unto us," and not the Giver of the gift. Both the A.V. and R.V. insert the article, and use capitals.

Rom. vii. 6. There is a great divergence of translation in A.V. text and margin; as well as in the R.V. We therefore give our own rendering which agrees with R.V., and A.V., margin in the main, but avoids the introduction of the words "that" or "to that" of which there is nothing in the Greek:

"But now we (having died) have been discharged from the Law by which we were held fast"; so that we serve in newness of *pneuma*,* and not in oldness of *letter*."

The expression is adverbial, as in Rom. ii. 29 (see above), and means *spiritual* and in a new manner. In virtue of our new nature, we really and truly serve God, and not formally, as when we served outwardly, with the flesh or our old nature. That service was "religion": this service is Christianity.

Rom. viii. 1. Few chapters have suffered more from the loose renderings of *pneuma* than this: for not until we come to verse 16 is the Holy Spirit Himself mentioned.

In verse 1, the last half of the verse must be omitted.†

* Both A.V. and R.V. have "s."

† The A.V. of 1611 had a small "s." Current editions have "S." The R.V. omits it.

It is similar to the last half of verse 4, and may probably at first have been written by some transcriber in the margin against verse 1, and then afterwards got incorporated with it. It is the fourth passage which all the critical Greek Texts agree to omit as does the R.V.

Rom. viii. 2. "For the law of the *pneuma* of life in Christ Jesus hath made me free from the law of sin and death."*

In this chapter, *pneuma* receives its peculiar Pauline usage; and is put (by *Metonymy*) for the new nature; because it is the greatest of the gifts which come of the operation of the Holy Spirit Himself. (See above, Usage No. V.).

The new nature is called "*pneuma*," just as the old nature is called "flesh": because, "as the body (the flesh) without *pneuma* is dead" (Jas. ii. 26), so man, without this real *pneuma*, the new nature, is counted dead before God (Eph. ii. 1, 5) because he is "alienated from the life of God" (Eph. iv. 18).

All men (physiologically) have material flesh and immaterial *pneuma* (Gen. ii. 7). But man is a fallen creature; and is mortal. A new *pneuma* has therefore to be given to him to make him a "partaker of the Divine nature" (2 Pet. i. 4). The saved sinner has this *pneuma* now; but his new body he will not get till resurrection. Then, that body will itself be a *pneuma* body (see 1 Cor. xv. 44).

As long, therefore, as the believer is in this mortal body ("this body of death," Rom. vii. 24), there must be the conflict between the old nature and new. With the new nature the believer is serving the law of God; and with the old nature, the law of sin (Rom. vii. 25).

This *pneuma* is here called "the *pneuma* of life"; for it gives, not mortal life (as in Gen. ii. 7), but spiritual life, Divine life, Eternal life. And having this, we have been made free from the law of sin; yea, from that death which came by sin.

Rom. viii. 4. "That the righteous (requirement, R.V. ordinance) of the law might be fulfilled in us who walk not according to flesh (*κατὰ σάρκα*, *kata sarka*), but, according to *pneuma*† (*κατὰ πνεῦμα* *kata pneuma*).‡

The article is not expressed, as it is latent after the preposition; and it is the old nature (the flesh), and the new nature (*the pneuma*), which are spoken of and contrasted. He who has this new nature, walks according to it, and thus fulfils all the "righteous requirements" of the Law, to which he has died in Christ. God

* The A.V. of 1611 had "s." Current editions, and R.V. have "S."

† There is no article. The A.V. of 1611 and R.V. have "s." But current editions of A.V. have a "S."

‡ The word here is not *δικαιοσύνη* (*dikaíosunē*), the attribute of righteousness, but *δικαίωμα* (*dikaíōma*), the righteous thing; the Context showing what that righteous thing is. In Luke i. 6, Heb. ix. 1, 10 it is the righteous ordinance of the Law. In Rom. i. 32 and Rev. xv. 4 it is the righteous sentence or judgment of God. In Rom. ii. 26, and viii. 4 it is the righteous requirement (R.V., "ordinance") of the law. In Rom. v. 16 it is the righteous acquittal of the Law. In Rom. v. 18, it is the righteous act. In Rev. xix. 8 it denotes the righteous awards given.

regards him as having judicially died when Christ died: (and he is so to "reckon" himself now. Rom. vi. 11), The Law has no power over a dead man (Rom. vii. 4. and 6 marg.); and yet we fulfil all it can righteously require, inasmuch as we walk henceforth in the power of this new nature, or "newness of life": *i.e.*: according to *pneuma*.

Rom. viii. 5. (twice) "For they that are according to flesh do mind the things of the flesh; but they that are according to *pneuma* [do mind] the things of the *pneuma*"* The article with the second *pneuma* is only grammatical, in order to identify it with the former which immediately precedes it.

Rom. viii. 6. "For the mind of the flesh [is] death, but the mind of the *pneuma** [is] life and peace."

Not until we have this *pneuma*, or new nature, have we true, real, Divine, eternal "life"; and not till then can we know what is true "peace." Then we understand the nature of the conflict described in Chap. vii.; and know that, in spite of all that seems to the contrary, "we have peace with God" (Rom. v. 1). Indeed, this very-conflict becomes itself the ground of our peace; for it is the surest evidence we can have that we possess the new nature which is God's own "new creation" work within us (2 Cor. iv. 17, Eph. ii. 10); and hence we have not only life, but a life which is peace itself. The Figure *Hendiadys*, "life and peace," is intended to mark this blessed reality of "PEACEFUL life" in the midst of internal conflict; for it puts all the emphasis on the word *peaceful*.

Rom. viii. 9. (three times) "Ye are not in [the] flesh, but in [the] *pneuma*; † if so be that, *pneuma* † *Theou* dwelleth in you. But if any man have not *pneuma* † *Christou*, he is not his" (A.V., "none of his").

Here *Theou* (of God), and *Christou* (of Christ) are the Genitive of character, and mean respectively *Divine pneuma* and *Christ-pneuma*.

Though the flesh is in us, yet we are not reckoned as being in the flesh, our old man having been crucified with Christ (Gal. ii. 20, Rom. vi. 6). We are in *pneuma*, *i.e.*, in the new nature, and in the new creation, if *pneuma* from God dwells in us: *i.e.*: that new nature of which God is the Creator (2 Cor. v. 17, Eph. ii. 10). We might well render this, "Divine nature," in harmony with the statement in 2 Pet. i. 4, which declares that such are "partakers of the Divine nature."

If we have not this *pneuma Christou*—this *Christ-pneuma*, we are none of His. Christ had this *pneuma Theou* as the "Son of God": and all who are "sons of God" now and are joint heirs with Christ, have this same *pneuma*, as He had. This is why it is called *Christ-pneuma*, as is explained in verses 15-17.

Rom. viii. 10. "And, if Christ be in you, the body indeed [is] dead, on account of sin, but the *pneuma* [is]

*The A.V. of 1611 and R.V. have "s," but current editions of A.V. have "S."

† A.V. 1611 and R.V. have "s." Current editions of A.V. have "S."

‡ A.V. 1611 had "s," but current editions with R.V. have "S."

§Neither the A.V. nor the R.V. translates this word *μέν* (*men*) indeed, or although.

life on account of righteousness." Christ was delivered and was put to death on account of our sins, but was raised again on account of our justifying, or being declared righteous (Rom. iv. 25).*

That is to say, Christ's death justified His People. When, therefore, He was raised again from the dead, that resurrection was the declaration of it—the Divine promulgation of the decree pronouncing our justification. His resurrection is our receipt, the evidence to us that our debt has been paid and the bond cancelled. His blood was not the receipt, but *the price*. His death was not the receipt, but it was *the payment* of the debt. His resurrection, therefore, is *the receipt for that payment*. Hence, it goes on to state the blessed consequence of this in ensuring our own resurrection.

Rom. viii. 11 (twice). "And if the *pneuma* (*i.e.*, the new nature from God, the article being used grammatically to identify this *pneuma* with what has been said about it above) of him that raised up Jesus from among the dead is dwelling in you, He that raised up the Christ (Jesus†) from among the dead will quicken your mortal bodies also, on account of ‡ His *pneuma* (*i.e.*, the Divine Nature) that dwelleth in you."§

Rom. viii. 13. "For if ye are living according to [the] flesh ye must die,|| but if by *pneuma* (*i.e.*, by the new nature) ye are putting to death by [reckoning according to chap. vi. 11] the deeds of the body, ye will live" (*i.e.*, live again in resurrection life, as the word generally means¶). The A.V. of 1611 and R.V. have "s." Current editions of A.V. have "S."

Rom. viii. 14. "For, as many as are led by *pneuma Theou* (*pneuma* of God: *i.e.*, by this new or Divine nature) these are "God's sons."

As many as are led by God's *pneuma*, they are God's sons.

This is not the same *pneuma Theou* as in Matt. xii. 28; because there both the context and the article (which is latent after the preposition *ἐν*, *en*, *by*), show that the Holy Spirit is there meant. There is no preposition here, and therefore no article is implied: nor does the context admit of the introduction of any new subject different from that which is being dealt with in these verses, 1-15. (The A.V. of 1611 had a small "s" here; but the Current Editions, with R.V., have "S.")

*The word here is *δικαίωσις* (*dikaïōsis*), which denotes the action of the judge in declaring or recognising a person as *δίκαιος* (*dikaïos*) righteous.

†Tischendorf and R.V. add "Jesus." Lachmann puts it in brackets as we have done. These titles are very significant, and are used in all perfection. "Jesus" it was who died. That was the name associated with his humiliation. But it is "Christ," the Messiah (who, as Jesus, had been humbled) who was raised and glorified.

‡So the Textus Receptus, with many ancient authorities, followed by the A.V. and R.V. in margin.

§Here again the A.V. of 1611 had a small "s" in both cases, but current editions have a capital "S." The R.V. has the first with "s," and the second with "S."

||Greek *μέλλετε ἀποθνήσκειν* (*mellete apothnēskēin*) ye are about to die, *i.e.*, ye will have to die.

¶See Matt. ix. 18. Acts ix. 41. Mark xvi. 11. Luke xxiv. 5, 23. John xi. 25, 26. Acts, i. 3; xxv. 19. Rom. vi. 10; xiv. 9. 2 Cor. xiii. 4. Rev. i. 18; ii. 8; xiii. 14; xx. 4, 5.

Rom. viii. 15 (twice). "For ye received not a bondage-*pneuma*, again, unto fear (*i.e.*, with a view to making you serve in fear): but ye received a sonship-*pneuma*," whereby we cry Abba [*i.e.*] 'my Father.'"

Rom. viii. 16 (twice). Now we come to the change in the usage of *pneuma* in this chapter. It is most marked and unmistakable, because in this verse we have *pneuma* twice. The first time it is the Holy Spirit who is spoken of as the One who, having been the Giver of this wondrous gift of the *pneuma*, or new nature, now witnesses with it and through it; speaking to us, and communicating with us, through it.

"The *Pneuma* (or Spirit) Himself beareth witness with our *pneuma*, that we are God's children."

Notwithstanding that both words have the article, the context makes the sense perfectly clear:—The Holy Spirit witnesses with the new nature which has been spoken of in the previous context. The first article is demonstrative, showing that the Holy Spirit is the subject as the Giver; whereas the second is grammatical, identifying it with what has been mentioned before, as the gift.

The A.V. of 1611 had "s" in both cases; but the current Editions, and R.V., have the first "S," and the second "s."

Rom. viii. 23. "We ourselves . . . which have the first-fruit of the *pneuma*."

This may be the Genitive of *Origin*, and mean the first-fruit which the Holy Spirit gives, as the Giver; or it may be the Genitive of *Apposition*, and mean "the first-fruit, which is the *pneuma*, or the new nature." The Holy Spirit, the great Giver, having given us this great gift, we may look on it as the first-fruit of all that He will do for us, including even the redemption of our body from the grave.

The A.V. of 1611 had "s." But the current Editions with R.V. have "S."

Rom. viii. 26 (twice). "Likewise the *pneuma* also helpeth our infirmities: for we know not what we should pray for as we ought: but the *pneuma* itself maketh intercession for us, with groanings which cannot be uttered."

Rom. viii. 27. "He that searcheth the hearts knoweth what is the mind of the *pneuma*": *i.e.*, the Holy Spirit, spoken of in verse 26. The A.V. of 1611 had "s"; but the current editions with R.V. have "S."

Rom. ix. 1. "My conscience bearing me witness with *pneuma* *hagion*," *i.e.*: his good conscience was the result of the Holy Spirit's operation. Here A.V. and R.V. have "the Holy Ghost." They insert the article, and use capitals. The A.V. of 1611 had "the holy Ghost."

Rom. xi. 8. "God hath given them a *pneuma* of slumber." This is the Genitive of *Relation*, for sound sleep; or, as it is expressed in Isa. xxix. 10, "deep sleep" (see under Usage No. VII. above). The A.V. inserts the article, and has a small "s." The R.V. has no article, and uses "s" ("a spirit of stupor").

* The A.V. of 1611 and R.V. have "s" in both cases: but the current Editions have the first "s" and the second "S."

THE TITLES OF THE PSALMS.

(Continued from page 196.)

AL-TASCHITH." Psalms lvi., lvii., lviii., and lxxiv.

THERE are four Psalms that bear this title. Not the lvii., lviii., lix., and lxxv., over which it now stands as the *super*-scription; but the lvi., lvii., lviii., and lxxiv., at the end of which it should stand as the *sub*-scription.

In three of these Psalms (lvii., lviii., and lix.), the *sub*-scription of one Psalm has been mixed up with the *super*-scription of the following Psalm. These titles must, therefore, be divided: the former part belonging to the preceding Psalm, and the latter part to the Psalm over which they now already stand.

It will thus be seen that the first three (lvi., lvii., lviii.) are all Psalms of David, while the fourth (lxxiv.) is a Psalm of Asaph.

Two of those by David are stated to be connected with some special event in his life.

Psalm lvi.: "When the Philistines took him in Gath."

Psalm lvii.: "When he fled from Saul in the cave."

But all three are connected with a peculiar time of trouble; and consist of complaint to God, and trust in Him.

There is no dispute as to the meaning of *Al-taschith* (or as it is in the R.V., *Al-tashheth*). Both versions give it as meaning

"Destroy not!"

We need not go outside the covers of the Bible to find the signification of this exclamation.

It had been made by Moses at a great crisis, in Exod. xxxii. 11-14; and it was made at a great crisis, by David, in 2 Sam. xxiv. 16, where we have the same Hebrew word שָׁחַת (Shachath).

These Psalms, written originally as a special appeal for Divine mercy, and for justice to sheath its sword, became afterwards equally appropriate and applicable for use at any similar time when at some such crisis a similar appeal was called for.

Hence, they were handed over to "the Chief Musician" as suitable for liturgical use in times of trouble, when the same appeal "Destroy not" would voice the inward cry.

In the Wilderness God had threatened to destroy the whole nation, and make another nation of Moses (Exod. xxxii. 10).

And the reply of Moses was an expansion of these words "Destroy not" (zv. 11, 12).

In Deut. ix. 25 Moses reminds the people of this, and said, "I fell down at the first, because the LORD had said he would destroy you. I prayed, therefore, unto Jehovah, and said, O Lord God (O Adonay Jehovah) DESTROY NOT thy people and thine inheritance."

David, in like manner, in a similar time of trouble, makes the same appeal. When the angel "stretched out his hand upon Jerusalem to destroy it," he prayed in the spirit of these same words, "Destroy not" (2 Sam. xxiv. 16, 17)

Indeed, both Moses and David acted on the injunction of Jehovah in Deut. iv. 30, 31.

"When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the LORD thy God, and shall be obedient unto His voice (for the LORD thy God is a MERCIFUL God), he will NOT forsake thee, neither DESTROY thee, nor forget the covenant of thy fathers which he swore unto them."

This is why the first two of these Psalms commence with the words, "Be merciful unto me, O God" (Psalms lvi. 1; lvii. 1).

We have not space to quote these four Psalms in full, but would ask our readers to study them carefully in this new light thrown upon them by *Al-taschith*, "Destroy not!"

Read especially Psalm lvi. 1, 9, 10, 11. Psalm lvii. 1-3, 6, 7; lviii. 3, 6, 7, 11, and Psalm lxxiv. 1-3, 10, 11, 18-20, 22, 23.

Psalm lxxiv. is distinctly prophetic, and refers to a yet future time of trouble, even "the latter days" spoken of in Deut. iv. 30. For in Asaph's days Zion was not in the hands of the enemy.

A day is coming—"the day of Jacob's trouble"—when the same appeal to Divine mercy will have to be made; and "Destroy not" will be the suited appeal.

And why not prophetic? David was a prophet (Acts ii. 30). He sings of Millennial days in Psalms xciii, xcvi, xcix, ci., &c. These and other Psalms were not written after the Millennium; why then should Psalms which refer to the Exile be considered as having been written after the Exile, and dubbed "Post-Exilic"?

Why should not Psalm lxxiv., as it was written in the Land when as yet no enemy had devastated it, be prophetic, and refer to future days, when its language should be suited for those who should live in "the latter days"?

Meanwhile their application is universal, for they are Psalms of humiliation, and appeals to the mercy of God, based on his everlasting Covenant. They may well be used therefore by His people in their times of trouble and in their times of national judgment.*

Papers on the Apocalypse.

THE SEVENTH VISION "IN HEAVEN."

¶. (page 118†), Chap. xix. 1-16.

The final heavenly Utterances and Actions.

We now come to the last of the seven Visions seen "in Heaven," which is the subject of chap. xix. 1-16, giving us the final heavenly *Utterances* and *Actions* which lead up to, explain, and introduce the five con-

* These papers will be suspended for the present, and resumed as further studies are completed.

† These pages refer to the book-form, and not to the pages of *Things to Come*

cluding judgments which close up the things of *Time*, and pass on to what we call the Eternal State.

This last Vision "in Heaven" is divided into two parts, each having its own independent construction. The first contains the *words* of the heavenly voices; and the second describes the *actions* of the heavenly beings.

¶. (page 118), xix. 1-16. *The Seventh (and last) Vision "In Heaven."*

¶ | P | xix. 1-10. The Final Heavenly *Utterances*.
Q | xix. 11-16. The Final Heavenly *Actions*.

These must be expanded in turn, in order to see the beauty and the scope of each.

We have already called attention (pages 119-122) to these *seventeen* Heavenly Utterances in these *seven* Visions "in Heaven"; and pointed out that *ten* of them occur in the first and last together, viz., *six* in the first (chaps. iv. and v.), and *four* in the last (chap. xix. 1-10). All heaven seems to be moved at the first announcement and opening of these final judgments, which end in the ejection of the Usurper from the earth: and all heaven is stirred when we come to the final scenes of these judgments.

It is only in the first and last of these Visions "in Heaven," that we have the utterances of the four *Zōa*. Only in the first announcement do they praise God that the time has at length come for Him to interfere in the affairs of this world, and wind up His great controversy with it and Satan. And again in chap. xix., when that great controversy shall have closed.

Only on these two occasions, and in these two Visions do we hear their voices and listen to their significant utterances. In all the other Visions in Heaven they are silent.

This shows us that we are approaching the end; and prepares us for the final Heavenly actions (xix. 11-16).

The structure does not appear to be governed here by the utterances themselves. The heavenly excitement is not reduced to the order of literary form. Yet the structure, as a whole, is perfect, and the utterances are significantly marked by being alternated with prostration and worship: first, of the Elders; and then of John. This seems very marked, as does also the voice of the "great multitude." (See the Structure below, on page 582).

In A and A we have the first and fourth utterances, while in B and B we have the Harlot and the Wife set in strong and severe contrast; the smoke of the one in B, and the array and blessedness of the other in B.

In C and C we have the prostration of the worshippers. In C that of the Elders; and in C that of John. This is combined with an exhortation in each case: addressed in C to the servants; and in C to John the fellow-servant.

The four utterances themselves are arranged so that in the 1st and 4th we have the voices of many concerning the two symbolic women—the harlot and the wife; while in the 2nd and 3rd we have the voices from the Throne concerning God.

- x | Much people (concerning the harlot). (v. 1-3).
 y | Elders and Zōa (worship of God). (v. 4).
 y | Voice from the Throne (praise of God). (v. 5).
 z | Great multitude (concerning the wife). (v. 6-7).

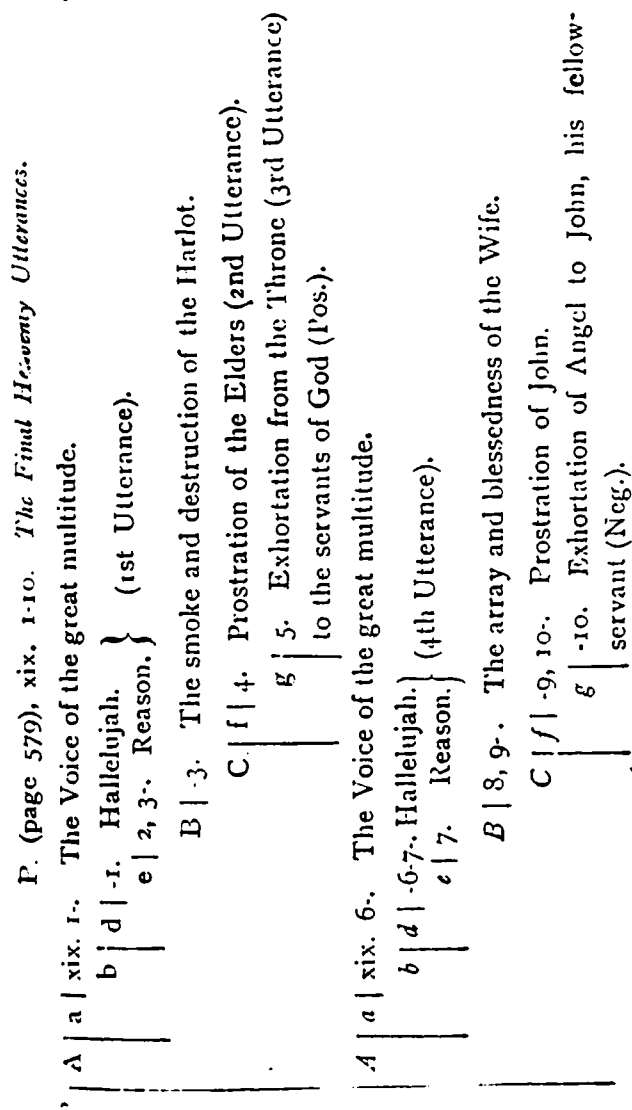
It will be seen that in the two centre members we have the Throne and God for their subject. In the former we have the worship of God (v. 4); and in the latter the praise of God (v. 5). In the former, the Elders and Zōa fall down before the Throne; in the latter, the Voice comes out of the Throne.

In the first and fourth members (for these last four utterances are arranged as an Introversion) we have the correspondence of the "much people" of v. 1; and the "great multitude" of v. 6. We have also the vivid contrast between the destruction of the Harlot and the Blessedness of the Wife.

This beautiful Structure shows us the importance of the subject which is to be set before us in this chapter; and the final Heavenly Utterances we are about to hear reveal to us the solemnity of the final judgments which are afterwards to be described.

All is perfect; for all is Divine. The utterances close up the Divine communications; and the five concluding judgments close up the great Conflict, which began in Gen. iii. 15, and ends in Rev. xx.

The following is the structure of the whole of the member P. (page 579), xix. 1-10, containing the last four Heavenly Utterances:—



a. (page 582), xix. 1-1. *The Voice of the great Multitude.*

1-1. "After these things I heard as it were† a loud voice of a great multitude in heaven, saying,] This puts us on sure ground by notifying us that the Vision has returned again to, and is seen for the seventh and last time, "in Heaven." The voices which we are to listen to, and the words which we are to hear will prepare us for, and explain to us, all that is about to take place. Babylon had been destroyed, and the injunction had just gone forth, "Rejoice over her, O heaven" (xviii. 20). Here we have the obedience to the command, and all heaven rejoices. Babylon's inhabitants had cried "Alas! alas!" "Woe! woe!" Her merchants wailed and mourned because their market was gone. Now all heaven rejoices because deliverance had come; and they cry "Hallelujah . . . Hallelujah."

b. (page 582), xix. -1. *The First Utterance.*

"Hallelujah! the Salvation, and† the glory, and the power of§ our God are come"].

The ascription is threefold, and not fourfold, if we omit "and the honour" with all the best and oldest manuscripts. The utterance is elliptical, for there is no verb. A verb, therefore, must be supplied. The RV. and Alford supply "belong to," but this hardly agrees with their revised reading; otherwise we might supply *be ascribed to*. It seems almost better to leave the words as they stand above, and add, at the end, "are come." For this is what the utterance of the great multitude celebrates, in the *reason*, which is immediately added.

This is the first occurrence of the word Hallelujah in the New Testament. It is a compound Hebrew word הללו יה (hallelu-jah) *praise-ye Jah*. It occurs altogether twenty-eight times in the Old and New Testaments, viz., 24 in the Old Testament, and four in the New Testament.

The Greek spelling in the New Testament is ἀλληλουῖα *allēlouia*; and the word is left untranslated. In the Old Testament the word is always translated "praise ye the LORD." Six times it is given in the margin, as in the Hebrew, *Hallelujah* (Ps. cxl. 1; cxli. 1; cxlii. 1; cxliii. 1; cxlvi. 1; cxlviii. 1; cl. 1). In the RV. it is translated "praise ye the LORD," and given always as *Hallelujah* in the margin, except once (cxxxv. 3). In the New Testament the Revisers do not

* G.L.T.Tr.A. WH. and RV. omit καὶ (*kai*) *and*.

† The same authorities add ὡς (*hōs*) *as it were*.

‡ G.L.T.Tr.A. WH. and RV. omit καὶ ἡ τιμὴ (*kai hē timē*) *and the honour*.

§ G.L.T.Tr.A. WH. & RV. read τοῦ θεοῦ ἡμῶν (*tou theou hēmōn*), *of our God*, instead of κυρίου τῷ θεῷ ἡμῶν (*kyriō tō theō hēmōn*) *to the Lord our God*.

|| Viz.: in seven Psalms, once each: civ. 35; cv. 45; cxi. 1; cxii. 1; cxv. 18; cxvi. 19; cxvii. 2. In seven Psalms, twice each: cvii. 1, 48; cxiii. 1, 9; cxlvi. 1, 10; cxlvii. 1, 20; cxlviii. 1, 14; cxlix. 1, 9; cl. 1, 6. In one Psalm three times, cxxxv. 1, 3, 21. Making twenty-four times in all, or twice twelve, the double of divine government in the earth. If we add the four in Revelation (xix. 1, 3, 4, 6) we have 28 times, or four times seven: i.e., spiritual perfection with regard to the earth.

translate it, but give it in the Text with the Hebrew spelling, "Hallelujah."

The first occurrence of the word Hallelujah in the Old Testament corresponds in a marked manner with its first occurrence in the New Testament. We first find it in Ps. civ. 35.

"Let the sinners be consumed out of the earth,
And let the wicked be no more.
Bless thou the Lord, O my soul.
Hallelujah."

So here, in Rev. xix. 1. The utterance begins and ends with the word "Hallelujah"; and Jah is praised for a similar reason, for at length is come the salvation and the glory and the power of God, manifested in the judgment of chap. xviii., and in xix. 11-16, when the sinners will be consumed out of the earth, and the wicked will be no more: and when God's People will be avenged.

The utterance, beginning (v. 1) and ending (v. 3) with the same word, is the Figure *Epanadiplosis*, which emphasises the statement, marking it off as being as complete as it is important.

Yes! it will have at length come. Salvation, with complete and final deliverance from Satan's usurpation in the earth.

What the people of the earth lament over, the great multitude in heaven rejoice over. While they said "Alas! alas!" or "Woe! woe!" these say "Hallelujah! . . . Hallelujah!" So opposite is Heaven's estimate of the things of this world. It is thanksgiving for vengeance and avengement. It belongs, therefore, to the coming dispensation of judgment, and not to the present dispensation of grace.

The church says "Hallelujah" now on earth (though, alas! it has become a common, not to say an almost unmeaning expletive, just as we say "hear, hear," to the words of mere mortals). Here, and in the Bible the word is associated with the most terrible judgments of God on the enemies of Himself and His people; and it is the shout of praise for complete avengement.

e. (page 582), xix. 2, 3. *The Reason.*

2. "for true and righteous are His judgments: for He hath judged the great harlot, which did corrupt the earth with her fornication, and He hath avenged the blood of His servants at her hand."

3. And a second time they say (*Greek*, have said), "Hallelujah."]

So that the special subject which moves all heaven to praise is that, judgment on Babylon is at length accomplished, and the blood of all the saints of God avenged.

The reference here is to the "song of Moses" (Deut. xxxii. 43).

"Rejoice, oh ye nations, with His people;
For he will avenge the blood of his servants,
And will render vengeance to His adversaries,
And will be merciful to His land,
And to His people."

The cry had been (vi. 10): "How long, dost thou not, O Sovereign Lord, holy and true, judge and avenge our blood on the dwellers on the earth?"

The Songs, and Praises, and Rejoicings are all uttered because at length this cry has been answered, and this judgment has come.

B. (page 582), xix. -3. *The Smoke, and Destruction of the Great Harlot.*

-3. **And her smoke goeth up for ever and ever.]** The destruction of the Great Harlot is set in contrast (by the structure) with verses 8 and 9 (see page 582), where (in B) we have the array and blessedness of the wife). It is like the destruction of Sodom and Gomorrah, which suffered "the vengeance of eternal fire." There are eternal fires which are unquenchable. This is the fire which will destroy Babylon at last. It is indicated in chap. xiv. 11 (see xviii. 9).

f. (page 582), xix. 4. *The Prostration of the Elders: and Second Utterance.*

4. **And the four and twenty elders and the four Zōa fell down and worshipped God, who sitteth upon the throne, saying,**

"Amen: Hallelujah!"]

The elders now appear again. We have seen, above (on chap. v. 9, 10), that they are not the church nor are they men, nor are they redeemed; though they speak of redemption. This is the last time they are mentioned. They come before us when the Throne is set for judgment. They appear no more after that judgment has been accomplished. They merely but significantly say "Amen,"—acquiescing in all that has been done; "Hallelujah"—praising Jehovah that avengement is at length completed. Their prostration is set in correspondence with the prostration of John in "f," verse 10; and, as an exhortation is there given to John the fellow-servant, so here, to the servants of God, is given the

g. (page 582), xix. 5. *Exhortation to Praise.*

5. **And a voice came forth from the throne, saying,**

"Give praise to our God, all ye His servants (Ps. cxxxiv. 1);
And ye that fear Him, both small and great (Ps. cxv. 13).]"

Here we have two distinct references to the Psalms, which show that the interpretation to be put on these words must be in connection with God's earthly People; for this is the People and the Time to which the Psalm refers. God's judgments are still the subjects of praise. We are not told from whom the Voice comes; only that it comes from the place of authority. Of the coming King, when in His humiliation, it was prophesied (Ps. xxii. 22, 23, 25):—

"I will declare thy name unto my brethren:
In the midst of the congregation will I praise thee.
Ye that fear the LORD, praise him;
All ye of the seed of Jacob, glorify him;
And fear him, all ye of the seed of Israel."

The reason is given in verses 27, 28 :

"For the kingdom is the LORD's ;

And He is the governor among the nations."

Now will have come the moment of the fulfilment of Matt. v. 10, 12. "Blessed are those which are persecuted for righteousness sake ; for *theirs is the kingdom of heaven.*" "*Rejoice and be exceeding glad, for great is your reward in heaven.*"

It can hardly be the voice of Christ, for He does not thus associate Himself with us in this relationship. On the contrary, He distinguishes Himself from His people, and says, "*My Father and your Father ; my God and your God*" (John xx. 17). See Heb. ii. 11.

Contributed Articles.

THE PARENTHESIS OF THE PRESENT DISPENSATION,

During which the Church or Body of Christ is being formed.

BY THE REV. SHOLTO D. C. DOUGLAS.

THE following selection of passages is made with the view of showing how, in the Old Testament, the Spirit testified beforehand concerning Christ, as to His sufferings, and the glory that should follow (1 Peter i. 11).

The prophets searched as to "what manner of time was signified," but were unable to discover it.

We who have the writings of the New Testament, and the Revelation of the Mystery, can now see how, without a break, or with only a comma (as it were), this present dispensation, in which the Church is placed, was leaped over, and the past and the future were linked together.

It is only by "rightly dividing the Word of Truth" that we can get *the truth* concerning the Dispensations.

We have put a note (thus —), to indicate the break.

Psal. cxviii. 22. "The stone which the builders refused (—) is become the head stone of the corner."

Isa. ix. 6. "For unto us a child is born, unto us a son is given : (—) and the government shall be upon His shoulder : and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Compare Luke i. 31, 32).

Isa. liii. 10, 11. "It pleased the LORD to bruise him ; He hath put him to grief ; when thou shalt make his soul an offering for sin (—) he shall see His seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. He shall see of the travail of his soul and be satisfied."

Isa. lxi. 1, 2. "The Spirit of the Lord God is upon me ; because the Lord hath anointed me to preach good tidings unto the meek ; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. To proclaim the acceptable year of the Lord, (—) and the day of vengeance of our God ; to comfort all that mourn." (Compare Luke iv. 21 (—), 22). The Lord omits the

next sentence "the day of Vengeance" because it was their future.

Lam. iv. 21, 22. "Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz ; the cup also shall pass through unto thee ; thou shalt be drunken, and shalt make them naked ; (—) the punishment of thine iniquity is accomplished, O daughter of Zion."

Dan. ix. 26, 27. "And after threescore and two weeks shall Messiah be cut off, but not for Himself ; (—) and the people of the prince that shall come shall destroy the city and the sanctuary ; and the end thereof shall be with a flood, and unto the end of the war desolations are determined, and he shall confirm the Covenant with many for one week," etc.

Hos. ii. 13, 14. "And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgot Me, saith the Lord. (—) Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her."

Amos ix. 10, 11. "All the sinners of My people shall die by the sword, which say, The evil shall not overtake nor prevent us. (—) In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof ; and I will raise up his ruins, and I will build it as in the days of old."

Hab. ii. 13, 14. "Behold, is it not of the LORD of Hosts that the people shall labour in the very fires, and the people shall weary themselves for very vanity. (—) For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea."

Zeph. iii. 7, 8. "I said, surely thou wilt fear me, thou wilt receive instruction ; so their dwelling should not be cut off, howsoever I punished them ; but they rose early, and corrupted all their doings. (—) Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey ; for my determination is to gather all nations, that I may assemble the kingdoms to pour upon them mine indignation, even my fierce anger."

Zech. viii. 2, 3. "Thus saith the LORD of Hosts : I was jealous for Zion with great jealousy, and I was jealous for her with great fury. (—) Thus saith the LORD, I am returned into Zion, and will dwell in the midst of Jerusalem, and Jerusalem shall be called a city of Truth ; and the mountain of the LORD of Hosts, the holy mountain."

Zech. ix. 9, 10. "Rejoice greatly, O daughter of Zion ; shout, O daughter of Jerusalem ; behold, thy King cometh unto thee : He is just and having salvation ; lowly, and riding upon an ass, and upon a colt the foal of an ass. (—) And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off : and he shall speak peace unto the heathen : and His dominion shall be from sea even to sea, and from the river even to the ends of the earth."

Matt. x. 23. "But when they persecute you in this city, flee ye into another, for verily I say unto you, (—) ye shall not have gone over the cities of Israel till the Son of Man be come."

Matt. xii. 20. "A bruised reed shall He not break,

and smoking flax shall He not quench, (—) till he send forth judgment unto victory."

Luke i. 31, 32. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus. (—) He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David."

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

Luke xxiv. 26. "Ought not Christ to have suffered these things, (—) and to enter into His glory?"

Rom. xv. 8, 9. "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers; (—) and that the Gentiles might glorify God for His mercy; as it is written, For this cause I will confess to Thee among the Gentiles, and sing unto Thy name."

1 Pet. i. 11. Searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, (—) and the glory that should follow." (Compare chap. iv. 13; v. 1).

Rev. xii. 5, 6. "And she brought forth a man-child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to His throne. (—) And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days."

In spite of all this evidence (or for want of observing it), there are those who, in writing on Dan. ix. 26, can call it "the gap theory." It is more than a theory. It is a solemn fact; and it is only by "rightly dividing the Word of Truth," that it can be discerned; or these passages be understood, or explained.

Things New and Old.

EVOLUTION.

SIR ISAAC NEWTON says in the "Principia":—"The world is not God, as the Pantheists affirm. It did not exist from eternity, as the Peripatetics taught. It was not made by Fate and Necessity, as the Stoics said. It did not arise from a fortuitous concourse of atoms, as the Epicureans asserted; nor from the antagonism of two rival powers, as the Persians and Manicheans affirmed; nor was it made by angels; nor by emanations of Æons, as some of the ancient Gnostics held; nor out of matter co-eternal with God, as Hermogenes said; nor by the spontaneous energy and evolution of self-developing powers, as some have affirmed in later days; but it was created by One, Almighty, Eternal, Wise, and Good Being—GOD."

We give another extract from a latter-day writer:—

"The highest moral life agrees with the lowest physical

life in possessing a protoplasmic power of multiplying itself. Evolutionist philosophers would probably trace even this to physical causes, and show that it must have lain potential in the original cosmic vapour. *Such a being many of us see in Jesus Christ.*"

A Christian gentleman sends the writer of the pamphlet from which these paragraphs are taken "an extract from a letter by the late Charles Darwin, in which he claims this genealogy for the Lord Jesus Christ!"

We think what is now given to our readers will once for all be enough to quiet every true and honest mind. Any enquiry that is made on the subject of Evolution by our readers will be sufficiently answered by a reference to this Number of *Things to Come*.

TRUST HIM.

"The Lord is good, a stronghold in the day of trouble, and He knoweth them that trust in Him."—Nahum i. 7.

To trust the Lord in darkness gives Him more glory than to trust Him in the light; to such He gives brighter joys in the end, and more manifest tokens of His favour. "He knoweth them that trust in Him."—From *Counsels and Thoughts for Believers*, by Thomas Moor, published by J. Nisbet and Co.

Questions and Answers.

QUESTION NO. 359.

"TO DIE IS GAIN."

D. L., London. "In what sense are we to understand the words—'To die is gain' in Phil. i. 21?"

No such statement occurs in Scripture. To quote the words thus is to garble and juggle with the Word of God. It is "handling the Word of God deceitfully" (2 Cor. iv. 2, and ii. 17 marg.). If it is not, What do those texts refer to? The sentence does not begin with the word "to," or with a capital T. Two words precede it: and it would be as wrong to omit these as it would be to omit the words, "On these two commandments," and quote Matt. xxii. 40 as though the Lord said, "Hang all the law and the prophets."

We have been accustomed from our infancy to hear the four words quoted as though they formed an abstract, absolute and independent statement commencing with a capital letter:—"To die is gain." And with our natural selfishness in appropriating everything to ourselves, we have assumed that it is *our* gain, and everyone's gain. It has never occurred to us to ask—WHOSE GAIN? And, hearing the words often, but actually reading the context seldom or never, we have not noticed that they are preceded by two other words—"For me."

The answer to your question therefore, must be looked for in the context, where alone it can be found. We must not seek for the answer out of our own heads; or produce it

from our own opinions which are too often only Tradition.

The four words "To die is gain," do not come to us in the form of an "illuminated text" or "funeral card"; but they are introduced by the word "for," and they have their place therefore in a definite argument, and form part of a long passage (verses 3-26). They stand in relation to what has gone before, and to what follows after; and must be interpreted accordingly.

These verses form one of the great members of the Epistle* which has for its subject—

Paul's concern for the Philippians (ch. i. 3-26).

This stands in correspondence with another member

The Philippians' concern for Paul (ch. iv. 10-20).

The former of these two members is the one with which we have to deal. It is made up of four smaller members, which are arranged alternately; and are thus seen to be so closely connected, that they cannot be broken up; or have a sentence or statement detached from them, as though it had not its own proper place to fill. Its structure is as follows:—

Expansion of Phil. i. 3-26.

- a | 3-5. Thanksgiving.
- b | 6, 7. Confidence, with reference to them.
- a | 8-11. Thanksgiving.
- b | 12-26. Confidence, with reference to himself.

The scope of verse 21 is thus seen to be part of an expression of Paul's confidence. The first expression of of his confidence was with regard to themselves and Christ's work *in them*. The second was with regard to himself and Christ's work *through him*: viz., that all would turn out for "the furtherance of the Gospel" (v. 12).

He is explaining how, notwithstanding his being in prison, that work was being carried on; and how the fruit of his own labour was being seen in the fact that "many of the brethren, waxing confident by my bonds, are much more bold to speak the word without fear (v. 14). And, notwithstanding that some preached Christ of contention, in order to add to his sufferings, yet he could rejoice, and was confident that Christ would be magnified by his body whether it be by life or by death" (v. 20). For he argues, that,

If his *imprisonment* bore such fruit, what fruit might not his *death* bring forth!

Then he explains that, for himself, living is Christ, and dying would be gain. But if living in the flesh would be gain, this dying, for him, would be the fruit of his labour; yet what he should choose he could not tell; for, he says (parenthetically); I am being pressed out of these two, viz., living or dying, by a third thing, v. 23, viz., having a strong desire unto the RETURN [*i.e.*, of Christ (Luke xii. 36)], and to be with Christ, which is far, far better. Nevertheless, as to the other alternative mentioned in verse 20, his abiding in the flesh would be more needful for them than his dying.

To live, and preach the Gospel, was a good thing for himself and more needful to them than his dying.

* See *The Church Epistles*; page 155.

To die might be a better thing; for, if his imprisonment had been the cause of raising up "many" preachers instead of one, what might not his death produce? It might be "gain" for Christ and His Gospel: and Christ would then be magnified through his body. But

To be with Christ at His return would be far, far better than either. That was why he so earnestly longed for it.

Verse 21 (commencing with the word "for") is the explanation of verse 20. Verse 23 is parenthetical, the argument of verses 21 and 22 being taken up in verse 24.

We learn from this context that it was not about himself or his own "gain" that Paul was concerned; but, with Christ's gain in the furtherance of the Gospel.

The doubts and difficulties expressed by the Commentators are brought about by the common idea (prompted by our own innate selfishness) that Paul was thinking only of himself; and was occupied selfishly only with his own personal gain.

In chapter iii. he speaks of his own gains, and enumerates what he once considered to be such. But he had learned to count them all loss for Christ. He was willing to suffer the loss of all things, and have instead stripes, imprisonment, persecution, cold, hunger, shipwreck, and to be counted as off-scouring. And for what? "If by any means I might attain unto" (*not death*, but) "the out-resurrection from among the dead." That was what he had such a longing "desire" for. That was the hope set before him. But as for himself, he was willing (he says) to be servant unto all, "that I might *gain* the more" (1 Cor. ix. 19), and so he became as a Jew, to *gain* the Jews; as under law, to *gain* those who were under law; as without law, to *gain* those without law; as weak, to *gain* the weak. These were the things he counted gain. Dying was no "gain" in itself. But, if it should be a gain to Christ and His cause, and the cause of the Gospel, then he was willing to give up his life. In fact, Paul never thought of *his own gain*. On looking at the words in the light of the context, we see that there is something far beyond and higher than this in the verse. He was speaking of the preaching of the Gospel, not of himself, except so far as he might further it, whether by living or dying.

Paul had no desire to die, as is clear from 2 Cor. v. 4; for again and again he says that his hope was resurrection, and his great desire was the return of Christ.*

Signs of the Times.

JEWISH SIGNS.

THE SPIRIT OF ZIONISM.

The real sign of the times in the Zionist movement is the fact that for the first time since the Dispersion, the hearts and thoughts of Israel are being centred on the fulfilment of prophecy. After centuries of waiting, oft with deferred hope and weary heart,

* Other parts of this context are dealt with in *Things to Come*, February, 1900, Vol. VI., page 87. *The Church Epistles*, pp. 157, 158. And in *Figures of Speech*, pp. 206, 415, and 492.

the Jew is longing to come to his own. The homeless people are turning with gladdening eyes and jubilant feet toward their ancient home. Love for the land where their fathers lived and died has never vanished from the Jewish heart. At every passover season in the long dispersion, and now, at every Zionist Congress, they express their continually resurgent hope in the prayer, 'We celebrate it here to-day, next year in Jerusalem!' The noble Spanish-Jewish poet, Jehuda Halevy, breathes forth the heart-love of the Hebrew race for its ancient land:

'I will bend my face to thy soil,
And I'll hold dear thy very stones,
And be tender to thy dust.'

It is the very word of Ps. cii. 14 thrilling the heart of Israel and finding its fulfilment to-day, 'Thy servants take pleasure in her stones, and have pity upon her dust.'

But there are many stages from the years of almost hopeless waiting to the day of glad possession. The first stage may now be past, the time of stir and tumult and arousing of national consciousness, the period of organization and preparation. With the granting of concessions of land will begin the period of colonization *en masse* and of consolidation. It is the stage of gathering national resources ('flesh and sinews') and of forming a political structure ('the skin above'), as revealed in Ezek. xxxvii. 8.

These are days of solemn import. If these things be true God's Word is in visible fulfilment before our eyes. But what part of that Word? Here is something very sad and solemn. Zephaniah in chap. ii. 1-3 describes the present movement of unrepentant Israel toward Palestine to meet there the wrath of God for unbelief, and the opposition thereto of a portion of orthodox Judaism. In these solemn verses, and in Ezekiel xxii. 17-22 and Zech. xiii. 8, 9, we see God permitting a partial return of the Jews in unbelief, and judging them in their national capacity for their continued rejection of His beloved Son.

SIGNS OF THE APOSTACY.

"AN APALLING STATEMENT."

This time it is the Dean of Westminster addressing Sunday School Teachers under the auspices of the Church of England Sunday School Institute, at the Church House, on Saturday, October 15th. The Dean said:

"The Book which you hold in your hands as teachers has not changed. We have changed. Much new light has been given to us by God in regard to our own constitution and the constitution of the world in which we live; and in this new light, which is shining all around us, and which comes to all of us in rays, at any rate here and there, I think we must be able to devote much time to its special study. Our whole conception of the method of its inspiration has been altered. A great deal which our forefathers took literally, we cannot take literally to-day. The first chapter of Genesis no longer means to us that the world was made in six days. The second chapter of Genesis no longer means to us that God moulded clay into a human figure and breathed upon it, or that He took a rib from Adam and made Eve. These are allegories or parables to us. . . . They still proclaim their original spiritual lessons. They teach that God is the source of all creation; that God works in patient, slow development; that the lower comes before the higher; that the highest and lowest is man; that man is akin to the beasts that perish, but also akin to God, and that he is God's image in the world. All this is taught by modern discovery. It is the underlying spiritual truth, taught in a form of what was at first literally believed, but which for us is a parable. And so, again, we believe that God made man out of dust, not by moulding clay, but through a long process of development which followed the course which He had marked out, and in every step of which He was working His will. . . . These and many other stories, like that of the talking serpent and the talking ass, we do not take, or, at any rate, most of us—I do not—now as literal statements of historical facts, but as imagery which clothes certain spiritual lessons. For ourselves this is not perhaps very difficult; but when we come to teach it is not easy. For quite young children there is very little difficulty, for stories are the natural

vehicles to them of moral lessons, and they do not venture to ask is it true, or did it really happen? But older children want to know, and we must be prepared to give them an honest answer. . . . These are the old time stories which God allowed to be taught to teach certain great lessons which were easiest learned and easiest remembered. For us they are parables—earthly stories with a heavenly meaning. I give these as illustrations of difficulties that are to be met with. There are many more and many greater difficulties in connection with the Old Testament and the New Testament than these. I have spent most of my life in the study of these matters, and I feel that there is a mass of difficulty which has not yet been solved. . . . Welcome all the light from nature, from the study of science, and from criticism, and do not despair because the problems will not come out.

This is, indeed, such a sign of the times that the world's Press stands amazed at the traitorous utterance. The world sees the dishonest policy of one who thus treats the Book he is paid for preaching and teaching.

The saddest sign is that the Dean's words were received with "applause," and a vote of thanks was moved by a nominal evangelical clergyman.

"THE AGNOSTICISM OF JESUS."

Our readers will, of course, know that the English of "Agnostic" is *Ignoramus*. It means *one who knows nothing!*

And this was the theme at the City Temple (London) as reported in *The Christian Commonwealth* for Sept. 15th. Christ was there called "the Great Agnostic."

Among other marks of His "Agnosticism" the preacher stated that "Jesus" thought that Moses wrote the five books of Moses, and was ignorant of modern Higher Critical and scientific discoveries.

At a reception given more recently, by this same minister at Christ Church Hall, Oxford, to about 800 Free Church Ministers, the Minister of Christ Church, Westminster Bridge Road, took a leading part.

We merely state the facts and leave our readers to make their own comment.

Editor's Table.

VOL. X.

With this Number we close our Volume X. with thanks to God for all His "goodness and mercy" which has followed us through another year. Our God has been proved to be JEHOVAH JIREH, for He has indeed provided for all our need, so that we have not had to depend on an arm of flesh for matter or for means.

This Volume is half as large again as former Volumes consisting of 18 Numbers instead of 12. The price will have to be 3s. 3d. But our readers will henceforth have the advantage of beginning the Volumes with January, instead of July: so that, for the future it will be easier for them to renew their subscriptions.

All correspondence as to business matters should be addressed to the publishers, Messrs. Horace Marshall and Son, Temple House, Temple Avenue, London, England (not the firm of "Marshall Brothers"; a mistake which some of our subscribers have made.) Only letters on Editorial matters and contributions should be addressed to the Editor, 25, Connaught Street, London, W. If business letters are sent to him, he only has the additional trouble of writing to the publishers himself.

Foreign and Colonial stamps may be sent in payment, but only to the Editor, who can dispose of them, and will pass on the cash to the publishers.

ANSWERS TO CORRESPONDENTS.

None can be given this month owing to the almost continuous absence of the Editor from London since October 1.

THINGS TO COME.



A Journal of Biblical Literature,
WITH
Special Reference to Prophetic Truth
AND
"That Blessed Hope."

VOL. XI.

—❧— JANUARY TO DECEMBER, 1905. —❧—

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PREFACE TO VOL. XI.

THROUGH God's grace and strength we have completed another Volume, and have been blessed with abundant evidences of the Lord's presence, and with tokens of His blessing.

From all parts of the world we receive the most encouraging letters, showing how opposition has been broken down; how prejudices have been removed; how difficulties have been overcome; how strength has been received; and comfort bestowed by the ministry of God's Word.

When it comes to a Spiritist abandoning the practices of years and burning the Spiritist books (as in Ephesus, Acts xix. 19); when we see a Musician giving up his musical services for spiritual worship; when we hear of zealous sectarians wasting no more time in making a "unity of the body," but "endeavouring to keep the unity of the Spirit;" and changing what was a source of strife and contentions for that which is "the bond of peace"; when we find bitter opponents becoming true friends, helping us to build the things they once sought to destroy, we may well feel humbled in the dust at the favour and blessing of our God, and have our hearts filled with praise and our lips with thanksgiving.

And, further, when others, *unsolicited*, make translations of Reprints into French, German, Spanish and Japanese, what can we do but rejoice with joy unspeakable.

We could fill many a Number with nothing but letters of thanksgiving received from those to whom *Things to Come* has proved a blessing; and from many who tell of happy fellowship in its testimony; but we must not take up space with these when it can be used for God. Still, our readers will be glad to know of such facts.

When we think of the wonderful way in which God is using *Things to Come*, we feel that it ought really to be the one work of our life, instead of our Magazine having to be edited in odd moments, in the early morning hours, between unceasing duties, and on distant journeys.

But the Lord knows all, and He knows that our one desire is to have His approval.

We have ceased to be moved by the oppositions of Brethren, for we have seen so many of them becoming our friends and helpers, that we look on all such opposers as those who may soon be standing on our side and holding up our hands. We could tell of one Assembly which at first "judged" and condemned *Things to Come*, but have since become such warm supporters as to send on several occasions £5, and once £10, for the Editor's personal use as "the Ox that treadeth out the corn" for them.

We pray for a rich blessing on all our readers, asking them to help us in making known to others what they value themselves.

THE EDITOR.

25 CONNAUGHT STREET, LONDON, W., ENGLAND.

INDEX OF SUBJECTS.

	PAGE		PAGE
"After Death"	131	"Another Spirit"	34
Ages: Past, Present, and Future. The		Apocalypse. Papers on the	
Introductory	46, 53	Rev. xix. 6-10	6
Age of Creation	66, 77	" xix. 11-16	17
The Age of the Fall	101	" xix. 17-21	31
Fall to the Flood	112, 137	" xx. 1-3	46
Ahab's Lying Spirit	130	" 4-6	55
Alamoth	38	" 6	69

	PAGE		PAGE
Apocalypse. Papers on the		Heresy	144
" xx. 7-10	79	High Tragedy	71
" 11-15	94	Holy City. The	104, 114
" xxi. 1-9	103	House of God. The	143
" 10-26	114		
" xxii. 1-5	128	Imputed Righteousness. Wesley on...	84
" 6-21	140	Inspiration	123
Apostasy, Advance of	131	Inward Man." "The	121
Arminianism	98		
Article ix.	98	Japanese the Rod of God's Anger	23
Atonement	108	Jeduthun	74
		Judgments. The Final Five	31
"Before the Foundation of the World "	87		
Believers not in Darkness	73	Kingdom of God	8
Benefactors or Blasphemers	60	Kingdom of Heaven	8
Body, Wife and Bride. The	44	King's Hall Meeting	11
"Book of the Dead," The	82		
Brazen Laver. The	48	Latter day "Church Going "	96
Breaking of Bread. The	96, 131	Law. 430 Years after Promise	41
Bride of Rev. xxi. 9. The	105	Love of Christ. The	25
Burgon Dean: His method of Bible Study	19	Lying Spirit. Ahab's	130
Carnal Mind. The	98	Many Mansions	54
Chewing the Cud	144	Maschil	93
Christian and Moral Law	57	Max Nordau at Zionist Congress	130
Coffin Preacher. The	119	Mesopotamia: its Restoration	118
Confession of Sin	57	Method of Bible Study	19
Correspondence. Laws of	2	Michtam	92
Country. The blessed	128	Mind." "The	121
Crown of Life." "The	84	Minister's Headlines	120
Cubit. The Ancient	54	Moral Law and Christians	57
		Mosaic Age. The	114
Deposit. The Good	91	Mystery. The	86
Destroying the Temple of God	88	" The (various readings)	91
Divine Nature	121		
Divisions in Church of Corinth	86	Natural Man. The	98
Editorials:—		New Man." "The	121
Two Prayers in Ephesians	1, 13, 25, 37	Nephilim. The	111, 138
We would see Jesus	49	New Vagabonds. The	24
The Gospel of God	61	Noah	139
Believers not in Darkness	73	"No more Sea "	84
God's Building	85	Nous. The	121
Two Natures in the Child of God	97, 109, 121, 133		
Edom. Who is this that cometh from	48	Outlines for Bible Teachers	27, 42, 52, 67, 135
Ephesians. The closing prayer of	37	Old Man. The	98
Eternal Purpose. The	13	Our's, in 1 John ii. 1, 2	133
Ethics	84		
"Filled with the Spirit "	65	Paraclete	133
First Resurrection. The	69	Paradise restored	129, 143
Flesh. The	97	Palestine Road-making	130
Free Churches and the Pope	24	Pelagianism	98
Free Church Nonconformity	120	Pentecostal Dancers	12
"From the foundation of the World "	87	"Phronema Sarkos "	98
		Plan of the Ages. The	80
German translation of "Papers on the Apocalypse "	12	Pneuma-Christou	122
Germany's Future	11	Pneuma-Theou	122
Giants	111, 138	Poultry in the Pulpit	119
God's Building	85	Precious Stones of Rev. xxi.	116
Gospel of God. The	61	Private Interpretation	123
Greater Sin." "The	82	Psalm Titles. The Alamothe	38
Great White Throne	94	Jaduthun	74
		Maschil	93
"Heard not the Voice "	107	Michtam	92
"Hearing the Voice "	107	Nehilothe	26
Heart. The	98	Sheminith	63
Hebrews. Authorship of	71	Shiggaion	193
" Epistle to	135	"Quench not the Spirit "	76

Rapture and Resurrection ...	133	Structures (continued):—	
Religious World. The ...	120	1 Cor. i. 10—iv. 16 ...	86
Rephaim. The ...	111	„ iii. 6, 7 ...	3
Resurrection ...	126	„ i. 17—iii. 2 ...	86
Restoration of Mesopotamia...	118	„ ii. 6-16 ...	87
Revivals ...	132	„ iii. 9—iv. 16 ...	87
Righteousness of the Saints ...	7	2 Cor. iii. ...	30
Road Making in Palestine ...	130	Phil. i. 3-26 ...	71
		„ 12-26 ...	71
		1 Thess. iv. 13—v. 11 ...	73
		„ v. 23 ...	89
		1 John ...	22
		Rev. xix. 11-16 ...	17
		„ „ 17—xx. 15 ...	31
		„ „ 17-21 ...	31
		„ xx. 1-3 ...	47
		„ „ 7-10 ...	79
		„ „ 11-15 ...	94
		„ xxi. 1—xxii. 5 ...	103
		„ „ 1, 2 ...	103
		„ „ 3-8 ...	104
		„ „ 9—xxii. 5 ...	105
		„ xxii. 6-21 ...	140
		Tartarus ...	138
		Ten Kingdoms in Preparation ...	59
		“The Exceeding greatness of His Power” ...	1
		“This is that” ...	96
		Three Witnesses. The ...	124
		“Tickets for Heaven” ...	120
		Tight-Rope Sermons ...	119
		“To die is gain” ...	71, 120
		Two Natures in the Child of God ...	97, 109, 121, 123
		Two Prayers in Ephesians ...	1, 13, 25, 37
		Veil on Moses' face. The ...	30
		Vicar's Play. The ...	120
		War in the East. The ...	83
		“We would see Jesus” ...	49
		Wesley, on Imputed Righteousness ...	84
		What the Spirit saith to the churches ...	125
		“Which was in heaven” ...	57
		Who is this that cometh from Edom ...	48
		Wife, Body, and Bride ...	44
		Witnesses. The Three ...	124
		“Ye are gods” ...	117
		Zionist Congress. The Seventh ...	107
		Zionist Movement and its relation to Prophecy ...	9, 22, 32, 83

“S” and “s,” List of *pneuma* passages:—

Rom. xii. 11—I Cor. vii. 40 ...	4
1 Cor. xii. 3—xv. 45 ...	15
2 Cor. i. 22—iii. 18 ...	29
„ iv. 13—Gal. vi. 18 ...	40
Eph. i. 13—v. 9 ...	50
„ v. 18—vi. 18 ...	65
Phil. i. 19—I Thess. v. 19 ...	75
1 Thess. v. 23—Philem. 25 ...	89
Heb. i. 7—Jas. iv. 5 ...	99
1 Pet. i. 2—iv. 14 ...	110
2 Pet. i. 19—end ...	123
Satan's Rebellion ...	144
Seven Spirits. The ...	125
Seventh Zionist Congress ...	107
<i>Sheminith</i> ...	63
<i>Shiggaion</i> ...	93
“Sin” and “sins” ...	99
Sin Offering. The ...	58
Sitting in Moses Seat ...	21
Slow Work ...	96
Sons of God in Gen. vi. ...	111, 138
Spirits in Prison ...	110, 138
Spirits.” “Try the ...	123
Spiritual Growth ...	92
Stole. The ...	14
Structures:—	
Gen. i. 1, ii. 3 ...	108
„ iii. 1-24 ...	102
Psalms v. ...	64
„ vii. ...	93
„ xi. ...	64
„ cxliv. ...	27n
„ cxlv. ...	3
Is. lv. 8, 9 ...	3
Jer. xvii. 5-8 ...	3
Ezek. xxxvii. 3-14 ...	10
Matt. xiii. 54-58 ...	3
Rom. x. 9, 10 ...	127
1 Cor. ...	85

INDEX OF TEXTS.

Gen. i. 2 & iii. 1 ...	108	Psalms vi. ...	63	Matt. xxvii. 52, 53 ...	108	1 Cor. xv. ...	126	1 Thess. v. 4 ...	73
„ iii. ...	102	„ xlv. ...	38	Luke xii. 38 ...	60	2 Cor. iii. 6-18 ...	29	2 Thess. ii. 1, 2 ...	48
„ iv.—v. ...	112	„ lxvii. 1, 24, 25, 39 ...	117	„ xv. ...	132	„ v. 2 ...	111	1 Tim. iv. 1 ...	144
„ vi. 1-4 ...	111, 138	„ lxxii. ...	117	John x. 34-36 ...	117	„ „ 10 ...	108	2 Tim. iv. 6 ...	72
„ vi.—ix. ...	137	„ cix. 5 ...	27n	„ xiv. 2 ...	54	„ xii. 4 ...	72	Heb. ix. 16, 17 ...	9
„ x. ...	114	„ cxliv. 11-15 ...	27	Acts ii. 15-17 ...	96	Gal. iii. 20 ...	9	1 Pet. iii. 18, 19 ...	110
„ xv. ...	9	„ cxlv. ...	3	„ ix. 7 ...	107	Eph. i. 13 ...	133n	„ iv. 6 ...	60
„ xxiv. ...	126	Isa. iv. 5 ...	6	„ xvii. 20 ...	60	„ i. 18-20 ...	1	„ iv. 17 ...	144
Exod. xxxiv. 29-35 ...	31	„ xvii. 10 ...	12	„ xx. 7 ...	131	„ ii. 3 ...	121	1 John ...	21
Lev. vi. 26, 29 ...	58	„ xxx. 7 ...	108	„ xxii. 9 ...	107	„ iii. 19 ...	25	„ i. 9 ...	54
Num. x. 35 ...	39	„ lv. 8, 9 ...	3	„ „ 9 ...	107	„ iv. 23 ...	36	„ ii. 1, 2 ...	133
Josh. x. 12-14 ...	108	„ lxiii. 1 ...	48	Rom. vii. 23, 25 ...	121	„ v. 25-33 ...	106	„ iii. 9 ...	121
1 Kings vii. 26 ...	48	Jer. xvii. 5-8 ...	3	„ viii. 6 ...	121	„ „ 26 ...	12	„ v. 6-8 ...	124
„ xxii. 19-23 ...	130	Ezek. xxxvii. 21 ...	9	„ „ 30 ...	133	„ vi. 24 ...	37	„ v. 18, 19 ...	121
1 Chron. xv. ...	63	Joel ii. ...	96	1 Cor. ii. 1 ...	86, 91	Phil. i. 12-26 ...	120	Jude 7 ...	111
„ „ 16-19 ...	39	Matt. xiii. 54-58 ...	3	„ „ 13 ...	87	„ 21 ...	71	Rev. xxi. 1. ...	84
2 Chron. iv. 3 ...	48	„ xviii. 20 ...	36	„ iii. ...	85	„ 23 ...	72	„ xxii. 1. ...	84
Psalms iv. ...	26	„ xxiii. 2, 3 ...	21	„ „ 6, 7 ...	3	Col. i. 15, 17 ...	12		
„ v. ...	63	„ xxv. 1 ...	84	„ vii. 14 ...	68	„ i. 24 ...	36		
				„ xii. 27 ...	48				

THINGS TO COME.

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Editorial.

THE TWO PRAYERS IN EPHESIANS.

"THE EXCEEDING GREATNESS OF HIS POWER."

WE now come to the last of the four great matters that we are to get to know. The Spirit Himself, who knows our infirmities, and who, though we know not what to pray for, thus helps us, prays that we may get to know (1) "HIM," (2) "HIS calling," (3) "HIS inheritance," and now (4) "HIS power."

Oh how different from our poor, mean, low thoughts as to our needs! We are full of ourselves. We are occupied with *our* calling and *our* inheritance.

We think of *our* power; and are full of plans and efforts to obtain power for ourselves, to manifest it for Him.

The Holy Spirit would have us filled with thoughts of God's power, as manifested "to us-ward." He would have us dwell on its greatness, yea, on its "exceeding greatness."

It is in this thought of "His power" that we have the difference between these two prayers.

In the first prayer (chap. i.), it is the exceeding greatness of God's power. In the second prayer, (chap. iii.), it is the love of Christ which passeth knowledge.

In chap. i., the prayer is made to "the God of our Lord Jesus Christ." In chap. iii., it is made to "the FATHER of our Lord Jesus Christ."

In the first prayer the members of the Body are seen in Christ, the Head. In the second prayer the Head of the Body, Christ, is seen in us, the members.

The fourth point which we are to consider in this first prayer is the mighty power which puts the members into the one Body of which Christ is the Head.

This one Spiritual Body is the great subject of this Epistle: this Body, of which Christ is the glorious Head in Heaven, and of which we are the members on earth. These two great facts are dealt with separately in the two Epistles which follow: in which we are shown the sad consequences of not holding the two parts of this one great doctrine.

Both Philippians and Colossians exhibit failure.

In Phil. it is practical failure, through *not holding the precious truth about the members*. In Col. it is doctrinal failure, through "*not holding the Head*" (ii. 19), and not realizing all that this great fact involves.

Here, in Ephesians, we have both these truths presented doctrinally, apart from "reproofs" for failure, or "correction" of error.

Hence the prayer is "that ye may know . . . what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places" (Eph. i. 18-20).

To get to know this power is one of the objects of the Christian during the whole of his pilgrimage on earth. It is so stated in Phil. iii.

In Phil. iii., we first have our *standing* described as "*found in Him*" (v. 9): *i.e.*, in Christ, clothed in His perfect righteousness. All His merit imputed to us, and nothing of our goodness or badness seen. *That is our standing.*

Then we have, at the end of the chapter, our "blessed hope" described, as being made *like Him* in resurrection glory, when these bodies of our humiliation will be made "like unto His own glorious body." *That is our hope.*

But now, between these two, between our being "found" in Christ and our being made "like" Him in glory, What is our *object* to be? What are we to aim at? What is to be the occupation of our hearts? What is to engage our attention? One object, and one only. It is still Christ. For Christianity is being described (in Phil. iii.) in contrast with Religion (vv. 4-6). And Christianity is Christ. It is all "Him." Hence our one object is defined in the words "that I may get to know Him" (v. 10). *That is our object*: to get to know Him, and the power of His resurrection.

This is the thought here in Eph. i. 17: "the exceeding greatness of his power . . . which he wrought in Christ, when he raised him from the dead."

This is something far beyond the mere *fact* of his resurrection. It is the "*power*" of it. In Eph. i. it is the "mighty power," put forth in the resurrection of Christ; while in Phil. iii. 10 it is what the power of it means for us.

Christ crucified (1 Cor. ii. 2) is foundation truth; but there is far more to learn and preach than this. There is something built on this foundation. *Christ risen* is the outcome of this foundation truth: and it is essential that we should get to know all that it means for us:—"the power" of it. Hence, it goes on to explain that, to know what Christ's resurrection means for us, we must first know what it is to have had "fellowship" in His sufferings; to have suffered when He suffered: yea, more:—to have been "conformed to Him in His death."

To know this is to know that we not only died in Him, but that we have risen "in newness of life," *i.e.*, into another kind of life altogether—life on a different plane; life which we live as sons of God, and joint heirs with Christ.

Now, to realize this, we must get to know something of

"the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power."

That is to say, we must know that the power which raised up Christ from the dead is the same mighty power which has already wrought in us, and quickened us, and made us alive again, in this new resurrection life in which we stand, in Christ, before God.

This power was put forth not merely, or only, toward Christ, but "to us-ward who believe."

This is stated still more plainly in chap. ii. 5, 6. "Even when we were dead in sins (He) made us alive together with the Christ . . . and raised us up together, and seated us together, in the heavenlies, in Christ Jesus."

This is our high privilege. This is the declaration of what God has done. We are not asked to reason about it, or to understand it; but only *to believe it*; to "believe God," as Abraham believed what God had said to him.

Now, faith cometh by hearing this word of the Lord: this wondrous revelation. And, believing this, we get to know what the "power" of it is to us-ward.

Christ was raised, because all who died in Him were justified. This is why it is necessary for us first to get to know what it means for us to have suffered with Him, and to have been made conformable to Him in His death.

When we get to know this, we know the Gospel of Christ's *burial* (1 Cor. xv. 4). When "they laid him in a sepulchre" (Acts xiii. 29) we see the end of our old man. We were buried with Him in that [His] baptism unto death. When He was laid in that sepulchre there was not a single claim of justice which He had not met on our behalf; not a single debt which He had not fully paid; not a single liability which He had not discharged; not a single enemy whom He had not silenced. For there can be no claim made against a dead man. "He that has once died—(with Christ, that is)—standeth justified from sin." This is the definite statement of Rom. vi. 7.

There was an end of everything human, and an end of our standing in the first Adam.

Now comes in "the exceeding greatness of his power." "The God of peace brought again from the dead our Lord Jesus" (Heb. xiii. 20). Why "the God of peace"? Because there is now no outstanding debt or claim. All is peace: "the peace of God": "peace with God."

Here we enter into "the power of his resurrection." We were "buried with him," and are "risen with him;" and while we were ourselves "dead in sins," God hath made us alive again in Christ, "HAVING FORGIVEN YOU ALL TRESPASSES" (Col. ii. 12, 13).

Not some. Not many. Not most. But "all."

Those who speak about *some* of our sins being forgiven, or sins being forgiven before conversion, or up to a certain time, are those who do not yet know "the power of his resurrection." They do not know "the God of peace," and cannot therefore enjoy "the peace of God."

The extent of the believer's forgiveness must be, and is, the extent of the Saviour's atonement. If His work is "finished," then our sins are finished too. If His work is perfect, then our conscience is perfect too. But we shall realize it as a fact only as we "believe God." If we prefer to believe, and go by, our own feelings, our conscience will then

be in accordance with our faith; and we shall be occupied in confessing the very sins which He declares He has forgiven. And the sad process will go on, and on; and will so engross our thoughts, and occupy our time, that we shall have no opportunity for giving Him thanks. We shall be as much occupied with *our* "Confessional" as the Papist is with his. The only difference there will be is that ours will be to God, and not to man. But it will fill up our time, all the same, and occupy our thoughts with *what we have done*, instead of filling our hearts with thanksgiving for what God has done.

Some who hold this doctrine may ask (as was foreseen in Rom. vi. 1), "Shall we continue in sin, that grace may abound?" But those *whom the doctrine holds* will answer (in the words of v. 2), "God forbid. How shall we, that have died to sin, live any longer therein?" And they will know also in the context which follows that such are reckoned, and are to reckon themselves, as having so died (v. 11); and that (according to chap. vii. 17) they may say, "It is no more I that do it, but sin (my old nature) that dwelleth in me."

The redemption which we have in Christ includes "the forgiveness of sins according to"—what?—according to our sense of them? or our confession of them? No, but, "according to the riches of his grace" (Eph. i. 7).

And now, "if any man sin"—what then?—"we have an advocate with the Father, Jesus Christ the righteous" (1 John ii. 1). Let us leave ourselves in His hands. Let us not take our cause into our own charge. Let us not conduct our own case, when we have such an "Advocate." He is our surety. He has taken the responsibility. "He is risen": and therefore we are "justified from all things."

And now, "He is the Head over all things to (or, for) the Church." Not Head *over the Church*; for the Church is His Body, and He is its Head.

All things are put under His feet: and all things therefore will be under our feet, when we shall have ascended, as He has, and been caught up to meet Him in the air. "He is Head over all things to the Church." His Church is one with Him who is "Head over all."

Do we believe God? or do we believe our own experiences? Oh that we could take the high ground of privilege which God has given us in Christ; and thus get to know something of "the power of Christ's resurrection," and "the exceeding greatness of God's power to us-ward who believe."

THE LAWS OF "CORRESPONDENCE" IN HOLY SCRIPTURE.

IN response to several requests, we are giving, for the benefit of the readers of *Things to Come*, a brief outline of the Laws of "Correspondence," to which we are constantly referring in its pages.

We do so at the commencement of our new Volume, so that new subscribers and readers may have the explanation at hand for easy reference.

Those who wish for further and more detailed information must consult our *Key to the Psalms* and *The Vision of Isaiah*.

The Correspondence between the subjects of *Parallel Lines* in the Hebrew Scriptures is obvious, especially in those parts which have been called "Poetry."

Azariah De Rossi demonstrated this, and illustrated it in his work entitled *מאור עינים* (*Meor Enayim*). Mantua, 1574-5.

He was followed (in England) by Bishops Lowth (1778) and Jebb (1820).

But it was not suspected then that this Correspondence extended to whole paragraphs and clauses. The late Thomas Boys, M.A., of Trinity College, Cambridge (1824), was the first to discover it.

As in the case of *Lines*, so in the case of *Clauses*, the same great principles obtain, and may be thus classified:

I. | Alternation.

i. | Simple (four lines or members).

ii. | Complex (more than four members).

1. | Extended.

2. | Repeated.

II. | Introversion: (where the first member corresponds with the last; the second with the next to the last, &c.

III. | Compound: being a combination of Alternation and Introversion.

The *members* into which the Structure is divided have also their own special sub-Structures and Correspondences: sometimes coming down even to lines.

The principle thus called "Correspondence" pervades the whole Bible; and the various members are frequently indicated by the use of catch-words.

The mode of marking the Correspondences in the following examples is arbitrary: but is simple, in that the *subject* of a member marked by a letter in Roman type corresponds with the *subject* of another member marked by the same letter in *Italic* type.

The importance of this great pervading principle is evident, and its use is manifold:

1. The sense generally reads on from one member to its corresponding member; thus practically putting the intermediate members within a parenthesis, and producing order and sense out of apparent confusion.

2. As the subject of one member is sometimes only implied, and in the corresponding member it is specifically named, it often affords a key to the interpretation.

3. Corroborative evidence is thus sometimes obtained for the support, or otherwise, of a various reading. And,

4. As the *scope* of a passage is the key to the meaning of the words, so is the *Structure* of a passage the key to its scope. The Law of "Correspondence" is therefore an important, but sadly neglected, branch of Biblical study.

This Law of Correspondence extends to every part of God's Word; and is thus the "Hall-mark" (so to speak) which distinguishes the silver of the "pure words" of God from the vain words of man (Ps. xii. 2, 6).

The following are examples and illustrations of the five forms of "Correspondence." The fifth, of course, admits of almost endless variety.

Simple Alternation (Jer. xvii. 5-8).

A | Cursed is the man that **trusteth** in man, &c.

B | **For he shall be** like the heath, &c.

A | Blessed is the man that **trusteth** in the LORD, &c.

B | **For he shall be** as a tree, &c.

Extended Alternation (1 Cor. iii. 6, 7).

A | I have **planted**

B | Apollos **watered**

C | But God gave the increase:

A | So then neither is he that **planteth** anything

B | Neither he that **watereth**

C | But God that giveth the increase.

Repeated Alternation (Psalm cxlv.).

A¹ | 1, 2. Praise **promised**.

B¹ | 3. Praise **offered**.

A² | 4-7. Praise **promised**.

B² | 8, 9. Praise **offered**.

A³ | 10-12. Praise **promised**.

B³ | 13-20. Praise **offered**.

A⁴ | 21. Praise **promised**.

Introversion (Isa. lv. 8, 9).

A | For my thoughts are not **your thoughts**,

B | Neither are **your ways my ways**;

B | For as the heavens are higher than the earth, so
are **my ways** higher than **your ways**,

A | And **my thoughts** than **your thoughts**.

Compound Correspondence (Matt. xiii. 54-58).

A | a | And when he was come into **his own country**,
b | **he taught** them in their synagogue,

B | Insomuch that they were **astonished**, &c.,

C | and said, **Whence hath this man** this
wisdom, and these mighty works?

D | c | Is not this the Carpenter's son?

d | Is not his **mother** called Mary?

D | c | And his **brethren**, James, and
Joses, and Simon, and Judas?

d | And his **sisters**, are they not all
with us?

C | **Whence then hath this man** all these
things?

B | And they were **offended** in him.

A | a | But Jesus said unto them, A prophet is not
without honour, save in **his own country**,
and in his own house.

b | And **he did not many mighty works**
there because of their unbelief.

"S" and "s,"

OR

THE USE AND USAGE OF πνεῦμα (*pneuma*) in the New Testament.

Complete List of Passages (Rom. xii. 11—1 Cor. vii. 40).
(Continued from page 209.)

Rom. xii. 11. "Fervent in the *pneuma*." See the Idiom in Acts xviii. 25 (Usage No. X.). Here both versions have "s."

Rom. xiv. 17. "Righteousness, and peace, and joy through (in or with) *pneuma hagion*." These are parts of the "fruit of the Spirit," and therefore are called *pneuma hagion*. The A.V. and R.V. insert the article, and use capital letters. See chap. xv. 13 below.

Rom. xv. 13. "That ye may abound in hope, through power of *pneuma hagion*." Here it may be the Genitive of Apposition. There is no article with power, so that it would read, "That ye may abound in hope through (or with) power which is *pneuma hagion*." Both versions insert the article, and use capital letters.

Rom. xv. 16. "Being sanctified by [the] *pneuma hagion*." Here the article is latent after the preposition ἐν (*en*), *by*, and therefore it may denote the Holy Spirit. Otherwise, it is the gift that is meant as in other places. Both versions use capital letters.

Rom. xv. 19. "Through mighty signs and wonders by power of *pneuma hagion*." The Textus Receptus and A.V. have "*pneuma Theou*," *spirit of God*. But all the Critical Texts with R.V. read *pneuma hagion*; clearly referring to spiritual gifts, or "power from on high." Both versions insert the article, and use capitals.

Rom. xv. 30. "Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the *pneuma*, that ye strive together with me in your prayers to God for me."

Here it is "by," as R.V., not "for the sake of." It is διὰ (*dia*) with the Genitive, and denotes *by means of*. The context shows (with the use of the definite article) that the Holy Spirit is meant: for the three persons of the Trinity are all mentioned in this one verse.

Both versions have "S."

The "love of the Spirit" is the Genitive of Origin; and means that this love is the gift of the Spirit, the "love of God," which He, the Spirit, sheds abroad in our hearts. That love would be the means of causing them to pray for the apostle as he desired.

1 CORINTHIANS.

1 Cor. ii. 4. "My speech and my preaching was not with enticing (marg. *persuasive*; R.V. text "*persuasive*") words of [human*] wisdom, but in demonstration of *pneuma* and power."

Here, both A.V. and R.V. interpolate the article "the," and use a capital "S," though there is no article and no

* The word ἀνθρώπινος (*anthrōpinos*), *human*, is omitted by all the Critical Greek Texts, and R.V. But it is clearly implied and must be supplied from verses 5 and 13.

word "holy" in the Greek. The Figure is clearly, *Hendiadys*, by which two words are used and one thing is meant; the second noun becoming a superlative adjective. Here, it denotes the powerful gift of Divine wisdom, in contrast with the weakness of human wisdom mentioned in the next verse. The usage here is the same as in Acts vi. 3, 5, 8, 10.

1 Cor. ii. 10 (twice). "But to us God hath revealed [it] by the *pneuma*:"* (*i.e.*, by the Holy Spirit), for the *pneuma* searcheth all things; even the deep things of God." Here it is the Holy Spirit, the Giver and Worker, in operation and manifestation. Both versions rightly have "S."

The context shows that the pronoun "it" should be supplied, and not "them," as the Mystery is the subject. The R.V. has "it" in the margin.

1 Cor. ii. 11 (twice). "For what man knoweth the [deep] things of a man save the *pneuma* of a man, which is in him? even so the [deep] things of God knoweth no man, but the *pneuma* of God."

Here, though we have the article in both sentences, *pneuma* is used, in the first, psychologically; and the article is used grammatically. Man's *pneuma* is contrasted with God's *pneuma*. Both versions correctly use "s" for the first, and "S" for the second.

1 Cor. ii. 12 (twice). "Now we have received not the *pneuma* of the world, but the *pneuma* which is from God, that we might know the things that are freely given to us by God."

Here it is the *gift* of the new nature, which is set in contrast with the natural man, and the rest of the world. It is the spiritual "understanding" of 1 John v. 20; without which we neither *know* (οἶδα *oïda*) nor can we *get to know* (γινώσκω, *ginōskō*) the things of God.

The A.V. of 1611 and R.V. use "s" in the first case and "S" in the second. But current editions of A.V. have "s" in both cases.

1 Cor. ii. 13. "Which things we speak also, not with the words which man's wisdom teacheth, but with [those words] taught by *pneuma* [*hagion*†] declaring‡ spiritual things to spiritual men."

Here, it is the Dative plural masculine, and means *to spiritual persons*. The Corinthian Christians were not thus spiritual; they were "carnal," because they were concerned with the Ecclesiastical bodies of man's making, and were not occupied with the "one body," which God has already made in Christ. Hence they were "carnal" (ch. iii. 1-5); and, therefore, when the Apostle went to Corinth, he could not make

* The pronoun "his" (or lit., "of him") is omitted by L.T.Tr. and R.V. Alford puts it in brackets.

† All the Critical Texts, with R.V., omit "*hagion*" (holy). Both A.V. and R.V. insert the article and use capital letters.

‡ The word συγκρίνω (*sunkrinō*) occurs only here and 2 Cor. x. 12, twice; (where the reading is doubtful; κρίνω (*krinō*) being substituted for it in the first occurrence by Tischendorf). It means *to communicate, declare, or make known*. It is used for the Heb. פָּרַשׁ (*parash*) in Num. xv. 34; where it had not been "declared" what was to be done with the man who gathered sticks on the Sabbath. Compare also Gen. xl. 8, 16; xli. 12; and Lev. xxiv. 12.

known "the Mystery" (so R.V. in ch. ii. 1) or Secret concerning this spiritual body of the Christ, which depends on the great doctrine of Christ and Him RISEN. He could not advance beyond the teaching connected with Christ and Him "crucified." But now, at the time when he writes this Epistle, he is able to reveal the "mystery;" and he does so in chapter xii.

Here, it is the gift, and not the Giver; the gift of Heavenly and Divine wisdom, made known in Spirit-taught words.

1 Cor. ii. 14. "The natural (*psychic*) man receiveth not the things of the *pneuma* of God": i.e., the things done, and the words spoken, by the Holy Spirit. Both versions have capitals.

1 Cor. iii. 16. "Know ye not that ye are A TEMPLE (Sanctuary or Shrine) of God, and the *pneuma* of God dwelleth among you?"

The scope of this chapter is the one Body of God's building in contrast with the many bodies, fellowships, or communities, of man's making. These are said to be "carnal." The other is spiritual. When the Holy Spirit is spoken of as indwelling, the word "body," or "temple," is *always in the singular*. Believers are addressed collectively as being in Christ, "builded together for AN HABITATION of God through the Spirit" (Eph. ii. 22). This building, being "fitly framed together, groweth unto AN HOLY TEMPLE in the Lord" (v. 21).

The argument is here that "if any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye (*plural*) are" (v. 17).

The word rendered "defile" means *to mar, to make of none effect by defiling it*.*

The "One Body" is marred in the case of those who make other bodies or corporate fellowships. By these the "unity of the Spirit" is made of none effect; and thus, in a certain sense, (so far as they were concerned), destroyed.

So that, here, it is the Holy Spirit, indwelling the spiritual body of Christ as a whole—and filling the separate members of it with His gifts and by His power.

1 Cor. iv. 21. "Shall I come . . . in a *pneuma* of meekness." This is the Genitive of attribute or character. (See Usage No. VII.): and means, in a meek spirit; or, in great meekness. Both Versions have "s," but A.V. inserts the definite article "the."

1 Cor. v. 3. "I verily, as absent in body, but present in *pneuma*." Here the Dative case is used adverbially. Paul speaks of being absent from them actually and bodily, but with them, in a very real sense, in thought and feeling.

1 Cor. v. 4. "Being gathered together, ye and my *pneuma*."

Here, again, by *Metonymy* (of the cause), *pneuma* is put for that which is produced by, or emanates from, the

* The word *φθείρω* (*phtheirō*) is always translated *corrupt*, except in these two occurrences in this verse. See 1 Cor. xv. 33; 2 Cor. vii. 2; xi. 3; Eph. iv. 22; Jude 10; Rev. xix. 2. So R.V., except both times in 1 Cor. iii. 17 and Jude 10, where it has *destroy*: but *corrupted* in the margin.

man, which is invisible: or, his thought, his instructions on the matter before them:

Or, it may be, by Synecdoche, put for "me" present with you in thought. Both Versions use "s."

1 Cor. v. 8. "That the *pneuma* may be saved in the day of the Lord Jesus."

Here *pneuma* is used psychologically of the *pneuma* of man as distinguished from his "flesh," according to Gen. ii. 7. The *pneuma*, in any case, returns to God at death (Eccles. xii. 7; Acts vii. 59); but it is reunited to the body in resurrection. Hence the being saved is connected with "the day of the Lord Jesus."

Both Versions use "s."

1 Cor. vi. 11. "In the name of the Lord Jesus, and by the *pneuma* of our God." Here, without a doubt, it is the Holy Spirit Himself. Both Versions use capitals.

1 Cor. vi. 17. "He that is joined unto the Lord is one *pneuma*," i.e., a member of the spiritual body of Christ. If we are "in Christ," we are "members" (v. 15) of His one spiritual body (v. 15), and not members of any earthly corporate fellowship. All such are "carnal" (1 Cor. iii. 1-5), and cannot receive the truth of the One Body, because they are not in a fit spiritual condition to have the blessed truth of this "Mystery" or Secret made known to them.

Both Versions use "s."

1 Cor. vi. 19. "Know ye not that your body is a temple (or *sanctuary*, R.V. marg.) of the *hagion pneuma* in you, which ye have of (or from) God."

Both Versions use capital letters. Here the truth connected with the one spiritual body of Christ (1 Cor. iii. 16) is applied to bodies of individual members of that Body. That One Body is indwelt by One Spirit. The members of it are indwelt by *pneuma hagion*; for, in spite of the article, it is not the Giver, but the gift which we "have from" Him. Indwelt by His "power from on high," our bodies are like the Sanctuary of old, filled, not with the material or visible Shechinah, or "glory of the Lord," but with *holy pneuma*, spiritual power, and Divine gifts.

1 Cor. vi. 20. "Therefore" (this being so, the exhortation is) "glorify God in your body."

All the critical Greek Texts with R.V. omit the clause that follows in Stephens' Text. "And in your *pneuma*, which are God's." According to this it formed no part of the ancient Text. It certainly seems to weaken the whole point of the argument. The scope of the passage is the body. It is not a question of the *pneuma* at all. This is the fifth passage in which the word *pneuma* is omitted.

1 Cor. vii. 34. "That she may be holy both as to body and as to *pneuma*." All the critical Greek Texts, with that of the Revisers, add the article in both cases: but the usage here is not affected by it either way; for it is psychological, according to Gen. ii. 7. Both Versions use "s." The R.V. omits the article in the English.

1 Cor. vii. 40. "I think also that I have *pneuma Theou*," i.e., Divine spirit, Divine power, Divine inspiration. It refers to the gift of inspiration which he had, and not to the Giver. Compare Rom. viii. 9, 14. Both Versions insert the Article and use capitals.

Papers on the Apocalypse.

THE SEVENTH VISION "IN HEAVEN."

THE FINAL HEAVENLY UTTERANCES.

(Rev. xix. 6-10.)

a. (page 582), xix. 6, 7. *The Voice of the great Multitude and the Fourth Utterance.*

6, 7. And I heard as it were the voice of a great multitude, and as it were the voice of many waters, and as it were the voice of many thunders, saying,

"Hallelujah!

For the Lord our* God, the omnipotent, reigneth.

Let us rejoice and be exceeding glad,

And give the glory unto Him:

For the marriage of the Lamb is come.

And his wife hath made herself ready."]

We can never have a clear understanding of this heavenly utterance if we introduce the Church of the Pauline Epistles, i.e., the Mystery of God, here.

One would have thought it quite unnecessary to make this statement, considering that we have so many references to Israel, or Israel's elect remnant, in the Old Testament. And these, quite irrespective of the Church of God which is the subject of subsequent revelation.

As to the relationship of God with Israel, it is the *resumption* of a former relationship. The Old Testament Scriptures speak of the marriage between the Lord and His People again and again. As to the Church of God, the New Testament Scriptures state, as clearly as possible, that it was "hid in God." Mark. It does not say hid in the Scriptures, but "hid in God," Himself. It is impossible, therefore, that the Mystery, or the Church of God, can be spoken of or revealed in the Old Testament.

Did pious Jews think of the Church of God when they read in Isa. liv. 5-8?

"Thy Maker is thy husband;

The Lord of hosts is his name,

And thy Redeemer the Holy One of Israel.

The God of the whole earth shall he be called.

For the Lord hath called thee as a woman forsaken and grieved in spirit,

And a wife of youth, when thou wast refused, saith thy God.

For a small moment have I forsaken thee:

But with great mercies will I gather thee.

In a little wrath I hid my face from thee,

But with everlasting kindness will I have mercy on

thee, saith the Lord, thy Redeemer."

(Isa. liv. 5-8).

Did they understand the Church when they read in Isa. lxii. 4, 5?

"Thou shalt no more be termed Forsaken,

Neither shall thy land be any more termed Desolate:

But thou shalt be called Hephzibah (i.e., *my delight is in her*),

And thy land Beulah (i.e., *married*).

For the Lord delighteth in thee,

And thy land shall be married.

For as a young man marrieth a virgin,

So shall thy sons possess* thee;

And as the bridegroom rejoiceth over the bride,

So shall thy God rejoice over thee."

(Isa. lxii. 4, 5).

What did they understand, as they read Hosea ii. 16, and Jer. iii. 14?

"It shall be at that day, saith the Lord, that thou shalt call me Ishi (i.e., *my husband*).

And shalt no more call me Baali (i.e., *my lord*) . . .

And I will betroth thee unto me for ever; . . .

I will betroth thee unto me in faithfulness,

And thou shalt know the Lord."

(Hosea ii. 16, 19).

"Turn, O backsliding children, saith the Lord,

For I am married unto you."

(Jeremiah iii. 14).

This marriage is referred to in Isa. iv. 5. When Jehovah shall have purged away the filth of the daughters of Zion, it is added: "beyond all this glory there shall be the *Chuppah*": i.e., the marriage or bridal canopy mentioned elsewhere only in Ps. xix. 5, and Joel ii. 16; and referring to Isa. lxii. (quoted above). The *chuppah* is the *bridal canopy* beneath which Jewish nuptial ceremonies are performed to this day.

Why are we to do away with all these references by interpreting them in a way in which *the original readers could never have understood them*? Either they must have been wrong in understanding them of Israel, or we must be wrong in interpreting them of the Church of God. Both cannot be right.

The "wife" is earthly (xix.): the "Bride" is heavenly (xxi.).

The marriage of the one is on earth (though rejoiced over in heaven beforehand), and is consummated on earth for 1,000 years. All earthly or mortal relationships must run out by expiration along with the earth, before the other, the heavenly relationships, are entered upon. Thus, understanding Rev. xix. of Israel, and xxi. of the Elect Remnant, there is neither Polygamy on the one hand, nor Divorce on the other.

It is important to observe the various callings.

(1) There is the "earthly calling," which all Israel shares—the Wife, *γυνή* (*gunē*), Rev. xix. ("The sand," of Gen. xiii. 16);

(2) there is the "heavenly calling" of an elect remnant of Israel—the Bride, *νύμφη* (*nymphē*), Rev. xxi. 9 ("The stars," of Gen. xv. 5); and

* This is the meaning of the word. "Marry" is only a secondary or derivative meaning, as expressive of the fact.

* G.T.Tr. WHb. and RV. add ἡμῶν (*hēmōn*) οὖν.

(3) there is the distinct calling of the Church of God—which is “The Christ” (*i.e.*, the Mystery).

These *three* distinct callings have their separate standings; their different hopes, different promises, and different destinies.

We must rightly divide these “callings,” or we shall get only confusion.

How, for example, can it be said of the Church that she “hath made herself ready.” As members of the Body of Christ we are already “made meet” (Col. i. 12); God Himself hath made us meet: and even now we are “complete in Him” (Col. ii. 10); and are “perfect in Christ Jesus” (Col. i. 28); “accepted in the Beloved” (Eph. i. 6).

We can never be more “ready” than He Himself hath made us. The language in Rev. xix. 7 is wholly foreign to the perfect standing of the church, which is in grace.

The next verse also shows this very clearly, where we have

B. (page 582), xix. 8, 9. *The array and Blessedness of the Wife.*

8. And it was given to her that she should be arrayed in fine linen raiment, bright and pure: for the fine linen raiment is the righteous awards of the saints.] The word rendered “righteousness” is not δικαιοσύνη (*dikaïosunē*), the state or quality or condition of righteousness; but it is δικαίωμα (*dikaïōma*), a *righteous act*.

It is in the plural here, and denotes the righteousness of the things indicated by the context.

In Luke i. 6 it is *righteous ordinance*.

Rom. i. 32, *righteous sentence*.

ii. 26, *righteous requirement* of the Law.

v. 16, *righteous acquittal*.

v. 18, *righteous work*.

viii. 4, *righteous requirement*.

Heb. ix. 1, 10, *righteous ordinances*.

Rev. xv. 4, *righteous sentence*,

and *here* in Rev. xix. 8, it denotes the *righteous awards*, The RV. and Rotherham puts “righteous acts.” But “acts” are not “given.” Whatever the word refers to, here, is said to be “given to her.” And what was given was given by way of reward, or better, as *awards*. Alford and Tregelles render it “righteousness,” as in the AV. Alford says “it is *their own*,* inherent, not imputed.” The Scripture here declares it was theirs because it was “given.” They would say, we are sure, in the words of Isa. lxiv. 6: “All our righteousnesses are as filthy rags.” This is, and ever will be, the common confession of all justified ones. It cannot be as many hold, that it is their own inherent righteousness in men of any dispensation; for the universal verdict was, and is, “there is none righteous, no not one.”

The same angel goes on to describe, not merely the array of the Bride, but the blessedness of those who shall be called to the marriage.

9. And he saith to me, Write, “Blessed are they that are called unto the marriage supper of the

* Alford's italics.

Lamb.”] Thus we not only have the Wife; but as in Ps. xlv. 14, “the virgins, her companions”; and also those who are the invited guests. As “star differeth from another star in glory” (1 Cor. xv. 41), so the people in glory differ in ranks and orders and degrees; but all, all-glorious, in the “many mansions.”

Just as in an earthly family there are the Husband, the Wife, the Children, the Relatives, the Friends, the Visitors, and the Servants, yet all in the same mansion and all one household; so in the glory there will be the Christ and the Church which is His Body; the Lamb and the Lamb's wife; the “friends of the Bridegroom” (John iii. 29); the “virgins” that be the Bride's “companions” (Ps. xlv. 14); those who are “called” to the marriage supper; the “servants”; the great multitude of Rev. vii.; the 144,000 of sealed ones; and of all, it is true, that they are “blessed.” For the angel goes on at once to announce this in the most solemn and formal manner, which calls forth the adoration of John.

f. (page 582), xix. -9, 10-. *The Prostration of John.*

-9. And he saith to me, “These are the true words of God.”] The angel is the speaker of xvii. 1. Thrice is the assurance given (xix. 10; xxi. 5; xxii. 6), showing that it refers to the immediate context.

10. And I fell down before his feet to worship him.] Twenty-four times is the word προσκυνέω (*proskuneō*) used in the Apocalypse, and we ought, before this, to have pointed out that when followed by the *Accusative* case it means merely to do homage or obeisance to another, as from man to man. When used with the *Dative* case it means to worship with Divine honour.* This shows that John, here, was going to give the angel Divine worship, which was, of course, at once forbidden, as it is also in xxii. 8.

g. (page 582), xix. -10. *Exhortation of the Angel to John.*

-10. And he saith to me “See thou do it not: I am a fellow-servant with thee, and with thy brethren that hold the testimony of Jesus: Worship God: for the testimony of Jesus is the spirit of prophecy.”] What the angel says is, *I am a servant as well as thou*, and therefore I cannot receive the worship which is due only to God. Both the angel and John are sent on the same business, are engaged in the same matters, and are witnesses of the same truth: the one, therefore, cannot worship the other. Both were fellow-servants of John's brethren. Both were engaged in the same work. The angel was explaining and John was writing, so that John's brethren might learn and know these true sayings of God. We cannot determine whether “the testimony of Jesus” should be taken *objectively* as testimony concerning Jesus; or *subjectively* of testimony borne

* When Divine worship is offered to God it is always followed by the *Dative* case: iv. 10; v. 14; vii. 11; xi. 16; xiv. 7; xix. 4, 10 (twice); xxii. 9.

This shows that Divine worship will be actually offered to the Beast (xiii. 4 twice, 15; xvi. 2; xix. 20): though the *Accusative* case is also used of the worship of the Beast (ix. 20; xiii. 8, 12; xiv. 9, 11; xx. 4).

In the other passages where *proskuneō* occurs the case is not shown, on account of some other part of speech being used with the verb.

or sent by Him: as in i. 1. Probably both are true, and it is often better to take the inclusive meaning. All prophecy concerns in some way the Lord Jesus Christ. He is the spirit of it: yea, the sum and the substance of it. He Himself is *the* prophet. He bore His prophetic testimony concerning these things when on earth, in the Parables of the Kingdom, the Marriage Supper, and in the last great Prophetic discourse concerning the Great Tribulation: and now it is given to Him to show unto His servants the things which are yet to come to pass.

Questions and Answers.

QUESTION No. 360.

"THE KINGDOM OF HEAVEN" AND "THE KINGDOM OF GOD."

W. E. G. (Hampshire). Is there sufficient ground for differentiating between the Kingdom of God and Kingdom of Heaven; or might they refer to exactly the same thing—viz., the 1,000 years' reign of Christ?

The two are not "exactly" the same.

The word rendered "kingdom" really means *rule* or *dominion*, rather than territory.

Our English termination "dom" is an abbreviation of *doom*, or judgment. Hence it denotes the *sphere* where the king exercises his rule (compare earl-dom, wis-dom).

In the absence of the king there can be no kingdom. If a kingdom becomes a republic, the territory and population remain the same. It is the presence or absence of the *king* that makes all the difference.

Hence "the Kingdom of God" relates to the *whole sphere of God's rule*. It receives its source and origin and character from God Himself in contrast with man. "The Kingdom of the Heavens" relates to the heavenly origin of this rule, which is to be over the earth: for the Lord Jesus said, "My kingdom is not from (*ἐκ, ἐκ*) hence"; it does not spring from, or arise out of, this world as other kingdoms do. It has its source in, and hence, comes from, heaven.

The "Kingdom of Heaven" is distinct from "the Kingdom of God." The Kingdom of God embraces the whole sphere of God's rule. It includes "the Kingdom of Heaven," "the Church of God," the Nation of Israel, the Gentile Nations, and the whole Creation.

"The Kingdom of Heaven" does not embrace "the Kingdom of God," nor "the Church of God." It is confined to the Old Testament prophecies, and limited to the People and the Land of Israel. Its source is from heaven, and its seat of government is Zion.

In the following Structure we have set these out in accordance with the laws of "Correspondence," from which the contrasts between them may be seen in six corresponding aspects.

Whatever may have been the uttered words of our Lord, the two translations of His words into Greek correspond with the character of the Gospel in which they respectively appear.

"The Kingdom of HEAVEN."

A | The MESSIAH is its ruler, from Heaven, on Earth.

B | Its SCOPE. Limited.

C | Its SPHERE. Political.

D | Its CHARACTER. Jewish and exclusive.

E | Its ASPECT. National.

F | It is the SPECIAL subject of OLD TESTAMENT prophecy.

"The Kingdom of GOD."

A | GOD is its ruler in Heaven, over all.

B | Its SCOPE. Unlimited.

C | Its SPHERE. Moral.

D | Its CHARACTER. Inclusive.

E | Its ASPECT. Universal.

F | It is the WIDER subject of NEW TESTAMENT prophecy.

But it will be said that, notwithstanding the fact that the term "Kingdom of Heaven" is confined to the Gospel of Matthew, is not the term "Kingdom of God" used absolutely synonymously in exactly parallel passages in the other Gospels?*

The answer is, yes; and no. For, though the Gospels are *written* in Greek, it is certain that the Lord's words were not *spoken* in Greek, but Aramaic; and it is nearly certain that Matthew's Gospel (if not the others) was first written in Hebrew.†

The Lord's utterance would be *one*, but the same utterance could be represented in two ways in Greek. If the Lord used the one expression, "Kingdom of Heaven" (מַלְכוּת הַשָּׁמַיִם, *malkūth hashshamayim*), it could be preserved *literally* in Greek by the *Kingdom of the Heavens*; or it could be translated *idiomatically*, the *Kingdom of God*; "Heaven" being put (by *Metonymy*) for God who dwells there. See, and compare—

Matt. xxi. 25: "Was it from heaven (*i.e.*, from God), or of men?" (So Luke xx. 4.)

Luke xv. 18: "Father, I have sinned against heaven" (*i.e.*, against God).

John iii. 27: "A man can receive nothing except it be given him from heaven" (*i.e.*, from God).

Ps. lxxiii. 9: "They set their mouth against the heavens" (*i.e.*, against God who dwells there).‡

Dan. iv. 26: "The heavens do rule" (*i.e.*, God, who dwells there, rules).

* Compare Matt. xi. 11 with Luke vii. 28, etc.

† A whole line of Fathers, from PAPIAS to JEROME, agree in stating that Matthew was written in Hebrew. IRENÆUS distinctly says that Matthew published a Gospel in the "Hebrew" tongue. JEROME states that he had handled two copies—one at Cæsarea and one at Berræa—and published a Greek Translation noting various differences from the Canonical St. Matthew.

Nicephorus (Patriarch of Constantinople, 806–813) says it had 2,200 lines. Twenty-four fragments of it exist.

See further, the extra vol. of Hastings' *Dictionary of the Bible*. (T. & T. Clark.) Article, "Gospel according to the Hebrews," by Dr. Menzies, pp. 338–343.

‡ As in the next line, the "Earth" is put for the people who dwell there.

Both expressions are true: for it is Heaven's rule over earth. The reign is God's, but this rule has different aspects.

The aspect of the Gospel of Matthew is peculiarly Messianic. Its subject is specially connected with the promised Jewish Kingdom and the King. That form, therefore, of these two renderings of the Lord's one expression is chosen in absolute perfection as being more in harmony with the scope of Matthew's Gospel.

In Matthew (specially for the Jews) the aspect of the Divine rule is that of the Old Testament, and therefore Jewish: while in the other Gospels (which are for Gentiles as well as Jews) the aspect of that rule is larger, and its sphere is wider; therefore the rendering, "the Kingdom of God," is more appropriately used as being more in harmony with their scope. In fact, both expressions may be used of the same rule; or they may be separately used of the two, referred to in 1 Cor. xv. 24.

Thus, while the two expressions may be used synonymously, yet, in the choice of the "Kingdom of Heaven" for the Gospel of Matthew (where it is alone found, occurring there thirty-five times), the contrast between the aspect of the rule of God in that Gospel is carefully preserved and distinguished from "the Kingdom of God" which is the scope of that rule in the other three Gospels.*

Signs of the Times.

JEWISH SIGNS.

THE ZIONIST MOVEMENT AND ITS RELATION TO PROPHECY.

THESE two subjects are inseparable.

The Zionist Movement is the necessary sequence to prophecy; and prophecy is the only way that will enable us to understand its origin and end.

Our eyes, to-day, are privileged to see the two in close connection. Thousands of God's saints have desired to see the things that we see, and have not seen them. But they believed God, and died in faith, having seen them afar off.

It well becomes us, therefore, from time to time, in these our gatherings, not only to investigate the prophetic Word; but to mark the developments of the Zionist movement which so wonderfully manifests its truth.

Their close connection is seen by the choice of Ezek. xxxvii. 21, as the scripture which forms at once the motto and the foundation of the whole movement. The words occupy one side of the Zionist medal.

"Behold, I, I-will-take the children of Israel from among the heathen. . .

And I-will-bring them into their own Land."

This is the prophecy; and the Zionist movement is the beginning of its fulfilment. But for this prophecy the movement would have no importance that would carry it beyond the columns of a newspaper.

* Reference may also be made to Vol. VIII., p. 27.

All that man can see and hear at present is, I-will-go! But assembled here this afternoon we can hear Jehovah say, "I, I-will-bring."

The fulfilment of the prophecy is certain: not because of what man may propose and do; but because of what Jehovah has said *He* will do.

All is based on God's unconditional covenant which He made with Abraham, as recorded in Gen. xv.

A covenant implies *two* parties, but here there was only *one*. With two parties there is place for a mediator. Such was the covenant of the Law, of which it is written, "Which, my covenant they brake" (Jer. xxxi. 32). Man never has kept any covenant that he made with God.

And the strength of God's covenant with Abraham, lay in the fact that Abraham did not make it with God, but that God made it with Abraham. Hence, it was without any conditions; and was essentially a "*promise*" (as it is sometimes called).

A covenant was made by sacrifice, the two contracting parties passing between the pieces of the victims which had been slain, and divided (Jer. xxxiv. 18). Hence, a covenant had no force at all, as long as the victim that made it was alive. The death of the victim was "necessary," as stated in Heb. ix. 16, 17.

Abraham therefore had prepared for the making of the covenant. The victims had been slain and divided. But, Abraham never passed between them. God "caused a deep sleep to fall upon him;" and in his sleep, he saw the tokens of the divine presence and the symbols of the nation pass between those pieces. They were "a smoking furnace and a burning lamp" (Gen. xv. 17).

These two symbols were typical of the whole history of the Nation. The Furnace symbolised their tribulation and the Lamp their promise of deliverance out of it. The Furnace is seen in the "iron furnace" of Egypt to be that great future "furnace in Jerusalem" (Deut. iv. 20. 1 Kings viii. 51. Is. xxxi. 9; xlviii. 10. Jer. xi. 4. Ez. xxii. 17-22). The Lamp was seen in the promise of 1 Kings xi. 36; xv. 4: God's lamp in Jerusalem.

The Lamp already shone in that covenant of which God was the "one" party, as stated in Gal. iii. 20; a mediator is not required where there is only one party. And in that covenant God was "one."

But at the covenant of the Law, 430 years after, there was a mediator, but, there were two parties.

One of those two parties broke that covenant, and hence in that breach we see the cause of the *furnace*. But this covenant was made by One, who will never break it, and in this we have the Lamp of God's sure word.

That covenant of Gen. xv. was unconditional: as were those with Noah (Gen. viii.) and with David (2 Sam. vii.).

These covenants will stand. The *first* secures the *Earth* and its seasons for man. The *second* secures the *Land* for *Abraham* and his seed. The *third* secures the *Throne* to *David* and his house.

These covenants are "ordered in all things and sure," and are the foundation of all the prophecies concerning Israel. They are the guarantee that the counsels of Jehovah shall stand for ever.

One of the most important prophecies of the national restoration of Israel is the well-known chapter, Ezekiel xxxvii., concerning "the valley of dry bones."

I need not rehearse it, or even read it. The whole scope of the prophecy is the answer to the question in verse 3:

"Can these bones live?"

The vision is not for us to explain. It is explained for us: "These bones are the WHOLE HOUSE of Israel."

And verse 16 explains that it includes Judah as well as all the other "tribes of Israel, his fellows." The two kingdoms are to become *one* (v. 19).

Words are useless for the purpose of revelation if this prophecy is explained either of the Church, or of individual Israelites of this present dispensation.

That none are truly converted to-day without the operation of the Spirit of God is true. But that fact does not explain this vision.

The Structure of Ezek. xxxvii. 3-14.

A	a	1, 2.	The Dry Bones seen.
	b	3.	"Can these bones live?" The <i>Prophet's</i> answer.
B	c	4.	Command to prophesy over (לַיְי) the bones.
	d	5, 6.	The prophecy. What the Lord said.
	e	7.	"So I prophesied," etc.
	f	7, 8.	Result. The "Bones came together."
B	c	9.	Command to prophesy to (לְנֶפֶשׁ) the spirit.
	d	9.	The prophecy. What the Lord said.
	e	10.	"So I prophesied," etc.
	f	10.	Result. "Breath came into them."
A	a	11.	The Dry Bones explained.
	b	12-14.	"Can these bones live?" The <i>Lord's</i> answer.
Expansion of <i>b</i> (verses 12-14).			
b	g	12.	"Thus saith the LORD.
	h	i	-12. "I will open your GRAVES, and cause you to come up out of your GRAVES.
	j	-12.	"And bring you into the LAND,
	k	13.	"And ye shall know that I am the LORD,
	h	i	-13. "When I have opened your GRAVE, O my people, and brought you up out of your GRAVES, and I shall put my spirit in you, and ye shall live,
	j	14.	"And I shall place you in your own LAND,
k	-14.	"Then shall ye know that I the LORD have spoken it.	
	g	14.	"Saith the LORD."

The fulfilment is expressly declared to take place "in their own land" (v. 21).

Verse 22 declares: "I will make them one nation IN THE LAND, upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

All of us will be agreed that we have in this vision, a prophecy of Israel's National Restoration.

In verse 3, we have the Prophet's answer, and in verses 12-14, we have Jehovah's answer. In Jehovah's answer, the word "GRAVES" is so remarkably emphasised by its fourfold repetition (vs. 12, 13) that it seems impossible to *exclude* the fact of *Resurrection* as well as Restoration.

Why may not the prophecy include both Resurrection and Restoration?

Why put a part for the whole? or interpret the whole of a part?

How can the Lord's promise to the patriarchs be fulfilled without their resurrection?

To each of them in turn, it was said, not, "to thy seed," but—

"TO THEE, and to thy seed will I give this LAND.

To ABRAHAM. Gen. xiii. 15. But he did not possess it. Ch. xxiii. 3, 4; xxv. 8-10.

To ISAAC. Gen. xxvi. 3. But he did not possess it. Ch. xxxv. 29; xxxvii. 1; xlix. 31.

To JACOB. Gen. xxviii. 13; xxxv. 12; xlviii. 1-4. But he did not possess it. Ch. xlix. 29-32.

The three patriarchs are united in one statement, Ps. cv. 8-11, and other scriptures, e.g., Micah vii. 20. Heb. xi. 13, etc.

The Lord Jesus assures us that "many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven" (Matt. viii. 11). And again, "Ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God . . . and they shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the kingdom of God" (Luke xiii. 28, 29).

In like manner He proves the doctrine of resurrection by the fact that, at "the Bush," He declared that He *was* and *would be* the God of Abraham, and of Isaac, and of Jacob in connection with the promises made to them.

The revelation of His name Jehovah in Ex. vi. 4, was in connection with the same fact. "I have established my covenant WITH THEM, to give THEM the land of Canaan, the land of THEIR PILGRIMAGE wherein THEY WERE STRANGERS."

This is confirmed by Deut. xi. 21, where He speaks of "the land which the LORD swore unto your FATHER" to give THEM, as the days of heaven upon earth; which must mean millennial blessings.

[Hence, Zacharias spake, by the Spirit, of Jehovah's pledge "to perform the mercy promised to our FATHERS, and to remember His holy covenant which He swore to our FATHER ABRAHAM" (Luke i. 72, 73).]

But, the fact remains, that the "FATHERS," to whom this unconditional promise and covenant was made, *never possessed the Land at all as God's gift to them.* They possessed only a burying-place, and that they bought with money.

The NATION itself never possessed the Land according to the original boundaries as conveyed by oath to Abraham in Gen. xv. 18-21.

Even under Solomon (1 Kings iv. 21, 22; viii. 65. 2 Chron. ix. 26) the boundaries never reached the limit of Gen. xv.; still less to the boundaries as re-affirmed and extended in Ezek. xlvi. 13-23.

The prophecy of Ezek. xxxviii. concerns, as we have seen, and includes "the whole house of Israel," "an exceeding great army."

The tenure of the Land by Israel was limited, not only in *extent*, but in *duration* of time.

From Joshua to Zedekiah was only about 800 years. The throne of David did not stand more than 500 years out of this. And yet the Land was given for an everlasting possession, and the throne of David was to stand for ever.

One of two conclusions is clear. Either the prophecies have failed, or there must be a complete fulfilment yet in store.

This fulfilment must include Resurrection and Restoration if the unconditional covenants with Abraham and David are to stand.

(To be continued.)

POLITICAL SIGNS.

"GERMANY'S FUTURE.

"If Germany is ever seriously to emulate the imperial career of Great Britain, it is not in Africa or in the Pacific or in South America or in China that she will have to look for the development of Greater Germany, but in Asia Minor, along the valley of the Euphrates and on the Persian Gulf. That is a fact which, by bringing Germany and Russia unescapably face to face, cannot but revolutionize sooner or later their past relations. Nothing in the whole sphere of European politics is more pregnant with possibilities than this, and anything even remotely connected with it becomes important. The quarrel between the French Republic and the Vatican, for instance, if it ends, as it well may, in a Papal withdrawal of the protectorate that France, as the eldest daughter of the Church, exercises over Eastern Catholic converts—a protectorate that affords a hundred pretexts for "intervention"—and if the Kaiser, as is quite conceivable, for he has no closer friends than the Sultan and the Pope, falls heir to the French position, may easily advance the inexorable conflict between Teuton and Slav one step nearer."—(*North American Review*.)

SIGNS OF THE APOSTACY.

"PRAYER, CONFERENCE, AND PUBLIC MEETING."

It is a sign of the times that such a meeting was held in London, on Nov. 15th, for "a united witness" to precious fundamental truths, with special references to recent declarations of "prominent preachers," such as those which we have done something to help to make known.

Both meetings were well attended, and there was an assemblage of great and good men who spake nobly and well. But our sympathies went out to them, that they should be called upon to speak as defenders of the truth of God's word, while in the hands of the audience there was a Hymn sheet with a production on it which made it a sign of the times, as being, in our judgment, one of the most potent *causes* of the very condition of things which the meeting was called to deplore.

One whole page was devoted to—we were going to say a "hymn"—but it was a parody on an old song:—

"John Brown's body lies a-mouldering in the grave,
But his soul goes marching on."

It was the only "piece" that was selected to be printed with the music; and the music was that of the original song.

Such a conglomeration of words and sentences one has seldom seen; destitute alike of praise or prayer; and full of untrue expressions in which the coming dispensation of judgment was spoken of as being present now, in this dispensation of grace!

The opening lines start with an untruth:—

"Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage where the grapes of wrath
are stored;
He hath loosed the fateful lightning of His terrible swift
sword;

Our God is marching on."

All this is misleading in the extreme, but the next verse is positive rubbish:—

"I have seen Him in the watchfires of a hundred circling
camps;
They have builded Him an altar in the evening dews and
damps;
I can read His righteous sentence by the dim and flaring
lamps;
Our God is marching on."

This is not even sentimental poetry, like so many of our hymns. It is arrant nonsense. Those who were asked to stand up and sing these statements, so meaningless, and so untrue to their experience, had done nothing of the kind; and the fact that a thousand people were asked to seriously sing such words as these, is, as we have said, *one of the causes which have led to the "present distress."*

People who have been brought up to sing such words can be easily led astray, and drawn aside to run after such teachers and teachings as those against which the meeting witnessed.

As well might they expect to go about their daily business if they were fed on "trifles and sweets." Instead of the "milk" and "meat" of the word, people are fed on hymns, and it is hymn-book theology which they imbibe.

We cannot give the whole of the words: but what are we to make of such lines as

"He is sifting out the hearts of men before His judgment-seat."

or this:

"In the beauty of the lilies, Christ was born across the sea."

or this:

"As He died to make men holy, let us die to make men free."

We need not say that we and our friends kept our seats during the singing of such words to the music of a "jig," and promptly went "marching on," when a speaker began to sing a solo.

From every point of view the thing was wrong. Even the music: for if the words were true, then no music could have been too solemn.

The false teachers would cease to be a danger if people were brought up on, and fed with, the Word of God, instead of hymns such as we have referred to.

We know not who was responsible. A Mrs. or Miss Julia Ward Howe is responsible for the words, and the footnote announces that it is taken with the music from "Sacred Songs and Solos."

But all this only strengthens our convictions that, the selection and choice of such words as these is, in itself, significant as accounting for the low condition of Christian standing, and causing it to be imperilled by the false teaching which the meeting was called to condemn.

It was not modern hymns that made our Reformers and Martyrs and Great Puritan Divines.*

* Our readers will find more on this subject in the coming issue of *Old Paths* pamphlets, by A. E. Clarke, of Upper Tooting.

"PENTECOSTAL DANCERS"

"RELIGION AND CAKE-WALKS."

"The Rev. Mr. Kent-White, of Denver, Colorado, is of opinion that the religion of the present day is too stereotyped, and so he has brought a troupe of 'Pentecostal Dancers' to convert London. They began their work on December 1st, 1904.

"Wild screams of joy echoed in the almost empty hall. The screams of joy came from the platform, where four young women in neat blue dresses and tight little blue bonnets tied with white ribbons, one matronly lady with a touch of grey in her hair, one very ecstatic girl in brown, and two thin men with light legs and heavy American accents, danced up and down.

"They sandwiched Gospel exhortations between cake-walks, and executed trim pas-de-deux to wind up a fervent hymn.

"The leader was the Rev. Mr. Kent-White, and he and his seven companions have come all the way from Denver, Colorado, U.S.A., to save London.

"THE VANISHED FIRE."

"The Baptists have lost the fire, the Presbyterians have lost the fire, the Salvation Army has many backsliders, your ecclesiastics with their large salaries have lost the fire—they don't preach the old hell-fire now," shouted Mrs. Kent-White.

"These preachers, these graduates with their heads stuffed full of books, haven't the fire. We are full of the fire of the Holy Ghost, and that's why we dance," she cried, and two of the ladies in tight little bonnets sprang from their seats and waltzed along the platform, while the Rev. H. L. Harvey—a pale, close-shaven, thin-faced young man—did a superb cake-walk.

"Two years ago," said the Rev. Mr. Kent-White to an *Express* representative, "I was head of the Metropolitan Church of Holiness at Chicago, but it got too stereotyped, and—well—we broke loose." There are two large Sects now: 'The Pillar of Fire' of Denver City, and 'The Burning Bush' of Chicago, formed by former adherents of Methodism.

"Don't go away with the idea," said Mrs. Kent-White to the departing audience, "that we are telling you a new tale. If you think we're new-fangled you've missed it."

"Thus began the eleven days' 'Red-Hot Revival' by 'the Pentecostal Dancers.'

"The Holy Dance Revived' is printed in big type across their bills, and they aptly add a quotation from Acts ii. 15: 'For these men are not drunken as ye suppose.'"

The newspaper report speaks of "Gospel exhortations." The only exhortations we heard (and we heard four), may all be summed up in the theme—"If you're happy, why don't you dance"!

Thus is Pentecost burlesqued by those who profess and say, "I believe in the Holy Ghost." Surely all faith in His power, and all knowledge of His mission now in the world, must have vanished for any who are thus deceived. Well may we heed the solemn warning to "try the spirits whether they be of God," and the solemn fact as to "another spirit" (2 Cor. xi. 4) than the one the children of God have received. (Rom. viii. 14, 15.)

Editor's Table.

ANSWERS TO CORRESPONDENTS.

W. B. What are we to understand by the expression about our being cleansed "with the washing of water by the word"? (Eph. v. 26.) Never mind what it means. It is nothing that *we* have to do. We have no responsibility in this matter. It is what "HE" does for us, and with us, and in us. It is His responsibility, and He has fulfilled it. Whatever our feelings and experiences may be, we are perfectly sure that He carries out this blessed work. The Priests used material water for the ceremonial cleansing of their bodies. Christ makes His one spiritual body clean, and sanctifies it with the spiritual water, or medium, of the Word.

C. S. (Bolton). "Soul" is not used in connection with the resurrection body. It is contrasted with it in 1 Cor. xv. It will not be a soulful body, but "a spiritual body." See our papers on *pneuma* under 1 Cor. x. 45.

M. D. (Wales). The "Stole" is the distinctive badge of a Roman Catholic Priest, put on him at his ordination, and taken away from him in the "form of degradation." It must not be confused with the broad "scarf," or "tippet," which was the distinctive badge of ministers of the Reformed Churches. The "Stole" was discarded in 1549, and has been pronounced illegal in the Court of Arches. It is explained in the Roman Catholic manuals as representing the cord by which the Lord was bound. It has been adopted by Ritualists, and its ends, embroidered with a cross, and kissed by them as a sign of devotion.

D. L. (London). "Plantings of Adonis" in the margin of R.V. in Isaiah xvii. 10 has more in it than meets the eye. It is associated with those who had "forgotten the God of thy Salvation;" i.e., with idolatry of a special kind. We believe it to refer to the Phallic worship (the 'worship of the *Asherah*, which was in the "Groves," planted for that purpose. Their plantings are called "the plantings of Adonis," and their settings "the vine slips of a strange god." Hence the special and peculiar judgment of verse 11, "the harvest fleeth away in the day of grief and of desperate sorrow."

D. M. (Scotland). (i.) John saw the events which will take place in the Day of the Lord *in Vision*; not, of course, the events themselves, but as they were miraculously presented to him.

(ii.) Gen. i. 26, "in our image, after our likeness." The expression refers to *Elohim*, not *Jehovah*: i.e., to the second Person, who had taken *creature* form for the purposes of *creation* (Col. i. 15, 17, Rev. iii. 14, John i. 1); as He afterwards took *human* form for the purpose of *redemption* (John i. 14, Heb. x. 5, Isa. xlii. 1, Phil. ii. 7). In the former He appeared (as a man to Adam and the Patriarchs, to Moses and to Joshua (compare Prov. viii. 22-36). "Image" (Heb., *tzelem*), *species*, is in contrast with "kind" which is used of animals, and refers to that which constitutes the unity of the human family. Likeness (*d'muth*) is *appearance*.

(iii.) In Jude 7, the fire is supernatural and eternal. It was supernatural fire which fell from heaven, whether to consume the sacrifices, to destroy enemies, or accomplish any other object. (iv.) As to Heb. ii. 14, we can tell you no more than is there stated.

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Editorial.

THE TWO PRAYERS IN EPHESIANS.

"THE ETERNAL PURPOSE."

THE Second of the Two Prayers is contained in Eph. iii. 14-29, concluding with a Doxology in verses 20 and 21.

The most cursory examination shows us how different is its line of truth from the first Prayer. There, it was the standing which God has given His children *in Christ*: here, it is Christ *in us*. There, it was God's power put forth *for us*: here, it is that same power put forth *in us*.

The one great subject of the whole is the Mystery, or Secret, as to the One Spiritual Body of Christ; the members of which are on earth, and the great and glorious Head is in heaven.

At the end of chapter ii., in verses 20, 21, this great truth is stated, without its specific name. The Body is being formed: it is being "fitly framed together": it "groweth into an holy temple." This is further expanded in chap. iv. 16, where this whole Body is seen, being "fitly joined together." It is the same word used in chap. iv. 16, as in chap. ii. 21, showing that the subject of chap. ii. 21 refers to the Body as "a building of God":* in other words the Mystery.

Then chapter iii. begins the prayer. "For this cause"—but instead of going on at once to the prayer, there is a digression treating of and expanding the subject of it, which is distinctly stated to be the mystery. So that verse 14 takes up the point of verse 1, and reads on from chap. ii. 22.

Chapter iii. 1. "For this cause": (*i.e.*, because ye are members of this wondrous Body, an "habitation of God through the Spirit": on this account) I bow my knees in prayer for you.

The prayer itself commences in verse 16: "[praying] that He may give you, according to the riches of His glory, to be strengthened with might, by His Spirit in the inner man: (*i.e.*, the new nature, the spiritual man): that (as the result of this strengthening) Christ may dwell, through faith, in your hearts, ye having been rooted, and founded in love: [praying] that ye may be fully able to apprehend, with all the saints, what is the breadth and length, and height, and depth [of it], (*i.e.*, of this Mystery: we in Christ and Christ in us; rooted in Him; built up in Him); [fully able] to get to know

also the knowledge-passing* love of Christ; [praying] that ye may be filled with all the fulness of God."

There are thus *three* distinct subjects in this prayer. It is not one long jumble of confused thoughts: but, the repeated word *iva* (*hina*), *that*, or *in order that*, in verses 16, 18, and 19, shows clearly and distinctly the three subjects.

The *first* is that we may be strengthened by His Spirit in the man.

The *second* is that we may be fully able to apprehend the Mystery in all its wondrous breadth and length and depth and height; and to get to know Christ's love to us.

The *third* is, that we may be filled with all the fulness of God. This fulness is explained in the first Prayer (ch. i. 23) as being the truth concerning the Body of "the Christ." This fulness of God is in "the Christ" (Col. i. 19; ii. 9), and if we are "complete in Him" as the next verse declares (v. 10) then we partake of this fulness.

This prayer must not be wrenched apart from its context; and made to apply to Christians apart from Christ. That is what is commonly done, so that the whole of this sublime prayer is frittered down to ourselves and our needs.

The prayer has the Mystery for its one great subject; and so broad and long and high and deep that we need Divine strengthening in our inner man in order that we may apprehend it. It surpasses all human knowledge. It can be fully known only by the special gift of Divine strength, and heavenly wisdom.

We cannot get to know this truth of the Mystery, (*we in Christ and Christ in us*), by human wisdom. No mere fleshly knowledge, or intellectual capacity, will stand us in any stead in approaching this great subject. No! He must "grant," He must "strengthen," He must "fill." Hence, these are the three leading verbs, that indicate the three subjects of this prayer.

This wisdom must come to us from the Spirit of God, from without; and cannot arise from any activities of the flesh, within. Moreover, it is the common possession and privilege of "all the saints" (v. 18). The youngest as well as the oldest; the weakest as well as the strongest Grace levels all such distinctions, and it is bestowed on "all the saints," not according to the amount of their merit, but "according to the riches of His glory" (v. 16).

We must not interpret "the breadth and length and depth and height" of Christ's love. It is true of this, of course, but it is not that to which these four refer here. Christ's love is mentioned immediately after, as an additional thought. All can see that the sentence is unfinished: there is an ellipsis of the pronoun, which is a very common Figure of speech. Many are the suggestions for supplying

* Greek γνώσις (*gnōsis*), mere human knowledge; not the ἐπίγνωσις (*epignōsis*), full, perfect or thorough knowledge: specially used of knowing the Mystery, used in these Prison Epistles Eph. i. 17; Phil. i. 9; Col. i. 9, 10; ii. 2; iii. 10.

* Compare 2 Cor. v. 1.

this ellipsis. But we need not leave the context: The *second* part of this prayer is that we may be fully able to do two things: (1) to *apprehend* the wondrous Mystery or Secret; and (v. 18) (2) to *get to know* the knowledge-passing love of Christ (v. 19).

Verse 18 refers to one thing (*viz.*, the Mystery in all its breadth and length and height and depth): verse 19 refers to another (*viz.*, "the love of Christ"). Not our love to Christ, but His love for us: not the *attribute* of His love, but the *activities* of it, going forth as it does to such poor unworthy objects, and doing such great things for them.

It is blessedly true that this love does surpass all knowledge, and is alike unmeasurable and unknowable; but, after all, this is only *one* of the blessings here prayed for on our behalf. It is only a part of the wondrous blessing wrapped up in the great Secret which is "Christ and the Church" (chap. v. 32). It includes all that God has made Christ to be unto us, and all that God has made us to be in Christ.

These are the "things of Christ" which were to be revealed by the Holy Spirit. The Saviour's declaration was, of the Spirit (John xvi. 14, 15)

"He shall glorify me:
For He shall receive of mine,
And shall show it unto you . . .
He shall take of mine,
And shall show it unto you."

These things could not be revealed and made known to His disciples at that time. "Ye cannot bear them now" (John xvi. 12). These "things of Christ," these things relating to, and connected with Christ had been "hid in God" (Eph. iii. 9); "kept secret since the world began" (Rom. xvi. 25); "hid from ages and from generations" (Col. i. 26); "in other ages not made known to the sons of men" (Eph. iii. 5).

It was the special mission of the Holy Spirit to make these "things of Christ" known.

Eleven times in those four verses (John xvi. 12-15) the Lord Jesus pledged Himself to this promise. Eleven times He says "shall" and "will"* to impress us with the solemnity of the promise, and the certainty of its being performed.

It is here, in these church Epistles, and especially in the Epistle to the Ephesians, and in this third chapter, that this promise is fulfilled. Here is the "all truth" into which He was to guide; and here He prays that we may be strengthened with all might by His Spirit in the inner man, that we may apprehend, and comprehend this "all truth."

Only this one thing is the subject of verse 18. The article is used only once: it is "THE breadth, and length, and depth and height" of that which is the subject of the immediately preceding context: *viz.*, the Mystery, "according to the eternal purpose (or purpose of the ages, R.V. marg.) which He purposed in Christ Jesus our

* "When he is come" is "shall have come," as in 2 Thess. i. 10. Luke xvii. 10. 1 Cor. xv. 24, etc.

Lord." What we have here are the dimensions of this "eternal purpose."

Its *breadth* is so wide that it includes within it God's purpose with regard to every family that is named

"in heaven,
and earth (ch. iii. 15):
in this world,
and that which is to come" (ch. i. 21).

Two of these heavenly families are "named" in iii. 10: "principalities and powers." Two more are "named" in ch. i. 21: "might and dominion."

There are more than these four; for, they include "every name that is named."

More strictly these four are *governments, authorities, might, and lordship*: and these in heaven and in earth; in this world and the world to come.

The "breadth" of this "purpose" includes all angelic beings among these *families*: for God is "the Father of spirits" (Heb. xii. 9), and "the Father of lights" (Jas. i. 17). It includes Israel, and the Nations on Earth; and the Church of God, the Body of Christ in heaven: for we are in Christ, who is thus exalted and glorified to be the Head over all things to the Church.

The *length* of this purpose reaches back into the ages that are past; formed "before the world" was; and it reaches forward to and includes the ages to come; while it embraces the "now" of verse 10.

The *height* of it is so vast that no mere human wisdom can attain unto it.

The *depth* of this purpose is so profound, that no mere human wisdom can fathom it.

It needs Divine strengthening from above, and the mighty power of the Spirit, within, to enable us to apprehend it.

Most expositors are so anxious to bolster up the teaching of Tradition as represented in the non-scriptural expressions of the "Church militant" and the "Church triumphant," that they resent the R.V. rendering "every family" in verse 15 as teaching gross heresy. They insist on the A.V. rendering "whole." But like all expositors in such a case they manifest gross inconsistency, for they adopt the very same rendering "every name" in chap. i. 21, (not, whole name), which speaks of the very same subject.

There can be no doubt as to the correctness of the R.V. in this rendering, for it is consistent in both cases (chaps. i. 21 and iii. 15).

True, the Church is "militant" now; and it will be "triumphant" when the at present sleeping saints shall be raised and "caught up TOGETHER" with those who are "alive and remain." There will be no triumph till then. Our hope and joy and crown of rejoicing will be "in the presence of our Lord Jesus Christ AT HIS COMING" (1 Thess. ii. 19). Our hearts will be established in holiness before God, even the Father, "AT THE COMING of our Lord Jesus Christ, with all his saints" (1 Thess. iii. 13).

Here we must leave this second prayer, for our concluding paper on it in our next number.

"S" and "s,"

OR

THE USE AND USAGE OF πνεῦμα (*pneuma*) in the New Testament.

List of Passages — *continued*. (1 Cor. xii. 3—xv. 45).

1 Cor. xii. 3 (twice). "No man speaking by *pneuma* *Theou* calleth Jesus accursed:" i.e., no one speaking by the Divine New Nature, with the gift of tongues, thus speaks. By this test they could "try the *pneumata* (spirits)" (v. 10).

"No man can say 'Jesus is Lord' but by *pneuma* *hagion*."

This means much more than merely pronouncing the two words with the lips. Any one can do that; but it means, to call Jesus, "Lord," to confess Him as Lord and Master; to confess ourselves as being His possession, and loving to be under His rule, control, and guidance. No one can do this except by Divine power, "power from high," by *pneuma* *hagion*, which is the great spiritual gift, given by the Holy Spirit as the Giver. (Compare ch. vii. 40, and Rom. viii. 9, 14.)

The A.V. of 1611 had holy Ghost. But the current editions have Holy Ghost. The R.V. uses capitals in both cases.

1 Cor. xii. 4. "There are diversities of gifts, but the same *pneuma*." Here we have the Holy Spirit as the Giver of these divers gifts.

We have also further evidence of this supplied by the context: for in verse 4 we have "the Spirit;" in verse 5, we have "the Lord" (Christ); and in verse 6 we have "God" the Father.

The A.V. of 1611 used a "s" here. But the current editions with the R.V. have "S."

1 Cor. xii. 7. "But the manifestation of the *pneuma* is given to each man for [the general] profit."

Here, again, it is what is given by the great Giver (the Holy Spirit) as indicated by the context and the article. The A.V. of 1611 had "s." Current editions and R.V. have "S."

1 Cor. xii. 8 (twice). "To one is given by the *pneuma* the word of wisdom; to another the word of knowledge, by the same *pneuma*."

Here, as in verse 7, it is the Giver in both cases. The A.V. of 1611 had "s" in both these verses. But current editions, with R.V., have "S."

1 Cor. xii. 10. "To another [is given] the discerning of *pneumata*."

Here it denotes, either the discerning of spiritual gifts, or of evil spirits or demons.

Both Versions have "s."

1 Cor. xii. 11. "All these worketh that one and the selfsame *pneuma*, dividing to each one severally as he will." The A.V. of 1611 had "s." Current editions, with R.V., have "S."

He is the great Giver of all these spiritual gifts: and He gives them, not as we will, but "AS HE WILL." We

are not, therefore, to chide or lash ourselves or others because we or they have not these gifts. No one can receive any of these gifts, except as "He," the Giver, may be pleased to bestow them. No one has any "claim" to them; none can "demand" them; nor can we establish any right to receive what has never been promised. If we desire a special gift, we incur a grave responsibility. May the Giver never give us a gift without at the same time bestowing the grace to use it aright: for our profit, for the good of others, and for His own glory.

1 Cor. xii. 13 (twice). "With one *pneuma* are we all baptized into one body . . . and have all been made to drink* at one *pneuma*." This seems to be the force of the *eis* (*eis*); which, on account of its difficulty in this position is omitted by all the Critical Greek Texts. We who are baptized with one *pneuma*, are all made to drink at the same spiritual fountain and streams, to which we are led out (compare Luke xiii. 15).

Here there is no article. The A.V. of 1611 had "s" in both cases. Current editions, with R.V., have "S": it cannot mean the Holy Spirit. How can we drink a person, or be baptized with a person?

John truly baptized with water. The element of his baptism (which related to the One who was to come) was material. But the baptism with which Christ (who is the baptizer†) baptizes, relates to Himself, who has come, and, in resurrection is made "a quickening spirit," and has a spiritual element in which He baptizes all the members of His body. That body is One. That baptism is One. "There is one baptism." (See Eph. iv. 5.) In Religion all is material. In Christianity (which is Christ) all is spiritual. The members of His body are endued (Greek *clothed*) with "power from on high." The future baptism of Israel is to be with spiritual water (Ezek. xxxvi. 24-31): how much more shall our baptism now be with spiritual water. See on John iii. 5, above.

1 Cor. xiv. 2. "Howbeit, in *pneuma*, he speaketh mysteries" (or secret things). Here, there is no article, and the subject of the whole context is spiritual gifts, and especially the gift of "speaking with tongues." Both Versions have "s."

1 Cor. xiv. 12. "Forasmuch as ye are zealous of *pneumata*."

Here it is plural; and both the A.V. and R.V. actually translate this "spiritual gifts," and put in the margin "Gr. *spirits*," with a small "s"; the word "gifts" in the Text being in italic type. This is conclusive evidence as to the usage of *pneuma* to denote a spiritual gift.

1 Cor. xiv. 14. "If I pray in an [unknown] tongue my *pneuma* prayeth, but my understanding is unfruitful." Both Versions have "s."

It is only one who is really born again from above who can really pray. Prayer is the breath of the new nature (as the Word of God is its food). The prayer of the "lips,"

* All the Critical Greek Texts and R.V. omit *eis* (*eis*), into.

† Christ did not baptize when on earth; not even with material water (John iv. 2). His baptizing was reserved till after His resurrection, and that, with spiritual water, or *pneuma* *hagion*.

or of the natural man, is not prayer at all. Paul used to pray, as Saul: for he was a Pharisee, and must have "made long prayers": but when God said of Saul to Ananias (Acts ix. 11), "Behold he prayeth," it was the first time that this could be truly said of him.

1 Cor. xiv. 15 (twice). "I will pray with the *pneuma* . . . I will sing with the *pneuma*."

Here, again, it denotes the new nature. Both Versions have "s" in both cases.

1 Cor. xiv. 16. "Else, when thou shalt bless with the *pneuma*."

Here, all the Critical Greek Texts omit the article. But the meaning is the same in either case, as in verse 15. Both Versions have "s."

1 Cor. xiv. 32. "And prophets' *pneumata* (plural), are subject to [the] prophets."

There are no articles in the Greek. The reference is clearly to the spiritual gifts of the prophets. These were used in subjection to the prophets. Compare verse 12. Both Versions have "s."

1 Cor. xv. 45. "The first man, Adam, was made a living soul (*ψυχή*, *psuchē*): the last Adam [was made] a quickening *pneuma*." Both Versions have "s."

Here, *pneuma* is used of the resurrection body of Christ, which had "flesh and bones," but not "flesh and blood"; for "flesh and blood" cannot enter into the kingdom of heaven. (See Luke xxiv. 39, and compare 1 Cor. xv. 50).

We have no means of knowing what the first man was, as the creation of God. We have no means of knowing how great was the "Fall," or what the change was which then took place in what had been created. There is no mention of "blood" till after the Fall. That it became very different from the Resurrection body we are told. That it was very different from the first created body is clearly implied.

The resurrection body is a spirit-body; yet it will not be like either that of angels or demons, which are merely *pneumata* or spiritual beings.

Nor is it like that of human beings. (See under Usage No. XIII.).

To understand what the human body will be when it is raised from the dead, and "changed," and made like unto Christ's risen and glorious body (Phil. iii. 21), we must remember all that we are told about that body.

As the "Son of Man," "born of a woman," Christ was "living soul," and had a human body of "flesh and blood." This was in Incarnation. But in Resurrection He "became life-giving *pneuma*."

The present psychical, "natural," or human body of "flesh and blood" has "blood" for the life thereof.* But the risen body has no "blood"; it is "flesh and bones." Instead of "blood," it has *pneuma* for its life. This *pneuma* gives life immortal and eternal to the risen body. Therefore it is called "life-giving *pneuma*" (not life-giving "blood").

What the "blood" is to the human body, *pneuma*

* See Gen. ix. 4; Lev. xvii. 11, 14; Deut. xii. 23, etc.

will be to the resurrection body. "Blood" is the life of the human body, and therefore there can be no immortality for the body "except it die": except it gives up its blood. Hence the necessity of the Saviour's "shedding of blood." This was necessary to the laying down of the life of the "first Adam," so that, in resurrection, He might become—not again "a living soul"—but, instead, "the second man," "a life-giving *pneuma*," as "the last Adam."

Man, as man, has nothing to give or to get, in "exchange for his life," or "living soul." But for those "in Christ" there will be a blessed and glorious "exchange." This exchange will be "the gift of God"; for "God giveth it a body, as it hath pleased Him" (1 Cor. xv. 38).

As "living soul," man possesses *pneuma* in a material organism; and food is absolutely necessary to preserve and keep up the vital connection and relation. But, in the resurrection body, while it is able to partake of food (Ps. lxxviii. 25, Matt. xxvi. 29, Acts x. 41), the *pneuma* itself will preserve, for ever, this vital connection. Hence it is then called "life-giving *pneuma*." Thus, life-giving *pneuma* will be to the future resurrection body what blood is now to the present human body.

We know how food is disposed of in the human body, or "living soul." But we know nothing of what becomes of it in the spiritual body which has a life-giving *pneuma*. We know full well that that body will not be more limited in its powers than the human body. We cannot imagine what those wondrous powers will be. We know only what is revealed; and this, only "in part." It is useless, therefore, for us to speculate.

We know that the body, in Gen. ii. 7, had an existence (but not life) apart from *pneuma*; but only as formed clay, or "dust." The *pneuma* also had a separate existence with God before it was breathed into the body. The body is of dust, and to dust it must return. The *pneuma* is Divine, and therefore immortal. At death, man becomes "a dead soul": because the *pneuma*, its life, "returns to God who gave it" (Eccles. xii. 7). See above, under Usage No. VI. Body and *pneuma* united, is called man, or, "a living soul": but separated in death man becomes "a dead soul."

This very expression is used in Num. ix. 6, 7, 10, in which passages the Hebrew expression "dead soul" is translated "dead body," without a word in the margin to show the English reader that such a serious change has been made. It is actually rendered "body," Lev. xxi. 11; Num. vi. 6; xix. 11, 13. The word "soul" is also rendered "dead" in Lev. xix. 28; xxi. 1; xxii. 4. Num. v. 2; vi. 11. Hag. ii. 13, where again, is no intimation that this is the case.

All these passages prove the fact that, at death, which is the separation of spirit and body, man, who had been "a living soul," becomes a "dead soul." And, that it is only in resurrection that the spirit and body are re-united and raised again in the likeness of Christ (Phil. iii. 21). Man becomes, not again a "living soul," but "a spiritual body"; and has "a life-giving *pneuma*."

Hence the vital importance of the doctrine of resurrection; which is the distinguishing article of the Christian Faith; marking it off as being absolutely distinct from man's "religions," which have no place for resurrection.*

Spirit-beings, like angels or demons, who have never had a material body, are never spoken of as "souls," or called "living soul."

All that we know about the resurrection body, at present, is revealed in 1 Cor. xv. 42-53.

"It is sown in corruption;

It is raised in incorruption;

It is sown in dishonour;

It is raised in glory;

It is sown in weakness;

It is raised in power;

It is sown a natural† (or, animal) body;

It is raised a spiritual‡ body.

There is a natural† (or, animal) body,

There is a spiritual‡ body.

And so it is written,

The first man Adam was made a living soul§;

The last Adam was made a quickening *pneuma*.

Howbeit, That was not first which is spiritual,‡

But that which is natural (or, animal);†

And afterwards, that which is spiritual‡

The first man is of the earth, earthy: ||

The second man is the Lord from heaven.

As is the earthy, ||

Such are they also that are earthy;

And as is the heavenly, ¶

Such are they also that are heavenly. ¶

And as we have borne the image of the earthy, ||

We shall also bear the image of the heavenly, ¶

Now this I say, brethren,

That flesh and blood

Cannot inherit the kingdom of God;

Neither doth corruption

Inherit incorruption.

Behold, I show you a mystery (*i.e.*, tell you a secret);

We shall not all sleep,

But we shall all be changed,

In a moment, in the twinkling of an eye, at the last trump:

For the trumpet shall sound,

And the dead shall be raised incorruptible,

And we shall be changed.

For this corruptible

Must put on incorruption,

And this mortal

Must put on immortality."

1 Cor. xvi. 18. "For they have refreshed my *pneuma* and yours."

*Those not "in Christ" will, of course, be raised for judgment; but not raised in the likeness of Christ's glorious body.

† ψυχικόν (*psychikon*) *psychical*, or, *animal* (See Vulgate).

‡ πνευματικόν (*pneumatikon*) *spiritual*.

§ ψυχὴν ζῶσαν (*psychēn zōsan*) a *living soul*, as Gen. ii. 7.

|| χοϊκός (*choikos*) *made of dust*.

¶ ἐπουράνιος (*epouranios*) *heavenly*.

Here, *pneuma* is put, by *Synecdoche* (a part for the whole); *i.e.*, "they have refreshed you and me." The Figure thus points to the *reality* of the "me" and the "you": *i.e.*, they were refreshed inwardly and truly.

Both Versions have "s."

Papers on the Apocalypse.

THE SEVENTH VISION "IN HEAVEN."

THE FINAL HEAVENLY ACTIONS.

Rev. xix. 11-16.

Q. (page 579), xix. 11-16. *The Final Heavenly Actions.*

The Seventh (and last) Vision in heaven is divided, as we have seen (page 579) into two parts, the former consisting of *Utterances* only; and the latter of *Actions*. In xix. 1-16 we have the *Utterances*, which we have been considering. In xix. 11-16 we have the *Actions* described. They are arranged as follows:—

Q. (page 579), xix. 11-16. *The Final Heavenly Actions.*

Q | C | 11. The Rider on the white horse.

D | 12, 13. His description.

C | 14. His followers: "the armies of heaven."

D | 15, 16. His further description.

C. (see above), xix. 11. *The White Horse and his Rider.*

11. And I saw the heaven opened, and behold a white horse; and he that sat thereon was called Faithful and True; and in righteousness He doth judge and make war] Here, at length, we have the actual Apocalypse of the Messiah. We see him coming forth in all His power and glory. He is not named, but He is described by those attributes which suit His action. He is "Faithful" to all the promises He has made; "True" to execute all the judgments He has threatened. The "war" which He will make is righteous. The similarity of this white horse and his rider has led many interpreters to identify him with the one mentioned in chap. vi. 2. But there is no necessity for this. There is a likeness; but there is a *contrast*, also. That was the false Christ; this is the true Christ. The former was neither faithful nor true; the latter is both. The one will go forth in order to conquer and subdue all to himself; the other will go forth to judge and make war upon the former in righteousness. There is neither judgment nor making war in the rider of vi. 2: his object is simply to overcome, conquer and subdue. But here it is judgment; and an aggressive war which shall accomplish that judgment.

Many stumble at the White Horse and his rider here: and ask, in amazement, whether we really believe it? We answer, Yes! We believe it, just as we believe the prophecy in Zechariah ix. 9, about the coming of that same Blessed One riding upon an ass, and the fulfilment of that prophecy in Matt. xxi. 4-11.

The Jews probably stumbled at the Prophecy of Zechariah in the same manner, as being improbable. But all is easy to faith.

It is as easy to believe one prophecy as the other, and we believe both.

Then, He came in humiliation. Now, He will come in glory, even as Psalm xlv. 3-6 testifies.

"Gird thy sword upon thy thigh, O most mighty,
[*And gird thyself*] with glory and majesty,
And in thy majesty ride prosperously because of
truth and meekness and righteousness;
And thy right hand shall teach thee terrible things.
Thy throne, O God, is for ever and ever;
The sceptre of thy kingdom is a right sceptre."

All this stands in connection with His marriage with His wife as it does here, in Rev. xix.

The prophecy in Zechariah ix. takes in both Comings. The coming to Jerusalem in humility (*v.* 9), and the judgment which he will execute at His second Coming; for, the next (the 10th) verse goes on to say:—

"And I will cut off the chariot from Ephraim,
And the horse from Jerusalem,
And the battle bow shall be cut off:
And He shall speak peace unto the heathen;
And his dominion shall be from sea even to sea,
And from the river even unto the ends of the earth."

D. (page 596), xix. 12, 13. *His Description.*

12. And His eyes were as a flame of fire, and upon His head were many diadems: and He had a name written, that no one knew, but ~~He~~ Himself. (13) And He was arrayed with a garment dyed* (or stained) with blood; and his name is called "The Word of God". The reference to blood here is clearly to Isa. lxiii. 1-6, where this same mighty conqueror is seen coming up from Edom: his garments being stained with the blood of his enemies. We have two Questions with their Answers:

Qu.—"Who is this that cometh from Edom
With dyed garments from Bozrah?
This that is glorious in his apparel,
Travelling in the greatness of his strength?"

Ans.—I that speak in righteousness,
[*I that am*] mighty to save.

Qu.—Wherefore art thou red in thine apparel,
And thy garments like him that treadeth in the
winefat?

Ans.—I have trodden the wine-press alone;
And of the people there was none with me:
For I will tread them in mine anger,
And trample them with my fury;
And their blood shall be sprinkled on my
garments,
And I will stain all my raiment.
For the day of vengeance is in mine heart,
And the year of my redeemed is come.
And I looked, and there was none to help;
And I wondered that there was none to uphold:
Therefore mine own arm brought salvation
unto me;

* T. WH. and RV. read *sprinkled*. But the reading is doubtful and the authorities are divided.

And my fury, it upheld me.

And I will tread down the people in mine
anger,

And make them drunk with my fury,
And I will bring down their strength to the
earth."

The whole scene is one of judgment and of vengeance (compare Is. ix. 5). How any could ever understand this as referring to, or foretelling, the Redeemer's sufferings in grace, we cannot imagine. No! This is the language of the Gospels, where the Lord, referring to this very judgment scene, exclaims, "Those mine enemies, who would not that I should reign over them, bring them hither and slay them before me" (Luke xix. 27). The Rider on the white horse is not the Gracious Saviour in His work of saving His people from their sins; but the Righteous Judge who avenges them on their enemies.

His name is called "the Word of God." This connects Him with His attribute of Creator (Ps. xxxiii. 6); with the Eternal One (John i. 1, 2); and with the Incarnate One (John i. 14).

He leads the Armies of Heaven, and these, in the Structure above, are set in correspondence with Himself as coming forth from Heaven. (Compare C. and C., page 596).

C. (page 596), xix. 14. *His followers. The Armies of Heaven.*

14. And the armies which* are in heaven followed him upon white horses, clothed in fine linen, white and pure] "Behold, the Lord cometh with ten thousands of His saints (or holy ones) to execute judgment upon all" (Jude 14, 15). This was the primitive subject of prophecy; and this is the spirit of its testimony concerning Jesus. There is no need to introduce the Church here. It will be with Christ. For ever united to its glorious Head, not separated from Him into "Armies." These are angelic hosts who are accustomed to "make war" (see chap. xii.), and fight against Satan and his hosts.

All here is a grand reality. These armies are no mere symbols. Horses and chariots of fire were seen by Elisha's servant at Dothan when his eyes were "opened." Horses of fire took Elijah into heaven. These were real; and what they accomplished was real also. It is neither necessary nor wise to explain away any portion of God's Word. Neither is it safe: for there are many things in heaven and earth which have never entered into man's imagination; and it is childish and absurd to measure and judge of everything by our own limited experience. Things are not unreal, unlikely, or impossible merely because we have never seen them. It is both wiser and safer to believe God. If any ask, "Do you then believe that these are real armies and real horses?" we answer, Most certainly! The Word of God declares it in language that does not admit of Figures of Speech.

For our part, we find it easier and happier to accept those statements in all simplicity; assured that it is

* So G.L.Tr. Ab. WH. and RV.

much more pleasing in God's sight, than to explain away His revelation merely because some things are different from anything we happen to have heard of before.

These Angelic armies take their place as opposed to the Satanic armies.

We have

Anti-Christ against Christ.

Angels against angels.

Superhuman beings against glorified saints.

Mortals against mortals.

The whole kingdom of God opposed to the whole kingdom of Satan.

D. (page 596), xix. 15, 16. *Further Description of Messiah.*

15. And out of His mouth proceedeth a sharp sword (see i. 16; ii. 12, 16), that with it (as invested with it) He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness* of the wrath of God the Almighty. (16) And He hath upon His vesture and on His thigh a name written, "KING OF KINGS AND LORD OF LORDS." All judgment is committed unto Him; and "by the breath of His lips He shall slay the Wicked One." Chap. xvi. has already prepared us for the conflict. Chap. xvii. has shown us the enemy and his allies. Chap. xviii. gave us details of the judgment as regards "Babylon the great." But now we have, at length, the final fulfilment of the second Psalm. The nations rage and are smitten. The treading of this winepress had been foreshown in chap. xiv. 19, 20. The Gentiles at last have all power taken from them. "The times of the Gentiles" will have reached their end. For, all government will then be at length centred, and settled for ever, in "the Prince of the Kings of the Earth," "the King of Kings and Lord of Lords."

Things New and Old.

DEAN BURGON'S METHOD OF BIBLE STUDY.

AMONG the many recommendations for Bible study put forward in the present day, that of the late Dean Burgon may commend itself to some of our readers. It has recently been re-published by the Rev. Dr. Waller, Vicar of Little Coxwell, Faringdon, Berks., as the first of seven sermons on *Inspiration and Interpretation*. He hopes to complete the series if his effort meets with sufficient encouragement.

Dr. Waller heard the sermon in Oxford more than forty years ago, and it made him the Bible student that he is. He says, in the Editor's prefatory note: "I have not seen any one become a believer in the Bible by reading books about it. Books about the Bible have often fostered un-

believers. Belief in the Bible is fed by nothing so much as humble and diligent study of the Bible itself."

The sermon itself is addressed to undergraduates; but it is applicable to all who desire to study God's Word. Dean Burgon says:—

The thing I would so strenuously urge upon you is,—that, during your undergraduate period, you should read the whole Bible consecutively through, from one end to the other, *by yourself and for yourself*, with consummate method, care, and attention. The fundamental conditions of such a study of the Bible, in order to make it of any real use, are these:—

1. First, that you should deliberately apportion to this solemn duty the best and freshest and quietest half-hour in the whole day; and then, that you should determine, let what will go undone, never to abridge *that* half-hour. You may sometimes be enabled to afford a little *more* time to the chapter; but you will find it quite fatal ever to devote a shorter period to it. And half-an-hour, if you employ it in right good earnest, at present, must be thought enough.

2. Next (except on Sundays and in Vacation, when you may safely double your daily task and your daily time), be persuaded to read each day exactly one chapter. On no account attempt to go reading on; but rather spend the moments which remain over (they *cannot* be many!) in reviewing that day's portion; or referring to some of the places indicated in the margin; or glancing over yesterday's chapter.

The effect of building up your Bible knowledge in this manner, bit by bit, is what you would not anticipate. The whole acquires a solidity and compactness not to be attained by any other method. You will find at the end of many days, not only that the structure has attained to symmetry and beauty,—but that the disposition of its several parts, in some respects, has become intelligible also; while (what is not of least importance), the foundation on which all the superstructure rests, proves wondrous secure and strong.

3. Then, while you read,—safe from the risk of interruption (as I began by supposing) and with every faculty intent on your task,—try, as much as possible, to go over the words as if they were new to you; and watch them, one by one, so that nothing may by any possibility escape your notice. Do not slumber over a single word. Nothing can be unimportant when it is the HOLY GHOST who speaketh. It is an excellent practice to mark the expressions which strike you; for it is a method of preserving the memory of what is sure else soon to pass away.

4. And next, be persuaded to read without extraneous helps of any kind; except, of course, such help as a map, or the margin of your Bible, supplies. Pray avoid Commentaries and notes. First, you cannot afford time for them; and secondly, if you could, they would be as likely to mislead you as not. But the real reason why you are so strenuously advised to avoid them, is, because they will do more to nullify your reading than anything which could be imagined. Your object is to obtain an insight into Holy Scripture, by acquiring the habit of reading it with intelligence and care: *not* to be saved trouble, and to be shown what *other persons* have thought about it.

* G.L.T.Tr.A. WH. and RV. omit "and."

5. But then, though you are entreated not to have recourse to the notes of others, you are as strongly advised to make brief memoranda of your own: and the briefer the better. Construct *your own* table of the Patriarchs,—*your own* analysis of the Law,—*your own* descent of the Kings,—*your own* enumeration of the Miracles. A pedigree full of faults, made by yourself, will do you more good than the most accurate table drawn up by another: but if you are at all attentive and clever, *it will not be* full of faults.—*You* will perhaps make the parables 56 instead of 30: you will have gained 26 by your honest industry. Nay, keep a record of your difficulties, if you please; or of anything which strikes you, and which you would be sorry to forget. But, as a rule, it is well to write little, and to give your time and thought to the record before you.

6. Above all, is it indispensable that your reading of the Bible should be strictly consecutive; and on no account may any one pretend to begin such a study of that book as I am here recommending, except at the *first Chapter of Genesis*. It is a great mistake (though one of the commonest of all) for a man to imagine that he knows the beginning of the Bible pretty well. I say it advisedly, that it would be easy to write down twelve interesting questions on that first chapter, of which none of the younger men present would be able to answer three,—and yet, they should all be questions of such a sort that a labouring man's child with an open Bible would be able infallibly to answer them every one.

7. It will follow from what has been offered, that you are invited to read every book in the Bible in the order in which it actually stands,—never, of course, skipping a chapter; much less a Book. In every mere catalogue of names, be resolved to find edification. Feel persuaded that details, seemingly the dryest, are full of God. Remember that the difference between every syllable of Scripture and all other books in the world is, not a difference of *degree*, but of *kind*. All books but one are *human*: that one book is *Divine*!

Now, you will perceive that the kind of study of the Bible here recommended is somewhat different from what is commonly pursued. I contemplate the continued exercise of a most curious and prying, as well as a most vigilant and observing eye. *No* difficulty is to be neglected; *no* peculiarity or expression is to be disregarded; *no* minute detail is to be overlooked. The hint let fall in an earlier chapter is to be compared with a hint let fall in the later place. Do they tally or not? and what follows? The chronological details spontaneously evolved by the narrative are to be unerringly discovered by the student *for himself*. The course of every journey is to be attentively noted. Things omitted are to be spied out as carefully as things set down; and whatever can possibly be gathered in the way of necessary inference, is to be industriously ascertained. The imagination is not to slumber either, because no pains are taken by the sacred writer to move the feelings or melt the heart.

How *soon* will any one who takes the trouble to read the Bible after this fashion, be struck with a hundred things which he never knew before,—indeed, which are not commonly known! How will he be for ever eliciting un-

suspected facts,—detecting undreamed of coincidences but which are as important as they are true,—accumulating materials of value quite inestimable for future study in Divine things! However unpromising a certain collection of references may be, he is careful to extend it,—convinced, like a wise householder, that there will come a use for it after many days. His whole aim is to *master thoroughly* the record which he has undertaken to study. . .

It was the advice of a great and good man (to his clergy, I suspect), that they should read the Bible *with a special object*: and an excellent recent writer has repeated the same advice; namely, that men should “read with a view to some particular inquiry, with purpose to clear up some peculiar question of interest, which,” says he, “you may create for yourselves.”* I entreat *you* to do nothing of the kind. Whatever advantages may result to an advanced student from adopting this practice, to *you* it *must* be fraught with unmingled evil. You will be tempted to overrate the importance of everything you discover which suits your present purpose; you will disregard all that looks in a different direction: you will be disappointed if you meet with nothing *ad rem*: you will get a habit of slurring over many chapters, many whole books of the Bible. A very little reflection will convince you that it *must* be as I say. *Who*, for example, could be expected to find delight and edification in the calendar of the Deluge, who had determined to read Genesis with a view to discovering what knowledge existed in the patriarchal age of a future life? No. Your wisdom will be to divest your minds, as much as possible, of *any* preconceived notion as to what the Bible contains, or was intended to teach you. You should wish to find there nothing so much as the authentic evidence of *what* Divine Wisdom hath seen fit to communicate to man. Read it, therefore, if you are wise, with unaffected curiosity: settling down upon every flower, in order to find out, if you can, *where* the honey is: clinging to it rather, *until you have found* the honey. Say to yourself,—“It cannot be that all these details of months and days should be given in vain.† I *must* find out the reason of it.” And, at last, you will find,—what you will find.—“Very strange,” you will learn to say to yourself, “that the history of nearly 1600 years should be curdled into one short chapter; and yet that three verses of the Bible should be devoted to the history of a man's losing his way in the field, and then finding it again!” The subject may be worth thinking about. You are perhaps naturally disposed to take what you are pleased to call “a common sense view” of the meaning of Holy Scripture; and to interpret it after a very dry, unlovely fashion of your own: to evacuate its deeper sayings, and to doubt the mysterious significance of its historical details. You will speedily perceive, however, that the Apostles and Evangelists of CHRIST,—as many as were moved by the HOLY SPIRIT of GOD, and spoke not their own words, but *His*,—that all these are against you: and the effect of this discovery on an honest and good heart, reading *not* in order to be confirmed in some preconceived opinion, but with a sincere desire of enlightenment in Divine things,—may be anticipated. . . .

* Blunt's “Duties of a Parish Priest,” p. 81.

† Gen. vii. 4 to viii. 14.

Your secret study of that Book of Books, I say, will render you a very singular service. The contrast between the Divine and Human method will strike you with ever-recurring power. Unlike every other History, the Bible removes the veil, and discovers the causes of things,—including the First Great Cause of all, who dwelleth in Light unapproachable, but who yet humbleth Himself to behold, and to control, and to overrule for good, the things which are done in Heaven and on Earth. And thus, it is not too much to say that the Bible, to one who reads its pages aright, is a certain clue to every other History,—as well as a perpetual commentary on every other Book. It informs the judgment, and cleanses the eye, throughout the whole department of Morals: and as for History, what is it all, but the evidence of God in the world,—“traces of *His* iron rod, or of *His* Shepherd's staff?”

Profoundly sensible am I that these have been very un-intellectual, and somewhat common-place remarks: but I would rather, a hundred times, be of use to the younger men present; I would rather, a hundred times, succeed in persuading one of *them* to adopt that method of reading the Bible which I have been recommending; than try to say something which might be thought fine and clever. . . . Let me only, in conclusion, faithfully remind them, that the *true* office of the study of Divine things is not, by any means, that which, for obvious reasons, I have been rather dwelling and enlarging upon. It is *not* merely to inform the understanding, that Holy Scripture is to be read with such consummate attention, and studied with such exceeding care. It is *not* for the illustration of History, or in order that it may be made a test of the value of other systems of Morals. . . .

O no! It is,—in order that his inner life may be made conformable to that outer Law. Its aim, and purpose, and real function, is, that the fiery hour of temptation may find the Christian soldier armed with “the sword of the Spirit, which is the WORD of GOD:”—that the dark season of Adversity may find his soul anchored on the Rock of Ages,—which alone can prove his soul's sufficient strength and stay Of a truth, as Life goes on, Men will find the blessedness of their Hope; if they have not found it out already. Under every form of trial,—and under every strange vicissitude;—in sickness,—and in perplexity,—and in bereavement,—and in the hour of death;—“LORD, to *whom* shall we go? Thou,—*Thou* hast the words of Eternal Life!”

Questions and Answers.

QUESTION No. 361.

SITTING IN MOSES' SEAT.

D. L. (London). Please explain Matt. xxiii. 2, 3. “The Scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do, but do not ye after their works: for they say and do not.”

In the Greek the second person plural Indicative is exactly the same as the Imperative. There is nothing, therefore,

* Eph. vi. 17.

to guide us as to which mood should be read, but the context. Now, the context of the immediate passage, and the context of the whole Gospel, leads us to expect that the Lord cannot possibly be thought of here as enjoining obedience to the teaching of the Scribes and Pharisees. On the contrary, He was always uttering the most solemn warnings against them and their teachings. We must, therefore, read them as in the *Indicative* mood, as *stating a fact*, and not as enjoining a precept. This is still more clear if we observe that the word translated “sit” is not in the Present Tense, but in the Past.

With these two notes we must translate the passage as follows:—

“The Scribes and Pharisees have seated themselves in Moses' seat: all things, therefore, whatsoever they bid you, **ye observe and do**; but, **do not** according to their works.”

The word “therefore” is very significant. It is “**because** they have taken their seat in Moses' seat” that ye observe and do whatever they bid you. But, the injunction is, “**Do them not.**” And then, in verses 4-33 the most weighty reasons are given why they should **not** do them. How, then, can we go out of our way gratuitously to create a difficulty by taking the Mood as being the Imperative, and make Him command them to do the very things He was about to condemn?

The Scribes and Pharisees had arrogated to themselves the authority of Moses; and presently used it to bid the people “that they should ask Barabbas and destroy Jesus” (Matt. xxvii. 20-23). Are we to suppose, for one moment, that in observing to do this bidding the people were acting in conformity with the Lord's words in chap. xxiii. 3? This consideration, by itself, is quite sufficient to condemn the “Reading” riveted on the Greek by the Revisers' Text; quite apart from the Critical Evidence which can be adduced in favour of the Received Text.

There is another, and overwhelming reason for this understanding of the Lord's words: and that is the concluding reason given why they are not to do the works which the Scribes and Pharisees commanded: “for they say and do not.”

Can the argument be:—Do the works (which they command) because they do them not?

Surely there is no sense in such an argument.

But rather, it is:—Do not ye the works (which they command), for they do not do them themselves: which clearly shows how grievous their heavy burdens were. This is the continuation of the Lord's argument; and its logical conclusion.

QUESTION No. 362.

THE FIRST EPISTLE OF JOHN.

E. H. T. (Rochester). When possible would you kindly give the correspondence, scope and structure form of the First Epistle of John. This would effectively dispel the Rationalistic idea that it is “prolixity of old age,” “without system,” etc., e.g. Reuss (*Johannische Theologie*) and others; besides being deeply interesting.

Your question has supplied us with a subject of deepest interest and delight. And we give the structure of the Epistle in the hope that our readers may find in it the same instruction that we have found.

It needs no comment.

The First Epistle of John as a whole.

- A | i. 1—ii. 17. Christ. Declaration concerning Him.
 B | ii. 18-29. Antichrist.
 C | iii. Love. God's love to us.
 B | iv. 1-6. Antichrist.
 C | iv. 7-21. Love. Our love to Him and the brethren.
 A | v. Christ. Belief in Him.

We will now give the expansion of each of these six members, in order. We need not further expand these six; though some of them are very beautifully and minutely constructed.

Expansion of A (ch. i. 1—ii. 17) *Christ.*
Declaration concerning Him.

- A | a' | i. 1-5. Object of writing. (Pos.)
 b' | i. 6-10. Test of being in the light.
 a" | ii. 1, 2. Object of writing. (Neg.)
 b" | ii. 3-6. Test of knowing God.
 a³ | ii. 7, 8. Object of writing. (Pos.)
 b³ | ii. 9-11. Test of being in the light.
 a⁴ | ii. 12-15. Object of writing. (Neg.)
 b⁴ | ii. 15-17. Test of loving God.

Expansion of B (ch. ii. 18-29). *Antichrist.*

- B | D | c | ii. 18, 19. Antichrist.
 d | f | 20. Unction (χρῖσμα).
 g | 21. Object of writing (Truth).
 c | 22, 23. Antichrist.
 D | e | 24, 25. Abiding of the Truth in us.
 d | g | 26. Subject of writing. (Error).
 f | 27. Unction (χρῖσμα).
 c | 28, 29. Abiding of us with Him.

Expansion of C (ch. iii.) *Love. God's love to us.*

- C | E | iii. 1, 2. The Father's love to us.
 F | 3-15. Effects seen in us.
 E | 16-. The Son's love to us.
 F | 16-24. Effects manifested by us.

Expansion of B (ch. iv. 1-6). *Antichrist.*

- B | G | iv 1. Discrimination of spirits.
 H | 2, 3. Test of spirits.
 G | 4, 5. Discrimination of professors.
 H | 6. Test of professors.

Expansion of C (ch. iv. 7-21).

Love. Our love to God and the brethren.

- C | I | h | iv. 7, 8. Origin of Love. God.
 i | 9. Its manifestation. Mission of His Son.
 K | j | 10, 11. Priority of God's love.
 k | 12, 13. God invisible. His love visible.
 I | i | 14, 15. Its manifestation. Mission of His Son.
 k | 16-18. Origin of Love. God.
 K | j | 19. Priority of God's Love.
 k | 20, 21. God invisible. Our love visible.

Expansion of D (ch. v.) *Christ. Belief in Him.*

- D | L | v. 1-5. Belief in Christ.
 M | 6-12. Witnesses to us that Christ has come.
 L | 13-19. Belief in Christ.
 M | 20, 21. Witnesses in us that Christ has come.

Signs of the Times.

JEWISH SIGNS.

THE ZIONIST MOVEMENT AND ITS RELATION TO PROPHECY.

(Continued from page 9.)

For now 2,500 years Israel has been without a Land, and without a King. "Many days" (Hos. iii. 4) indeed has Jerusalem been trodden down by the Gentiles. Israel has been cast aside (as a garment, ἀποβάλλω, Rom. xi. 15, cf. Mark x. 50), but *not* "cast away" (ἀποθεῖω, Rom. xi. 1, 2).

Rom. xi. shows that this is only temporary; and refers to the national privileges of Israel as a nation.

No interpretation of that chapter can satisfy it which understands "the olive tree" of the church.

The Olive Tree represents Israel's covenant religious privilege; as the Fig. represents its political or *national* privilege, and the Vine its spiritual blessing.

If the Olive Tree be taken to represent the church, then this set of symbols is broken, and the standing in Christ which is true of the church of God, in Rom. i.-viii., and the "grace of God" is entirely done away by "the severity of God" and by the warnings to "Fear," and "take heed" of Rom. xi. 20, 21.

No! The Olive Tree represents the national and religious privileges of Israel, which alone are in question here.

Israel, as a nation, has lost every privilege, even that chiefest privilege of all, the custodianship of "the oracles of God" (Rom. iii. 1, 2). Gentiles now claim these privileges; and if a Jew, to-day, wants to purchase a copy of his Hebrew Bible, he has to go to Gentiles to buy it!

Gentiles now monopolize all national privileges; and the Jews have none.

Gentiles profess to stand by "faith." They speak of themselves as the "faithful," and their kings are "defenders of the faith."

They think that the natural branches were broken off their own olive tree in order that the Gentiles "might be grafted in." It was foretold that this is exactly what they would say (Rom. xi. 19). The same prophecy corrects their mistake; solemnly reminds them that it was "because of unbelief" Israel was "broken off;" and warns them that they will suffer a like judgment.

"I speak to you Gentiles" (v. 13) is the key to the right understanding of the Olive Tree. The interpretation belongs to the Gentiles as distinct from the Jews and from the church of God.

Those who interpret "the Olive Tree" of the church of God, and read into it that which relates to the Jew and the Gentile, *obscure prophecy, bring confusion into theology, and introduce an insuperable difficulty into exegesis* by putting Rom. xi. in direct conflict with Rom. viii.

The "Signs of the Times" have a double significance. They not only proclaim the rapidly approaching apostacy of the Gentile churches, but they testify to the growing desire on the part of Israel for national independence.

The two movements are going on side by side.

The vail seems to be coming over the face of the Gentiles; while it is being removed from the eyes, if not from the heart of Israel.

"Israel a nation" is a cry which should startle the ears of all Bible Students; and stir their hearts, and fill them with profound interest.

We are faced with the fact that a few brief years ago there was not the slightest sign of such a movement. There was nothing to indicate even the possibility of it.

Whatever may have been the *secondary* causes; and however they may have worked together, there can be no doubt that the great troubles caused by the anti-semitic movement led many Jewish minds to feel that *something* should be done to mitigate them, and to seek a way of escape from them.

Jer. xvi. 14-18 throws a great light on the *primary* cause of these disturbing influences. In connection with Jehovah's declaration to bring the people to their own land, He immediately adds—"Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after, will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes. And first, I will recompense their iniquity and their sin double; because they have defiled my Land, they have filled mine inheritance with the carcases of their detestable and abominable things."

Man may *rule* these things: man may provide the "fishers" and the "hunters," but God is *over-ruling* them. Man may persecute and oppress, but God can make the wrath of man subservient to the accomplishment of His own counsels. Various influences may combine to produce a Kishineff, but the result will only be to help in bringing about the fulfilment of the prophetic word.

It is well to remember that these "fishers" and "hunters" are only blind instruments, they are simply carrying out *their own wicked will*, not knowing that God is overruling their wrath to His own praise and glory, or that God will deal with them for their oppression of Israel. The nation that oppresses Israel, God will judge.

When the persecutions began in Russia a few years ago, our leading journal had a cartoon in which the shade of Pharaoh appears to the Emperor of Russia, warning him that *he* had tried *that*, and that it had ended in his own disaster.

And it may be well to note that Russia's recent great disaster in the far East, took place on the 1st anniversary of Kishineff!

Yes! Israel is indeed becoming a "burdensome stone"

to all nations: and the solution of "the Jewish problem" has found a place in "practical politics."

Even in our own country, when the anti-semitic movement does not find much place, an "Alien Immigration" Act is engaging the attention of our British Parliament. But, whatever may be the *policy* of the different nations, all things are pressing home on the different governments the necessity of providing a suitable solution.

The "fishers" and the "hunters" are at work, but *their* work will be only to hunt them *out*; while Jehovah's work will be to bring them *in* again to the land of their fathers (Jer. xvi. 15).

The earliest step in this movement was the plan of establishing colonies of Jews in Palestine. It was on this mission that the late lamented Joseph Rabinovitch was engaged when his conversion commenced on Mount Olivet. This work of colonisation has been extended with varying results. The names given to these colonies, and the societies formed to promote them, were and are full of significance.

Then came the plans of the late Baron Hirsch and the late Colonel Goldsmidt to make the Argentine "a nursery ground for Palestine."

A vast literature has sprung up connected with Palestine; and many books have been and are being written, on the Land which is waiting for its People, and the People which is waiting for its Land.

The Jewish Encyclopedia, and the many proposals which fill the air and occupy the columns of the press and the pages of magazines, are all "signs" to us of the great movements which are going on all around us.

The culminating point was reached when Dr. Theodor Herzl published his "Jewish State," and showed that the only satisfactory solution was the re-settlement of the People in their own Land.

We all know the various steps taken; and the negotiations with the Sultan, which are in abeyance only for the want of the necessary money to be paid down. Dr. Herzl assured us, after his last visit to Constantinople, that so far from failing, his success would have been, even then, assured if he could have paid the necessary deposit. Even now, those negotiations are only in abeyance pending the acquisition of the necessary means.

Dr. Herzl's recent visit to the Pope was only to negotiate the best means of *neutralising* the Holy places.

(To be concluded in our next.)

"JAPANESE THE ROD OF GOD'S ANGER."

Rabbi Julius T. Loeb (U.S.A.) has recently been preaching on the above as his text. A most striking report has appeared in the Press. After referring to Von Plehve's tragic end and the Russian reverses in Manchuria, he concluded by saying—

"The Japanese, hitherto of least significance among nations, were chosen as the rod of God's anger to avenge the wrong of Kishineff, which this war follows in close succession. The hand of Providence is clearly manifest in the event, and civilized mankind rejoices at Russia's humiliation. Her former glory is waning from day to day, and there is the beginning of her final end. It matters not if the scoffer will sneer at the assertion. But we can learn this from the open book of the life of nations, that just such conditions as these have caused the destruction of the greatest and most powerful nations that cast their dread upon the earth."

SIGNS OF THE APOSTACY.

"THE NEW VAGABONDS."

The Daily Telegraph of December 20th, 1904, gives the account of a dinner of the New Vagabond Club at the Hotel Cecil to do honour to the guest of the evening, Mr. Hall Caine, the writer of several successful novels. It is not long since that a full page advertisement appeared in *The Daily Mail* giving a very flattering notice of a work of Mr. Hall Caine, entitled "The Prodigal Son."

Among those who contributed praise to this writer appeared the names of R. J. Campbell associated with Campbell Morgan, and others.

The account of the dinner on this occasion is recorded in *The Daily Telegraph* as follows:—

"NEW VAGABONDS."

"Upwards of five hundred ladies and gentlemen attended the Christmas dinner of the *New Vagabond Club*. In the chairman's opening speech (R. J. Campbell), 'proposing the toast of the guest of the evening,' he said, 'They were met to do honour to one whose name had long occupied a foremost place in the world of literature,' and 'spoke in highly laudatory terms of Mr. Hall Caine's literary work: his only criticism being that their guest took life too seriously.'"

The guest, in his reply, "claimed that of all agencies for promoting *international peace* fiction was one of the best. It was also a great *purifier*." His answer to those who complained about impure literature was this astounding confession, "that in the long run impurity did not pay. . . . They could only get a response from the public if they spoke to *humanity* on its *nobler side*. They must get sympathy for the blackest villain, or the public would have none of him."

"Finally, he claimed that, of all forms of literature, fiction was the best comforter."

This novel-writer estimates his services very highly, as—

- 1st. Promoting international peace.
- 2nd. A great purifier.
- 3rd. Gaining sympathy for the blackest villain.
- 4th. The best comforter.

To think of a professed teacher of God's Holy Word sitting by, and conceding such a position to the guest as "occupying the foremost place in literature."

The oldest "vagabond" we read of is in Gen. iv.: "Behold, thou hast driven me out from the earth; and from thy face I shall be hid; and I shall be a fugitive and a vagabond in the earth": of him it is said, "And Cain went out from the presence of the Lord."

THE FREE CHURCHES AND THE POPE.

An account of the visit of the Pastor of the City Temple to Rome is given in *The Young Man* for January. As he is a prominent figure in the Free Church movement we are curious to see how his actions and utterances will be received by his colleagues.

In one and the same article he flatters Rome, while he repeats Rome's calumny against John Calvin!*

We are not concerned with his anticipations of Rome's policy; or how he felt under "the glamour, the majesty, the almost supernaturalness of Rome." It may be of some interest to know what his Nonconformist brethren will say to his admission, "*I was even able to worship without any feeling of unreality or mental protest.*" It may be well to quote the words of his immediate predecessor at the City Temple; they stand out in vivid contrast:—

* In *The Rock*, of Jan. 6th, there was a useful article, which adds one more to the many refutations of the wicked calumny of Rome, about Calvin sending Servetus to the stake.

"Popery is the vilest blasphemy out of Hell. It is the enemy of liberty; it is the enemy of intelligence; it is the enemy of individuality of conscience and responsibility: it is the supreme wickedness of the world, THE MASTER EFFORT OF THE DEVIL."

We wait to see what Free Churchmen will say and do with their colleague: and what they will think of the conclusion he arrives at: "Narrow Evangelicalism is in the same boat with Rome, and if Rome perishes it will perish too. *In its place is coming a great universal trust in the divineness of the human spirit.*" This last clause we have put in italics. We are in agreement in this conclusion; but under the guidance of prophetic truth should put it thus:—The Divinity of Man,* will be seen in the one who gets universal trust, and is called in Rev. xiii. "THE BEAST," "and all that dwell upon the earth shall worship him." This will show what "universal trust" will culminate in.

Free Church Protestantism will be exhibited in its true colours when it is seen and known that it can "resist the power" of a Protestant country because of its yielding to Romish influence, while it can countenance fraternisation with Rome itself by actually being "in the same boat."

The writer's statements, which we have italicised, will prove to be true. They "will perish" together.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

E. E. N. (Ealing). Matt. xxiv. 40, 41 has nothing whatever to do with the Church of God: nor is the Church in any part of that chapter. It relates to "the coming of the Son of Man," who is spoken of throughout the chapter. We have nothing to do with Christ as "the Son of Man"; no more than the Syro-Phœnician woman had anything to do with Him as "the Son of David." Christ is not called "the Son of Man" in any of the Church Epistles. The *taking* and the *leaving* spoken of is in judgment, and not in grace.

C. T. (Christchurch, Hants.). We thank you for your hint as to giving notes on the International Sunday School Lessons. We will consider it. To your questions, we would reply (1) as to the Two Witnesses of Rev. xi. 3, see our papers on the Apocalypse. (2) Those saved after the Church is "caught up" will not form part of the Church or Body of Christ, but will have their own place, as star differeth from star in glory. (3) As to the water in John xix. 34, you must consult a physiologist.

G. W. R. (Combe Down). If after the words "sixth" and "seventh" in the last three lines of page 534 (Apocalypse) you will kindly supply the word "dominion" (from line 5 from foot of page), instead of "head of the beast" from your own pen—our meaning will be quite clear, and will be seen to agree with the table on page 540.

E. C. D. Any discrepancy in our various works must be explained by the fact that *we* are *learning* as well as teaching; and shall never pose as having no more to learn. In this light, our readers must take our more recent utterances and editions as representing such advance in our learning, and kindly judge us by these.

ENQUIRER. See *The "Old Paths" Bible*, Stand No. 4 ("The Humanistic Portent"), published by Parsons and Baverstock, 273 Earlsfield Road, London, S.W.

ACKNOWLEDGMENTS.

	£	s.	d.
A. E. W. Dublin (For <i>Things to Come</i>)	0 5 0
" " (For <i>Poor Jews</i>)	0 5 0
E. J. M. (Brighton)	0 5 0

* It may be useful to note the titles of some of the sermons published and advertised in *The Christian Commonwealth*:

"Supposing Christ were only a Man," "The Humanity of God," "The Divine Ideal of Manhood," "Divine and Human in Co-operation," "The Angel of the Child," "The Humanism of Jesus," "The Agnosticism of Jesus," "A Sinful God," "The Redemptive in Humanity," "The Light that is Darkness."

THINGS TO COME.

No. 129.

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Vol. XI. No. 3.

Editorial.

THE TWO PRAYERS IN EPHESIANS.

"THE LOVE OF CHRIST."

THESE Two Prayers end with this important petition : that we may get to know the love of Christ, which passeth mere knowledge.

The first petition of the first prayer was that we might get to know HIM: *i.e.*, the God and the Father of our Lord Jesus Christ. The last petition of the second prayer is that we may get to know Christ Himself.

We can never get to know the love of Christ perfectly. It ever remains the one great business of the Christian's life, as we have already pointed out in referring to Phil. iii. 10. This it is that must fill up his thoughts, his heart, and his time, from the moment he is "found in Him," *i.e.*, Christ, and is clothed with His righteousness which is the very righteousness of God (v. 9), until he shall be clothed upon with a body like His own glorious body (vv. 20, 21).

His love—the love of Christ to His church—is the fountain of all blessing (ch. v. 25). It cannot be separated from "the love of God," which is shed abroad in the heart by the Holy Spirit. Hence this second prayer opens with the petition that we might "be strengthened with might by His Spirit in the inner man" (v. 16).

Yes, it needs spiritual strength to apprehend such spiritual truths as the love of the Father (1 John iii. 1), and the love of the Son.

That love is *spontaneous*. Nothing in us called it forth; no merit in us attracted it; no want of merit hindered its outflow. The love of Christ has respect only to what He is in Himself; only to His own good pleasure. It was ever thus. Even David could only confess "He brought me forth also into a large place: He delivered me *because he delighted in me*" (Ps. xviii. 19, and see 2 Sam. xxii. 20.)

It is *eternal*. That love stretches back to eternity past, and looks forward to ages everlasting.

It is *infinite*. It can know no bounds, no constraints, no limits. Great faith cannot demand it; and great fears cannot forfeit it. It is infinite in itself, in its manifestation, and in its communication.

It is *inexhaustible*: and able to meet all the needs, and supply all the wants, of every family in heaven and earth.

It is *invincible*: sweeping away all obstacles; overcoming all opposition; humbling the proud; purging the unclean; subduing the wilful; melting the hardened; comforting the sorrowful; strengthening the weak; and triumphing over all enemies.

Even with this brief, distant, view of its character, we can see that it surpasses all mere human, earthly, fleshly

knowledge. The natural man cannot get to know it (1 Cor. ii. 14). It is "knowledge-surpassing." Only as the Son of God Himself shall give us an understanding (1 John v. 20), can we apprehend it. It requires a spiritual capacity; but the gift of this capacity is to "all the saints." It is given not according to our deservings, but "according to the riches of His glory" (Eph. iii. 16).

Our blessing rests, not on what we are, but on what the Lord is: not on what we have done, but on what He has said; not on our need, but on His *delight* in us.

Of course, the moment we look at ourselves it is fatal to our enjoyment of peace. One of the most subtle of all Satan's snares is to have us occupied with the good which we get from Christ's work, instead of with the delight which God has in giving it. This snare is so dangerous, just because it is so plausible. It surely must be right, we reason, to be thus occupied. It is with Christ, and with His work. Yes, truly, it is so: but all the joy and the strength is lost by looking at it from the point of view of our good and our need, instead of from the Divine point of view of God's delight in giving Christ; and Christ's love in giving Himself.

We miss the point of the Scripture as it is written in Num. xiv. 8: "If Jehovah hath taken* *delight* in us, then He will bring us into this land." We look at the goodness of the land; and are occupied with the wilderness through which we reach it, and at the labour of entering it, and its suitability for the supply of our needs; instead of with the Lord's "delight" in bringing us into it.

True it is that the love of Christ passes human wisdom and knowledge. It is high. We cannot attain unto it.

But even this is exceeded by the final petition "that ye may be filled up to all the fulness of God." What is God's fulness? Does not ch. i. 22, 23, answer our question by telling us that it is "the church, which is his body, the fulness of him that filleth all [the members of that body] with all [spiritual gifts and blessings]?"

It is God's fulness, because it is His purpose, His "eternal purpose." We fill up this mystical body, as being its members; and He fills up us, the members, with all needful gifts and graces.

We have the same construction with *eis* (*eis*) *unto* or *up to*, in ch. ii. 21; iv. 15, etc.: where we have the same body, the church, the members of which being "fitly framed together" ("fitly joined together" as in ch. iv. 16 the same word) groweth (or increaseth) *unto* or *up to* an holy temple in the Lord."

This, then, is the prayer: that we might be complete in Him according to God's own standard of completeness.

Is it not manifest, that nothing but the Spirit Himself, strengthening us with His own might, can enable us to

* The past tense, as in Matt. xii. 18.

apprehend this wondrous Mystery, the breadth of it, the length of it, the height of it, the depth of it?

No amount of study, or learning, can make us understand this Mystery; or enable the body to grow up to Him, to its completion in Him, who is the Head, even Christ.

No wonder the prayer closes with a doxology, which condenses it, and sums it up.

"Now to Him that is able to do infinitely beyond all things which we ask or think, according to the energy of His power that worketh within us—to Him be the glory in the church, even in Christ Jesus, to all generations for ever and ever, Amen."

Here, in this concluding doxology, we have the thought of the first prayer again introduced. It is "power." In the first prayer it is God's power put forth *for us* in the raising of Christ from the dead: here, in the second prayer, it is the same power put forth and working *in us*.

It is by this mighty power He gives, and gives infinitely beyond all we ask or think.

In our poor prayers, in which we are eaten up with self, and centred in our own needs, we constantly limit Him.

Whereas, we are here distinctly told that, with all our *thinking*, we can never think of *all* that God's mighty power can do for us.

We are in trouble or difficulty: we can see a way out of it, and we ask God to deliver us out of it in that particular way; while all the time He has a dozen ways, all infinitely better than our poor ignorant thoughts and feeble faith can imagine.

We little know what we lose by our mistaken so-called "definiteness," when we substitute it for God's infinite power, and infinite love, and infinite wisdom. Oh! to rise to greater thoughts of God: to think less of ourselves: to dwell more on His power than on our weakness; more on His wisdom than on our ignorance; more on His grace than on our merit; more on His fulness than on our need.

Do we really believe the revelation made in these two prayers? That is the question. It is all so wonderful, that it seems too good to be true. Hence, if we do not actually doubt it, we fail to grasp it with a God-honouring faith.

To some, it savours of humility not to speak or feel too certainly about such wonderful things. But, surely, when God Himself is the one who speaks, it is not presumption to believe Him; but rather, it is presumption to doubt Him. If we were reading the words of Paul, or of any mortal man, we might well hesitate to cast ourselves upon them: but, when we remember that these are the "words which the Holy Ghost teacheth" we can only join in this grand doxology, and ascribe all the glory to God, who has purposed such infinite blessedness for "all His saints."

Shall we not pray: that the Lord may give us to know more and more of that power by which He is able to do exceeding abundantly above all that we ask or think; that we may be more occupied with Him, and less with ourselves; more filled with His thoughts, and less with our own? Then shall we be filled with all that His grace has

given to us and is preparing for us; and cease to be oppressed and depressed by circumstances.

For all that He has purposed is for eternity. Oh! what power is in this hope of eternal glory. How petty it makes our greatest possessions. How it separates us from the world. How it lifts us far above all its pleasures and all its cares. How it strengthens us for His service. How it enables us to worship Him truly with our spirits, as we confess, and say: "To Him be the glory in the Church, even in Christ Jesus, to all generations for ever and ever. Amen."

Papers on the Psalm-Titles.

(Continued from Vol. X., page 210).

NEHILOTH.

PSALM IV.

ONCE again we shall have to show how far the Commentators have been led astray by following a false scent. Having started with the hypothesis that all or most of these Psalm-Titles have to do with *music*, or *musical instruments*, they are tethered by this assumption, and naturally think they find what they so carefully look for. But Mr. Thirtle has shown how and why this is.

They have taken נְחִילֹת (*nehilōth*), as being derived from חָלַל (*chalaḥ*), to bore, because it was an easy transition from that idea to *flutes*. But it is a very forced and unnatural derivation.

Wellhausen has *wind instruments*. Perowne, with *stringed instruments*.

The Ancient Versions suggest quite another derivation of the word; and by the use of Mr. Thirtle's wonderful key we are able to proceed, as with other Titles, and find something more worthy of the Word of God.

The Septuagint has *concerning her that inherits* (which Perowne dismisses by saying "which is clearly wrong"). Aquila's revision of the Septuagint has *Divisions of inheritance*. Symmachus (another revision) has *Allotments*. The old Latin Versions have similar renderings.

This shows that the Hebrew word they had before them was simply נְחִלָּה (*n-h-l-l-h*); and these four letters being without vowel points, they took the letter *cheth* ח, as having an "a" (א). The later Massorites took it as having or needing an "i" (י). But we are not bound to follow this latter idea, and make the word *Nehiloth*, which has no sense, and leads only to an insoluble puzzle, when the other word, *Nehaloth*, gives us an intelligible meaning, and one which we can test for ourselves.

We have therefore to see whether this is "clearly wrong": and to see this, we have to do only two things: First, to take the first part of the *super*-scription of Psalm v. and read it as the subscription of Psalm iv., and then read Psalm iv. in the light of it, and see if there is any connection between the word "inheritances" and that Psalm.

When we do this, we at once see the connection, and the beauty of it; especially when we remember what is the essence of the Divine thought about *inheritances*.

The Scripture speaks of *two* inheritances. It was with Israel as it is now with the Church of God.

Jehovah's inheritance was His People, and their inheritance was Jehovah.

So with the Church: we have God's inheritance in the Saints, in Eph. i. 18; and our inheritance in Him, in Eph. i. 11.

So, of Israel, it is written (Deut. xxxii. 9):—

"Jehovah's portion is his people,
Jacob is the lot of his inheritance."

And all Godly Israelites could say with David: "Jehovah is the portion of mine inheritance and of my cup." (Psalm xvi. 5, compare lxxiii. 26; cxix. 57; cxlii. 5; Jer. x. 16. Lam. iii. 24.)

These are the great truths brought out and declared in this Psalm, v. 3, and it is heralded forth as a matter of supreme knowledge (as it is in Eph. i. 18).

"But know that Jehovah hath set apart one that he favoureth, for himself."*

"If Jehovah hath taken delight in us, he will bring us into this land, and give it us" (Num. xiv. 8). All was owing to Jehovah's favour.

This is put in contrast with the "vanity" and "falsehood" of men; and their estimate as to what is real possession and true inheritance. Man does not know the meaning of the word "good": he cannot tell us what is real "good."

Hence, verse 6 asks the question

"Many there be that say, 'Who will show us good?'"

And this question gets a Divine answer in the words that immediately follow:—

"Jehovah, lift THOU up the light of THY countenance upon us.

THOU hast put gladness in my heart
More than [they have] when their corn and
their wine are increased."

Joy in Jehovah is more than the joy of harvest or vintage (Isa. viii. 3, Jer. xlviii. 33). And Jehovah's "favour" is better than any earthly inheritance.

With this Psalm should be read Psalm cxliv., where the same precious teaching is found "*concerning inheritances*."

We have the same "vanity" and the same "falsehood" of the "strange children"; and the same false estimate of those who are strangers to Jehovah's covenant (vv. 8, 11).† In verses 12-14 we have their estimate of what is true happiness and true inheritance. But we must note that the word אֲשֶׁר (*asher*) is the relative pronoun *that*, or *who*, and not the

* See R.V. margin.

† This is shown by the Structure of Psalm cxliv.

A¹ | 1-7. David's words (Praise and Prayer).

B¹ | 8. The vain and false words of the "strange children."

A² | 9-11. David's words (Praise and Prayer).

B² | 11-15. The vain and false words of the "strange children."

A³ | 15. David's words. (The truth as to happiness in opposition to the vanity and falsehood).

conjunction, *that*: This being so, the nominative "who" requires a verb, and this Ellipsis must be supplied by the word *say*.* Then all is clear; and we can dispense with the multitude of *italics* which are otherwise required to make any sense. Verses 11-15 will then read.

"Who [say]: 'Our sons are as plants grown up in their youth;

'Our daughters are as corner-stones polished after the similitude of a palace;

'Our sheep bring forth thousands and ten thousands in our streets;

'Our oxen are strong to labour.

'There is no breaking in or going out

'There is no complaining in our streets,

'Happy people that are in such a case'"

The Structure requires us to supply the word "Nay" instead of the "Yea" of the A.V.

"[Nay!] Happy is the People whose God is Jehovah."

This alone is true happiness and real "good." This is the only source of abiding joy and gladness for any People. It is not any increase in our earthly *inheritance*; it is not the increase of corn and wine; but it is the light of Jehovah's countenance.

It is not the multiplying of sheep and oxen. It is not the store which men put into their garners, but it is the "gladness" which God puts into their hearts.

How beautifully therefore this Psalm iv. opens its treasure to us when the proper key is applied.

"Concerning inheritances," indeed! Yes, the true inheritances of Jehovah and His People; in the knowledge of which all who possess it may well say

"In peace will I both lay me down and sleep!

For THOU, Jehovah, alone makest me to dwell in safety" (Ps. iv. 8).

Contributed Articles.

OUTLINES FOR BIBLE TEACHERS.

BY FREDERICK NEWTH.

THE following papers were originally written to a young Teacher, who desired to interest others in the Word of God, and asked for guidance as to what lines he should proceed upon.

With this statement, our readers will understand the Epistolary form of these papers.

FIRST LETTER.

Let us keep in mind what the Bible claims to be. It is a revelation of God's mind and heart towards man. It also reveals his "*counsels*" as to Creation, and His

* As is so frequently the case, see Gen. xxvi. 7. 1 Kings xx. 34. Psalms ii. 2; cix. 5 (where in verses 6-20 we have the imprecation words of David's enemies, and not the words of David). Isa. v. 9; xiv. 8; xviii. 3; xxii. 13; xxiv. 14, 15; xxviii. 9 (Whom [say they] shall he teach, &c.). Jer. ix. 19 ([saying] How are we spoiled). Jer. 1, 5 (thitherward [saying]). Hos. xiv. 8 (Ephraim [shall say]). Acts. x. 15; xiv. 22, 2 Cor. xii. 16, &c.

"*purposes*" in relation to His own People, with whom He entered into Covenant, and this for a certain time, and limited to the seed of Abraham: so that we may not be in darkness as to the history of the world He has created, as well as the inhabitants upon it.

The Bible is not a scrap-book. It is not a birthday text-book. It is not intended to be used for an almanack to be cut up in little snippets, according to the space allowed by the printer's requirements. It is not intended for wall decoration, surrounded with florid horticultural specimens, for people to look at and admire and say—"Oh! how beautiful." Nor is it to be taken in weekly and then have a beautiful binding and put in the front window under a glass case. It brings before us both the "*acts*" and "*ways*" of God (Psalm ciii. 7)—"His *acts*" were seen by the children of Israel, but *Moses* understood "His *ways*." In other words His counsels and *purposes*. These are entirely different. His "*acts*," even Pharaoh could understand as they were "made known"; but not "His *ways*."

Thus, it says "there was not a house where there was not *one* dead. Pharaoh knew and felt that. But he did not see that in the houses of the Israelites—the *one* dead was a lamb; and that the sprinkled blood was that protected, nor did he know that a LIFE presented in substitution was the sign of Jehovah's protection and preservation. Life forfeited, must be acknowledged by all. Then another life is given to us, even that of the sacrificed one—The Lord Jesus Christ, GOD manifest in the flesh, raised from the dead. The "ACT" is known by the whole world—or nearly so. But His "*way*" is hidden from the multitude.

As you desire to help others, you will find that, with the natural pride of the heart, many will raise objections, and become critics. We must *search* the scriptures; and be kept from becoming fault-finding critics. It is *the* Word which is to criticise us. The word "critic" is to be found only ONCE in the Bible, and that is in Hebrews iv. 12. "For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a *discerner* (critic) of the thoughts and intent of the heart." It will not do the person any good to occupy his time in criticising the sword that is meant to cut him down.

The Bible, then, is to be read *as a whole*. It takes in a period of time of great compass; that is, from the time God *prepared* the world for MAN, not from the time of *Creation*. Creation is dismissed in one verse, "In the beginning *God* created," etc. And then we read that the Earth "*was*," or "*became* without form." What catastrophe brought that ruin about we do not know.

After this comes the preparation of the earth for MAN. Follow this out, and then come to the final accomplishment of this "counsel" of God as seen in Revelation xxi. 3, when the declaration shall be made: "Behold the tabernacle of God is with MEN." (Note: Revelation—not RevelationS, as many, in ignorance, read). This line of study must lead us to follow up His COUNSEL, and that

brings in the "Seed of the woman" to crush the serpent's head (Gen. iii. 15).

Now you will have to search out in Genesis what the Covenant made with Abraham means (Gen. xv. 5). Here it is the People (Israel)—"So shall thy seed be," then the 18th verse, the extent of the Land they were to occupy.

Moses is afterward raised up to bring Israel into this possession. This is gradually unfolded in the other four books—Exodus, Leviticus, Numbers and Deuteronomy. The People never obtained it "because of unbelief." It is this subject that occupies the rest of the Old Testament—AND THE FOUR GOSPELS.

The four Gospels reveal the ACTS of this People, and their hardness of heart; for they killed the MESSIAH—the very *one* who alone could bring them into possession. Then you will study the book called "The Acts of the Apostles," and you will see the theme of that book to be that they not only killed the Lord of Glory, but *refused* to believe that *God* had RAISED HIM FROM THE DEAD.

Now, the Apostle Paul is brought upon the scene, This you will find in Acts xiii. 46. Paul speaks thus, "But seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." And he did turn to the Gentiles (see Ephesians iii. 1). Then the 6th verse, That the Gentiles should be fellow heirs, etc.—a joint Body in Christ—and not merely brought into the Commonwealth promised to Israel. The nation had forfeited that. This promise is suspended that God may further show His PURPOSE, which you will read in Ephesians i. 1-10.

Among the pamphlets written by Dr. Bullinger, which I send you, you will find one called "The Mystery." That will greatly help you. I enclose another, and what I have now written will, I hope, help you to see what a wonderful book the Bible is. Do not be drawn aside by the carping and criticism of sceptics of God's "Acts," which always hide His "*ways*." For instance, you will be sure to be met by the query, "Do you believe that the whale swallowed Jonah?" Those who make that enquiry swallow much bigger things than many Jonahs, only they are now called "microbes"—or "protoplasms." They would have us believe that here we made our beginnings, and call it evolution.

Make such read the second chapter of Jonah, and then it may be that some will be brought to see that God was teaching Jonah and, through Jonah, ourselves; that no deliverance can come to any people but through DEATH and RESURRECTION. Those who see this will say with Jonah, "I will SACRIFICE unto THEE with the voice of thanksgiving. . . . SALVATION is of the Lord." It is the only symbol of the resurrection in the Old Testament that the Lord uses to affirm the truth of His own resurrection.

By virtue of the one great SACRIFICE of the Lord Jesus Christ, believers can give "thanks unto the FATHER which hath made us meet to be partakers of the *inheritance* of the saints in light" (Col. i. 12).

* As the word is translated in Gen. ii. 7; xix. 26, etc.

"S" and "s,"

OR

THE USE AND USAGE OF πνεῦμα (*pneuma*) in the New Testament.

The Complete List of Passages in which the word
pneuma (spirit) occurs.

(Continued from page 17).

2 Cor. i. 22—iii. 18.

2 Cor. i. 22. "Who hath also sealed us, and given the earnest of (or, which is) the *pneuma* in our hearts."

The sealer and the giver of this earnest or pledge is God (v. 21). He is the Giver. The earnest of His stablishing is the *pneuma*, or the new nature, which is His great gift. It is the Genitive of Apposition:—"the earnest which is the *pneuma*." Both versions have "S."

2 Cor. ii. 13. "I had no rest for my *pneuma*": i.e., in myself. The same as 1 Cor. xvi. 18. Both versions have "s."

2 Cor. iii. 3. "Ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with *pneuma* of the living God."

Here, *pneuma* is used with the Genitive of Origin or source: i.e., their conversion was due, not to human power or wisdom (as a letter is written with the hand of mortal man and with material ink), but to invisible power and grace (Acts vi. 3, 5, 8, 10), and to the power and operation of the living God Himself. The A.V. of 1611 had "s"—but current editions have "S" with the R.V.

2 Cor. iii. 6 (twice). This verse is, perhaps, the one that, more than any other, is dependent on a right interpretation of the word *pneuma*.

"God hath made us able ministers of a (not 'the') new Covenant (as in R.V. not 'Testament' as in A.V.) not of letter (no article) but of *pneuma* (no article): for the letter (the article referring back grammatically to the 'letter' just previously mentioned) killeth, but the *pneuma* (i.e., the '*pneuma*' just mentioned) giveth life." Both versions use "s."

What this "*pneuma*" is we are clearly told, but not till the seventeenth verse.

The scope of this whole passage (2 Cor. iii. 6—18) is to show that the Old Covenant, apart from Christ, is like a dead body.

He is the *pneuma*, and the Old Covenant is the body. And, "as the body without *pneuma* is dead" (Jas. ii. 26), so the Old Covenant as contained in the Old Testament is dead without Christ. Compare John vi. 63, and see pages 133, 134, above.

Hence we have the conclusion stated, in verse 17, at the close of the parenthesis:

"Now the Lord (Christ) is the *pneuma*: and where the *pneuma*, the Lord (Christ) is, there is liberty" as well as "life." The article here, in v. 17, refers back to the *pneuma* of verse 6.

Thus, *pneuma*, here, is used of Christ. It cannot mean the Holy Spirit: for it would be stating a needless

truism to say "The Spirit is the Spirit." No: it is "the Lord" (Christ) who is the *pneuma* (i.e., the spirit and life; or the life-spirit, the life-giving spirit) of the Old Testament, as He Himself testified:—

"It is the *pneuma* that quickeneth; the flesh (i.e., the 'letter,' profiteth nothing; the words that I (even I) speak unto you, they are *pneuma* and they are life" (John vi. 63).

But there is still the conclusion to be stated, showing how this affects ourselves now.

Pneuma is necessary to life; and it quickens and gives life to the Old Covenant, which is a dead letter without it. In verses 17, 18, we are told how *pneuma* is necessary for liberty as well as life.

We, now, are not like the children of Israel who looked on Moses' veiled face: but, like Moses himself, we gaze "with unveiled face" on the glory of Christ. We are in the position of Moses, who removed the veil when he went in before the presence of the Lord; and, like him, we are changed by the glory on which we gaze.

This is the teaching of verse 18:

"But we all with unveiled face [like Moses] beholding-as-in-a-mirror the glory of the Lord, are being transformed [as he was] into the same image, from one glory [reflecting] another glory, even as [coming] from (ἀπό, *apo*) [the] Lord, who is [the] *pneuma*": (i.e., the *pneuma* referred to in verses 6 and 17.

In these two verses we have the Genitive of Apposition.

In verse 17 it is "the *pneuma* who is "the Lord [Christ]."

In verse 18 it is "the Lord [Christ] who is the *pneuma*."

We have the same great statement put in two different ways, so that there should be no mistake. The argument of the whole context is that Christ is the *pneuma*, the life and light, of the Old Covenant. The Old Covenant apart from Him was dead (v. 6).

"We are (the Apostle's argument is) ministers of this New Covenant, and in ministering it to you we use great boldness of speech (v. 12). We are not like Moses, who put a veil over his face when he spoke to the people: we use no veil when we speak to you: but we are like Moses when he went in to speak to the Lord. Our faces are unveiled; and, gazing on that glory of Christ, we, like him, are being changed by it; our faces reflect it on you.

In proportion as we are occupied with Christ and His glory, we "are being changed," as Moses' face was changed. The glory which Moses beheld began to change him: and when "we shall see Him as He is" we, too, shall be altogether changed. Our bodies will be made like His own glorious body (1 John iii. 2; Phil. iii. 21).

Meanwhile, "beholding Him, we are transformed." The glory which comes (or emanates) from (ἀπό, *apo*, away from) Him who is *pneuma* changes or transforms us "by the renewing of our mind" (Rom. xii. 2).*

*The only other place where the word rendered "transfigure" occurs, except in the Gospel account of the Transfiguration.

Just as, when we look into an Eastern mirror (of polished metal), we see ourselves, but *others* see the reflection of the shining metal on our face; so we, beholding (as in a mirror)* the glory that emanates from (*ἀπό, apo, away from*) Him, have that glory reflected on us. Moses "wist not that the skin of his face shone." And, though we may not see the effect of our occupation with Christ on ourselves, others will see it; and will "take knowledge of us that we have been with Jesus" our Lord.†

Thus, in this verse 6, we have *pneuma* twice; and each time the usage is psychological. Both versions use "s."

2 Cor. iii. 8. "How shall not the ministration of the *pneuma* be rather glorious"? Here the usage of *pneuma* is again psychological, as in verse 6; and the use of the article with it is grammatical, referring back to the *pneuma* in that verse. Both versions have "s."

This verse (8) is in the parenthesis, already referred to above, which extends from verse 7 to verse 16 (inclusive); and we must give the translation, as required by the scope, which is determined by the Structure.

The Structure of the whole Epistle shows that ch. iii. 1—vi. 10 has the *Ministry of Paul* for its subject: and that ch. iii. 6-18 gives its character, as being the *New Covenant*.

This *Ministry of the New Covenant* (iii. 6-18) is set forth in four members, thus:

- | | | |
|---|---|---|
| A | B | iii. 6. <i>Pneuma</i> necessary for LIFE. |
| | C | 7-16. How <i>pneuma</i> changes the Old Covenant. |
| | B | 17. <i>Pneuma</i> necessary for liberty. |
| | C | 18. How <i>pneuma</i> changes us. |

Thus we see that the second member C (ch. iii. 7-16), stands by itself, as a parenthesis; the subject of which is:

HOW PNEUMA CHANGES THE OLD COVENANT.

This subject is two-fold. *Pneuma* not only gives *life*, but it brings into *liberty*.

- | | | |
|---|---|---|
| D | E | 7-11. <i>Pneuma</i> gives LIFE. (Statement of the Facts). |
| | E | 12-16. <i>Pneuma</i> brings into LIBERTY. (Application of the Facts). |

These two divisions are presented in the same manner. Each consists of a series of *contrasts*, which are set forth in a *Repeated alternation*.

In E (verses 7-11) the Old Covenant is contrasted with the New Covenant.

In E (verses 12-16) we, under the New Covenant, are contrasted with those who were under the Old Covenant.

We will present our Translation of these verses, in full, in the form of the Structure:—

* "Beholding-as-in-a-mirror" is represented by only one word in the Greek, *κατοπτρίζομενοι* (*katoptrizomenoi*).

† And on the other hand, "if we say that we have no sin" we may "deceive ourselves," but we cannot thus deceive other people.

How "*pneuma*" changes the Old Covenant by giving it LIFE.

(Expansion and Translation of "B." (Ch. iii. 7-11).
The Statement of the Facts.

- | | | |
|---|---|---|
| E | F | 7. THE OLD COVENANT.] "If, however, the ministration of [that which inflicted] DEATH, engraved in writing on stones, came (<i>ἐγενήθη</i>) with glory (so that the children of Israel could not gaze on the face of Moses, on account of the glory of his face), which [glory] is being annulled (or superseded): |
| | G | 8. THE NEW COVENANT.] Will not the ministration of the <i>pneuma</i> [that gives LIFE] be (established, <i>ἑσται</i>) in glory? |
| F | | 9. THE OLD COVENANT.] "For if the ministration of [that which pronounced] CONDEMNATION [was with] glory, |
| | G | -9. THE NEW COVENANT.] "Much rather doth the ministration of [that which gives] RIGHTEOUSNESS exceed in glory. |
| F | | 10. THE OLD COVENANT.] "For even that which was made glorious had no glory at all in this respect (<i>i.e.</i> , in inflicting DEATH), |
| | G | -10. THE NEW COVENANT.] On account of the surpassing glory [of giving LIFE.] |
| F | | 11. THE OLD COVENANT.] For if that which is being annulled [came] by means of glory (<i>διὰ δόξης, dia doxēs</i>), |
| | G | -11. THE NEW COVENANT.] Much more that which remains [will remain] in glory (<i>ἐν δόξῃ, en doxē</i>)." |

In these members it will be seen that the Old Covenant and the New Covenant are contrasted in several respects, in alternate statements.

A similar alternation is followed in

The Application of the Facts.

(Expansion and Translation of "B," ch. iii. 12-16).

- | | | |
|---|---|--|
| E | H | 12. "Therefore, having a hope like this, we use much boldness [or liberty] in speaking, |
| | I | 13. "(And do not act as Moses did who [when he spoke to the people] used to put a veil over his face, so that the children of Israel should not gaze on it), |
| H | | 13. "[For we speak] with a view to the end [<i>viz.</i> , Christ] of that which is being annulled. |
| | I | 14. "Yea, their minds were hardened: (for to this very day, during the reading of the Old Covenant, the same veil remains unlifted); |
| H | | -14. "because it is by Christ that it is being annulled. |
| | I | 15. "Yea, to this day, whenever Moses is read, a veil lies over their hearts; |
| H | | 16. "but when it [the mind (<i>v.</i> 14-) or heart of the nation] shall have returned to the Lord, the veil will be withdrawn." |

The whole of this argument is the application and the illustration of the Old Testament history recorded in Exodus xxxiv. 29-35.

(29) "And it came to pass, when Moses came down from Mount Sinai* with the two tables of Testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him (God). (30) And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. (31) And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. (32) And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in Mount Sinai. (33) And [until†] Moses had done speaking with them, he put a vail on his face. (34) But when Moses went in before the LORD to speak with him, he took the vail off, UNTIL he came out. . . . (35) And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, UNTIL he went in to speak with him."

The word ἐπιθεῖ (etitheí) in verse 13 is the *Imperfect* tense, and may be best translated *used to put*. It refers to the habit of Moses, whenever he spoke to the People.

We are not told how long this practice continued; but there is nothing to show us that it was ever discontinued.

Moses' face is put by The Figure *Metonymy* for the Old Covenant. The People could not look on his face, for there was a vail between. So now, with the Old Testament, there is a veil between it and the eyes of the heart (Eph. i. 18, R.V.); consequently its real glory (Christ) cannot be seen.

The conclusion of the subject, which was stated in verse 6, is taken up again (after the parenthesis) in the significant words in verse 17;

2 Cor. iii. 17 (twice). In this verse *pneuma* is used twice; both times of Christ. "Now the Lord (Christ) is that *pneuma* [which thus gives life to the Old Covenant]; and, where the *pneuma* [that is to say] the Lord is, there is liberty." The Genitive is the Genitive of Apposition. See above, under verse 6. He is *the pneuma* of that "body" (or "letter"). And, without Him, it is itself dead, and ministers only condemnation and death to all who are under it.

The A.V. of 1611 had "s" in the first case, and "S" in the second. But the current editions, with R.V., have "S" in both clauses.

2 Cor. iii. 18. "But we all with unveiled face, beholding-as-in-a-mirror the glory of the Lord, are being changed into the same image, from one glory [reflecting] another glory, even as [coming] from (ἀπό, *apo*, away from) the Lord who is [the] *pneuma*." The Genitive is the Genitive of Apposition. See above,

* This was the seventh and last descent of Moses from the Mount.

† The word until must be supplied from verses 34 and 35.

under verse 6. The A.V. of 1611 had "s." But the current editions with R.V. have "S."

Papers on the Apocalypse.

THE SEVENTH (AND LAST) VISION "ON EARTH."

Ⓔ' (page 118†), xix. 17-21.

THE FIRST OF THE FINAL FIVE JUDGMENTS.

We must get a complete view of these in order to embrace them all and view them as a whole.

The Structure shows their true sequence:‡

Ⓔ'. (page 118), xix. 17—xx. 15. THE SEVENTH
(AND LAST) VISION "ON EARTH."

The Final Five Judgments.

- | | | |
|----|----|---|
| Ⓔ' | A' | xix. 17-21. MEN. The Judgment of the Beast and the False Prophet. |
| | B' | xx. 1-3. SATAN. The Judgment of Satan (Before the Millennium). |
| | A' | xx. 4-6. MEN. The Judgment of the overcomers. The "rest of the dead" left for Judgment. |
| | B' | xx. 7-10. SATAN. The Judgment of Satan (After the Millennium). |
| | A' | xx. 11-15. MEN. The Judgment of the Great White Throne. |

From this Structure, we see that these judgments are arranged alternately, as they affect *Men* and *Satan*: thus completing the 7th Seal, the 7th Trumpet, and the 7th Vial, finishing the "mystery" or secret purpose of God concerning Satan and Man; Jew and Gentile; Heaven and Earth.

These judgments embrace the setting right of what is wrong; the setting up of what is good; and the putting down and final destruction of all that is evil.

Each of these five Scriptures has its own peculiar Structure, which we propose to give in their due order.

The following is the Structure of

THE FIRST JUDGMENT.

- | | |
|----|---|
| A' | (page 603), xix. 17-21. <i>The Judgment of the Beast and the False Prophet.</i> |
| A' | C \| 17-. The Angel in the Sun. |
| | D \| -17, 18. The Angel's proclamation. |
| | C \| 19. The Beast and his Confederacy on Earth. |
| | D \| 20, 21. Fulfilment of the Angel's cry. |

* These papers have been copyrighted in view of their future separate publication.

† These pages refer to the future book-form, and not to the pages of *Things to Come*.

‡ For another Structure of this Vision, see page 644. Both are equally correct.

C. (see above), xix. 17. *The Angel in the Sun.*

17. And I saw one—an angel—standing in the Sun;] An angel proclaimed the fall of Babylon, and now an angel proclaims the destruction of the Beast and his confederacy. From this grand and exalted position, unreachable by any earth-born being, goes forth the proclamation, and reaches all the earth.

D. (see above), xix. 17, 18. *The Angel's Proclamation.*

17. And he cried with a loud voice, saying to all the fowls that fly in mid-heaven,

"Come, be gathered* together unto God's great supper;† (18) that ye may eat the flesh of kings, and the flesh of chief-captains, and the flesh of mighty men, and the flesh of horses, and of them that sit thereon, and the flesh of all, both free and bond, both small and great."‡]

So Ezekiel had been told to cry, chap. xxxix. 17-22, where the cry is made concerning this or a subsequent‡ period, when the Prince of Ross (Russia) and Meshech (Moscow) and Tubal (Tobolsk) will come against Israel in the days of the Antichrist.

The scene in Rev. xix. 17, 18 is occupied with the Beast and the False Prophet and their confederacy. Beasts of the earth are not summoned here, as they are in Ezekiel; for this cry goes forth from the sun, and is to be immediately and universally obeyed. This could be done only by flying creatures. The feast in Ezekiel is more local, and hence the beasts of the earth are summoned.

The issue of this battle is never in any doubt. It is fore-announced. The description is yet to be recorded. The call to devour the carcasses of the slain is given before the battle has begun. The marriage supper of the Lamb has just been celebrated in heaven, and now the great supper of God is furnished for the fowls of heaven and the beasts of prey on the earth.

C. (page 604), xix. 19. *The Beast and his Confederacy.*

19. And I saw the Beast, and the kings of the earth, and their armies, gathered together to make war with Him that sitteth on the horse, and with His army.] Unclean spirits gather the kings of the earth to fight in xvi. 12-16. A holy angel summons the

* G.L.T.Tr. WH. and RV. read συνάχθητε (*sunachthēte*) be gathered together, instead of καὶ συνάγεσθε (*sunagēsthe*) and gather yourselves together.

† G.L.T.Tr.A. WH. and RV. read τὸ μέγα τοῦ (*to mega tou*), the great supper of, instead of τοῦ μεγάλου (*tou magalou*) of the great.

‡ We say "subsequent" to this, for (1) it comes on a Land and people brought back (Ezek. xxxviii. 8). (2) It finds them dwelling safely. (3) They dwell in unwall'd Towns (v. 11). (4) They have been gathered out, and have got cattle and goods (v. 12). (5) God calls it "My Land" (v. 16). (6) They get no nearer than "the Mountains of Israel" (xxxix. 4). (7) It will take seven months to destroy their debris (v. 12).

birds to devour them. "The kings of the earth," who opposed the Beast, now unite with him to fight against God. "Strong delusion" is upon them now, "that they should believe the lie, that they all might be damned. . ." (2 Thess. ii. 9-12). Hence: with one accord, this vast confederacy, having subdued the earth, now prepares to resist all heaven. "The heathen rage, and the people imagine a vain thing. The kings of the earth set themselves, and the rulers take counsel together against the LORD and against His anointed." (Ps. ii. 1-3). Here we see them gathered together to complete their subjugation of the earth and shut out its rightful owner.

But the issue is not kept long in suspense.

D. (page 604), xix. 20, 21. *The fulfilment of the angel's cry.*

20. And the Beast was taken, and with him the False Prophet who wrought the miracles before him (xiii. 11-17), with which he deceived those that had received the mark of the Beast, and those who worshipped his image. These two were cast alive into the lake of fire which burneth with brimstone. (21) And the rest were killed with the sword of him that sitteth upon the horse, which sword proceedeth out of his mouth: And all the birds were satiated with their flesh.] The Beast and the False prophet therefore are no mere systems, no mere companies of men. They are superhuman, but they are as truly men as Judas and Mahomet were men. They will be cast "alive" into the lake of fire. If these be not individual beings, then language is useless for the purposes of revelation.

They are real persons, as are those who will receive the mark of the Beast, and worship his image. They receive their punishment together. They cannot be slain, now, as mortals.

They will have come up from the Abyss; and they are still found alive in the lake of fire at the close of the thousand years (xx. 10). The armies being mortals are slain; and their dead bodies are eaten by the fowls of the air. There are none to bury them.

Thus ends the first of these final five judgments.

Signs of the Times.

JEWISH SIGNS.

THE ZIONIST MOVEMENT IN RELATION TO PROPHECY.

(Concluded from page 23.)

It is fresh in our memories that the British Government made last year the definite offer to assign a portion of British East Africa as a place of refuge.

We are all aware of the mingled feelings with which this offer has been received. Whether it will be accepted we

do not know; nor does it much matter: for two things stand out amid all the excitement and emotion which the announcement created last year.

1. The wonderful outburst of conviction that no country but *Palestine* could ever solve the Jewish problem, or satisfy the longings of Jewish hearts.

2. That the offer, whether rejected or accepted, cannot leave the matter where it found it.

The very fact of the offer being made by a leading Great Power has emphasised the need of *some* solution; and its very failure may accomplish more than even its success; for, if *this* suggestion fails, then some *other* solution must be forthcoming, and that speedily.

The fact that this offer was actually submitted to the Zionist Congress, was itself an evidence that these congresses are the embryo of the future Parliament of the Jewish nation.

The date of the first congress is also most significant, if we admit, as we surely shall, that there is anything important in the "times and seasons."

Personally, we hold that, when God says "days," He means "days": and that, when He says "years," He means years. When He set 40 years against the 40 days, the "years" were *years*, and the "days" were *days*. The days did not become changed into years, but still retained their literal signification of *days* (*cf.* Num. xiv. 34. Ezek. iv. 6).

We may not deduce from such occasional and special symbolic correspondence a general hard and fast rule that in prophecy "days" always mean *years*; or *invent* the term "prophetic years" whenever we read of days.

If both are mentioned in the Word of God, why may not the *literal* meaning be as true as the *symbolic* meaning? Why *exclude* the one in favour of the other?

If both are *parts* of prophetic truth, why take one part and put it for the *whole*? And why use one truth to upset another truth?

If we, for example, admit that God has sometimes used literal days as symbolic of as many years, why should we be denied the right of believing that the literal meaning of "days" is as true as that which is symbolic?

If we admit that the numbers 1260, 1290, 2335, and 2520 may be symbolic of *years*, why may we not believe that at the end of those periods of years, respectively, there may be the same number of literal *days*? especially when the Word of God *does* say "days," and does *not* say years?

Why not admit both principles to be two parts of *one* truth, and thus form one camp of prophetic students instead of forming two hostile camps, calling each other names and writing of "the Fallacies of Futurism"? As well might Futurists write about the *Heresies of Historicism*.

Why not *agree* that there may be *both* interpretation and application; and that, there may be both a *long* fulfilment in *years*, and *short* fulfilment in *days* as well?

It is well for us to remember that prophecy never gives us *dates*. It only gives *duration*.

But while this is so, yet there is a significance in certain fixed dates, which may guide us to some idea of duration.

In this connection, the date of the first Zionist Congress

in 1896 is *significant*; and also *important* in its bearing on "the times of the Gentiles."

These "times" it will be admitted began with Nebuchadnezzar.

"Thou art this head of gold." This is a statement which none will question. Nebuchadnezzar was the "head," not from the date of the *utterance* of these words by Daniel; nor was he the head of Babylon itself. To find that head, we must go back to Gen. x. 10, and see in Nimrod the first head. But Nebuchadnezzar was the "head" of Gentile "times," because he it was (of all Babylon's kings) who came into actual *possession* of Jerusalem.

The beginning of this "head of gold" is fixed for us to-day, not by reasoning, but by the pickaxe and spade, at 625 B.C.

How long that headship lasted we cannot tell for certain, or how long respectively were the "times" of Persia and Greece.

But the next undisputed date is the year in which Jerusalem and the Land passed into the power and possession of Rome. The battle of Actium in A.D. 31 settles that point for us.

The first three Powers therefore, together, occupied the City and the Land for a period of 594 years, which is the duration of the first of the two great Eclipse Cycles: *i.e.*, from B.C. 625 to B.C. 31.

The duration of Rome's possession is also fixed for us as lasting from B.C. 31 to A.D. 636-7, when Omar ended it by erecting that Mosque on the site of the Temple, as the sign and symbol that Roman Dominion then and there passed into the hands of other Gentiles. Rome's possession therefore lasted for 666 years; and this is the period of the second of the two great Eclipse Cycles.

The two cycles make, together, a period of 1,260 years, which is known as the great lunar cycle.

When the Lord Jesus foretold that "Jerusalem should be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke xxi. 24). *Rome* was the Gentile power *then* in possession: and no one could know whether Rome's possession would have been continued or superseded. But *we* know, to-day; and we know also that from 636 to 1896, was another period of 1,260 years: the two together making the full period of 2,520 years.

When this last Gentile possession of Jerusalem has lasted as long as *all the other four put together*, is it not strange that students of Prophecy should almost entirely ignore it, notwithstanding the fact that it was prophesied by the Lord Jesus Himself?

Is it not also remarkable that, in their anxiety to find a period of 1,260 years, they should search *Papal* history for some event in the seventh century, when the prophecy relates to *Jerusalem*, and there is a *date ready to their hand* in the Mahommedan Conquest of 636 A.D.?

But it must be noted that 1896 does not *end* these times of the Gentiles; even as 625 B.C. did not *begin* them. Though that "head of gold" dates from 625 B.C., yet it was not for some thirty or forty years after that Nebuchadnezzar destroyed the City and the Temple.

During the greater part of this time he acted rather as Suzerain than Sovereign, setting up and putting down

whom he would in the persons of Jehoiakim, Jehoiachin, and Zedekiah.

If there be a corresponding period at the end of these times of the Gentiles, then 1896 would mark the beginning of such a period of thirty to forty years before the rebuilding of the City and Temple.

2,520 years from "the head of gold" brings us to 1896 A.D. And 2,520 from the destruction of the Temple and the Deportation of the Jews will bring us to a date some thirty to forty years later, when we shall see the People repatriated and the Temple rebuilt.

But what is to happen during these coming eventful years?

The Zionist movement to-day has for its cry, "Israel a nation"; and though it recognises prophecy as its foundation, yet its spirit is very different from that which animated Nehemiah and Daniel in their connection with Restoration.

The national confession of sin is the one essential condition of national blessing.

But *this* is not in all their thoughts. On the contrary: While the Word of God is the *foundation* of their hope, independence of God is the *ground* of their strength.

Dependence on their own efforts is that which characterises the whole movement; and not confession of sin and reliance on the God of Jacob.

They will succeed. They will return to their own Land. They will set up their government and their "heads." At first they will be under their Suzerain. But ere long they will desire independence, and, presently, one will arise who will *promise* it. They will make a covenant with him, and then will begin the literal fulfilment of the 2,520 *days*. In the midst of those days the Beast will break the covenant, and *then* will be the day of "Jacob's trouble."

Yes, they will return. They will succeed in sweeping and garnishing the house: but it will be "empty": for the "Strong One" will not be with them. There will be reformation without *repentance*. The unclean spirit will return with other spirits more wicked than himself, and they will enter in and dwell there, and the last state will be worse than the first: "EVEN SO SHALL IT BE ALSO UNTO THIS WICKED GENERATION" (Matt. xii. 43-45).

The Zionist movement, therefore, will lead up to the great tribulation before it ends in blessing. When they are brought into blessing Jehovah says, "I WILL BRING." But *that* blessing will be preceded by the *repentance* of Zach. xii., and the *mourning* for their sin in rejecting and crucifying their Messiah.

Yes, the Zionist movement means a time of trouble . . . but "*at that time Israel shall be delivered*," and "he shall be saved out of it" (Dan. xii. 1. Jer. xxx. 7).

Events are moving very rapidly. The next step is dependent only on money. It was hoped that some of the millions of the Jewish Colonisation Association would become available, and a special Act was passed through Parliament last session with the view of securing some of them for the Zionist Movement. But that is not yet.

In a conversation with the late Dr. Herzl, on his return from his visit to the Sultan in 1902, he distinctly assured us

that he had *not* failed (as the Press asserted), but that all would have been settled then if he could have placed down two millions.

He further assured me that every plan had been formed, and all arrangements had been made, so that within a very few months from the date of the concession the "Jewish State" would be an accomplished fact and its government in working order.

Meanwhile, evidence is multiplying to show us that things cannot possibly *remain* in their present condition.

SIGNS OF THE APOSTACY.

"ANOTHER SPIRIT."

Several correspondents have written to us with respect to a new book lately published, with this title:

"WHAT THE SPIRIT SAITH TO THE CHURCH."

Our answer is short, sharp and decisive. But for the preface, written by a well-known and highly-esteemed clergyman, it would not require notice. His name will greatly enhance its power for evil. For, though not wholly assenting to its teaching, he commends attention to it. At this we are greatly surprised; because, on the very first page he writes its own condemnation. He says of the authoress:—

"She claims that the articles were written under the direct inspiration of the Holy Spirit of God."

If her claim had simply said "A SPIRIT" it would have been true: but that it can have been "the Holy Spirit" is impossible.

If an angel himself made such a claim, we should say "Let him be anathema" (Gal. i. 8, 9).

There are many others who have made the same claim of giving us either a new Divine Revelation or a new Divine Interpretation of it. Among these are Johanna Southcott, Joseph Smith, Brigham Young, Swedenborg, Edward Irving, Mother Girling (of Hampshire), Dowie, Mrs. Eddy, and Piggot. The present anonymous authoress must settle her claims with these before she can come to us; for, all these have made precisely the same claim. But by what are we to test it? By what, except the word of God? But this, our only test, is taken out of our hands by the claim itself, so that God's Word is over-ridden at and from the very outset.

If this claim be true, then the Canon of Scripture is not yet closed; and we are open to the claims of any number of "deceiving spirits" and "teachings of demons" (1 Tim. iv. 2).

We quite believe the claims of the authoress when the writer of the Preface says that

"The statements she makes are not the result of study, but a direct revelation . . . nor had she any knowledge of the subject prior to the times of the direct revelation. In most cases she did not know what she was writing, and had to read it over herself several times before she understood its teaching" (p. 8). She has seen such writing in other cases (p. 38).

We believe it. But in saying this, we believe the whole thing is the action of a "deceiving spirit."

It is admitted (p. 14) that

"when quite young she found herself surrounded by influences which might have resulted in her becoming a Spiritualistic Medium."

We believe she *is* one.

"Since then she has waged battle with evil spirit forces, whose tactics she understands, and whose occult powers she knows are very real." (p. 15.)

How came she to understand these forces so "very well"?

How does she know so much about "occult powers"?

2 Cor. xi. 4 clearly warns us that there is "another

spirit, which ye have not received." This authoress appears to have received it.

If Satan transforms himself into an angel of light, we are warned not to marvel if his ministers also so transform themselves (2 Cor. xi. 13-15). These ministers are spiritual as well as human. If some spirits are "more wicked" than others, so some are less wicked. But there are "deceiving spirits" (or angels) as well as teaching "demons" (1 Tim. iv. 1), and it is revealed to us that "in the latter times" there will be some who will *give heed* to them.

Where is the danger, if it is not the fact that it looks like "light," and it is not light? It seems "good"; it sounds fair; it looks holy; it talks of holiness; and aims at "a greater Pentecost." All this is intended to deceive *Christians*. It is not calculated to deceive the World. For the World *other* deceptions are necessary. But none except "this kind" would deceive Christians. There are, therefore, different "*kinds*." Hence the need of these solemn warnings. Hence the need of keeping to the one and only teacher, the Word of God—our one and only infallible authority and guide.

It is written "Believe not every spirit, but try the spirits whether they be of God" (1 John iv. 1).

When does such a precept apply, if not here, and now?

When are we to obey such a precept, if not exactly in such a case as this?

And by what standard, authority, or test, are we to "try" the spirits if not by the Word of God?

Any author or "authoress" who claims an authority equal to this must make good the claim. The recommendation of a private clergyman, however highly esteemed, is worthless in such a case.

If this claim of an infallible interpreter is put forward now, it is too late. There is already one in the Pope at Rome. He, at least, has got antiquity and numbers, both in years and followers.

We reject *his* claims, however pretentious; and we reject the claims of this woman.

Tested by the Word of the living God, the teachings of her "spirit" are seen at once to be "deceiving."

According to her spirit, the "Mystery" is the New Jerusalem (p. 94).

She says she was once awoke with words so mentally clear that she could *almost see them* (!) The voice said:—

"You have been told to rebuild the Temple; you said you could not. I have put into your hands men who will be able to do it. Their work is to clean the two candlesticks. Now, the next thing for you to do is to clear the sources, the two channels, so that the *Word* and the *Spirit** may work in full power. They are blocked and choked, so that the great blessing I am waiting to pour down cannot come down." (pp. 65, 66.)

This association of the "Word" and the "Spirit" is very subtle. It sounds so good! But what does it mean? It means that these very interpretations of the Word are palmed off by the deceiving spirit as its own. But our God can do what He will, and nothing can withstand His power.

When we come to such expressions as "the Church Mother," "the Mother Church" and "the Virgin Mother the Church," and the "Infant Church," we see a jumble of talk which is unknown to Scripture; and which sounds like a foreign language when compared with the Epistle to the Ephesians.

The Hope of Christ's coming is practically blotted out, and a *spiritual* blessing that is substituted for it.

This, of itself, stamps the character of the book.

"The Virgin Mother, the Church, is about to give birth to a Son." This Son is to consist of a body of "overcomers."

* These, she says, are the Two witnesses of Rev. xi. Though how they are to be slain and made alive again, does not appear.

The work they will accomplish will be a "greater Pentecost." They are now being prepared, she says, "by means of the Keswick and other Conventions, Holiness literature," &c.

We trust that the promoters of those "Conventions," and the authors of that "literature" will be "grieved" as Paul was (Acts xvi. 18); and will repudiate such proffered help, as he did.

There is one other fact which we must not fail to notice; and that is, that, just as Satan himself referred to Scripture when he tempted our Lord (Matt. iv.), so Scripture is now referred to; but in both cases it is misquoted and misapplied. The Holy Spirit when He wrote said, seven times over, "What the Spirit saith to the CHURCHES." Rev. ii. 7, 11, 17, 29; iii. 6, 13, 22). This deceiving spirit says, "What the spirit saith to the CHURCH."

"Let it be anathema!"

"WE HAVE a more sure word of prophecy, whereunto ye do well that ye TAKE HEED in your hearts; [and this] UNTIL the Day dawn, and the Day star arise." (2 Pet. i. 19.)

Editor's Table.

ANSWERS TO CORRESPONDENCE.

J. S. (Lysham). Your question *re* the Revival in Wales is timely. It is an ominous sign of the times when the World's Press, and writers like Mr. W. T. Stead "write up" any Religious movement. It is the opposite of what the Scripture prepares us to look for.

Thanks for Mr. Stead's book which you send us. If it is selling by thousands in Wales (and we see it has reached 50,000), people ought to know that Mr. Stead is a Spiritist, and says he is assisted by a spirit, known as Julia, who writes automatically through him. For a long time he owned and edited a Spiritist Magazine called *Borderland*. We repeat, that it is ominous when he writes a cheap book and strongly advises its wide circulation among the Revivalists, in Wales; among their "relatives, friends, or other persons."

All that he can see is the *moral results*; and this is all that the natural man can understand; for, "man looketh on the outward appearance."

Hence Mr. Stead says: "It makes no difference whether the reformer is called Blatchford or Liddon, Bradlaugh or Price Hughes; John Morley or General Booth; Frederic Harrison or the Archbishop of Canterbury; the President of the Free-Thinkers' Conference or the Pope of Rome—that is what they are all after—that, and in the ultimate, *nothing but that*" (i.e., the "moral results.")

The Rev. F. B. Meyer agrees in this result with Mr. Stead, for he says (in *Daily Mail*, Dec. 14th, 1904): "*The supreme test is the ethical results.*" It "is largely a strictly natural process, divine in its fruits, but neither more nor less so than any other process of man's interior life. Why should not the impact of soul on soul, the processes of thought-suggestion, and thought-transference, the wireless telegraphy by which we unconsciously affect each other, afford the medium used by the Divine Spirit. . . ."

Against all this we will only put three Scriptures:

"All that the Father giveth me shall come to me" (John vi. 37).

"Every plant which my heavenly Father hath not planted shall be rooted up" (Matt. xv. 13).

"That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit" (John iii. 6).

WE BELIEVE GOD.

J. P. (Glasgow). You will find the answer to your question *re* Matt. xxviii. 19, 20 in the September Number, in our papers on "The Gospel of the Kingdom;" and in a small pamphlet, "Where am I?" to be had of Mr. Sutton, 55 Moreton St., S.W., price 3d.

G. W. (Ireland). We take the word "unworthily" in 1 Cor. xi. 27 as referring to the *actor* (as revealed by his act); and the "body" and "blood" as referring, not to the bread and wine, but to "the (one) body" of which such an one, not being a member, thereby profanes;

and "the blood" under which such an one is not sheltered. He contracts guilt, both as to Christ spiritual and Christ personal.

C. H. (Woking). The context of 1 Cor. xiv. 34 hardly bears out your suggestion. In chap. xi. 5 it is not the act, but the *manner* of it, which is in question. But in chap. xiv. 34 it is *the act itself* which is forbidden, doubtless on account of the very practice already shown to be in existence, though probably not common. We are sending you a pamphlet, which answers your question about baptism.

W. G. B. (Kent). We believe that the interpretation of Matt. xviii. 20 belongs to the kingdom, and not to the Church; to the future dispensation, and not to the present. This is clear from verse 1 and the title "Son of Man" in verse 11.

Moreover, the 20th verse reads: "For where two or three are gathered together in my name": *i.e.*, the gathering together, or assembling themselves, was the action of those who assembled themselves together, and not any act of gathering by an outside power put forth. This may be seen from the use of the word in Matt. xxii. 41; xxxvii. 17; Acts xx. 7, 8, etc.

The verse points to the time when the remnant will realize the promise—"Lo I am with you all the days, even to the end of the age" (Matt. xxviii. 20).

E. E. L. In Col. ii. 24. The filling up of what is lacking of the afflictions of the Christ "refers to Christ spiritual: *i.e.*, the members of the body of Christ. The next words explain this, "for his body's sake which is the church." The Apostle means that if other members of the Body have not had their share of sufferings, he had more than his share, in the superabundance which he had to endure.

C. S. H. (Southsea). Rom. i. 19-21 refers to "man" as such, whether Jew or Gentile, as is shown from the conclusion in chap. ii. 1. "Therefore . . . O man." Rom. ii. 14 does not refer to the Church of God. The Jew sinning under Law is to be judged by the Law; the Gentile without the Law will perish without law (verse 12). It is a question of judgment: and the Church of God shall not come into judgment (Rom. viii. 1).

S. S. (London Bridge). "The mind of the Spirit" in Rom. viii. 27 is not the same as "the spirit of your mind" in Eph. iv. 23. The former refers to the Holy Spirit, and the latter to the new nature, *i.e.*, "the *pneuma*, that is to say, your mind."

Eph. iv. 23 does not refer to any act which we are exhorted to do, but to what has been done already for us, and in us, by God, and we see this, it says, "if we have thus learnt the Christ, if ye have heard HIM, and been instructed by HIM, according as the truth is in Jesus: [namely] your having put off . . . the old man . . . and being made anew in the *pneuma* [that is to say your mind], and having put on the new man, which, according to God, was created in true righteousness and holiness" (Eph. iv. 20-24). The new nature is here spoken of as being perfect according to 1 John iii. 19; v. 18.

T. H. We must refer you to an article by Sir Robert Anderson, K.C.B., in Vol. X., "Master and Lord." The Holy Inspiring Spirit being equal with Christ, of course, uses the name "Jesus." But none of His own disciples ever addressed Him in such a familiar manner. His enemies did (Acts iv. 18, 40); Vagabond Jews did (Acts xix. 13); Devils did (Matt. viii. 29, Mark i. 24); Evil spirits did (Acts xix. 15). Romish Pietists do, Maudlin Sentimental Hymns of the present day do; but never those who worship Him truly in spirit, or who reverence Him as God. These call Him "Lord" and "Master," and are not so ill-mannered as to address Him by what answers to our "Christian Name." But the days of Reverence and Godly fear are past, and "Christians," instead of being brought up on the "milk" and "meat" of the Word, are fed on Hymns, which are full of "honey" and "leaven" (which no sacrifice should have); and destitute of "salt" (which every sacrifice must have). The modern Hymns have very little of the "Salt of the Covenant" and of sound doctrine. They have plenty of the "leaven" of false doctrine, and the "honey" or sweetness of human nature. Hence we have such frequent expressions which border on blasphemy, as "dear Jesus," "sweet Jesus," "blessed Jesus," etc., etc. May all our readers learn to "honour His Holy Name and His Word."

M. E. A. (London, W.). The statement of the preacher you refer to is met and answered by John vi. 37, "All that the Father giveth me, shall come to me." As to Isa. xi. 6, we cannot agree with the preacher that the "little child" was the Lord Jesus. It is quite against the scope of the passage.

J. McN. The fire is "unquenchable" and "everlasting." This shuts out all hope of any restoration or restitution.

E. H. T. We have not yet had the pleasure of seeing your book. We shall be very glad to do so.

"ANOTHER SPIRIT."

The article on pages 34 and 35 will be reprinted in a small four-page leaflet. Copies may be obtained from the Editor, by sending stamps for postage.

DEAN BURGON'S METHOD OF BIBLE STUDY.

The Rev. Dr. C. H. Waller (Little Coxwell, Faringdon, Berks) is editing Dean Burgon's Seven Sermons on *Inspiration and Interpretation*, and can supply copies, bound in cloth, at 2s. each 2s. 4d. post free, until April 1st.

After April 1st, they will be published by Marshall Brothers Keswick House, Paternoster Row, London, England.

"SOUND AN ALARM."

We can commend this pamphlet by Mr. A. E. Clarke, of 10, Foulser Road, Upper Tooting, London, S.W. It is timely, and can be had at the nominal price of 2d.

INSET NOTICE RE "THINGS TO COME."

The leaflet which is inserted in this number of *Things to Come*, will be found useful by our friends and helpers in making it known.

It has been drawn up and printed at the request of some of our readers, and we shall be very pleased to send any quantity (post free) to those who may apply for them.

We trust that there are many who will come forward and help us in thus making *Things to Come* more widely known.

ADVERTISEMENTS.

Advertisers are requested in future to send all advertisements to Mr. I. E. MAY, 68, Fleet Street, London, England.

THE BARBICAN MISSION TO THE JEWS.

TO THE READERS OF *Things to Come*.

Dear Friends,

The time has again come for me to send out my Annual Letter on behalf of the Barbican Mission to the Jews. In God's good providence I have now presided over the operations for seven years, and I am most thankful for the many and increasing signs of Divine blessing upon our work.

In MATERIAL things I may say that God has so prospered us that we have now in the Whitechapel Road a Mission House, with large Mission Chapel and an Open-Air Preaching Ground—all the freehold property of the Mission, every penny for the cost of which has been paid.

But what of SPIRITUAL things? I have myself been graciously permitted to baptise forty-eight converts from the Jewish faith, and there are many enquiries under instruction. The Mission premises are well used. The Reading Room is crowded with Jews night after night, a goodly proportion of whom remain for the Bible Class which is held with unfailing regularity every weeknight in the year. The services in the Chapel are largely attended on Saturday afternoon. The Open-Air Services—a new feature begun last year—have drawn crowds of Jews to listen to the Gospel, whilst the Sunday School for Jewish Children, the Meetings for Jewish Women, and other agencies are being carried on with many tokens of blessing.

Our difficulties arise from the want of funds to maintain the work. May I not press upon you the grave responsibility it would be to close up or curtail any branch of the Mission which God is so mercifully blessing? . . . The Jewish newspapers would send up a shout of victory if we were compelled to abandon any one branch of our Evangelistic enterprise.

To the friends who love Israel for the sake of Israel's King, I would say: . . . Do not permit this calamity to befall us. I now make an earnest appeal to you to help us to raise the remaining £1,300 before the end of March. I sincerely hope you will feel led to contribute generously to the support of this great and good work.

Yours very sincerely,

(Signed) H. W. WEBB-PEPPLOE,

President.

London, February 16th, 1905.

P.S.—Contributions may be sent to me at 25, Onslow Gardens, S.W., or to the Secretary of the Mission, Prediger C. T. Lipshytz, Gorrington Park House, Mitcham, Surrey.

ACKNOWLEDGMENTS.

For *Things to Come* Publishing and Free Distribution Fund.

	£	s.	d.
B.F.C. (Ill. N.S.A. Balance of Account) . . .	0	1	2
S.S. (Chingford)	0	5	0
P.L. (Southsea)	0	2	6
J. E. K. (Australia)	0	3	3

For "The Barbican Mission to the Jews."

J.Mc.N.	0	2	0
S.S. (Chingford)	0	10	0

THINGS TO COME.

No. 130.

APRIL, 1905.

Vol. XI. No. 4.

Editorial.

THE CLOSING PRAYER OF EPHESIANS.

HAVING considered at some length the two prayers in chapters i. and iii., it may be profitable for us to look at the brief prayer with which the Epistle closes.

The Apostle commences the Epistle with his prayer for the Ephesian Saints; and, at the end, he asks for their prayer for him: but the theme is the same. It is the *Mystery*, or Secret, which is the great subject of the Epistle as a whole.

He beseeches them to pray (ch. vi. 19) for him, "that utterance may be given to me, that I may open my mouth boldly, to make known the Mystery."

We note that, though most of the printed texts add "of the Gospel," Lachmann puts these latter words in brackets. That means that they are not supported by some of the more ancient manuscripts.

It may well be that, owing to the very early loss of the truth concerning the Mystery, there was considerable difficulty in the minds of Transcribers when they met with this word. Not knowing the *doctrine*, it was clearly difficult for them to understand the *word*. Hence, we believe, it is that, in 1 Cor. ii. 1, Col. ii. 2, and 1 Tim. iii. 16, we have three such important various readings, in the manuscripts; and all of them connected with the word "Mystery."

The Apostle might well ask the prayers of the Ephesian Saints; that, in view of the fact revealed in 2 Tim. i. 15 of their departure from the Apostle's teaching concerning the Mystery. That departure must, even then have shown itself in its weakening their hold on this truth. Pray, he says, "that utterance may be given to me, that I may open my mouth boldly, to make known the Mystery."

Even with the words "of the Gospel" added, it comes much to the same thing; if we take it as the Genitive of Relation: "*the Mystery which is the subject of the Gospel.*"

Not satisfied with this, or with writing this Epistle, he goes on to tell them how he was sending Tychicus to them. Tychicus was sent also to the Church at Colossæ, but on a different mission.

He was sent to Colossæ, Paul says, "*that he might know your estate*" (Col. iv. 8). But he was sent to Ephesus for the opposite reason: "*that ye might know our affairs*" (Eph. vi. 22).

In each case the object was the same; "that he might comfort your hearts."

This is followed by his concluding prayer for them: "**Grace be with all them that love our Lord Jesus Christ in sincerity.**"

The Children of God are marked by one universal characteristic: love to Jesus Christ, as their LORD. Not by the mere talking or singing about "Jesus"—(anyone can do that)—but by acknowledging "Jesus (*i.e.*, their *Saviour*) Christ" (God's anointed Saviour, whom He has provided, given, and sent) as their one and only Master and "Lord."

The true Children of God are not remarkable for their numbers, as many scriptures testify.

They are not remarkable for their outward distinction, or social position, either individually or collectively.

They have not a new head, but a new heart: and they soon discover that their former "wisdom" was only ignorance, and that their views were unsound from beginning to end.

They are not remarkable for new fashions or modern methods in their service for their Lord. They know that whatsoever comes not from His Spirit and from His Word is nothing worth.

They have "no confidence in the flesh;" and, therefore, do not depend on working on the feelings by magnetism, music, or numbers. They know too well that music has wonderful powers to excite, as well as to calm; to inflame the passions, as well as to soothe the heart; to create fleshly feelings, as well as to induce religious solemnity. They put, therefore, no confidence in that; but, rather, eschew it as an "edged-tool."

Neither do they rely on the assembling of people in multitudes; for there is a mysterious influence in numbers, which can be felt, though it cannot be explained. Scientific reasoning is useless; "Psychical research" is in vain; yet the fact is so real that many are tempted to rely upon it, and upon its effects, for the realisation of its assured results. Ravishing music, powerful appeals, heart-breaking anecdotes, combined with the mysterious influence of numbers, may produce the deepest emotions, exalted conditions of feeling, and excited action; and yet those who are the subjects of it may know nothing of "the love of Christ."

There may be much *hearing* and much *doing*, but without this "love of Christ" all is nothing worth. Herod "*heard* John gladly." He "*did* many things." But there was *one* thing he did not do; he did not "love Christ."

No! for this love is only "shed abroad in the heart by the Holy Spirit." It is to-day as it always was: it is not the "earthquake," not the "fire," not the music, not the excitement, but it is "the still small voice."

"Not by might nor by power, but by My Spirit" is the one and only means of creating a child of God. No other means will accomplish this.

We are born by nature *only* by the flesh. We are born anew or from above *only* by the Spirit. And the one essential proof and test of this new birth is that we "love

Jesus Christ as our LORD in sincerity." This is the evidence of the possession of the gift of "a sonship spirit."

This love is manifested now by the possession of "that blessed hope" of seeing Him and being with Him for ever. This is the hope of all the members of the One Body; the hope of being "caught up to meet the Lord in the air, so to ever be with the Lord."

Until that blessed moment arrives, we manifest this "sonship spirit" by a desire to meet with Him here, and now. God's Word is the appointed way of finding and seeing Him. Prayer is the appointed way of intercourse with Him. We may study that Word from other reasons, and with other objects. We may pray with many other motives. Self-will may come in: and both these means, the Word and Prayer, may be perverted by being directed to our own pleasure and the supply of our own desires.

These are the open windows by which alone we can see Him now; and, if we love Him in sincerity, we shall love to be gazing through them. As Dr. Watts puts it:

"I love the windows of Thy grace,
Through which my Lord is seen;
But long to meet my Saviour's face
Without a glass between."

If we love Him, we desire to please him; and this for His own sake. Not because we have made any vows or resolutions; not because of any "Rules for daily living," or "Directories for a devout life"; but for this sole reason,—because we love Him.

Many look to Him as a helper, and not as their Saviour.

Many look to Him as a Saviour, but not as their Lord.

The test of tests is this: and it is one which comes down, in its power, and meets the poorest, weakest, youngest of the Children of God:—that our desires are for Himself; to be with Him for ever; to be with Him now through His Word dwelling richly within us; and never feeling so happy as when we are occupied with Him through that Word.

Even in reading these words now, our one ever-present temptation is Self. Our temptation is to be occupied with *our love*, instead of with His love for us, even the love of Him who is the object of our love.

We can never get to love Him by mourning over our felt lack of love. We can never love him by mourning over our shortcomings and failures and infirmities; and our want of wisdom or strength.

Our bond of union is a living union with Christ by the Spirit of God. It is not union by Ordinances, or by Church membership, or by Confessions of Faith; but it is union in this—that we "love Jesus Christ as our Lord, in sincerity."

This is the abiding thought which closes this Epistle, as it closes the first Epistle to the Corinthians (ch. xvi., 22), "If any man love not the Lord Jesus Christ, let him be Anathema." Why? The answer is, "Maran-atha"—*the Lord cometh*. As much as to say: in the light of that coming, this is the one test. It is not what are spoken of as "Ethical results." It is not merely, or only, correctness of ritual, clearness of views, soundness of faith, orthodoxy of doctrine, morality of life, or any thing to do with the flesh; it is "love to our Lord Jesus Christ."

There may be no fault to find with our creed, our worship, or our life: there may be all these in perfection; but, if love for Him as our Lord—be lacking, all these will be vain. And, on the other hand, if there be this love for Christ, then none of the others will be lacking: all will be present in measure, and in degree.

If there be this love, then it is all traced up to "Grace": which shuts out all other things as *works*.

We are saved by grace. Grace in redemption, grace in election, grace in justification. Our very "faith" is bestowed by grace; our "hope" springs from grace; our "love" comes from grace; and all this, from first to last.

All the precepts in the Epistle to the Corinthians, all the doctrines in the Epistle to the Ephesians,—all are of effect for us, only, and so far as, this closing prayer is answered in our experience: "Grace be with all them that love our Lord Jesus Christ in sincerity."

Papers on the Psalm-Titles.

(Continued from page 27).

SPECIAL WORDS IN THE PSALM-TITLES.

WE have spoken of those Titles which relate entirely to the *subject-matter* of the Psalms and have shown how their misplacement which makes them stand at the beginning of a Psalm instead of at the end of the previous Psalm, has caused the loss of their meaning for so many centuries.

It is the same with words in the other Titles in which we have to do not so much with the *subject* as with other matters.

There are three words which are connected with special singers: *Alamoth*, *Sheminith*, and *Jeduthun*. We will deal with these in order.

I. WORDS CONNECTED WITH SPECIAL CHOIRS.

'AL 'ALAMOTH.

Psalm xlv.

'*Al 'Alamoth* (עַל עֲלָמוֹת) is one of these words; which relates not so much to the subject-matter of the Psalm itself, but to the manner of its use.

'*Alamoth* is found only once; and in all the Versions it is placed over Psalm xlv. But, when it is removed from its present position as part of the *super*-scription of Psalm xlv., and put in its proper place, as part of the *sub*-scription of Psalm xlv., it will stand connected with, and related to, this latter Psalm, xlv.

We must again call attention to the preposition עַל (*al*). It greatly obscures its meaning if we limit it to the sense of "after the manner of," "upon" or "set to," "to" or "for," as it is variously rendered.

It is a word in very common use; and its range of meanings is of wide extent. Its primitive meaning is (1) *on* or *upon*: from which we have (2) the sense of *over*, (3) *at*, *near*, or *by*, and (4) *relating to*, or *connected with*.

As to '*Alamoth*, there is a consensus of opinion that it

means *maidens*. We have '*Almah*' in the singular and plural seven times,* and it is always used in this sense.

It appears, therefore, that the plural *Alamoith* must mean *maidens*.

If Psalm xlv. were the only occurrence of the word, then its use would be sufficiently satisfied by the subject-matter of the Psalm; for we have references to "king's daughters" and "honourable women" (v. 9); "Hearken, O daughter" (v. 10); "the daughter of Tyre" (v. 12); "the king's daughter" (v. 13); "the virgins her companions" (v. 14).

But the word does occur in one other passage (1 Chron. xv. 20); and here it relates to the singing of maidens, as distinct from men's voices.

There is no need to associate such singing with the Temple or its services. There was singing in other places beside Jerusalem and the Temple. There was *processional* singing, and that in the open air.

In 1 Chron. xv. the order of the procession is prescribed for bringing up the ark from the house of Obed-edom to Zion. There were three bodies:

(1) First came the *Levites*, the singers with instruments of music (psalteries, harps and cymbals) (vv. 16-19), and the names are given of those who were set over them.

(2) Then came another body of singers, the *maidens*, with timbrels; and the names of those who were over, the '*Alamoith*' are given (v. 20).

(3) Then the *Sheminith* closed the procession. These, again, were men† singers, with harps, and those who were "over the *Sheminith*" (v. 21) are mentioned by name as in the former two divisions.

This order corresponds exactly with that given in Psalm lxviii., a Psalm of David, and in connection, not with the celebration of some victory, but referring specially to the bringing up of the Ark (after its wanderings) to Zion.‡

Num. x. 35 gives us the words with which the Ark always moved:

"Rise up, Jehovah,
And let thine enemies be scattered.
And let them that hate Thee flee before Thee."
Ps. lxviii. 1, opens with almost the very same words
"Let God arise,
Let His enemies be scattered.
Let them also that hate Him flee before Him."

What words could be more appropriately used "when the Ark set forward" from the house of Obed-edom?

That Psalm lxviii. relates to this very event in David's life is further shown by his disposition of the procession, as given in 1 Chron. xv.: for it is closely followed, and accurately described, in Ps. lxviii. 24, 25:

* It is rendered *virgin*, Gen. xxiv. 43, Song i. 3, vi. 8, Isa. vii. 14; *maid*, Ex. ii. 8, Prov. xxx. 19; and *damsel*, Ps. lxviii. 25. But the proper word for *virgin* is *Bethulah*. Every *Bethulah* is an *Almah*; but not every *Almah* is necessarily a *Bethulah*.

† See article on *Sheminith* in our May issue.

‡ Though Psalm lxviii. was written originally and specially for this great occasion, yet there was in it that which made it most suitable for use at the Passover Festival. The word *JAH* of Ex. xv. 13 reappears in Ps. lxviii. 4, and is the link that unites the two. Hence it was handed afterwards "to the Chief Musician relating to Shoshannim."

"They have seen thy goings, O God;
The goings of my God, my King, into the Sanctuary.
The Singers went before, (1 Ch. xv., 16-19)
The Players on instruments followed after, (v. 21)
In the midst were damsels (the '*Alamoith*') playing with timbrels." (v. 20).

The "goings" here spoken of, are the going up of the Ark of God into the Sanctuary, as described in 1 Chron. xv. and celebrated in Chron. xvi., Ps. lxviii., xlvii., lxxxvii. and other Psalms. If we compare Ps. lxviii. 18 with xlvii. 5 we see this connection at once.

To what can Psalm lxviii. 11 refer, but to 1 Chron. xv. 20. The R.V. have rightly translated the feminine participle,

"The LORD gaveth the Word.

The women that publish the tidings are a great host." But they gave the wrong reference, "Ex. xv. 20 and 1 Sam. xviii. 6," instead of 1 Chron. xv. 20.

And, at so low an ebb is Biblical study that Psalm lxviii. 11 is wrenched from its context and used as an excuse for disobeying the Divine precepts concerning the preaching of women in this Gospel Dispensation.

Surely there can be no doubt as to the meaning of the word '*Alamoith*', or to the beauty and perfection, of the close connection between 1 Chron. xv., and Psalm lxviii.

There is no profit to our souls in knowing what different commentators have said about the word '*Alamoith*,'* or about its two occurrences; or about the presence of '*Almah*' in Ps. lxviii. 5.

Psalm lxviii. is no mere "celebration of a victory," as some think; but it is a Psalm of thanksgiving by David on the occasion of bringing the Ark of God into the Sanctuary which he had prepared for it on Mount Zion.

Yet, in the face of these plain Scriptures, all that Wellhausen has to say is: "The position of affairs is that of 1 Maccabees v. (167 B.C.): there is nothing to remind us of the deliverance from Babylon (537 B.C.)"†; and he gives a plate of an "Assyrian Triumphal Procession."

Not even as early a date as B.C. 537 will the "higher critics" allow as the date of Psalm lxviii.: and yet no other date will suit it, and no other event, but that of David's bringing up the Ark of God to Zion, which was at least 1040 B.C.!

We write not, however, for these Critics. Nothing will convince them that the hypothesis on which they base their criticisms is false: but we write for those who "believe God"; feeling sure that they will rejoice in that which makes His Word more clear, more beautiful, and more precious.

* Gesenius gives it as "to (the voice of) young women." Kirkpatrick "in the manner of maidens." Perowne "after the manner of maidens." Wellhausen "with Elamite instruments." Fuerst "a choir dwelling in Alamoith." Others interpret both upon '*Alamoith*' and upon '*Sheminith*' as meaning *melodies*. But this cannot be; because they are united in the same procession, and this would cause two melodies at the same time for the same Psalm. Neither can they mean *instruments*; inasmuch as they are in each case associated with, and accompanied by, instruments. Several commentators render *Alamoith*, *trebles*, and *Sheminith*, *basses*, in 1 Ch. xv. 20.

† Wellhausen, *Psalms*, page 191 (Dr. Paul Haupt's *Polychrome Bible*).

"S" and "s,"

OR

THE USE AND USAGE OF πνεῦμα (*pneuma*)
in the New Testament.

List of Passages—*continued*. (2 Cor. iv. 13—Gal. vi. 18).
(Continued from page 31.)

2 Cor. iv. 13. "We having the same *pneuma* which is the gift of faith," *i.e.*, the Genitive of Apposition: and *pneuma* is used of the spiritual gift of faith. "We having the same spiritual gift [*i.e.*, faith]": for "faith" is one of the Spirit's gifts. (1 Cor. xii. 8, 9). Both versions have "s."

2 Cor. v. 5. "God, who hath given us the earnest, which is, the *pneuma*." Here, again it is the Genitive of Apposition; and, even though the article is used, it refers back to the original gift of this earnest in Acts ii. 4 and elsewhere. Both Versions have "S."

As human beings, we all have *pneuma* (psychologically), according to Gen. ii. 7: but the gift of the new nature is the assurance, "the earnest" or pledge, that God will raise us from the dead. Resurrection is the one subject of 2 Cor. v. 1—9. Here, while in this tabernacle we groan, and are "absent from the Lord." We do not wish to be "unclothed" and thus have no body at all: therefore we earnestly "desire to be clothed upon with our house which is from heaven"; *i.e.*, with our resurrection body; and thus, in it, to be "present with the Lord."

The New Nature which God has given us, is the "earnest" or the pledge of that resurrection life which Christ is pledged to give us in resurrection; and which we shall then enter upon in the reality of all its glory, and have its eternal fruition.

2 Cor. vi. 6. "In all things approving ourselves as the ministers of God (v. 4) . . . by pureness, by knowledge, by long-suffering, by kindness, by *pneuma hagion*."

This "power from on high" is thus one of the evidences of ministerial calling.

Both the A.V. and R.V. insert the article here, and use capital letters. The R.V. has a note which reads "Or, *Holy Spirit*: and so throughout this book." It is "so" if it refers to the absence of the article; but not "so" if it refers to the use of capital letters.

2 Cor. vii. 1. "Let us cleanse ourselves from all filthiness of flesh and *pneuma*." Here both A.V. and R.V. have a small "s": and naturally; for, how can there be any "filthiness" of the Holy Spirit? But why, we ask, not exercise the same discrimination in other passages? Why confine the "s" merely to a few places?

There is no article, either with "flesh" or "spirit." The expression "flesh and spirit" is put by *Metonymy* for human nature; but here, by *Synecdoche* (a part for the whole) for the whole person—that which is visible and that which is invisible:—as we use "body and soul," or "flesh and bones," for the whole person, so we say "mind and body" as denoting the physical and intellectual powers.

2 Cor. vii. 13. "The more joyed we for the joy of Titus, because his *pneuma* was refreshed by you all": *i.e.*, Titus himself was refreshed, as the body is refreshed outwardly. Compare Rom. xv. 32, and 1 Cor. xvi. 18; where we have the same thing expressed in other words. Both versions have "s."

2 Cor. xi. 4. "If he that cometh is preaching another Jesus, whom we did not preach; or if ye are receiving a different *pneuma*, which ye did not receive; or a different gospel, which ye did not accept [from us]; ye are doing well in bearing with him." Both versions have "s."

The scope is that they listened to false teaching, but questioned that of the Apostle. They accepted some teacher who had come in his own name, but questioned Paul, notwithstanding he had a Divine commission.

Evil angels or demons *teach* by their mediums (1 Tim. iv. 1, 2); and their teachings were then rife, as they are to-day. There is great need for this "spiritual gift" of the "discerning of spirits" (1 Cor. xii. 10) of which he had written to them.

"Another Jesus" is preached to-day: and "spirits" are received who teach very differently from the teaching of the Holy Spirit. But many Christians "bear with them" and get on "well" with them, and do not discern the difference.

Evil spirits are abroad in the earth; and, as some are "more wicked" than others, some also must be *less wicked* than others. Some teach foul and unclean things; others teach doctrines that sound so good, and appear so fair, and seem so holy, that many are deceived by them; and hesitate even to judge them, though they "discern" them sufficiently to be suspicious of them. If the Lord speaks of "this kind" of spirits (Matt. xvii. 21), there must be *other kinds*. Another "kind" is spoken of in Acts xvi. 17: where one of them actually endorsed Paul's own teaching, in order to mar his work by tempting him to accept its co-operation. This it did, working through "a certain damsel," for many days. But Paul, when he saw it, was "grieved."* To-day such help is readily accepted, and so long as it sounds "good," and seems fair and holy, God's servants are misled and deceived. There is little or no trying of the spirits as to whether they be of God: and the warning, not to believe them, is unheeded. (1 John iv. 1.)

If Satan transfigures himself into "an angel of light," it is "no great marvel if his ministers transfigure themselves as ministers of righteousness." (2 Cor. xi. 14, 15). These words refer to solemn realities; and these ministers are spirits, as well as human beings. Their ministry looks like "light," and it looks like "righteousness." But it is really only darkness; and the end of both shall be "according to their works" (v. 15). They are well-called "misleading"† spirits. (1 Tim. iv. 1.)

* The word διαπονεῖσθαι (*diaponeisthai*) occurs only here and Acts iv. 2, and implies *feeling constant (or, repeated) annoyance*.

† Since 1611 "seducing" has come to be used of one particular form of deception, or misleading.

2 Cor. xii. 18. "Walked we not (Titus and himself) in the same *pneuma*?"

Here *pneuma* is put by *Metonymy* for *mind*, and for that which is internal, in contrast with the next sentence, which refers to what is outward: "walked we not in the same steps?"

The A.V. has a small "s." The R.V. an "S."

2 Cor. xiii. 14. "The communion of the *hagion pneuma*."

Here, the context, and the use of the Article, leave us in no doubt that the Holy Spirit is meant. Both Versions rightly use Capitals.

GALATIANS.

Gal. iii. 2. "Received ye the *pneuma* (i.e., the new nature) by the works of the law, or by the hearing of faith?" This is clear from the next verse. The A.V. of 1611 had "s." Current Editions and R.V. have "S."

Gal. iii. 3. "Are ye so foolish? Having begun in (or, by) *pneuma*, are ye now being perfected by *flesh*?" Both Versions insert the article and have "S." But there are no articles in the Greek; and the two nouns "*pneuma*" and "*flesh*" are in the Dative case. The new nature is being contrasted with the old nature.

Having begun with the knowledge that the new nature was the gift of God, they were trying to improve the flesh: forgetting that "that which is born of the Spirit is spirit, and that which is born of the flesh is flesh."

This is the great truth of John iii. 6: according to which the flesh cannot be converted or changed into spirit. There is therefore great necessity for this correction. The doctrine laid down in the Epistle to the Romans had been departed from; and the correction is given in this Epistle to the Galatians.

How many Christians to-day have begun by possessing this new nature; but from ignorance of, or from ignoring, this great doctrine of John iii. 6, are seeking to make the flesh perfect by mortifying it? The only way of putting the flesh to death is by *reckoning* that it was "crucified with Christ" (Rom. vi. 6, 11, Gal. ii. 20), that we "died in Christ." It is "senseless" (or foolish) to treat and deal with a dead thing as though it were alive.

The *new nature* is "perfect," and cannot sin (1 John v. 18, and compare iv. 7; v. 1 and 4); while the *old nature* is evil, and cannot but sin (Rom. viii. 6, 7. Jas. iv. 4). The one is the work of the Spirit; and is, and remains, spirit: the other belongs to the flesh; and is, and remains, flesh. It cannot be changed into spirit, or be improved. The question, therefore, is: If, then, ye have begun on this foundation of the new nature, why are ye now seeking to make the flesh perfect? In other words: If ye have to be justified by *grace*, why are ye seeking to be sanctified by *works*?

Gal. iii. 5. "He that ministered to you the *pneuma* and worketh miracles (i.e., he that ministered to you, or was the means of your receiving that greatest of all spiritual gifts; and manifested the lesser gift of working miracles) doeth he it by the works of the law, or by the

hearing of faith?" The use of the article is grammatical, referring to the previous references to *pneuma*. Both versions use "S."

Gal. iii. 14. "That we might receive the promise of the *pneuma*." Here it is the Genitive of the Agent: i.e.: "the promise made by the Holy Spirit": or it is the Genitive of Possession, and means "the Spirit's promise." Christ was the "seed promised" by spiritual communication to Abraham. God's "promise" of Gen. xv., &c., is, in the following context, set in contrast with the Law. That promise was Abraham's "seed"* which was confirmed by God in Christ. Both versions have "S."

Gal. iv. 6. "Because ye are sons, God hath sent forth the *pneuma* of his Son into your hearts, crying, Abba, i.e., My Father." Current editions of A.V., with R.V. have "S."

The article is used here; and it refers to the gift of the "sonship-spirit" spoken of in Rom. viii. 15: i.e.: having been made sons, we have, as a spiritual gift, the same sonship-*pneuma* which God's Son has; for we are joint-heirs with Him (Rom. viii. 17).

Gal. iv. 29. "He that was born according to flesh persecuted him that was born according to *pneuma*." The same as in Rom. viii. 1, 4, 5. Both versions have "S."

Gal. v. 5. "For we, by *pneuma*, wait for the hope of righteousness, by faith"; i.e., "faith" is one of the gifts of the Spirit. There is no article here; and it is the Spirit's gift of *faith* that is meant, not Himself, the Giver. The A.V. of 1611 had "s." Current editions, with R.V., have "S."

Gal. v. 16. "This I say then, Walk by *pneuma*" (there is no article): i.e., Walk spiritually, or according to the new nature; and then ye will not fulfil the lust of the flesh (or the old nature). The A.V. of 1611 had "s." It and the R.V. now have "S." Both add the article (R.V. "by the Spirit").

Gal. v. 17 (twice). The same as v. 16. It is not till the new nature is given that there can be conflict. Till then, the peace of death reigns. The moment the new nature is given, that moment conflict begins. We find we cannot do all the good things the new nature would have us do; and, thank God, we find also that we cannot do many of the evil things our old nature would have us do. The A.V. of 1611 used "S" for the first, and "s" for the second. Current editions, and R.V. use "S" in both cases.

Gal. v. 18. "But if ye be led by *pneuma* (your new nature) ye are not under law." (As is stated also

* The Law was given 430 years after this "promise" of the seed (Ex. xii. 40, Gal. iii. 17); but 400 years after the fulfilment of the promise in the actual birth of "the seed" (Gen. xv. 13, Acts vii. 6).

That promise was unconditional; for God was only "one" party (Gal. iii. 20). The Law was conditional; for there were two parties (Gal. iii. 19), and one of them, Israel, failed. God's covenant was, therefore, a "promise"; which must stand; and it was made by spiritual communication.

in Rom. viii. 4). The A.V. of 1611 had "s." Current editions and R.V. have "S." Both insert the article "the."

Gal. v. 22. "The fruit of the *pneuma*": i.e., the fruit or spiritual gifts of the great Giver, the Holy Spirit, are love, joy, peace, etc. Here, the context distinguishes—by the article with both Spirit and the "fruit"—His spiritual gifts. The A.V. of 1611 had "s." Current editions and R.V. have "S."

Gal. v. 25 (twice). "If we live by *pneuma*, by *pneuma* let us also walk"; as in Rom. viii. 1, 13. Both Versions add the article "the," and use capital letters in both clauses of this verse.

Gal. vi. 1. "Brethren even if a man has been overtaken in some transgression, ye, the spiritual [ones] restore such an one in a *pneuma* of meekness; considering thyself, lest thou also be tempted."*

Here *pneuma* is put by Metonymy for the effect of the action of the new nature; and means *meekly* or *with meekness*; which will necessarily be the case if there be this consideration of one's self.

Alas! alas! How greatly needed is this Divine precept to-day.

The word "Brethren" at the head of the precept is intended to remind us that all are only equally weak, sinful, fellow-servants; and that this fact should dispose us to listen to, and heed, the solemn admonition that follows.

How great is the contrast presented, practically, to-day: and this not merely in cases of actual transgression, but in cases of difference of opinion in the interpretation of Scripture.

This, with many Brethren, is treated as being of far greater importance than honesty in business transactions. Great latitude is shown in matters of that kind, but woe be to those who dare hold honestly a different view of a passage of God's Word.

The conduct of some "Brethren" to-day seems as though they read this verse as if it were written: 'If a man be overtaken in a fault—persecute such an one, cast him out, hound him down; in a spirit of bitterness, not considering thyself!'

Gal. vi. 8 (twice). "He that soweth to the *pneuma* shall of the *pneuma* reap life everlasting"

Here, by the Figure *Ploqué*, the first *pneuma* is used of the new nature according to which we sow (or walk); while the second refers to the Holy Spirit Himself, who is the Giver of life everlasting.

The A.V. of 1611 had "s" in both clauses. Current editions with R.V. have "S."

Gal. vi. 18. "The grace of our Lord Jesus Christ be with your *pneuma*."

Here *pneuma* is put by *Synecdoche* (i.e., a part for the whole) for the whole person. The clause reads: "The grace of our Lord Jesus Christ be with you," or "with yourselves" (*pl.*).

Both versions have "s" here.

* Both versions have "s."

Contributed Articles.

LETTERS TO BIBLE TEACHERS.

LETTER II.

(By FREDERICK NEWTH).

I AM glad to know that the subject of the Lord's Second Coming has aroused your interest. To be well-grounded in this truth is of the first importance. In learning this, you will at once see the necessity of "rightly dividing the Word of Truth." It is only as we do this that we can be approved. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth" (2 Tim. ii. 15).

Never mind, men. If you pursue this line of study you will find how much there is to *unlearn*, as I did in my younger days. Let me give you the benefit of my experience. Before I do so, I would say that you had better leave quite alone the sensational literature on the subject of the Lord's Coming, and all books that pretend and presume to give dates for this event, based, as they affirm, on the dates given in Daniel and Revelation. But, to the damage of all such prophets, their reckonings have to be adjusted every few years. They are but catchpenny productions; they are like worthless clocks, which have to be put backward or forward from time to time to harmonise with present conditions.

I have been through all this; and, perhaps, it will be helpful to give you the benefit of my floundering.

When quite a young man—a very few years older than yourself, and attending the Nonconformist section of the Christian Church—I was constantly hearing that the World was being converted, and in this way would be fulfilled the glorious anticipations of the prophetic scriptures declared in Habakkuk ii. 14, "For the earth shall be filled with the knowledge of the *glory* of the Lord, as the waters cover the sea."

The occasion was a Missionary Anniversary, and I heard this astounding conclusion of a celebrated minister of that day: "We may say, my brethren, that we have now commenced the millennium."

This is the popular delusion of the preaching of the present day; and, in proof of this, I give you a few sentences from a sermon now before me, and published in the *Daily Mail* of February 18th. The preacher gives a sketch of the "Model Citizen." He is "one who shews poverty of spirit, simple meekness,—mercifulness . . . fortitude in adversity and persecution." On what the preacher calls this "sort of manhood," Christ purposed to rely for His work of subduing the world and establishing a new order of things. . . . Jesus Christ set before His disciples, as their prime duty, the work of *reforming the Earth*. . . . The novelty of Christ's Kingdom was this—that it was to owe *nothing to force*, and yet it was to cover the whole earth"; and so on, in the same foolish strain.

He does not say where the adversity and persecution is to come from when the earth is subdued and the new order is established.

This period of forbearance on God's part to the World is called the "last time." This, the Spirit of Truth, shews us in 1 John ii. 18—and tells us how we may know it—"Little children, it is the last time: and as ye have heard that *antichrist* shall come, even now are there many antichrists; whereby we know that it is the last time."

The Apostle Paul, in writing to Timothy (1 Tim. iv. 1), tells the same thing: "Now the Spirit speaketh *expressly*, that in the latter times some shall depart from the faith, giving heed to deceiving spirits and teachings of demons." He repeats the warning in 2 Tim. iv. 3, 4: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned *unto* fables."

Such talk of reforming the Earth by their modern petty tricks would be amusing, if it were not so pernicious.

"The Model Citizen, by virtue of meekness, is to inherit the Earth." And then breaks out (at the possibility of such an evildoer hindering the consummation): "Fancy a model citizen who won't vote; fancy a model citizen who never sallies out to contribute the light of his *intelligence* and *character* to the World."

I would also express my own astonishment at this. Only think of this sermon being sent forth in print in February, 1905! It is fair to infer that such ministers are forming the minds and hearts of "*their people*" to fulfil *their* millennial anticipations. If so, then we may expect to have celestial "cake-walks," enchanting pig raffles, lectures by Spiritists, and performances by fifth-rate choirs. I do not hesitate to say that such teaching as this is only fable; and shews that there is such a sin as "handling the Word of God deceitfully" (2 Cor. iv. 2).

At the same time, many of a like mind are advertising conferences and suchlike machinery to energise a revival. *Why should it be expected?* The exaltation of humanity is being preached by those called prominent preachers, occupying the most coveted pulpits.

When Hezekiah was stirred in his heart at the wickedness that had been introduced into the worship of Jehovah by preceding kings, it is recorded in 2 Kings xviii. 5, "He trusted in the Lord God of Israel"; (v. 6) "For he clave unto the Lord and departed not from following *Him*, but kept His commandments, which the Lord commanded Moses." Then the next thing he did was: "He brought the priests and the Levites, and gathered them together, and said unto them, Hear me, ye Levites; sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the *filthiness* out of the holy place" (2 Chron. xxix. 45).

It will be necessary for you to press home the importance of this teaching before going more in detail on the subject of Bible Study. God will not allow His truth to be mixed up with man's devices. If any man is determined to do His will, he shall know of the doctrine" (John vii. 17). If we neglect this principle, we may be "ever learning and never able to come to the knowledge

of the truth." Therefore, we must clear away the "rubbish" before the heart can be in a fit condition to hear what God declares concerning His "ways."

The "Model Citizen" has made many attempts to establish peace in the Earth. Not only Citizens, but Kings also—and a pretty mess they have made of it. "Exhibitions" were to do it. I well remember the first Exhibition and its motto: "Peace on earth and goodwill towards man." If ever the haughtiness of man should be bowed down, the history of "Exhibitions" ought to do it.

Let me rapidly recount them. Take ten years, from 1851 to 1862—the period of the two great Exhibitions in London. In this interval there were the Russo-Turkish War; the Crimean War; the Mutiny in India; the War between France, Sardinia and Austria; the China War; the Civil War in the U.S.A., which continued on till 1865. Then, in 1867, came the International Exhibition in France. About this time Napoleon made his celebrated proclamation, "The Empire is Peace." Then came, almost immediately, the Franco-German War, with its disaster at Sedan. This brings us to 1870. Then we have the Philadelphia Exhibition. Then followed the War between Russia and Turkey. The bombardment of Alexandria, 1878. In the year 1889 came the Universal Exhibition in France, followed by the World's Fair in Chicago, where they held "the parliament of religions," which was nothing less than a religious Babel. Still no peace. 1899, another Exhibition in France; also the great Peace Congress of all European Nations. Judging from past experience, war might well be looked for. And so it was. War declared against England by the Transvaal. This brings the history down to the present day.

You can from this point look back and remember the Hague Conference, when Russia proposed disarmament to the nations. Thereupon followed the Boxer outbreak, the war between Japan and China; and, at the present time—when the materials of the great St. Louis Exhibition in the U.S. perhaps are not yet cleared away—the deadly contest between Russia and Japan is going on.

The cost of the navies of the World to maintain *this* peace is estimated at ninety-nine to one hundred millions sterling. Yet the discernment of preachers is so limited, and so dense, that they still talk of reforming the World by A VOTE.

But this is not so with *political* writers. One of them brings the following weighty protest against such visionary ideas. On hearing the last line of the Carol sung, "Peace on earth and mercy mild," he says, "Another aspect of the great Advent which they sang presented itself to my mind: 'Think not that I came to send peace on earth; I came not to send peace, but a sword.'" (Matt x. 34.) "Never, alas! has prophecy been more completely fulfilled, I thought, calling to mind the bloody history of the Churches, which have fought and torn, murdered and tortured in the name of Christ for close on two thousand years, and rejoice in the appellation 'militant.' But the Christian Churches have no monopoly of the fighting spirit, nor are they to be held responsible for the system of organised murder which has ravaged the earth from the beginning. Babylonians, Assyrians, Chaldeans, Egyptians,

Phœnicians, Medes, Persians, and Lydians, all have practised the bloody trade of war. . . . The survival of the fittest has hitherto meant the organised assassination of the weakest, and all religions and creeds have accepted the theory, and stand or have fallen by the power of the sword. Their very gods have been murderers, Ammon, Apis, Isis, Osiris, Jupiter, etc., and all the host of pagan heavens. The men whom the world has held in highest esteem, and whose names are written in red letters on the pages of history, have been for the most part men of the sword—men whose ambition and genius in the art of slaying have laid the nations prostrate at their feet. From Alexander to Napoleon is a far cry, but, there are many accounted great before Alexander, and many since Napoleon, whose sole claim to fame is based upon their aptitude for wholesale slaughter. . . . The peacemaker is derided as a faddist and visionary." (C. Joubert on *The present state of Russia*. Pub. by E. Nash, 1905).

The above refers to nations, but the next verse relates to family life:—"For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."

It is these apparent contradictions that puzzle those who tell you "The novelty of Christ's Kingdom was this—that it was to owe nothing whatever to force." Others are recklessly challenging the truth of God's Word and disputing as to the possibility of the ass speaking, or the serpent tempting Eve. The Holy Spirit by Peter says it did—"the dumb ass speaking with man's voice."

Of one thing you may be quite sure—though the ass spoke he had no understanding of the import of speech. Balaam had. In this particular Balaam stands on a higher platform than the higher critics—for he knew what the animal was talking about and they don't.

Another apparent irreconcilable difficulty you will have to meet, is, that while the Lord Jesus is said to have brought the gospel to the whole world—yet, when He sent the twelve forth, He gave strict command, "Go *not* into the way of the Gentiles; But go rather to the lost sheep of the house of Israel." (Matt. x. 5.)

It is only as we rightly divide the word of truth that such difficulties as these can be made plain.

God's Word is not treated with the care and respect with which an ordinary railway time-table is treated. If you are going on a railway journey, what care you take to note different routes, changes, junctions, certain limitations, and special trains, etc. So we shall find in reading the Scriptures: there are limitations, changes, stops, and specials. This will serve as an illustration of what is meant by "*rightly dividing*:" and, to be skilful in this way is that which proves that you are making an effort to be a "*good workman*."

In conclusion, I will give you one verse to think over. Romans xv. 8. "*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.*"

Then I hope to prove the fallacy of the statement that Christ's Kingdom will "*owe nothing whatever to force*."

And, after that, I shall seek to satisfy you that

Satan is "the God of this world," as to its *Religion*; and "The Prince of this world," as to its *Rule*: proceeding strictly on the lines laid down for the Bible Student in 1 Cor. x., 32, as to the distinction to be observed between the JEWS, GENTILES, and the CHURCH OF GOD.

THE "BODY," THE "WIFE," AND THE "BRIDE."

(By GEO. RIVINGTON, CAPT. R.N.)

OUR title combines three expressions used by the Holy Spirit, conveying distinct and different ideas to our minds, and yet, strange as it may appear, considered by many believers to have but one and the same meaning in Holy Scripture. Let us endeavour to find out what is "the mind of the Spirit" in using these terms; which, quoted in full as they appear on the sacred page are, "The body of Christ," "The wife who hath made herself ready," and "The bride the Lamb's wife."

What saith the Scripture? Six passages (1 Cor. xii. 27; Eph. i. 23; iv. 12; v. 29, 30; Col. i. 18 and 24) assert plainly that the Church is the Body of Christ, while six other passages (Rom. xii. 4, 5; 1 Cor. vi. 15 and xii. 12; Eph. iii. 6 and iv. 13-16; and Col. ii. 19) teach it, although they do not so directly assert it as the six first mentioned; but there is no passage which plainly asserts that the Church is the Bride. It is, however, inferred by many—from Rom. vii. 4; 2 Cor. xi. 2; and Eph. v. 22-33—that it is to be so understood; although the first passage is simply an illustration from the law of marriage, as to our freedom from the law of sin; the second, from the custom of espousal as to our obligation to a life of godliness; and the third, an exhortation to wives to be subject to their husbands, as the Church is to Christ, and to husbands to love their wives as their own bodies, even as Christ loves His own Body, which is the Church. Thus it is evident that either it is wrong to call the Church the Bride; or that the Body of Christ must be also His Bride. But is the latter alternative possible?

We know that the illustrations used in Holy Scripture are meant to make spiritual things plain, and easy to understand. "All Scripture is profitable for instruction in righteousness." We also know that the body of a man cannot be his bride, so that if the Scripture does teach that the Body of Christ is also His Bride, it is not fulfilling its asserted purpose, but is introducing confusion to our minds by the employment of figures, which everyone understands in a different sense from that in which the Scripture uses them.

Again, if the Church be the Bride, how does it come about? We know what is to happen to the "Body of Christ" from the epitomized history in Eph. iv. 11-16, and from the graphic account of the union of the Head and the other members given in 1 Thess. iv. 16, 17. In the former we find that the edification (*i.e.*; the building up) of the Body of Christ is to go on until, every member being completed, the "perfect man" appears: but as a man cannot be perfect except the head be joined to the other members, so we understand from Eph. iv. 13, that as soon as all the other members are complete, the Head will

be joined to them as described in 1 Thess. iv. 16, 17; where there is no hint of, or room for introducing, a marriage ceremony: but, the union having taken place, there is the closest possible relationship between the members of the body, for no member can be separated from "a perfect man" without mutilation, amputation, dismemberment, and consequent destruction of perfectness: while between husband and wife there is not that close relationship; for they can be separated without any mutilation; they can, as two perfect bodies, separate and come together again as often as they will without any detraction from their respective perfectness, whether as two, or as one, "for two, saith He, shall be one flesh." The members, then, being united to the Head in the closer relationship, how can there be any desire on their part to change that condition for the other, which is not so close?

Supposing, however, for the sake of the argument, that this change is to take place irrespective of the desire, how is it to be done? How are the two bodies, essential to a marriage, to be produced? The Scripture says "there is one body," but for a marriage two bodies are needed. Does it not say "they two shall be one flesh"? Are we then to—can we—imagine the eyes (1 Cor. xii. 16), the ears, the nose (1 Cor. xii. 17), and the other members, separated from the Head, so that in order that a marriage may take place two bodies are formed? It cannot be; for once joined in the perfect man, the Scripture says "So shall we ever be with the Lord" (1 Thess. iv. 17).

Again, as to time, we do not know on what day the union of the Head with the other members of the Body of Christ will take place, but we do know that there is no predicted event which must happen before it, and that the signs of the times indicate its near approach: also that there must be a considerable interval, the duration of which is not revealed, between that coming of the Lord to the air and the "Marriage of the Lamb," which follows the judgment of "the great whore," that judgment also being subsequent to the coming of the Lord with ten thousands of His saints (Jude 14, 15) to execute judgment and to fight against those nations (Zech. xiv. 3) who are gathered against Jerusalem to battle; forty years would not seem too long a time for so many wonderful and important events to occupy.

Have we then any ground for believing that, after such a period of the closest relationship, harmonious working, and mutual dependence (1 Cor. xii. 21-26) between the different members of the "One Body," all this should be changed and another, different and less close, relationship be entered upon? We must say No!

Do the Scriptures then give us any instruction as to who is the wife who "has made herself ready"? (Rev. xix. 7). We have only to read a few passages in the Old Testament to be forced to acknowledge that they do; but, first, we must especially notice that we do not read of the wife having made herself ready until the judgment of the great whore is past, that judgment also being, as above stated, subsequent to the events prophesied in Zech. xii. 2-9 and xiv. 1-4. In the following passages will be found instructions which surely must be considered sufficient for us to identify "the wife."

Is. liv. 5-8: "Thy maker is thine husband, the Lord of Hosts is His Name. . . . For the Lord hath called thee as a woman forsaken and grieved and a wife of youth when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, saith the Lord thy Redeemer."

Is. lxii. 4, 5: "Thou shalt no more be termed forsaken, for, as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

Is. l. 1: "Where is the bill of your mother's divorce—whom I have put away? Behold, for your transgressions is your mother put away."

Jer. iii. 14: "Turn, O backsliding children, saith the Lord, for I am married unto you."

Jer. xxxi. 32: "I was an husband unto them, saith the Lord."

Hos. ii. 5: "Their mother hath played the harlot—she said I will go after my lovers"; and v. 7: "Then shall she say I will go and return to my first husband"; and v. 14: "Therefore, behold, I will allure her and bring her into the wilderness and speak comfortably to her"; and v. 15: "I will give her a door of hope, and she shall sing there as in the days of her youth"; and v. 16: Thou shalt call me Ishi (my husband), and shalt call me no more Baali (my Lord); and v. 19: "I will betroth thee unto me for ever"; and v. 20: "I will even betroth thee unto me in faithfulness"; and v. 23: I will sow her unto me in the earth, and I will have mercy upon her that had not obtained mercy"; and iii. 1: "Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the Lord toward the children of Israel, who look to other gods and love flagons of wine"; and v. 5: "Afterward shall the children of Israel return and seek the Lord their God and David their king." In all these passages, text or context show plainly that they refer to the nation of Israel.

If it be further asked, how will the wife have made herself ready? The answer seems plain and ready to hand, in Zech. xii. 10-14: "They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son," etc., etc., etc., and xiii. 2: "The names of the idols—shall no more be remembered."

Having sought the scriptural instruction concerning "the Body of Christ," and the wife who will have "made herself ready," let us go on to seek the same instruction, as to "the Bride, the Lamb's wife." It will be well to begin by noticing that the term, "Bride of the Lamb," although so often used, does not occur in Scripture: then, that the marriage supper of the Lamb takes place as soon as the wife has "made herself ready," at the beginning of the thousand year's reign of Christ on earth, which we call the millennium, but that "the bride" does not appear until not only the thousand years are expired, the "little season" during which Satan, loosed, will "deceive the nations" and "gather them together to battle," the casting of Satan into "the lake of fire," and the judgment of the "great white throne" shall have passed, but until also "a new heaven and a new earth," are seen by John, the former heaven and the former earth having passed away,

this must surely involve the passing away also of all relationships which are of this earth only, this is the case with the wife as we read above in Hos. ii. 23, so we understand that her condition as a wife ceases with the earth that now is; then the Holy City is seen "coming down from God out of heaven," this is the "city which hath foundations" (Heb. xi. 10), for which Abraham looked as well as all that multitude "so many as the stars of the sky and as the sand which is by the seashore innumerable," who "all died in faith and confessed that they were strangers and pilgrims on the earth," and who, with all the holy brethren partakers of that heavenly calling, are the inhabitants thereof, the city being the Lamb's wife; the facts that in the foundations are "the names of the twelve apostles of the Lamb," and on the gates "the names of the twelve tribes of the children of Israel" (Rev. xxi. 12, 14) point to the conclusion that those inhabitants are mainly, although not exclusively, of Israel.

One of the many fulfilments of our Lord's words, "There are last which shall be first, and there are first which shall be last" (Luke xiii. 30), may be found in the fact that the Church, the last of the three bodies called by God, is the first to be finally and eternally blessed; for ever "with the Lord," as members of His Body, is the last word we have concerning those who have responded to "the high calling of God in Christ Jesus;" long before the blessing of the nation of the earthly calling; and very long before the announcement of the final blessing of the partakers of that "heavenly calling," which we must look upon as the first in point of time, as Abel, Enoch, Noah, and Abraham are named among those who sought and desired "a better country, that is an heavenly," and for whom God "hath prepared a city."

THE AGES, PAST, PRESENT, AND FUTURE.

By JAS. CHRISTOPHER SMITH.

I.

THERE are many things in Holy Writ which can be understood only when they are studied in the light of the age to which they belong. To understand what happened in Eden, we must not take our view-point in the time of the Exile; but we must endeavour to go back and mark the boundaries and conditions of life in the

ERA OF INNOCENCE.

That there are well-marked Ages or Dispensations in Scripture, giving distinct colouring and meaning to revealed Truth, is evident to any careful student of the Bible. And it is felt that it would be a gain and a great help to earnest readers, if a fairly full and adequate account could be given of these Ages into which Bible History is divided.

It will be readily realised that such an enquiry raises the question of fore-view, and the perspective of prediction; but any one whose investigations have been considerable, knows that such fore-views make up a large portion of the Sacred Text.

The subject, therefore, concerns a large part of Scripture *directly*, and the rest of it *indirectly*: so that our knowledge of God's Word, as a whole, largely depends on our apprehension of the boundaries and characteristics of the various dispensations.

To refer, for example, to such a period as that covered by the lives of the patriarchs Abraham, Isaac, Jacob, and Joseph: or to the epoch containing the Ministry of our Lord, recorded in the memoirs of Matthew, Mark, Luke, and John: it will be seen, at once, how important the subject is, in view of modern discussions; because, problems which are muddled and confused by mere literary criticism,

do yield up their secret when seen under the light of God's distinctive purpose and operation in those distinctive Epochs.

It is believed that the papers, we propose to write on this subject, will bring welcome help to many perplexed believers, and provide an instrument by which increasing (yea, new) beauty, fulness and practical power will appear in the "Living Oracles" as the enlarging Revelation of God is more fully understood. And when we reflect that this subject takes note of the whole range of Holy Scripture, surely here we need with special care, to *rightly divide the Word of Truth*.

Now, it is necessary, at the outset, to lay a sure foundation for our structure, so that we may have confidence as to whereupon and wherewith we are building; for this is, in the highest sense, a *constructive* study. If it be in any sense destructive, it is to the destruction of error and unbelief; and, the scattering of such forces, in the holy war, is surely to be welcomed. Light dispels darkness; truth destroys error; life conquers death; and the Word of the Lord, which is light and truth and life, is established for ever in Heaven, and lives and abides for ever on earth. Therefore, our prayer is the prayer of the Palmist,

"O send out thy light and thy truth; let them lead me:

Let them bring me to thy *holy hill*,

And to thy *tabernacles*—

Then will I go unto the *altar* of God

UNTO GOD, the gladness of my joy:

And upon the harp will I praise thee,

O God, my God!"

If we submit ourselves to the leading of God's "light and truth" these good guides will bring us to the Holy Hill, to the Tabernacles, to the Altar, yea to God Himself: all that is in Christ the Lord. He is "the Light" and "the Truth": He brings to the holy hill of privilege: He is the Tabernacle with all its sacred symbols: He is the Altar with its solemn sacrificial fire: He is, let us confess, with Thomas, "my Lord and my God." Beyond that we cannot go, and we do not need to go: we have Himself, and He is our "exceeding joy." - Standing in Christ, on God's holy hill, in view of the Tabernacle and the Altar, we use the holy harp and praise our Saviour, our Redeemer God for evermore!

Such are the heights and the happinesses whereunto God's Truth will ever lead and bring those who believe and obey.—(*To be continued.*)

Papers on the Apocalypse.

THE SEVENTH (AND LAST) VISION "ON EARTH."

THE FINAL FIVE JUDGMENTS.

THE SECOND JUDGMENT (Rev. xx. 1-3).

The outcome of the first of these final five judgments is the binding of Satan. The judgment of the Beast and the False Prophet and their Confederacy is not enough. He who has planned all, and used all for the accomplishment of his purposes, must now be dealt with. The chief instigator of all the evil must now be deprived of all further opportunity of attempting to frustrate the counsels and purposes of God. He has been cast out of heaven: he must now be cast out of the earth.

The structure of the passage which describes his judgment is as follows:—

B' (page 603), xx. 1-3. *The Judgment of Satan.*

(*Before the Millennium.*)

B'	E	a'	xx. 1, 2-. The binding of Satan. (The Key and the Chain.)
		b'	xx. -2. Time. (1,000 years.)
E'	a'	xx. 3-. Satan bound. (The Abyss and the Sealing.)	
		b'	xx. -3. Time. (1,000 years.)
E'	a'	xx. -3-. The loosing of Satan.	
		b'	xx. -3. Time. ("a little season.")

This Structure consists of three pairs. The first of each pair has to do with Satan and his binding; and the second with its duration.

xx. 1. **And I saw an angel descending out of heaven, having the key of the Abyss, and a great chain in his hand. (2) And he laid hold of the dragon,—the old serpent, which is the Devil, and Satan, and bound him a thousand years, (3) and cast him into the Abyss, and shut him up, and set a seal upon him, that he should not deceive the nations any longer, until the thousand years be completed: Afterward he must be loosed a little season.]** Who this angel is does not concern us. If it did, we should have been told. Speculation here is worse than useless. It is enough for us to know that it will indeed be a mighty angel to accomplish this business. Satan is a personality; a spirit-being. He can be seized, and will be bound; just as his subordinate angels have already been, and are now reserved for future judgment under "chains of darkness" and "everlasting chains" (2 Pet. ii. 4. Jude 6). There are chains that can bind flesh and blood; and there are chains that can bind spirits. We are asked, with a triumphant air: "Do you really believe Satan will be bound with an iron chain?" Our answer is, that there is not a word said about an "iron chain"! Our imagination and knowledge are so limited, that when God says "a great chain," we can think only of an "iron" chain, because the chains that we know of are mostly iron. But we are having great and wondrous facts and realities revealed to us here; and it behoves us to believe, where we cannot understand. It becomes us, as the recipients of such a revelation, to humbly receive it, and not to criticise it.

The grand reality is, that Satan will one day be "bound"; and he will be bound with something that can bind him. He will be cast into the Abyss; and, in spite of his being a spirit-being, he will not be able to get out, or "walk about" (1 Pet. v. 8) as before. When this blessed fact is revealed to us, it is for us, not to reason about it, but to praise God for the wondrous news, and sing:

"O what a bright and blessed world
This groaning earth of ours will be,
When, from its throne, the Tempter hurled,
Shall leave it all, O Lord, for Thee?"

That is to be our attitude. We believe that the War is literal; the taking of the Beast and the False

Prophet is literal; Satan is literal, and his binding is literal. It does not say he will be bound with a steel chain, or an iron chain; but it says "a great chain." It will be a chain of Divine make, and it will be suitable for—and will effectually accomplish—its great object.

How all this can be done we do not know; nor are we called upon to show. There are such things as Figures of Speech; but this is not one, nor is it what commentators call "figurative language," that cannot bind anyone, except themselves and others, to their false system of interpretation. In Rev. xiv. 14, 15 we read of a "Sickle"; but Matt. xiii. 30, 39-42 shows that it denotes a grand and dread reality. So the "great chain" does here.

The Abyss is literal; as is the lake of fire. Satan is to be cast into the Abyss (from whence the Beast came, xvii. 8), for 1,000 years, when he will join the Beast and the False Prophet in the lake of fire (xx. 10).

There is another place called "*Tartarus*" (2 Pet. ii. 4) —unless Tartarus is another name for the Abyss. This is where the fallen Angels are bound (1 Pet. iii. 18, 19. 2 Pet. ii. 4. Jude 6).*

In the face of all these great, solemn, and grand realities, it is sad to notice the fanciful interpretations put upon them.

Some maintain that this binding took place at the beginning of the Christian Dispensation. In that case the Millennium was over nearly 1,000 years ago, and we call that very period "the dark ages." In that case also Peter was inspired to say that Satan "walketh about" (1 Pet. v. 8) on earth, while he was bound in the Abyss!

Some assert that the binding took place at the conversion of Constantine. But that was the beginning of all that has led to the corruption and apostasy of the Church.

Others hold that whenever the binding took place, Satan is bound now. Such can never read the newspapers, which teem with little else than the most awful evidences to the contrary, both of crimes in the world and of corruption in the Church.

Others maintain that the 1,000 years are not literal, but mean any prolonged period.

If the year-day theory is to be consistently held, then we have a period of at least 360,000 years during which Satan is bound.

We believe what Scripture says, and hold that Satan will be bound for 1,000 years; and that the Millennium is the period during which he is to be bound.

* 1 Pet. iii. 18, 19 becomes quite clear when we remember (1) that men are *never* called "spirits," and (2) that "He maketh His angels spirits." (3) That these "disobedient" spirits in verse 20 are contrasted with obedient "angels . . . made subject unto Him" in verse 22. (4) That in 2 Pet. ii. 4 we read of the "angels that sinned being cast down to *Tartarus*, and delivered . . . unto chains of darkness to be reserved unto judgment." (5) That in Jude 6 we read of the "angels which kept not their first estate," being "reserved in everlasting chains under darkness unto the judgment of the great day."

With all these Scriptures about *Angels* being bound with chains, etc., it is strange, indeed, that, in spite of the words "in prison," 1 Pet. iii. 19, "spirits" should be interpreted of *dead men*, instead of fallen angels.

After the 1,000 years Satan "must be loosed a little season." The consideration of why this "must be" we will defer till we come to verse 7 (see pages 626-635). Meantime, the Structure bids us consider first the blessedness of the Millennial state on earth.

Questions and Answers.

QUESTION No. 363.

THE BRAZEN LAVER.

I. W. "I send you the following so-called discrepancy brought before me the other day as a 'mistake.' In 1 Kings vii. 26 'The Laver' is said to contain 2,000 baths. In 2 Chron. iv. 5 it is given as 3,000."

At first sight, this looks like a contradiction. But the difficulty vanishes the moment we look carefully at what is actually written.

1 Kings vii. 26, correctly translated, says "it would hold 2,000 baths."

2 Chron. iv. 3 says, "being made strong it would hold 3,000 baths."

There are two words in the latter text, and only one in the former. The additional word *חֲזָקָה* (*chāzākā*) is used to tell us an additional fact as to its *strength*.

Chazak means *strong*. Its first occurrence is Gen. xix. 16. which gives us the key. "While he lingered, the man *laid hold* upon his hand": *i.e.*, strengthened him by the hand; or kept a *strong* hold upon him. So Gen. xli. 56, "the famine waxed sore": *i.e.*, "was strong in the land." The word has nothing to do with *receiving*; and is nowhere else so translated. It always refers to *strength*. And so in 2 Chron. iv. 5, it means that the Laver was made so strong that it would hold *at its utmost*, or when quite full, 3,000 baths; though it ordinarily held 2,000, as stated in 1 Kings, vii. 26. Moreover the form of the word implies its being filled up quite full.

It is a mark of accuracy rather than of discrepancy.

QUESTION No. 364.

"WHO IS THIS THAT COMETH FROM EDOM?"

D. F. (London). "Is the interpretation right that takes Isa. lxiii. 1, etc., of Christ and His atoning work?"

Most surely not. It concerns Christ, but not His work of grace. The whole context is about "vengeance"; and the time it refers to is the day when the restoration of "redeemed" Israel shall have come. Christ is spoken of: not here as the Redeemer, but as the Avenger of His people.

The blood spoken of is not His own, but the blood of His enemies. He trod them in His anger: He trampled them in His fury (v. 3).

How did Isaiah know that Edom would suffer? "Bozrah" was Edom's chief city when Isaiah wrote these words. But Isaiah had it by revelation and vision. He saw the year of the redeemed nation: he saw the "day of vengeance," when Messiah "alone" would be both Avenger and Redeemer.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

B. J. R. The passages about the Lord's coming in the first epistle to the Thessalonians all refer to His coming forth into the air, His coming for His saints, and their "gathering together unto Him," except 1 Thess. v. 2, 3, which refers to the Day of the Lord, or His coming with His saints.

2 Thess. i. 7-9, refers to Christ's revelation or apocalypse in judgment, when He shall come with His saints, who will then be at "rest" with Him.

In verse 10 it refers to the coming mentioned in the first epistle: "when He shall have come" (previously to this advent in judgment) to be glorified in His saints. The glorification of the saints in 2 Thess. i. 10 thus takes place before the judgment of the ungodly mentioned in verses 7-9.

In 2 Thess. ii. 1, it is the coming for His saints. In verse 2 it is His coming in judgment, "the Day of the Lord" (see R.V.).

A. C. (Birmingham). (i.) "Adonikam" means very probably *the Lord hath arisen*. And it may refer to the Lord rising up to save; or, to the rising up of a false lord—even to that one who is to be revealed in his own time. The number of his children (666) as stated in Ezra ii. 13 may have some reference to antichrist. Anyway Adonikam would be a good name for him.

(ii.) The seventh retribution (Ps. lxxix. 12) does not refer, we think, to seven generations; but it has reference to a perfect retribution.

(iii.) *Life eternal* is a *present* possession, but like all our other spiritual blessings, only "IN CHRIST." Otherwise there would be no death. It is a *promised* possession because it will not be actually entered upon and realised by us until resurrection. Till then, though it is ours, it is "hid with God, in Christ" (Col. iii. 3). It is "the gift of God." Only those, therefore, have it to whom it is *given*. All others will have "the wages of sin," which is "death." If "death" means "life," then black means white, and bitter means sweet, and the Bible becomes useless for the purposes of revelation. It would have to be re-written to agree with Pagan and Babylonian theology. According to this, death means life, and then life has to mean happiness. But all such perversions only endorse the Devil's lie, "Ye shall not surely die." Spiritualists are more honest and logical than Theologians, for they boldly affirm "there is no death."

E. J. P. 1 Cor. xii. 27, cannot mean that the Corinthians Assembly was the Body of Christ in Corinth, and that therefore, each assembly represents the Body of Christ. If so, there may be as many Bodies as there are places; which is what Rome teaches of the Mass. "The Body is one" (v. 12, 13), and what verse 27 says is that the members of it in Corinth were members *each in his part*. This is the marginal rendering as R.V. which translates it in the Text, "Now ye are the body of Christ, and severally members thereof." They were not merely members of the Assembly in Corinth, but of the body as a whole. Brethren can turn you out of their assembly, but they cannot cut you off from the body of Christ. There is no amputation there.

C. H. S. There is nothing said in Scripture about the "re-incarnation" of Judas, or anyone else. It is a pagan idea.

REPRINTS.

In answer to several enquiries we propose, in due course, to re-publish, in a separate form our Editorials on *The Prayers in the Epistle to the Ephesians*.

The Papers on "S" & "s" under another title.

The Papers on *The Psalm Titles*.

The latter will be greatly extended and will embrace all the Titles, and all the words used in connection with them; including others on the word *Selah* and *The Songs of Degrees*. The latter will be followed by a new translation of these Psalms.

Due notice will be given later on.

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THINGS TO COME.

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Editorial.

"WE WOULD SEE JESUS."

THIS request of "certain Greeks" who came up to Jerusalem is recorded in John xii. 20, 21; and the remarkable thing about it is that the Lord is not said to have granted their request. He "received sinners," the "lost sheep of the house of Israel," and none of these ever seem to have sought Him in vain.

But here on the contrary, He did not see these Greeks (or Gentiles), nor did they see Him, as they desired. Instead of this there was first, a mysterious utterance; and then, a mysterious act.

The mysterious *utterance* was this: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (verse 24).

The mysterious *act* was this: "These things spake Jesus, and departed, and did hide Himself from them" (verse 36).

Several of our readers have expressed their perplexity at this Scripture: but it will be quite clear, if we remember (1) that these men were Greeks (and Gentiles of the uncircumcision); and (2) that "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (Rom. xv. 8).

Hence, during His ministry, He was not the proper object of faith to Gentiles. For "Faith cometh by hearing" and Gentiles, as such, had *heard* no promises. Hearing cometh "by the Word of God," but Gentiles, as such, had heard no word of God; and the "truth of God" had not been ministered to them, but only to the "circumcision."

For Gentiles, faith must begin with the Cross. It must come from "hearing" God's Gospel, as taught in the Epistle to the Romans—where Christ is set forth as the Saviour, not only of Jewish "transgressors of the Law," but of "sinners of the Gentiles" also.

For Jews, faith began with the Incarnation. It came from "hearing" "the promises made unto the fathers."

True, Gentiles could praise God for His mercy to them,* even then (Rom. xv. 9), and be partakers of it in *association* with Israel: but, *only by being circumcised*.

This is not so in the case of either Jews or Gentiles since Christ's death and resurrection; for there is now "neither circumcision, nor uncircumcision." (Gal. v. 6; vi. 15.)

* "Mercy" as distinguished from temporal healing or blessing; as in the case of Naaman (2 Kin. v.), and the Centurion (Matt. viii.).

To see and know "in Christ" now is not to be in His Incarnation; but, in His death and resurrection. The grain of wheat must fall to the ground, and die, or, it abideth alone.

Had Christ not died, there could have been no Church, or Body of Christ. Had He gone about doing good till the present day, there could have been no "Church of God."

"It abideth *alone*" is a solemn and mysterious utterance, incapable of comprehension by those who heard it at the time; and fully understood now, only by those who know Christ as risen from the dead, and no longer "after the flesh."

We cannot be united to the earthly or mortal life of "Jesus" in the flesh; hence, He did not see these Greeks, nor they Him.

We see Him now (Heb. ii. 9), but only by faith; for we know Him only as risen from the dead.

In the Church Epistles, we are not told to look at Jesus Christ's earthly life; or to imitate that; we read nothing about the mediæval and modern teaching of "the imitation of Christ" after the flesh. But we are taught to reckon ourselves as having died with Him, and as risen with Him; and are exhorted to walk "in newness of life"—resurrection life.

Thus "rightly dividing the word of truth" we are warned against two serious errors—(1) What is called "union with Christ in His Incarnation";* (2) Salvation, or sanctification, by imitating the life of Jesus Christ when on earth.

These are the two great fundamental errors of the teaching of the present day. This is the essence and substance of the new Gospel of the City Temple which may well be known as "Campbellism."

Both these errors spring from one root: viz.: *the union of Christ with fallen humanity*; the necessary corollary of which is *the renewal of the fallen natural man*, apart from the new birth, and apart from death and resurrection with Christ.

The one degrades Christ; the other deifies man.

But against this corrupt root this axe of Divine truth is laid: "Except a corn of wheat fall into the ground, and die, IT ABIDETH ALONE."

Man by nature is dead before God. The new birth is the spiritual resurrection from this state of death. Those who have authority to be called "the sons of God" are those who are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 13). There is no mixing of the first Adam and the last Adam.

* The expression "Union with Christ" is not found in Holy Scripture. "In Christ" is the expression used. And there is a deeper truth still in 1 Cor. vi. 17. "He that is joined unto the LORD, is one spirit."

There is no union of the first man and the last man. There is no renewal of the old man; but the creation of the new man. There is only one end to the old man, and that is crucifixion. There is only one end to the new man, and that is glorification.

Those who do not see this truth will be labouring to renew the old man's affections and lusts; they will be aiming at the perfection of the first man, instead of seeing that he is wholly rejected, and that perfection is the perfection of the new man now who is perfect and complete in a risen Christ—in newness of life.

Divine life is a wholly new creation by God; and is always in absolute conflict with the flesh. The mind of the flesh is "enmity against God." There is no forgiveness of the old nature, as such; for God "sending His own Son in the likeness of sinful flesh, and for sin, has condemned sin in the flesh" (Rom. viii. 3). Death is the only remedy. He that has died is freed or justified from sin (Rom. vi. 7), and can say, "I have been crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. ii. 20). Our old man was crucified with Christ, and it is the one great duty and work of faith to "reckon" this to be so *now*.

"If any man be in Christ, he is a new creation" (2 Cor. v. 17). He died with Christ (Rom. vi. 8; Col. iii. 3). Christ having died for sin once, it is for us as believers to reckon that we ourselves died with Him. Died to sin; died to the Law; died to the world.

Christ now lives in us, and we are "alive unto God." Not in the old Adam (for he is crucified with Christ), but "in Jesus Christ our Lord."

As to our acceptance with God, we are in Christ.

As to our life and our walk before God, Christ is in us.

The whole of this foundation truth of the Gospel is implied in the Lord's mysterious words to Andrew and Philip. We say "implied," for the Lord was *not revealing the Mystery* here, though He was using these mysterious words. The Mystery (or secret) is not in John's Gospel. The Lord stated a truth which neither His hearers, nor multitudes of Christians to-day, could understand, apart from subsequent revelation. It was "hid in God." And its subsequent revelation in Ephesians gives us a clue to the deeper meaning of the Lord's words in John xii. What is revealed here, is that, Christ, as man, was "alone" until he had accomplished His work of redemption.

Hence it is that, like those Greeks, we cannot "see Jesus." For henceforth we know Him "not after the flesh" (2 Cor. v. 16); but we can see and know Him, now, only as dead and risen again.*

This is the teaching of 2 Cor. v. 16, 17: and any other "union with Christ" is the doctrine of antichrist; with all the attendant evils and errors of Socinianism and Perfectionism which are the necessary outcome of it.

* It should be noted that the verb, *know*, occurs three times in verse 16. The first is οἶδα (*oída*) to know intuitively or naturally; the second and third are γινώσκω (*ginōskō*) to get to know by acquaintance with.

"S" and "s,"

OR

THE USE AND USAGE OF πνεῦμα (*pneuma*) in the New Testament.

Complete List of Passages. Continued from p. 42.

(Eph. i. 13—v. 9).

EPHESIANS.

Eph. i. 13. "In whom (Christ) ye also [were allotted an inheritance] on hearing the true word of the gospel of your salvation: in whom [Christ] on believing also, ye were sealed [by the Father] with the promised *pneuma* (Lit., the *pneuma* of the promise)—the *hagion*." Both Versions use "S."

The first occurrence of *sealing* is in John xi. 27 and it is attributed to the Father. This gives us the key to this sealing in Ephesians. It is the fulfilment of "the promise of the Father" (Lu. xxiv. 49, Acts i. 9).

There is nothing about "after" in the Greek; either "after that ye heard," or "after that ye believed." It is merely the participle (one word) in both cases, and should be rendered as above: "on hearing" and "on believing"; or "when ye heard," and "when ye believed."

The articles are used here: but the words "*pneuma*" and "*hagion*" are separated (in the Greek) by the words "of the promise"; which looks as though the Father was the Sealer, sealing them with *pneuma*, by the bestowal of the new nature, and with other spiritual gifts which the Gentiles received, as well as the Jews. The Jews are mentioned in verse 11 ("we"); and the Gentiles, in verse 13 ("ye"). Both had been allotted the same inheritance in Christ; and the earnest or pledge of it (v. 14) was the promised gift of *pneuma hagion*, which had been promised by the Father, and is hence, called the promised *pneuma*.

Eph. i. 17. And that He may "give unto you *pneuma* [that is to say] wisdom and revelation in [the] full knowledge of him." The A.V. of 1611 had "S." Current editions and R.V. have "s." The A.V. has the English definite article. The R.V. has "a spirit."

is the full knowledge (ἐπίγνωσις) *epignōsis*; (no merely γνῶσις, *gnōsis*, knowledge) of God, that is prayed for us here. This must be the gift of *revealed wisdom*. And this revealed wisdom is *pneuma*, i.e., a spiritual gift (as is implied in verb "give.")

The Figure is *Hendiadys*, and means, "wisdom, yea, —Divinely revealed wisdom." The Genitive is the Genitive of Apposition, and explaining what the special spiritual gift is, that is prayed for (compare Acts vi. 3, "*pneuma* and wisdom.")

Eph. ii. 2. "The *pneuma* that now worketh in the children of disobedience."

Here, "*the pneuma*" being in the Genitive must be connected not with "the prince," but with the sphere of his authority (ἐξουσία, *exousia*) viz., the *jurisdiction*. (Compare Lu. xxiii. 7 and 2 Kings xx. 13), of the air:

i.e.: the lower atmospheric air; the sphere in which man lives and breathes.

Eph. ii. 18. "Through him (Christ) we both (Jew and Gentile) have access by one *pneuma* unto the Father."

Here, though there is no article, the context shows that the Holy Spirit is meant. The article is latent after the preposition, and is not required by the grammar.

Both Versions have "S."

Eph. ii. 22. In whom (Christ) ye also are being built together for a habitation of God by [the] *pneuma*. Both Versions have "S." The Holy Spirit is the builder of this holy temple for a habitation of God.

There is no article; but it is latent after the preposition, and is not required by the grammar.

Eph. iii. 5. "It (the Mystery) was lately made known unto his holy apostles and prophets by [the] *pneuma*." It will be found that *νῦν* (*nun*), with the Aorist, in the New Testament, means what we express by "*just now*" or "*lately*," as distinct from *now* at this time.

Here it is the Holy Spirit. Although there is no article (see under ch. ii. 22 above) it is latent after the preposition.

He is the great revealer of this secret, and it was revealed to the New Testament "apostles and prophets" (see ch. iii. 5). Both Versions have "S."

Eph. iii. 16. "That he (the Father) would grant you, according to the riches of his glory (*i.e.*, his glorious riches), to be strengthened with might by the *pneuma* of Him (*i.e.*, His Spirit), in the inner man" (*i.e.*, in the new nature).

Here it is again the Giver of all power and might, the Holy Spirit who is meant. The article being used as well as the preposition *διὰ* (*dia*), *by means of*, shows that He is emphatically meant. Both Versions have "S."

Eph. iv. 3. "Endeavouring to keep the unity of the *pneuma*:" * *i.e.*, the spiritual unity already effected by God in His having made us the members of the one spiritual body. It is the Genitive of Origin. We do not read of 'the unity (*ἐνότης*, *henotēta*†) of the body,' which is so often spoken of, but "the unity of the spirit." This unity is already made; and that which we have to do is to "keep" it and guard it with diligence. It is not a *corporate* unity which *we* have to *make*; but a spiritual unity which we have diligently to "keep," preserve, and guard.

It is made by the Holy Spirit Himself.

According to the next occurrence of the word *pneuma*, we learn that the body itself is "one." *ἓν* (*hen*) one. To make any other "body," therefore, or to form any corporate union or "fellowship," and to call it by any other name, is to make a "schism in the body"; and to destroy (for those who make it) the spiritual unity, so

* Both Versions have "S."

† The word occurs only here and in verse 13; and refers, not to the unity of the one faith, but to the unity of the spirit; *i.e.*, the bond in which the faith and the full knowledge *ἐπίγνωσις*, (*epignosis*) of God binds all the members of this spiritual body

far as they are concerned. That unity has been already made by the Holy Spirit. That which is done or effected by Him is spiritual (John iii. 6, *pneuma*); and our business is to keep watch and guard over, and preserve, that "unity of the spirit."

To do this there is one requisite which is absolutely essential. It is given in the previous verses. The injunction does not commence with the word "Endeavouring." This participle is dependent on a previous statement.

The subject is "His calling" of us (verse 1, compare ch. i. 18):

"I therefore, the prisoner of the Lord, beseech you that ye walk worthily of the calling (i. 18) wherewith ye were called,

with all lowliness
and meekness,
with long suffering,
forbearing one another in love.

Giving diligence to KEEP the spiritual unity [of the spirit], in the bond of peace." Only by the strict observance of these solemn injunctions can that spiritual union of the members with one another in Christ be preserved and maintained in peace.

What this "lowliness" means is shown in Phil. ii. 3, "in lowliness of mind let each esteem other better than themselves." It does not say 'nearly as good,' or 'as good,' but "BETTER than themselves." How difficult then must be the duty! How necessary must be this *diligence*! How earnest must be this exhortation!

If there be not this mutual humility and meekness, mutual long suffering, mutual forbearing of one another, and the exhibition of mutual love, there will be no real spiritual unity, and no peace.

Instead of "one Body," there will be many Bodies; gendered by pride, and fostered by and exhibiting envy, hatred, malice, and all uncharitableness.

It is just in this point that the saints have failed from the beginning, and all through the ages.

The central truth of Ephesians, the one Body, having been lost, *practical* errors necessarily ensued through not holding the truth concerning the members; and *doctrinal* errors crept in through "not holding the Head."

The former is reprov'd in Philipians. The latter is corrected in Colossians.

Hence it is that we have the injunction of Eph. iv. 1-3, 30-32 enforced in such precepts and examples as are given in Phil. i. 27; ii. 1-4, 8, 20, 26, 30; iii. 16; iv. 2.

The exhortations of Eph. iv. 30-32 show that the special grieving of the Holy Spirit of God is caused by not holding and manifesting this spiritual unity of the One Body.

Eph. iv. 4. "There is one body, and one *pneuma*." The A.V. of 1611 had "s." Current editions and R.V. have "S."

As all the members of the human body are held together in one organism, and that body is kept corporately one, by one *pneuma*, which preserves each of its members in life (Jas. ii. 26), so the members of the one spiritual body are held together in one, and by one

pneuma they are preserved, in spiritual union with the Head, in heaven, who is the life of each member.

This body is spiritual: because no living body can be complete without the head; and, as the Head of this body is in heaven, the unity must of necessity be spiritual. Hence the sin (to say nothing of the folly) of attempting to form a corporate body; and of actually calling it "the unity of the body," when God calls it "the unity of the *pneuma*."

Eph. iv. 23. "Be renewed in the *pneuma* [that is to say] your mind." (Lit., "*pneuma* of your mind").

Here, it is the Genitive of Apposition; and this defines what is meant by *pneuma* here. It is called "mind," as in Rom. vii. 25: *i.e.*, the spiritual mind, or the new nature. Both Versions have "s."

Eph. iv. 30. "Offend not the *pneuma*, the holy, of God, by Whom ye were sealed." Both Versions have "S."

Here there can be no doubt as to the Holy Spirit's being meant. And the meaning is *offend* as in Rom. xiv. 15 (compare v. 21), or *anger* as in Gen. iv. 5; xlv. 5; 1 Sam. xxix. 4; 2 Kings xiii. 19; Neh. v. 6; Est. i. 12; ii. 21; Isa. viii. 21; Jonah iv. 1, 4, 9.

The two verses that follow (vv. 31, 32) show what this offending the Holy Spirit is. It is not by defects in our general walk as Christians; but in our special failure in not manifesting the kindness, and meekness, and tenderness, and forbearance, which are requisite for the preservation of the spiritual unity of the One Body.

Eph. v. 9. Here, all the critical Greek Texts and R.V. read *φωτός* (*phōtos*) of light, instead of *πνεύματος* (*pneumatōs*) of spirit.

This is the sixth of the nine passages where all the Editors say *pneuma* is to be omitted.* And the effect of the omission is to cause verses 8 and 9 to read:

"Walk as children of light: (for the fruit of the light consists in all goodness and righteousness and truth) proving what is well-pleasing unto the Lord."

Contributed Articles.

LETTERS TO BIBLE TEACHERS.

THIRD LETTER.

THE verse of Scripture that I closed with in my last letter was: "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers, and that the Gentiles might glorify God for His mercy" (Rom. xv. 8). This shows that when the promises are made good in fullness of time, then, and then only, will Gentiles as a whole "glorify God." It will be the day when Israel shall be brought out of darkness, as shown in Isaiah ix. 1-3,

*The other eight are Luke ii. 40; ix. 55. Acts xviii. 5. Rom. viii. 1. 1 Cor. vi. 20. 1 Tim. iv. 12. 1 Pet. i. 22. 1 John v. 7.

"Arise, shine, for thy light is come" (Israel); then, "Gentiles shall come to thy light, and kings to the brightness of thy rising." Gentiles do not receive the Word of God *now* because they see Israel walking in the light. The Apostle Paul tells us quite the opposite is the case (2 Cor. iii. 14.) He says: "Their minds were blinded . . . But even unto *this day*, when Moses is read, the veil is upon their heart." Until that veil shall be taken away, there is another ministry now being proclaimed. This is stated in the same chapter (Rom. xv. 16): "*That I* should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." Thus we have distinctly *two* ministries set forth. One, on behalf of God's promise to the fathers; the other, a special ministry committed to Paul by the sanctifying power of the Holy Ghost. The one, *by* Jesus Christ in the flesh; the other, *on behalf of* Jesus Christ after resurrection from the dead. Now you will see the relevancy of the "time-table" illustration. The first ministry had limitations. Then there was a change. And then, *for a time*, a "special" service, which was committed to the Apostle just quoted. This is going on in the interval that lies between the command given by the Holy Spirit in Acts xiii. 2 ("Separate me Barnabas and Saul for the work whereunto I have called them"), and the presence or coming of the Lord in the air, according to 1 Thess. iv. 15.

I want you to see that the "promises made to the fathers" are not cancelled. They simply remain in abeyance, like a railway-train in a "siding." Seeing that the Lord's ministry was to the *Circumcision*, it was perfectly consistent that He should say that His ministry was confined to "the lost sheep of the house of Israel" (Matt. xv. 24), and should give the command to the Twelve, "Go not into the way of the Gentiles" (Matt. x. 5, 6).

We must now look a little more in detail at the "promises made unto the fathers." Note specially the difference between God's "promises" which He swore by an OATH, and that covenant which the *people* (Israel) entered into at the Mount Horeb. *God never goes back from His word.* Follow these verses in Deut. iv. 12: "Ye heard the voice of His words, and He declared unto you His covenant, which He commanded *you* to perform, *even ten commandments*," v. 23, "Take heed, lest ye forget the covenant of the Lord your God, and make a *graven image*." But now mark the thirty-first verse of this chapter. They are shown the consequences of apostasy, and through this they forfeit every right to have the land at all. The result is given in v. 27, "The Lord shall scatter you among the nations, ye shall be left few in number among the heathen."

If God's promises depended on *their* faithfulness, there would be no hope for Israel's possession of the land. Hence, there is a sad day for the earthly people ahead. For all these years they have known suffering and slaughter: but we are shown a door of hope in v. 29, "But if from thence thou shalt seek the Lord thy God, thou shalt find Him . . . *when* thou art in tribulation, and all these things are come upon thee in the **LATTER DAYS** . . . (v. 31), HE will not forsake thee, neither destroy thee, nor forget the covenant of thy *fathers*, which He **SWARE**

unto them. This occupies the middle place in five references to the covenant. The other two are in chapter v. "The Lord our God made a *covenant* with *us* in Horeb. The Lord made NOT this covenant with our FATHERS. Herein is seen the perfection of the Word of God. Abraham never entered into covenant with God. But God entered into covenant with him. Abraham received a promise which you will find in Gen. xxii. 16-18, "By myself have I sworn, saith the Lord. That in blessing I will bless thee . . . thy seed shall possess the gate of His enemies . . . and in thy seed shall all the nations of the earth be blessed." Now refer to Gen. xv. 18, "Unto thy seed have I given this land—from the river of Egypt unto the great river, the River Euphrates."

All those who were made partakers of the "*Heavenly Calling*" (I do not mean the "*Mystery*"—the body of Christ) rested their hopes of this inheritance, yet to be accomplished, on this OATH of Jehovah.

I will give you a few references, you can follow up the study. "The Lord did not set *His love* upon you . . . because ye were more in number . . . but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers." (Deut. vii. 7, 8).

Here is another "He hath remembered his covenant for ever . . . which covenant he made with Abraham, and His *oath* unto Isaac; and confirmed the same unto Jacob . . . for an EVERLASTING covenant." (Ps. cv. 8, 9, 10).

The next reference proves distinctly that this blessing hangs upon the national repentance. "He will turn again, He will have compassion upon us, He will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou hast *sworn* unto our fathers." (Micah vii., 20).

The next is in Luke. "Blessed be the Lord God of *Israel* for He hath visited and redeemed His people—and hath raised up an horn of salvation for *us* . . . as He spake by the mouth of His holy prophets . . . to perform the mercy promised to *our fathers*, and to remember his holy covenant; THE OATH which He sware to our father Abraham." (Luke i. 68-73).

Now we can see that all through the history of this people—there were those that looked for the promises of God, thought (or counted) upon His name (Malachi iii. 16). Such were addressed Hebrews iii., as "holy brethren partakers of the heavenly calling";—also as the "great cloud of witnesses" that are distinguished in the eleventh chapter by the exercise of *faith* in "the promises of God." They saw these "promises" "afar off." We, on the other hand, are not so addressed. Our promise is quite different, and not "afar off." Ours is the coming of the Lord in the air to receive us in glory. This is always referred to as a very present event. "We which are alive and remain" contemplate our position as being very different from that spoken of in Hebrews xi. "And these all, having obtained a good report *through faith* received NOT the promise." (Heb. xi. 39). By thus "rightly dividing the *word* of truth" we are enabled to keep the Epistle to the Hebrews in its right place, and define the hope of such as are made "partakers of the heavenly calling" (Heb. iii. 1).

THE AGES, PAST, PRESENT, AND FUTURE.

BY JAS. CHRISTOPHER SMITH.

II.

THERE are three words which may be regarded as the foundation of this subject: and these words must now be mentioned and explained. Our English word "world" is used to translate three distinct Greek words, and this has given occasion for great confusion in men's minds. These three words must be compared and distinguished so as to get at the Biblical basis of the Eras of History; for we are dealing with the earth as well as Scripture, inasmuch as the earth is the field where the events transpire, which give special character to the epochs of time.

The three words referred to are the following:—1st, we have the Greek word *κόσμος* (*kosmos*). The root conception of this word may be expressed by such words as *order, arrangement, beauty*: and in our English Bible it is almost invariably translated "world." It occurs at least 160 times in the New Testament, and seems to be used for the material world, with its order and adornment; and then it is used for mankind as fallen and alienated from God, as dwellers on this earth, where sin abounds and reigns. See such a passage as John i. 10, where both meanings meet. It is in John's writings where the word is mostly used in the sense of fallen humanity (comp. Jo. iii. 16).

2nd, we have the Greek word *οικουμένη* (*oikoumenē*). This word is the participle of the verb "to dwell," "to inhabit," and has nothing to do with the material world, as such, but refers to the world as inhabited by men in civic and national life in organized society, and may be, therefore, translated "the inhabited earth." This word is used in the New Testament 15 times*: and the reader will best realize its import by comparing such passages as Acts xvii. 31 and Heb. i. 6. It is this inhabited earth, inhabited by the nations and peoples of the human race, that is to be the scene of the reign and rule of the Son of Man, when he is manifested in power and great glory, when the Father gives Him "the nations for His inheritance and the uttermost parts of the earth for His possession."

3rd, we have the Greek word *αἰών* (*aiōn*). This word occurs at least 125 times in the New Testament, prominently in John, Hebrews, and Revelation. It has reference to *time*, and must be so understood. Even in our Authorized Version we have it used properly in such expressions as "hid from ages and generations" (Col. i. 26), and "the ages to come" (Ephes. ii. 7); but mostly it is translated by "world," and hence the utterly misleading notions that have become current among readers of Scripture. As an example of this confusion take Heb. ix. 26, where we have the extraordinary phrase "the end of the world." The word in the Greek is plural, but the translators could not say that Christ appeared in "the end of the worlds." But how significant, how beautiful, when it is properly given, as in the Revised Version, "the end

* See Matt. xxiv., 14; Luke ii., 1; iv., 5; xxi., 26; Acts xi., 28; xvii., 6; xvii., 31; xix., 27; xxiv., 5; Rom. x., 18; Heb. i., 6; ii., 5; Rev. iii., 10; xii., 9; xvi., 14.

of the ages," or as in the margin "the consummation of the ages." The ages or epochs of preparation had run their course: the fulness of time had come, and God's Christ became flesh and tabernacled among men and finally "put away sin by the sacrifice of Himself." This passage is of the utmost importance, because it distinctly shows that Bible History is regarded as made up of epochs or periods of time. It is exactly the same phrase in Matt. xxviii. 20, where even the Revisers have the ridiculous rendering "the end of the world," putting in the margin the only true translation "the consummation of the age." No, it is not to "the end of the world" that He is to be with these Remnant witnesses, but "to the conclusion of the age"—the age ending with Antichrist and the Great Tribulation. Indeed, when the words are fairly rendered there is no such expression and no such idea in the Bible as the "*end of the world*," as it is commonly used. The Spirit of God has stamped Bible History as an ordered sequence of distinct ages, each period contributing something to the peerless and pre-eminent glory of the Son of God, and bringing out some new phase of God's great "Purpose of the Ages."

Let special heed be given to this last expression, "the purpose of the ages." It occurs in Ephes. iii. 11, and it is there associated with the thought of v. 9, "to enlighten all men as to what is the Economy (or Stewardship) of the Mystery which, from the ages, hath been hid in God, who created all things." Yes, He created all things in due order and sequence: and He reveals Himself in Divinely ordered Eras of Time. This great truth of the Mystery, specially revealed to Paul (Ephes. iii. 3), is not only the amazement of saints, in this age, but is the wonder of principalities and authorities in the Heavenlies, as "the manifold wisdom of God" stands out before them, unveiling, fold after fold, of the great ordered plan, here called "the Purpose of the Ages."

And note here, finally, how it is said that this "purpose of the ages" is that which our God "purposed in Christ Jesus our Lord." It was by Christ that all things were created, and by Him they are upheld: so, it is by Christ that all revealings and purposes, and sequences take shape and by His power they come to pass. The word above translated "purposed" is, in the Greek, the usual word for "made," and it is in the tense which points to a definite moment, or act of God, when He "made" *the purpose of the ages*.

This striking and important truth is emphasized, by the use of another word, of kindred import, in Heb. xi. 3, where we read: "Through faith we understand that the *worlds were framed*, by the word of God, so that things which are seen were not made of things which do appear." This verse is usually taken to refer to the creation of the material universe; but the reader ought to know that the word "worlds" is the word for "ages": and, therefore, the thought here does not refer to things material, but to things *historical*. This will appear if, as near as possible, we present a literal translation, as follows: "By faith we understand that the ages were framed [or arranged] by the Word of God, so that the things seen [the actual facts of history] have not come to pass [or

happened] from things apparent." That is to say, while men saw certain things happening, the real reason was not apparent: there was a purpose behind them causing them to come to pass at a certain time, and in a certain way, even according to the "Purpose of the Ages." We see the defeat of the Russians, over and over, by the Japanese; but the real reason is deeper than the prowess of the soldiery.

In like manner, we have the teaching of Heb. i. 2, where, speaking of what God has done by His Son, we are told that by Him, also, "He made the ages." Not the "worlds": a reference to the material world coming in the next verse, "upholding all things"; but, in keeping with the foregoing context, the "ages" or ordered epochs of History in which God gradually unfolded His will to His people.

Thus it is abundantly proved that Bible History is not a fortuitous mass of happenings, but an ordered sequence of events in prearranged Epochs of Time. And we see clearly that, in "making the ages" God works all things, in Nature and in Grace, to put honour on His own Son; and to fulfil His purpose in discovering to His saints the abundance of His Grace and the depth of His wisdom! (See Rom. xi. 33-36).

(To be continued).

Things New and Old.

"MANY MANSIONS."

"In My Father's house are many mansions."—John xiv. 2.
WHAT poor, weak, failing creatures we are! How often, when we aim to be at our best, a deeply humbling lesson is taught us in our being permitted to be at our worst. Yet the Lord's loving-kindness changes not. The Christ-denying Peter is as much an object of changeless love and watchful care, as when upon the mount with his Lord.

We often learn more of the exceeding greatness of our Lord's love, by learning more of the exceeding greatness of our unworthiness and sinfulness. His love seems to shine the brighter from the blackness of the contrast. The full and complete knowledge of that love we can never attain unto, for it is infinite. We shall however more fully understand it, and see more of its height and depth and length and breadth, when we reach our "Father's house" above, where, in the "many mansions," Jesus Himself will be our visible companion and teacher, and our joy, world without end.—From *Counsels and Thoughts for Believers*, by Thomas Moor, published by J. Nisbet and Co.

THE ANCIENT CUBIT.

A valuable work has just been published by the Palestine Exploration Fund, written by Sir Charles Warren. In it he gives the result of the latest researches into the ancient weights and measures.

For the benefit of our readers we give one result, which bears on our study of God's Word.

The ancient cubit is now known to within a minute fraction: viz., 17.65 inches—or between 17½ and 17¾ inches.

Papers on the Apocalypse.

THE FINAL FIVE JUDGMENTS.

THE THIRD. (Rev. xx. 4-6.)

THE THIRD JUDGMENT.

The third, or central judgment of the last five differs from the two that precede and follow it, in that it is a judgment of vindication and award, and not of condemnation and punishment.

Its subjects are the Overcomers: and by its Structure it is divided into six members, grouped in three pairs: *Persons* alternating with the duration of *Time*, as in the previous Structure concerning Satan:—

A¹. (page 603), xx. 4-6. *Judgment given to the Overcomers.*

- | | | |
|-------------------------------|------------------|--|
| A ¹ F ¹ \| | 4-. Persons. | "And I saw thrones . . . |
| G ¹ \| | -4. Time. | "And they lived again . . . 1,000 years. |
| F ² \| | 5-. Persons. | "But the rest of the dead . . . |
| G ² \| | -5-. Time. | "Until the 1,000 years were finished." |
| F ³ \| | -5; 6-. Persons. | "This is the first resurrection. Blessed and holy is he," etc. |
| G ³ \| | -6. Time. | "And shall reign with Him 1,000 years." |

F¹. (see above), xx. 4-. *Persons.*

4. And I saw thrones, and they sat upon them, and judgment was given unto them:] If this refers to "the souls" mentioned in the second pair, then we have certain statements quite out of the natural order. Acts and actions are attributed to them *before* they are said to be risen again! Thrones, judges, and sentence are the subjects of this first pair; while martyrs, resurrection, and reigning are the subjects of the second pair. It seems, therefore, that we have, here, the setting-up of the tribunal to judge or vindicate those who shall have had part in the "first resurrection;" and to righteously and formally give them their position in glory. Dan. vii. is the key to this scene. In the 9th verse the word rendered "cast down" means *to set* or *place*, and we see the one throne set up in v. 22; while in Rev. xx. 4, we have the placing of the other thrones, and we see those who will sit "upon them." The war of the Beast against the saints is said to prevail (Dan. vii. 21, 22) "until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." The words, "judgment was given them," must be compared with Rev. xviii. 20: "God hath judged your judgment upon her (Babylon)." So the RV.: and the AV. renders this, "God hath avenged you on her." The "judgment" here, therefore, means the right or power to exercise judgment which at length shall righteously, not only avenge the saints on their enemies, but vindicate them and award them their position in glory.

The plural, "*they* sat," must be taken as including God and Christ, and the seven angelic assessors (see Rev. i. 4 and 1 Tim. v. 21, where they are thus united, as well as in Matt. xxv. 31). "When the Son of Man shall come in his glory and all his holy angels with him, THEN shall he sit upon the throne of his glory." That throne is here seen placed for judgment immediately before the Millennium, and in connection with the "first resurrection." That throne is referred to in Joel iii. 12, Jer. iii. 17, Dan. vii. 18, 22. Then will take place, not merely the judgment and vindication of the martyred saints of the Tribulation, but that of the living nations (or Gentiles), as described in the above Scriptures.

That throne, as well as the thrones of the twelve apostles, are seen here placed for judgment according to Matt. xix. 28. Luke xxii. 30. Compare Ps. cxxii. 5. Ezek. xliii. 7. Zech. vi. 13. Isa. xxxi. 8, 9; xxxii. 1-4.

Christ will have come, not only to "make war," but to "judge"; for, "in righteousness He doth judge and make war" (xix. 11). If this be not the judgment of saints and living nations, then there is no place for it at all; for the only other judgment mentioned is that of the great white throne after the Millennium, at the end of this chapter. Of these final five judgments, one is that of living nations before the Millennium, and is connected with the first resurrection; while the other is after the Millennium, and is connected with the second resurrection.

The thrones are seen here placed. A tribunal is set up, and power and authority to execute judgment, and pronounce the sentence of vindication, and award "is given." Upon whom? That question is now to be answered. The words, "the souls," &c., are in the accusative case, and the AV. and RV. supply in italics, "I saw." But the *Ellipsis* is arbitrarily supplied. After the giving of authority to exercise judgment, the natural sequence of thought would be *the exercise of it!* So we supply

-4. and [they judged, i.e., vindicated, xviii. 20] those that were beheaded (*lit.*, the souls of those who were beheaded, but see below) on account of the testimony of Jesus, and for the word of God.]

"The souls of those who were beheaded" are clearly those who had been mentioned in chap. vi. 9. They at length enjoy their resurrection and receive their vindication there promised to them.

The expression "souls" in vi. 9 is clearly the antecedent of verse 11, where we read "it was given to them." As in chap. vi. 11, so here in xx. 4 we must note that the word "them" is masculine, *αὐτοῖς* (*autois*), and not feminine, *αὐταῖς* (*autais*), which is the gender of *ψυχάς* (*psuchas*), *souls*. This proves that the expression, which consists of four words, "the souls of those who were beheaded," is a Pleonasm, and is to be treated as a figure, and not to be translated literally; but, being in the masculine gender, should be rendered without circumlocution "those who were beheaded" (compare Jer. ii. 34; xlv. 15, &c.). The promise made to them in chap. vi. 11 is at length seen fulfilled in chap. xx. 4.

But now another statement is made, and it begins with the words *καὶ οἱ τῶνες* (*kai hoitines*), which are rendered "and which" (AV.), "and such as" (RV.), "and those who" (Tregelles), as though the pronoun were in the accusative case and depended on the same verb as "souls": *i.e.*, as though it read, "I saw the souls . . . and I saw those which," &c. But the fact is that this pronoun, *οἱ τῶνες* (*hoitines*) is in the nominative case, and therefore does not depend on any verb, but is the subject of a new sentence altogether, of which the verb is "lived again." This is a grammatical fact that scientifically determines the matter for us, and prevents us from introducing our own opinions. Of one class of persons, viz., the beheaded martyrs, it is said that they were righteously judged and vindicated. The next statement of verse 4 goes on to say that not only these (who were beheaded), but all, including these who refused to worship the Beast, "lived again": *i.e.*, had part in the first resurrection, which is presently described.

-4-. And whosoever* did not worship (*i.e.*, had not worshipped) the Beast, nor yet his image, and did not receive the (his) mark (xiii. 16) on their foreheads, and on their hands, both lived again and reigned with Christ] Here the point is resurrection. They "lived again." The verb means *to come to life* (see Luke xv. 32. John xi. 25. Rom. xiv. 9. Rev. i. 18; ii. 8). Here we have the fulfilment of that repeated statement of the Lord Jesus. "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it" (Matt. x. 39; xvi. 25, 26. Mark viii. 35-37. Luke ix. 24; xvii. 33. John xii. 25).

If these refer to and include all who had lost their lives for faithful testimony, then the next clause includes those who had specially done so during the Tribulation; for all these "live again," in the first resurrection. It is not the *extent* of the first resurrection which is here in question, but a statement concerning *some* of those who shall have part in it. That there are and will be others is implied in verse 6. All these "both lived again and reigned with Christ."

G¹. (page 612), xx. -4. *Time*.

-4. A thousand years.] This is the duration of the millennial reign of the Lord Jesus; and this is the throne spoken of in Luke i. 32, 33: "He shall be great, and the Lord God shall give unto Him the throne of his father David, and he shall reign over the house of Jacob for ever." This is the throne the Lord refers to in Matt. xxv. 31. "When the Son of man shall come in his glory, and all his holy angels with him, THEN shall he sit upon the throne of his glory." In Rev. xix. we have that *coming*; and in chap. xx. 4, we have the session upon that *throne*.

Psalm ii. points to the same throne, and Matt. xix. 28 distinctly promises to the Twelve Apostles "a kingdom as the Father appointed" Him, that they may "eat

* For so *οἱ τῶνες* (*hoitines*) is rendered in Matt. v. 39, 41; vii. 24; x. 32, 33; xiii. 12; xviii. 4; xxiii. 12. Mark viii. 34. Luke xiv. 27. Gal. v. 4. Jas. ii. 10.

and drink at his table in his kingdom and sit on thrones judging the twelve Tribes of Israel" (Luke xxii. 29, 30). This "judgment" consists in *ruling*; for "at that time shall they call Jerusalem the throne of the Lord, and all nations shall be gathered unto it" (Jer. iii. 17). This is explained in Matt. xxv. as the judging of the "nations." "I saw thrones." Hence there is not only "the throne of his glory," but the other thrones on which "they" also (who are mentioned in other scriptures) shall sit.

This is the day when "the Lord shall be king over all the earth" (Zech. xiv. 9): when "the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. xxiv. 23; ix. 7). See also Jer. iii. 17; xxiii. 5. Micah iv. 7. Ezek. xliii. 7.

Many scriptures tell of the glories of that thousand years. We can only sum them up, and that briefly:— Those years will be characterised by (1) the absence of Satan; (2) the restoration of the earth (Ps. lxvii. 6): many physical marvels, converting its deserts into gardens, and causing its wildernesses to blossom as the rose; (3) changes in the sun, moon, and stars, which shall affect the climates and fruitfulness of the earth; (4) changes in the nature and habits of the wild animals; (5) righteous government, which is to-day the world's greatest need (Is. xxxii. 1; xxix. 18, 19; xxxiii. 6). (6) life prolonged and health improved (Is. xxxiii. 24; lxv. 20-23).

When the thousand years end, their blessedness does not end, but increases with the glory of the new heavens and the new earth (Rev. xxi., xxii.). Men will not cease to live. The nations of the new Earth will "consist" and be upheld by the eternal power of the great Creator.

F². (page 612), xx. 5-. *Persons*.

5-. *The rest of the dead lived not again] The verb means *to live again* in the sense of resurrection (see Rom. xiv. 9. Rev. ii. 8). These words require no explanation. They are written to explain a great and solemn fact to us. "The rest of the dead" include all who have no part in the "first resurrection."

If they "lived not again" until they rise from the dead, in what sense can they be said to "live" now while they are dead? The one is the antithesis of the other. In like manner, if they are suffering punishment in purgatory or elsewhere, in what way does this differ from the punishment which is awarded to them when they shall have been judged (xx. 14, 15). Another question raised is, In what sense is the "second death" different from the first? The questions are easily asked; and, if we believe God and His Word instead of tradition or theology, they are easily answered. This Scripture is part of a Book where future, unseen, and otherwise unknown facts and truths are made known to us. Apart from revelation no one knows anything about death and judgment. But, thank God, the humblest student of His word, if he knows all that God has told us on these subjects, knows all that can be known, and is as wise as the wisest of his teachers.

But, alas, these teachers too often give heed to the teachings of lying spirits, through Spiritists and

* L.T.Tr.A. WH. and RV. omit "but."

mediums who are themselves deceived; and, in consequence, find a difficulty in receiving and believing the simple but true revelations of the Word of God.

G². (page 612), xx. -5-. *Time*.

-5-. **Until* the thousand years should be finished.]** or completed: so that their condition, whatever it may be, runs on during the whole period of the reign of those who "have part in the first resurrection."

F³. (page 612), xx. -5, 6-. *Persons*.

-5. **This is the first resurrection.** (6-) **Blessed and holy is he who hath part in the first resurrection; over these the second death hath not power** (or authority), **but they shall be** (and continue) **priests of God and of Christ. and shall reign with Him**

Questions and Answers.

QUESTION NO. 365.

CONFESSION OF SIN.

M. (London) and A. V. (Worthing), ask (with reference to the Editorial in our January No.), "Where does the action of believers confessing their sins (1 John i. 9) come in?"

Without going into the difference between the Epistles of John and the Church Epistles (which is great and important), it is clear that their scope is very different. It is this difference which gives rise to your question. Any application of 1 John, must be in harmony with the interpretation of our Church Epistles. Hence we may ask: Is it the "action of believers," and if so, is it their constant and continual action, or is it their action once for all? In other words, is it the Brazen Altar, or the Brazen Laver? Is it the *bathing* of the whole person (*πλύνω plunō*), or the *washing* of the *hands and feet* (*νίπτω, niptō*), of John xiii. 10?

Is not the constant and continual confession provided for in the next chapter, "If any man sin, WE HAVE an Advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins" (1 John ii. 1, 2)? Is not this the constant action of the Brazen Laver? "Having forgiven us ALL trespasses," we must be "clean every whit," and His infinite merits must surely be sufficient for all our subsequent need.

If the confession of chap. i. 9, is to be constant, what does the provision of chap. ii. 1, 2, mean? Why is it needed? Was Isaiah's confession and cleansing (in Isa. vi. 5-7) constantly needed to be repeated? Was he henceforth to be engaged in the experience of ch. vi., or was he to henceforth walk and work in the power of it?

If the confession of 1 John i. 9, is constant and continual, how does it agree with Col. i. 12? "Giving thanks unto the Father who HATH MADE US MEET." 1 John ii. 1, 2, is compatible with this, but not 1 John i. 9. If we have been "made meet," where does the constant confession of *unmeetness* come in? How does it glorify God?

The one keeps us occupied with ourselves; the other with God. The one centres our thoughts on our sins: and the other centres them on the perfection of Christ's propitiation for them. Which conduces more to holiness of walk and peace of mind can be easily seen.

QUESTION NO. 366.

THE CHRISTIAN AND THE MORAL LAW.

M. (London). "Gal. ii. 19. Is the believer free from the Moral Law, as contained in the last six Commandments *in respect to his daily life?*"

Yes, certainly; because he is not under the Law. He has died to it in Christ (See Rom. vii. 6, margin, and R.V. vi. 14.)

But in 1 Cor. ix. 21, we are said to be *ἐννομος χριστοῦ* (*ennomos Christō*) *under law to Christ*.

The R.V. reads *χριστοῦ* (*Christou*) *of Christ*, in which case we must say under Law [to the commandments] of Christ.

Now if we are "*in Christ*," we died (in Him): and the Law has no power over a dead man. Therefore we no longer serve in the "oldness of the letter" but in the "newness of spirit." In other words if we are "under law to Christ" which commandments of the moral law shall we break? We no longer obey them because they command, or because we have vowed to keep them; but from an entirely new motive altogether. What was before done by from a sense of *obedience* is now done from a *desire* emanating from the new nature; and because we delight in it.

If "we are under law [to the commandments] of Christ" which of the Ten shall we break?

Certainly not the 5th because of Eph. vi. 2, 3.

Not the 6th because of 1 John iii. 15.

Not the 7th because of Gal. v. 19-21.

Not the 8th because of Eph. iv. 28.

Not the 9th because of Titus iii. 2.

Not the 10th because of Eph. v. 3.

But we keep these not because they are in the Commandments of Moses, but because these are the Commandments of Christ.

The moment we put ourselves under the Law we minister to the old nature; we quicken its activities; and fall from our high standing in which grace has set us.

QUESTION NO. 367.

"WHICH WAS IN HEAVEN."

E. H. and C. S. H. "How am I to understand John iii. 13. 'The Son of Man which is in Heaven.' How could He be in Heaven and on earth at the same time, as the Son of Man?"

The Greek is *ὁ ὢν* (*ho ōn*), *he being, i.e., who was*, as in many other passages; e.g., John i. 18, "*who was* in the bosom of the Father; ix. 25, "*whereas I was* blind, now I see"; xix. 38, "*being* a disciple": i.e., *was* a disciple; Luke xxiv. 44, "*while I was* yet with you"; 2 Cor. viii. 9, "*though He was* rich, yet for our sakes He became poor."

John iii. 13, should therefore, be rendered, "even the Son of Man, who was in Heaven." This would then be in harmony with ch. vi. 62, "what and if ye shall see the Son of Man ascend up where He was before." Here it is not the participle (*being*), but the past tense (*was*).

"No man hath ascended" means just what it says. No man ever has by his own act ever ascended to heaven. This does not deny that men had been "caught up" by the act of God, as Enoch and Elijah had been.

QUESTION No. 368.

THE SIN OFFERING.

E. J. E. (Liverpool). "I should be glad of your explanation of the apparently contradictory command *re* the sin offering. In Lev. vi. 26, 29, is to be taken by the priest. But in verse 30 it says 'it shall *not* be eaten.' This latter being confirmed by the reference to it in Heb. xiii. 11."

The whole question needs careful study. There were varieties of the Sin offering; varieties of the persons making the offering, varieties in disposing of the blood and the offering.

If you study these you will see that in one case the blood was to be sprinkled on the Golden Altar of Incense in the Tabernacle; in others on the Brazen Altar of Burnt-offering in the Court. In the latter case the priest was to eat it (Lev. vi. 26-29). In the former case he was not to eat it (v. 30). This was part of "the Law of the Sin Offering."

Signs of the Times.

JEWISH SIGNS.

"HERZL . . . AND AFTER."

Dr. Gaster has written an article for the German periodical *Ost und West*, of Berlin, which has since been translated and amplified.

We give our readers a few brief extracts bearing on the important title which stands above.

"Zionism is not dead. It has not been buried with the late leader. It is everlasting, and no grave can contain it. At the very moment when the grief is greatest, the clarion sound of duty should be loudest. The old tune must not die away. The work commenced by Herzl has now been bequeathed to the whole nation, and it is henceforth their work. But we must not deceive ourselves about the situation, and take an imaginary activity for true life. The law of inertia will keep a body moving for a long time after the first impulse has ceased. A movement of such magnitude as Zionism can, by force of the same law, not come suddenly to a standstill. It will continue for a while to move without the driving force; but for how long? In the meantime many forces have become active in the midst of the movement which may bring even this slow motion to an abrupt end. There are centrifugal and centripetal tendencies; Palestine and Uganda, territorialism and religious nationalism; all tending in different directions. So long as the leader was alive he was able to smooth down small difficulties, and to bridge the gulf which began to yawn under his feet. That bridge rested only on one pillar, the whole authority was centred in one hand. That pillar is broken, the hand has dropped, and from the lips of everyone can be culled the question: What after? . . . How further? . . ."

"It is far more easy to put such questions than to answer them. A few years back the answer would not have been so difficult, nor would it have proved an insoluble problem to gauge exactly the situation, or to enunciate the steps to be undertaken for carrying on the work. But now we are face to face with chaos . . ."

"The people have been turned away from the road to Palestine. Irresponsible persons have presumed to force the hand of the leader, and have thrown the torch of East Africa into the Zionists' camp; the flames are bursting out all round, and a sinister glare lights up the camp. The forces hitherto working for the one idea had to be used to quench the fire, and to circumscribe the havoc wrought by the scheme of East Africa. Having lost the road leading to Palestine, the Zionists stand to-day bewildered and helpless at the grave of the leader. It was an unspeakable comfort to me, who had taken up from the beginning a decided attitude against this deviation from the right path, when I heard recently in Vienna from intimate friends of

Herzl that he himself regretted, as deeply as we did, the introduction of the 'unfortunate question of East Africa'—these were the very words used—into the discussion and deliberation of the Zionist Congress, and that he sympathized with those who felt compelled to protest against this action. We also regret deeply that this question had been brought up at a Zionist Congress, and still more that the people have not been taken into the confidence of those who, on their own responsibility, have initiated this departure. They have taken upon themselves a tremendous responsibility. The whole truth has not yet been told, and we must look to the English House of Commons to see it slowly leaking out. Who knows what more revelations the future may have in store?

"What, then, is to follow? Nothing that leads to a divided camp, to mutually destructive parties, to new adventures, to new experiments of a doubtful nature; nothing that shifts the movement from that common basis on which the most divergent opinions in Judaism could join without sinking their individuality, and work together for the promotion of the one and indivisible ideal. What after? . . . Everything that would guide us to Palestine, that would carry out the dying wish of Herzl, and bring him to the Holy Land by a direct, and not by the roundabout way of Uganda. Like chaff before the wind must the East African scheme be blown off the platform of Zionism. For Zionism does not mean only the physical or material deliverance of the nation, but, far more and above all, that spiritual freedom which will rescue us from the thralldom of the ages, and from the ghetto degradation which is not ashamed to bargain with its ideals. That spirit must be banished from our midst, which has not the courage or the endurance to grapple with difficulties, if they appear greater than anticipated, and does not shrink from bartering the ideals away for other wares easier to obtain. We dare not bargain with our immortal goods or exchange the gold of our spiritual and national aspirations for the copper of our material advantages.

"The loosened threads must then slowly and patiently be picked up and reunited, the old broken ties fastened, the threatened unity re-established, and adventures of all kind sternly suppressed . . . There is only one high road on which Zionism can travel safely, the one that leads straight to the Holy Land. There is no alternative route. . . ."

"The enthusiasm which has once been kindled in the hearts of millions must not be extinguished, and the hope for better days and for a happier and more glorious future for our children must not be relegated again to the sleep from which it had been aroused. Herzl has not lived in vain. Zionism will survive the leader if we only be faithful to the trust. The work, however, cannot be taken up where he has left it. The leader alone was the connecting link, the inspiring force. To his restless activity, therefore, quiet, and calm must follow. The voice of the Lord is not heard only in the storm, nor in the fire, nor in the earthquake. It is heard now in the still voice round the Horeb mountain, moaning, weeping, comforting. We have heard the voice in the storm and stress, in the fiery zeal, in the earthquake of the national upheaval; now we must listen to the still voice with bowed heads, and cover our face with the mantle. In situations like these the old grand images and similes of the Bible speak to us with renewed force. We listen to that quiet, still voice, which spoke in ancient times to Elijah, through the stillness which settles round us. That voice is never extinct, and in the peace of mind, in the unity of purpose, and in the beat of the Jewish heart we can hear it whispering to us glad tidings of liberty and of ultimate victory. Now is the time to husband our resources, to gather our forces, to prepare ourselves quietly and resolutely for the events that are sure to happen, so that the work of our hands be crowned with success, when our hopes will be realized, and when we may see with our own eyes the redemption of the Jews, the remnant of our brothers settled again as a free nation in the old beloved and promised land, which alone has been, is, and will remain, the Holy Land of Israel.

"As to how further? How to accomplish it? . . . A Congress called specially for the purpose, gathered not in haste, assembled not in a hurry, at the end of the year of mourning, after a period of peace and rest, will have to decide the fate of the Zionists. The delegates, conscious of the great responsibilities resting upon their decision, will vote yea or nay, and seal thereby their own future. It would be premature to forecast the result, and it might prejudice the deliberations of that Congress were I to attempt to discuss the details of any future action. One thing is sure: we cannot have a successor to the throne, or pretenders to the crown, and as for an era of Diadochs, like that after the death of Alexander the Great, there are neither Diadochs to appoint, nor an empire to divide. The election by the delegates does not create a Herzl, a leader by the choice of God. True leaders are born, not elected! The man or the men who would be elected to stand at the head of the movement cannot start work where Herzl stopped. The work will have to be on a minor scale. They will have to start with a more modest programme, and try in the first place to heal the breach, to gather the living forces, and to restore the confidence so rudely shaken. If they succeed in this—in itself no mean achievement—it will then be time to discuss: How further?

"Meanwhile, as of old, we are sitting down by the rivers of Babylon ! Upon the willows in the midst thereof we hang up our harps. How can we sing a new song when to the old pain a new has been added ? The river carries more tears yet to the bottomless sea of Jewish sufferings. Our People weeps for Herzl . . . and its soul refuseth to be comforted."

SIGNS OF THE APOSTACY.

"THE TEN KINGDOMS" IN PREPARATION.

One of the most startling Signs of the Times we have yet seen, lies before us in *The Christian Commonwealth* for March 23. It is headed "The Fate of China," and more than a page is devoted to the subject. Dr. Timothy Richard has been a prominent missionary of the Baptist Missionary Society in China, and has become of such importance that he is "Adviser to the Emperor" of China, and is not only a Missionary but a Statesman.

We are concerned not so much with China, as with Dr. Richard's great plan as to

"HOW WAR MAY BE ABOLISHED."

Observe, please, that there is no reference to *prophecy* at all in Dr. Richard's proposals—none whatever. His plans are the obvious outcome of the principles he lays down, and follow quite naturally from them. There is no idea of fulfilling prophecy; nor is there anything to show that even the thought of it is in his mind; this will make his proposals all the more weighty and startling.

He is explaining them to the "Special Commissioner" of *The Christian Commonwealth*, and says:—

"We want the nations to go a step further. Hitherto we have been working as so many independent units, like savages each fighting for himself, and all seeking to avenge their own wrongs, or to insist on their own particular rights. The commercial relationships now ramifying all over the world and the new arbitration treaty are the stepping-stones to

A NEW ORDER OF THINGS

in the history of mankind. Each nation now arms itself to the teeth in the vain hope of stopping war, and yet we get great wars every ten years, and the nations are being crushed under the weight of colossal armaments. Italy, for instance, is said to have been living for years on half-rations. But the remedy is very simple. We have solved it inside every nation within its own territory, for they keep peace and order internally in most countries to-day by making just laws and by having one supreme authority to enforce those laws. If there were more than one authority in every country there would be universal anarchy. Now, extend this principle to the whole world, and instead of having

TEN MIGHTY NATIONS

armed with their millions of soldiers, unite all these into one to *enforce the decision of the supreme court of mankind*. Then, instead of this frightful fear of war every day in some part or other of the world one standing army would preserve the peace of the whole earth, for no single nation could fight the *combined forces of all other countries*. Now, is not this a great step to the realization of the kingdom of God on earth?"

HOW WAR MAY BE ABOLISHED.

"But, I asked at this point, 'what direct bearing has this on the problem of China?'

"Well, the Chinese are ready to enter into this scheme to-morrow. I have interviewed the *Wai-Wu-Pu*, or Chinese Foreign Office, at Peking, on this

very question, feeling that mission work in its widest scope, and with the best results, can never be carried on satisfactorily unless the Christian nations are prepared to **act in a Christian manner**. For, if we recommended Christianity to the Chinese authorities, and if they found that Christian nations themselves did not act on their own Christian principles, how could we reasonably expect them to follow us? So I went specially from Shanghai to Peking to sound their views, and had a number of interviews with the members of the *Wai-Wu-Pu* and one with Prince Ching at the recommendation of the members of that body. My suggestions were that **ten of the leading nations should federate and appoint a supreme court to decide** all needful questions; that international questions which could not otherwise be amicably settled should be submitted to this court; that **these ten nations should agree to unite all their forces by land and sea to enforce the decisions of the court**; and that instead of interminable tariff wars, which are keeping the world in constant fear of war, we should have **tariffs and everything else arranged on the basis of reciprocity by these ten nations**.

"In this way," continued Dr. Richard, "China would not only get back Manchuria, but all the Empire would be secured from any fear of future partitions, and *all the world would enjoy peace*. Since then I have had opportunity of knowing the mind of the leading statesmen in Japan, and I discovered that they also would be delighted if such an arrangement could be arrived at. Now, the peace of the world, which it is one of the *aims of Christianity to conserve*, would be its strongest recommendation to all non-Christian nations to join this *veritable kingdom of God on earth*."

Such is the low state of "Christianity" in the present day, that thousands will be found to applaud and uphold these proposals; and will fail to see in them a sign that we are on the very threshold of the fulfilment of the prophecies of the books of Daniel and the Apocalypse.

"Ye do err, not knowing the Scriptures." This is as true to-day as ever, or "the aims of Christianity" would never be confounded with the ends of Antichrist; and it would be known, that when men shall say, "Peace, peace," "the Day of the Lord" is near at hand. (1 Thess. v. 2, 3).

If we know the Scriptures, we shall not be in "darkness," and we shall be able to see the opposition between God's true revelation, and man's vain imagination.

Man says "that day" ("The Day of the Lord," 2 Thess. ii. 2 R.V.) shall not come till the world's peace is established: God says "that day" shall not come until the Apostacy shall have come.

We wait for God's Son from heaven. But man says the world is not yet good enough for Him to come: God says it is not yet bad enough.

Do we believe GOD? or man?

Editor's Table.

ANSWERS TO CORRESPONDENTS.

M. A. S. B. We do not know of a book on the Lord's coming, on the lines of our own Sunday school lessons. We can recommend *When Jesus Comes*, by Rev. Thomas Waugh (Kelly, 26 Paternoster Row.

London, 2s.), or our own *Ten Sermons on the Second Advent* (Eyre and Spottiswood, 1s).

W. C. "Is Jesus Almighty God?" All the Scriptures you quote are "truth." But the subject is so far above human intellect that it is better to confess we "know in part," lest we set one truth to upset another truth.

G. W. You must interpret Col. i. 15, 16, by Rom. i. 20.

R. M. (Dublin). No one can answer your question as to where Christ was during the time which elapsed from His death to the time that many saw Him when He said "I am not yet ascended to My Father" (Job. xx. 17). He commended His *pneuma* to the Father until His resurrection. No one has access to any information beyond what is "written." What God has written belongs to us. What He has kept secret belong to Himself. We know next to nothing of the wonderful powers of the Resurrection body.

E. F. Your words are very weighty, and we take the liberty of passing them on to our readers:

"One notices with great sorrow the strenuous opposition that has for some time been raised against the Apostle Paul. There is a fiendish purpose to discredit him and his specific revelations and teaching.

"This seems to me the principle aim of that dangerous book, 'Hear what the Spirit saith to the Church.' For before Satan can plant his victorious banner on the ruins of the church he must dissolve all faith in the Apostle Paul and the Calling of this Dispensation of Grace.

"But that we are not to expect any *re-vivals*, nor signs, nor spiritual phenomena of an exceptional kind is just what even Believers do not understand.

"We are continually hearing of Believers who, missing the mark, are relying on Joel ii., Ps. lxxxv., etc.; and who seem to have no apprehension of Acts xv. 14-16.

"It does seem difficult to get even intelligent Believers to understand the Judgment of the World and the Election of Grace. Also that during this time we have *nothing* to lean upon except the Written Word and the Holy Ghost; all *now* is to be subjective, and God will provide no objective signs until HE comes. It is *the time* of pure Faith during an absolute silence of God. But the absence of Faith at all in the Almighty, and the lack of a spirit of Wisdom among Believers, tends to generate in such carnal natures the desire to *see something*. Prayer Meetings all over the world are crying out that man's sense impressions may receive manifest tokens in order that 'flesh and blood' may rejoice!

"But, we walk by Faith, and not by sense.

S. J. (South Africa). As to Acts xvii. 30, the word rendered "winked" in A.V. means *overlooked*. Where there is no Law, there can be no transgression of it.

As to 1 Cor. vii. 14, the word "holy" is used as the opposite of "unclean," and therefore refers to the children being (ceremonially) clean.

Your question as to Matt. vii. 28, we will answer in our Question Column as it is too long for this.

C. S. H. (Southsea). You will find the answer to your Question about the Bride, etc., in our April Number.

M. S. (Isle of Wight). "The Holy Ghost" and "the Holy Spirit" are used interchangeably. "Spirit" is the Latin word, and "Ghost" is the Anglo-Saxon word, and both mean the same thing, and are used of the one Greek word which is *pneuma*.

E. R. W. (Edgbaston). We thank you for your kind and helpful letter, and are filled with praise to God for the help *Things to Come* has been to you.

R. C. (Glasgow). Those who have part in the Rapture of 1 Thess. iv. are the members of the spiritual Body of Christ. There will be no amputation in that body. It is one "perfect man" with every member complete.

We are not judges as to who these are now. We can only go by the "outward appearance," but "the Lord looketh on the heart" (1 Sam. xvi. 7).

We must distinguish between Christianity and the Christian Religion. Religion consists of outward observances which can be done by the flesh. Christianity is Christ in us, the hope of Glory.

All who are not "in Christ" and baptized by Him with *pneuma hagion*, will be left to pass through the great Tribulation.

E. S. It is difficult to advise you about Bible reading and study. We can refer you to the late Dean Burgon's method in the February Number of *Things to Come*. Mr. Newth's papers now appearing ought also to help you. Our work also on *The Church Epistles*, and our pamphlet on *Rightly Dividing the Word of Truth*, will be useful. The best commentary on the Bible is the Bible itself; and beware of all books that do not adopt this attitude towards it.

J. S. A. Christ's reign will be *personal* and *over* the earth. The word *ἐπί* (*epi*) means both *upon* and *over*, and probably both are true.

R. G. You will find an answer to 1 Peter iv. 6, in our pamphlet on *The Spirits in prison*, and *The Rich Man and Lazarus*.

As to who "the elect lady" of 2 John was, no one can tell you.

G. B. B. (Minneapolis). The Psalm-Titles will be published separately with a great deal of additional matter, embracing *all* the special words used, including "Selah" and its 74 occurrences. The Songs of Degrees will also be added, together with a new translation and Structure of all the fifteen Psalms with this Title.

Your suggestion will be adopted as to preservation of the Divine Titles: these will be transliterated and not translated.

R. A. A. You ask about John iii.; the Lord Jesus was speaking of "earthly things," and things pertaining to the Kingdom, as they were written in Ezekiel xxxvi. 24-28, and other passages. Nicodemus ought to have known this and not to have been surprised. In that still future day, the old heart will be taken away, and a new spirit substituted for it. This will make Israel an indefectible nation. This is more than we get now in connection with the Church of God. We have a new spirit put within us—but the old heart is not taken away, hence our constant conflict (Gal. v. 17).

But this gift of *pneuma* does for us what it will not do for Israel. It does more for us, infinitely more than is revealed or referred to in John iii. It makes us members of the Body of Christ, and gives us a heavenly, and not an earthly portion; and a heavenly hope.

Because it is the work of the same Spirit, it is not necessarily the same work. When we are born from above now we are made members of the spiritual Body of Christ. When Israel shall be born from above it will be made an indefectible nation.

We must remember that the new birth, or being "born again" is never mentioned in our Church Epistles. It is Jewish terminology. In the Church Epistles *baptism* with *pneuma hagion* takes the place of *birth*. But both are "of the Spirit," and whatever He begets and produces partakes of His nature, and is spirit.

— We have mislaid your letter with your initials; but have your question re the "second" and "third" watches of Luke xii. 38. The Church of God has nothing whatever to do with watches, or with watching. Our blessed privilege is *waiting*, which is a very different thing. *Waiting* for a friend is one thing, but *watching* for a Thief or a Judge is quite another thing. These "watches" belong to "times and seasons," and the Church of God has nothing to do with these (1 Thess. v. 1). It is outside the Dispensation to which Luke xii. refers.

E. C. (Dalston). You are quite right when you say you do not believe the Holy Spirit has twice given the names "Noah, Daniel and Job" in that order "without some special reason." But that reason need not affect the *chronology* or the order of *time* in which they were born, and lived. When God called Himself "the God of Abraham, Isaac and Jacob" He was speaking of the order in which He successively became the God of each. But in the case of "Noah, Daniel and Job" He was speaking of the subject of the *righteousness* of these three men, and as to their standing before God in the order of their righteousness according to the Law: Was not their degree of righteousness then the proper order in which to mention their names? We think if you were asked to arrange *that* order, it would be same as in Ezek. xiv. 14, 20, and that is saying a great deal for your judgment.

J. H. (Appleby). We cannot help you with a text as to Missionary operations. One would think from the prominent position given to the subject that the New Testament must be full of such texts. 1 Thess. i. 8, is a very blessed example.

"BENEFACTORS OR BLASPHEMERS."

We have the greatest pleasure in recommending unreservedly the latest pamphlet of Sir Robert Anderson, K.C.B. It is the reprint of an article in *Blackwood's Magazine* for October, 1904, and is "A Higher Criticism enquiry."

Its character can be gauged by its concluding sentence, which furnishes the title of the work:

"If the 'Higher Critics' are right, let them be hailed as benefactors; if they are wrong, let them be branded as blasphemers."

It is published at one penny by Pickering and Inglis, Glasgow, and copies will be sent free to any part of the world for 1/- per dozen. Liberal terms will be given to those taking large quantities.

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"For the Ox that treadeth out the corn."

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THINGS TO COME.

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Editorial.

"THE GOSPEL OF GOD."

WE have often stated our belief that God not only means what He says, but has a meaning for everything He says. All the words and expressions used in the Scriptures of Truth have definite meanings. The same words are frequently used by Christians indefinitely, and quite apart from their Scriptural usage. Thus, when sinners believe the gospel and are saved through grace, they are spoken of as "led into the Kingdom," or "brought into the fold of Christ"; as though "the Kingdom," which was preached by Christ Jesus our Lord when on earth, and "the sheep-fold," into which He entered by the door, and "the church which is His body" to-day, were and are one and the same thing.

On the other hand, when the Scriptures are referred to which speak of "the gospel of the Kingdom," and also of "the gospel of the Grace of God," those who distinguish between these terms of Scripture are charged with making two Gospels. In both these instances the fault is the lack of intelligence in Christians, and not the want of precision in the Word of God.

Let us enquire, first, what is "The Gospel of God?" Every Sunday school child has heard that the word Gospel signifies "good news." Now, good news is not a statement of doctrine, or of opinion, but of *fact*. What then is the fact that constitutes "God's good news?"

God has given us by four Evangelists

FOUR DIFFERENT NARRATIVES

of the life and death and resurrection of the Lord Jesus Christ. They *differ* in that

Matthew begins from JERUSALEM (ch. ii. 1-3),

Mark begins from NAZARETH (ch. i. 9),

Luke begins from BETHLEHEM (ch. ii. 4-6), and

John begins from the CREATION (ch. i. 1-3).

They *agree* in that they all lead up to the

ONE FACT,

that the Son of Man, who was born at Bethlehem, brought up at Nazareth, and was crucified outside Jerusalem, was *raised from among the dead*. The fact, that the Man Christ Jesus, the Seed of David and the Son of God, is risen from among the dead is *the one fact* upon which all the *past* of prophecy and of promise is concentrated; and upon which all the *future* depends.

This One Fact is "the Good News of God."

This fact was the subject of testimony, not only of the twelve Apostles, but of Paul also; Paul says to the saints at Corinth (1 Cor. xv. 11). "Whether it were I or they

so we preach and so ye believed." And "if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ" (2v. 14, 15); "And if Christ be not raised, your faith is vain; ye are yet in your sins" (v. 17).

Thus, "the Gospel of God," and all that flows from it, is contained in the announcement of this fact concerning Christ, that

"God raised Him from the dead" (Acts xiii. 30).

But this one "Gospel of God" is the basis of

FOUR DISTINCT AND DIFFERENT RESULTS

as indicated by the four Evangelists.

In MATTHEW it is viewed as the assured token of Israel's deliverance in their time of trouble foretold in Daniel xii. 1, 2, Matt. xxiv. 9-28: and so Peter proclaimed it on the day of Pentecost (Acts ii. 29-31). "David—being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that He (*lit.*, his soul) was not left in Hades, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses."

In MARK it is recorded how the Lord Jesus sent His apostles to proclaim the gospel (*i.e.*, the good news that He was risen from the dead) in all the world and to the whole creation (Mark xvi. 15); and promised that signs should follow those who believed; thus proving to the world that He by His death had overcome him that had the power of death; and in His resurrection had power to deliver the whole creation from Satan's power.

This also was proclaimed by Peter when he called on the nation to repent "that so there may come seasons of refreshing from the presence of the Lord; and that he may send him who was before proclaimed to you; even Jesus the Messiah, whom the heaven indeed must receive until the times of restoration of all things whereof God spake by the mouth of his holy prophets from of old." (Acts iii. 19-21).

In LUKE we are shown the Lord Jesus sending His disciples as witnesses of His sufferings and of His resurrection "to proclaim repentance and remission of sins among all nations, beginning at Jerusalem." This, too, Peter began to do on the day of Pentecost; calling on the People of Israel to repent and be baptized for the remission of sins (Acts ii. 38). Paul afterwards continued this ministry: "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Acts xx. 21).

Thus we learn that, on the day of Pentecost, the Gospel of God (*i.e.*, the fact that the Lord Jesus was risen) was proclaimed as the basis of three distinct results.

- (1) For the forgiveness of the Nation on its repentance;
- (2) For the establishment of the throne of David; and
- (3) For the deliverance of the whole creation from Satan.

Thus the fulfilment of all the promises and prophecies of blessing, not only concerning the People of Israel, but concerning the whole creation, was declared to be the result of the fact that the Lord Jesus was risen from the dead; and the repentance of the nation that had crucified Him would follow immediately on its accomplishment. But

THE NATION REJECTED THE ONE GOSPEL OF GOD: proclaimed first by Peter and the twelve apostles in Jerusalem and in the land of Israel; and afterwards by Paul among the Gentiles from Jerusalem round about unto Illyricum (Rom. xv. 19).

But there is another aspect of "the Gospel of God," beside the three already mentioned, and another result of the resurrection of the Lord Jesus, according to the gospel by JOHN; and peculiar to the ministry of Paul, and to the writings of John. Paul describes what he calls "my gospel" in the Epistle to the saints at Rome. "The Gospel of God, (which he had promised afore by his prophets in the holy Scriptures,) Concerning his Son Jesus Christ our Lord, who was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." (Rom. i. 1-4).

Paul's gospel contained all that was committed to the twelve apostles concerning the Lord Jesus as the Messiah, the Lord's anointed, *with the additional facts* concerning His exaltation above all principality and power, and made head over all things, to the Church, which is his body (Eph. i. 19-23).

When the rulers at Jerusalem had, by the murder of Stephen, proved their impenitence, and their resistance to the testimony of the Holy Spirit, and His testimony concerning Jesus as the Christ, God revealed His Son in Paul, "that he might preach Him among the Gentiles" (Gal. i. 16).

Was this another gospel? Most certainly not; it extended to the Gentiles the blessings promised to the People of Israel. The resurrection of the Son of God assured to every believer the blessing of Abraham, and "the sure mercies of David" described in Psalm xxxii.: "forgiveness of sins, and justification from all things from which ye could not be justified by the law of Moses" (Acts xiii. 38, 39).

So also, when Paul speaks of righteous government on the earth, the resurrection of the Lord Jesus is the evidence that He is the Man whom God has raised up to judge the world in righteousness (Acts xvii. 31).

There can be only One "Gospel of God": because there is only One Lord Jesus Christ, the Son of God, who died and was buried, and whom God has raised from the dead.

Wherever we turn, in Scripture, to find the basis of present or future blessings, all rests upon the fact that the Lord Jesus is risen from the dead.

Is it the deliverance of Israel? The King, the Son of David, has been offered, the trespass-offering for the nation. His resurrection proves that the judgment has been borne.

Is it the deliverance of the whole creation? His resurrection proves that through death the Lord Jesus has overcome him that had the power of death; that as "by man came death, by man came also the resurrection of the dead." "For he must reign till he hath put all enemies under his feet" (1 Cor. xv. 21, 25).

Is it justification from sin? His resurrection proves that, when the Holy One, who knew no sin, was made a sin-offering for us, His offering was accepted of God and the believer is justified (Rom. iv. 25).

Is it Eternal Life? His resurrection proves Him to be the Son of the Living God, the One who has life in Himself, the Living One who became dead, whose voice to-day can give life to those dead in trespasses and in sins, and whose voice all in the graves shall hear, and shall come forth, for blessing or for judgment (John v. 25, 28, 29).

Is it the Restoration of Israel? The resurrection of Christ Jesus from among the dead is also the evidence to the world that "God hath not cast away His People"; but that all the promises of God to David and to the seed of Abraham are "Yea, and Amen, in the Son of God" (2 Cor. i. 19, 20), and shall be literally fulfilled, when the nation shall repent and "look upon Him whom they have pierced."

Is it the Mystery? the special revelation of which was committed to the Apostle Paul (Eph. iii.)? The resurrection of Christ is the foundation on which it is declared to rest. It is "The exceeding greatness of his mighty power which he wrought in Christ, when he raised him from the dead . . . and gave him to be the head over all this to the church, which is his body" (Eph. i. 19-23).

When we contemplate the unfathomable mystery of God manifest in flesh; whether we think of the Lord Jesus as the Creator and the Upholder of all things, or as the crucified Man made sin for us; whether we think of Him as laid in the grave, or sitting at the right hand of God crowned with glory and honour, He is the same blessed Person, in the deepest humiliation on the earth, and in the highest glory above the Heavens. His resurrection is the evidence to us Gentiles of the perfect satisfaction of God in His One Offering, who through the Eternal Spirit offered Himself without spot to God; when He made Him, who knew no sin, to be a Sin-Offering for us; through whose death the exceeding riches of the grace of God are declared to us, while the nation of Israel is scattered and without a King.

So the resurrection from among the dead of Jesus Christ our Lord, the seed of David and the Son of God, is the glorious fact, the announcement of which constitutes

"THE GOSPEL OF THE GLORY OF THE BLESSED GOD" (1 Tim. i. 11); and, whether announced to-day as the basis of the Mystery, and as the evidence of the Grace of God toward us Gentiles, in making us members of the One Body of Christ; or proclaimed as in the Apostles' day, and as it will be in a yet future day, as the evidence to Israel and to the Gentiles that the Man who was

crucified is the King of Israel and Lord of all: yet the Gospel of God is *One*, and there is not "another." It declares that God has raised from among the dead "that same Jesus" that was crucified; and that every tongue "shall confess that He is Lord, to the glory of God the Father" (Phil. ii. 11).

As there is only One Gospel, so also there is only One hope set before all who believe: *it is the return of the Lord Jesus Himself*. But as the One Gospel has two aspects, so also has the hope of the Lord's return.

We who have heard and believed the word of God's grace, and have been made members of the One Body, wait for "the Son of God" from heaven, to be caught up to meet Him in the air, so to be for ever with the Lord (1 Thess. iv. 17).

Those who in a future day shall receive "the gospel of the Kingdom," according to Matt. xxiv. 14, will wait for the coming of "the Son of Man" to "sit upon the throne of His glory"; and to fulfil His promise to His apostles (Matt. xix. 28) that they "shall sit upon twelve thrones judging the twelve tribes of Israel."

Papers on the Psalm-Titles.

(Continued from page 39).

"SHEMINITH."

THE EIGHTH DIVISION.

PSALMS V. AND XI.

THIS word, at present stands in all the Versions as part of the *super*-scription over Psalms vi. and xii. But, from our preceding Papers we have seen that we must regard it, and place it, as part of the *sub*-scription to Psalms v. and xi.; with which Psalms *Sheminith* must henceforth stand connected.

Again: there is a fair consent of authority that it means *the eighth*; but there is a great divergence of opinion as to what *the eighth* refers to. The word occurs thirty-one times; and is always rendered *eighth*, except in 1 Ch. xv. 21, and in these two Psalm-Titles, where it is transliterated—"Sheminith." The A.V. puts *the eighth* in the margin in all three cases; the R.V. only in the latter two. The Septuagint transliterates the word in 1 Ch. xv. 21, referring us, in the margin, to Ps. vi. 1: and it translates the word in the Psalm-Titles.* Wellhausen says *the eighth mode*. Gesenius and Delitzsch, *the bass or lower octave*. Perowne and others, *upon the octave*. Kirkpatrick *tenor or bass*. Others take it to refer to the *eighth day*; which was a day of special solemnity; or to the *eighth year*. Others refer it to an instrument with *eight strings*. But, in 1 Ch. xv. 21, those with harps were set "over the *Sheminith*" (as others with psalteries were set "over the *'Alamoth*."*) This shows that it cannot mean an instrument; as certain instruments could not be "set over" other instruments (1 Ch. xv. 21): and the *Sheminith* are additional to *Neginoth* in the *sub*-scription to Psalm v.

* In the Septuagint the Psalms are vi. and xi.

It is this passage (1 Ch. xv. 21) which helps to determine the meaning for us. For, if the singers in verse 20 were *'Alamoth* or *maidens*, it would seem obvious that those in verse 21, called *Sheminith*, were men.

But what class of males or "singing men" are meant by the special term "*Sheminith*"?

The answer suggested by the Talmud* is that *Sheminith* is explained as referring to circumcision and is used to designate a certain class of men, those who had been circumcised on *the eighth day*, and therefore true Israelites as distinguished from all other circumcised or uncircumcised: because, in Israel, it *was* the special rite of the *eighth day*. It was this that distinguished circumcision as the sign of God's Covenant with Israel, from the circumcision of Ishmael and his descendants, which was in the thirteenth year. Circumcision was practised not only by Ishmaelites but by other nations but it was always later in life† and *never on the eighth day*. But this hardly satisfies the context: for the other males, the Priests and the Levites, were all thus similarly circumcised men. The *Sheminith* are distinguished not merely from the *'Alamoth*, but from all others in the procession which is so minutely described in 1 Chron. xv.

We come back to the point therefore that *Sheminith* means the *eighth*: but the question remains: the *eighth what*?

Mr. Thirtle, after discussing the various suggested solutions says: "Possibly, however, the Male Choir may have been described as *Sheminith* on other grounds" (p. 112); and it "may point in one of several directions. A *time* might be intended; but the passage in 1 Chron. 15 is against that. A *place* might be intended; but here again the way is barred. A *class* seems the inevitable intention." (p. 111).

Mr. Thirtle thus points to the true solution.

A *class* is intended; but not necessarily the class suggested by the Talmud: for, though that class of circumcised men would agree with the scope of the preceding verse, it is not in perfect harmony with the context of the chapter as a whole: because, though a class as distinct from the maidens, this would not mark them as a class as distinct from the other males, mentioned in verses 14-19: for these also were circumcised.

Substitute another word for "class," and we have the answer to our question:—the eighth *division* in the procession.

The whole chapter points to a procession. The Ark was to be carried up with great solemnity to the place which David had prepared for it. It was not going up in the midst of a crowd of people. It was not going up in unseemly disorder. Everything in this important chapter shows that the greatest possible care was taken with a view to order. The places of the Priests, and the Levites, were designated. Those who were to carry the Ark were duly appointed according to Ex. xxv. 14; Num. iv. 15; vii. 9,

* *Yebamoth* 43b compare 53b. *Yeb.* is the first of *seven* treatises in the third book called *Nashim*, which treats of the distinctive rights of men and women. *Yeb.* consists of sixteen chapters, and treats of the marrying of a deceased brother's wife, etc.

† Josephus, Ant. i. 12. ‡ 2.

"as Moses commanded according to the word of Jehovah" (v. 15).

"And David spake to the chief of the Levites *to appoint* their brethren," &c. (v. 16, compare v. 19).

Everything, and every one, occupied an appointed place in the goings of the Ark of God into the Sanctuary (Ps. lxxviii. 24, R.V.)

In 1 Ch. xxiv. 1, we read of "The divisions of the sons Aaron:" and in v. 5 we read "thus were they divided."

In 1 Ch. xxvi. 1, we find that even the porters had *divisions*; and in v. 12 we read of "the *divisions* of the porters, . . . having wards one against another, to minister in the house of Jehovah."

It seems impossible for us to get away from the conclusion that 1 Ch. xv. 21 refers to the *the eighth division*.

The definite article is emphatic, and points to the last division of the procession, that immediately preceding the Ark of the Covenant, and therefore the nearest to it.

The subject of verse 21 is the appointing of this eighth division. "Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azariah, with harps over *the Sheminith* to lead."

"To excel" is hardly the suitable word. The R.V. renders it *to lead*; and this is its general meaning. In 1 Ch. xxiii. 4, 2 Ch. xxxiv. 12, Ezra iii. 8, 9, it is rendered *set forward*, either work or workmen. So here, these men who are named, were appointed *to lead* this eighth division, in its setting forward; the eighth division itself being appointed specially *to lead* the actual Ark-bearers.

But, was everything ordered except the Psalms which were to be sung in the procession? Were the "singers" appointed, and no words appointed for them to sing? Surely not. The next verse tells us that "Chenaniah chief of the Levites was over the song; he instructed about the song, because he was skilful" (v. 22).

Then comes the Ark itself (v. 23), with its doorkeepers and others "before the ark of God."

This closes up the grand procession, and completes its description.

It would appear that three Psalms were specially prepared. One is given in the next chapter (1 Ch. xvi. 7-36); the other two would be Psalms v. and xi.

The first appears again: parts of it being included later in Psalms, Ps. cv., xcvi., cvi., cvii., cxviii., cxxxvi.

The other two (Pss. v. and xi.) were suitable for more general use; and hence, were formally handed over "to the Chief Musician," for subsequent use in the Temple service. They are "relating to *the Sheminith*"; and Ps. v. was "with stringed instruments," viz., the "harps" of 1 Ch. xv. 21.

We naturally turn to these two Psalms and look for some reference to the great event. We find such reference, both in the Structure, and in the words.

The Structure of both the Psalms specially contrasts the *righteous worshippers* of Jehovah with the wicked.

PSALM V.

- A | 1-3. Prayer to Jehovah.
- B | 4. Reason ("For"): Character of Jehovah.
- C | 5, 6. The wicked, and their wickedness.
- D | 7. The righteous worshippers contrasted. ("But"). The *Sheminith*.
- A | 8. Prayer to Jehovah.
- B | 9. Reason ("For"). Character of the Wicked.
- C | 10. The wicked, and their destruction.
- D | 11, 12. The righteous worshippers contrasted. ("But"). The *Sheminith*.

PSALM XI.

- A | 1. Trust in Jehovah, the Defender of the righteous.
- B | 2. Reason. Violence of the wicked.
- B | 3. Reason. Weakness of the righteous.
- A | 4-7. Trust in Jehovah, the Lover of the righteous.

In both these Structures we see the set contrast between the righteous worshippers and the wicked: while in the words we find special reference and allusion to those who alone are worthy to go up unto the house of Jehovah, stand in His sight, and worship toward His holy temple (Ps. v. 7); and to Jehovah being in His holy temple (Ps. xi. 4).

PSALM V. 4-8.

- 4. "Thou art not a God that hath pleasure in wickedness:
Evil (men: *i.e.*, The evil man) will not sojourn with thee.
- 5. The arrogant shall not stand before Thine eyes:
Thou hatest* all workers of iniquity.
- 6. **Thou wilt destroy them that speak falsehood:**
Jehovah will abhor a bloodthirsty and deceitful man.
- 7. **But, as for me, in the multitude of Thy loving-kindness shall I come into Thy house:**
In Thy fear shall I worship toward Thy holy temple.
- 8. **Lead me, O Jehovah, in Thy righteousness, because of mine enemies;**
Make Thy way plain before my face."

So Ps. xi. 2-5 (R.V.):

- 2. "For, lo, the wicked bend the bow,
They make ready the arrow upon the string,
That they may shoot in darkness at the upright in heart.
- 3. If the foundations be destroyed,
What can the righteous do?
- 4. **Jehovah is in His holy temple,**
Jehovah, His throne is in heaven:
His eyes behold, His eyelids try, the children of men.

* *i.e.*, hast always hated.

5. **Jehovah trieth the righteous:
But the wicked and him that loveth
violence His soul hateth."**

These two Psalms (Pss. v. and xi.), having been originally written with reference to their use in the procession which took up the Ark of God to Zion, were afterwards formally handed over to "the Chief Musician" for use in the Temple worship, because their teaching was of general application to the worship of Jehovah and to those who alone could worship Him in His holy Temple.

The word *Sheminith*, left in their sub-*scriptions*, retained and recorded the memory of their original reference to that important event.

When we thus compare Scripture with Scripture, we find it to be its own best expositor: explaining and expounding itself; bringing in light where all was darkness; producing order where all was confusion: and substituting the verities and beauties of the words of God for the vain guesses and imaginations of men.

"S" and "s,"

OR

THE USE AND USAGE OF πνεῦμα (*pneuma*)
in the New Testament.

List of Passages—*continued*. (Eph. v. 18—vi. 18).

Eph. v. 18, 19. "Be not drunk with (or by) wine wherein is excess; but be filled by [the] *pneuma*; speaking to yourselves (R.V. one another: marg., *to yourselves*) in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord."

It is a grammatical law that the verb *to fill* (πληρώω, *pleroō*) takes after it (or governs) more than one case of the noun, in order to distinguish, and to enable us to identify (1) the *thing filled*, (2) the *material* that fills it, and (3) the *agent* or instrument that effects the filling.

(1) It takes the *Accusative* case of the thing filled:

(2) It takes the *Genitive* case of the matter with which the thing is filled.* The idiom being, to be filled of a thing; whereas the English idiom is, filled *with* a thing.

(3) It takes the *Dative* case of the means used to accomplish the filling; or of the instrument or agent that fills.

Sometimes the preposition (*ἐν, en*) *by* or *through* is used in addition to the *Dative* case (as here), in order to emphasize this agent.

A few examples will serve to make this clear:

Matt. xxiii. 32. "Fill ye up then the measure (Acc.) of your fathers."

Acts ii. 28. "Thou wilt fill me (Acc.) with joy" (Gen., of joy).

Rom. xv. 13. "Now the God of hope fill you (Acc.) with all joy (Gen.) and peace (Gen.) by believing" (*ἐν, en*, with *Dative*). Here we have all three cases, clearly distinguished.

* Sometimes it takes the *Accusative*, according to *Hebrew* idiom; but never the *Dative*, as here.

Rom. xv. 14. "Filled with all knowledge" (Gen., of all knowledge).

Luke ii. 40. "Filled with wisdom" (Gen., of wisdom).

2 Tim. i. 4. "Filled with joy" (Gen., of joy).

Phil. iv. 19. "My God will fill up all your need" (Acc.)

Acts ii. 2. "It filled the whole house (Acc.) where they were sitting."

Acts ii. 4. "And they were all filled with (Gen., of) *pneuma hagion*."

Acts v. 28. "Ye have filled Jerusalem (Acc.) with your doctrine" (Gen., of your doctrine).

Acts xiii. 52. "The disciples were filled with joy (Gen., of joy), and *pneuma hagion*" (Gen., of *pneuma hagion*).

Eph. iv. 10. He "ascended up far above all heavens, that he might fill all things" (Acc.).

Acts v. 3. "Why hath Satan filled thine heart?" (Acc.).

John xvi. 6. "Sorrow hath filled your heart" (Acc.).

The Greek Old Testament usage is the same:

1 Kings vii. 14. "Filled . . . with wisdom (Gen.) and understanding" (Gen.).

2 Chron. vii. 1. "The glory of JEHOVAH filled the house" (Acc.).

Hag. ii. 7 (8). "I will fill this house (Acc.) with glory" (Gen. of glory).

Jer. xiii. 12. "Every bottle shall be filled with wine" (Gen.).

It will thus be seen that the usage is uniform.

In none of these passages do we find the *Dative* case: because, when that is used it refers to the *means* whereby the thing or person, etc., is filled: the agent or instrument which effects the filling.*

Ἐν (en) is frequently thus used in the sense of *by*, denoting agency. See

Mat. ix. 34 "through the prince of the devils."

xvii. 21 "by prayer and fasting."

Lu. xxii. 49 "Shall we smite *with* the sword?"

Gal. iii. 11 "by law is no man justified."

1 Thess. v. 18 "This is the will of God by Jesus Christ."

2 Thess. ii. 13 "through sanctification of the Spirit."

2 Tim. i. 13 "Faith and love which are by Christ Jesus."

* Rom. i. 29, 2 Cor. vii. 4, and Col. iv. 12, are no exceptions. In Rom. i. 29, "being filled with (Dat. *by*) all unrighteousness, &c." These are regarded here as being the characteristics of the old nature of the natural man, by which he is moved instrumentally to do all his unrighteous acts. It is *passive*, "Being filled" from the first: not the transitive act of another agency filling them with something they did not before possess.

2 Cor. vii. 4, I have been filled by (*Dative*, by or by reason of) the encouragement [given by you], I overabound with (*Dat.*, by reason of) joy in all our tribulation.

When the preposition *ἐν (en)* *in*, *with* or *by* is used, it emphasizes this instrumentality.

In Col. iv. 12, all the critical Greek Texts read *πεπληροφορημένοι (peplērophorēmenoi)* "fully assured by God's will."

2 Tim. ii. 10 "Salvation by Christ Jesus."

Heb. ix. 22 "purged *with* blood."

x. 10. "by the which will we are sanctified."*

Jas. iii. 9 "therewith bless we God . . . and therewith curse we men."

1 Pet. i. 2 "through sanctification of the Spirit."

In Eph. v. 18 (the verse under consideration), ἐν πνεύματι (*en pneumati*) must be taken exactly in the same way as in chap. ii. 22; where we read that "Ye are builded together for an habitation of God *through* (or *by*) the Spirit."

He is the great builder; Christ is the foundation; and we are the "living stones" of this spiritual Temple, built into it by the Holy Spirit.

If it were the *pneuma* with which we were to be filled, *pneuma* would necessarily be in the Genitive case, and the Greek would have been "filled of the Spirit. *But it is not!* It is in the Dative case (emphasized by the preposition ἐν, *en*) denoting the One who fills. So that the rendering "filled with the Spirit" is quite misleading. The capital "S" is correct, for it is the Holy Spirit who is meant. But He is *the Filler*: and it is with His gifts and graces and "power from on high" that He fills the children of God.

The special gift implied by the immediate context is that of "speaking"; which is used of "spiritual" speaking, as the outcome of the operations of the Spirit. This is its meaning in ch. vi., 18.

We must note that there is no full-stop after the word Spirit. The passage goes on at once to speak of *that with which He fills*.

In Col. iii. 16, where the same "speaking" and teaching "with Psalms and Hymns and Spiritual songs" is mentioned, it is produced by the word of Christ dwelling in our hearts, richly, and with all wisdom. This is the result of the Spirit's work—glorifying Christ and His word, and working in us that spiritual gift of "wisdom," and this singing with grace *in our hearts* to the Lord.

It is out of the fulness of the heart that the mouth speaketh; and so it is, also, when our hearts are filled by the Spirit with His spiritual gifts. "Speaking" is one of these gifts, and that gift is at once evidenced. Excess of wine makes people talk. This spiritual wine also makes those who drink of it talk and sing of Him, not with their throats, but in their "hearts."

We have seen above, under Usage No. xiv., that whenever *filling* is mentioned it is always with *pneuma hagion*; and that this is "power from on high" and consists of spiritual gifts, which are the gifts of the Holy Spirit.

Eph. vi. 12 (margin), "We wrestle . . . against *wicked spirits* in heavenly places." We include this marginal rendering "spirits," although the noun "*pneuma*" is not used in the Greek. It is translated "spiritual wickedness" in the text, because it is the adjective τὰ πνευματικά (*ta pneumatika*), the *spiritual things*. What it is that is "spiritual" is not stated.

* i.e., in the Divine "Will" and purpose the elect are already in the state of sanctification spoken of. Compare Col. ii. 10.

Their character is given, as "evil" (πονήρος, *ponēros*). The R.V. supplies "hosts," and renders it, "the spiritual *hosts* of wickedness." It might well be rendered *the spiritualities of wickedness*. The word is one of four employed here to describe our spiritual enemies, and they seem to be arranged in an *epanodos* or *chiasmus*.

a | the principalities

b | the authorities

b | the world-rulers

a | the spiritual [powers]

The fourth corresponding with (being the subordinates of) the first; and the third corresponding with (being the subordinates of) the second.

Eph. vi. 17.—"The sword of the *pneuma*." Here the article marks the Holy Spirit; and "the Word of God" is spoken of as His sword: i.e., the sword which He has provided, and uses Himself; and which He has given to us for our use. We take it as the Genitive of Possession; (the Spirit's sword), as we do "faith's shield," which is Christ (v. 16).

Eph. vi. 18.—"Praying always with all prayer and supplication through [the] *pneuma*"; i.e., through the power of the Holy Spirit. The article is latent after the preposition ἐν (*en*), so often rendered "by" or "with." (See above under Eph. v. 18, 19.) He is the source and power of all prayer.

Contributed Articles.

THE AGES: PAST, PRESENT, AND FUTURE.

BY JAMES CHRISTOPHER SMITH.

III.

INASMUCH, then, as the Sacred Writings make it abundantly clear that God is working out His great purpose according to an ordered sequence of ages, all definitely formed in, and with reference to, Christ Jesus, it behoves us to give earnest attention to these ages—how they are bounded as to time, what are their leading characteristics, and how they are related to one another as a progressive series of historic unfoldings of the counsels and purposes of God.

May "the eyes of the heart" of both writer and readers be enlightened, that, together, we may see the wonders of the Word of Truth!

Just as we have stars which become skymarks for our study of the heavens: and as we have mountains which become dividing landmarks in our study of the continents: so, we have, in Scripture, events which take rank as starting-points in our study of Biblical History. We often refer to certain events as epoch-making; but the real epoch-making events are in the Bible, because the events there are connected with the unfolding "Purpose of the Ages."

It is not our desire here to strain after an exhaustive minuteness of division; but rather to bring out into bold relief the leading divisions which the Bible itself will amply justify.

It was a sound part of our education when we were taught, in the schools, that all true division of any subject must be *according to some simple well-understood principle*.

Here, happily, we have not far to go for our principle of division. Christ is the Key to Scripture. He is the Beginning and the End: the First and the Last, and the Ever-living One at every point between. He is the Sum and the central Subject of all revealed Truth.

CHRIST:

foretold through long ages: come in flesh, at the fulness of time: sacrificed for us as the Lamb of God: raised from among the dead, by the glory of the Father: ascended to His God and our God: coming again in power and great glory: reigning over the earth, in righteousness: giving up the Kingdom to God even the Father:

THIS CHRIST;

not man's Christ, but "God's Christ," is the Word of God, the Utterance of God, and, therefore, the one with reference to Whom all Scripture is constructed and divided.

And now having got our Key, our guiding principle, namely, the personal ever-living Christ of God, let us proceed on the simple scientific plan of stating the facts as we find them, and then, afterwards, constructing the whole as a unity—"The Purpose of the Ages"!

Now, what do we see when we open our Bible? We see a portion differing from all other portions, having well-marked boundaries and bearing, on its face, a distinct character. What are these boundaries? What is this character? The portion referred to is Genesis i.—ii. 3. It is complete in itself. There is a "beginning" and there is an "ending." It is God who is seen acting, not man.

Man, in this portion, is seen simply as a part of God's great far-reaching Creation. Man is created, stamped with God's image, commissioned, provisioned, and empowered; but he is not seen acting, or speaking, or planning. All is done with a view to man's occupancy of the place prepared (compare John xiv. 2); but it is God who acts and speaks and arranges and purposes and commands.

Thus, the one thought that stamps this portion is the thought of *Creation*. It begins with it and ends with it (see i. 1 and ii. 3). The universe did not create, or make, or evolve itself: "God created the heaven and the earth." And this sublime truth is recognised by the four-and-twenty elders in the ascription of "glory, honour and power" when they declare: "For thou didst create all things, and because of thy will they were, and were created" (Rev. iv. 11).

And when God had filled the void, and furnished the empty and fitted the disordered, then He Blessed it all, as it stood before Him, Finished: and He Rested from all His work which He had made.

Perhaps the reader will more easily see the completeness of this portion if we put it in the following structural form:—

A | *God Created* Heaven and Earth (i. 1). (Creation).

B | The Earth became Waste and Void (i. 2). (Confusion).

B | The Earth Filled and Furnished (i. 3-31). (Construction).

A | *God Rested* when all was Finished (ii. 1-3). (Conclusion).

God's work is perfect: and the record of it, in His Word, is perfect also.

How long a time is covered by this portion it is impossible to tell. The first verse of Holy Writ records the undated (and, to us, undateable) beginning, when God created. Then the long epochs of Geological time come in between the first verse and the second: and when God came in to make this Earth a home for man, He found it as described in verse 2. It had become waste, void and dark. He had *created*: now He is to *speak*; and the first recorded utterance of God is

"LET THERE BE LIGHT."

In that light all that follows is done and finished.

But what a picture-parable it all is; how sublime, how suggestive, how perfect! Above all else it tells of Him who is the "Beginning of the creation of God" (Rev. iii. 14); who is the firstborn of every creature" (Col. i. 15); the "Image of the invisible God" (Heb. i. 3); in whom "All Fulness" dwells (Col. i. 19); who is the "Light of the World" (John viii. 12); and in whom alone we can enter into God's Rest. It is He who spoke of another finishing when He cried, upon the tree,

"IT IS FINISHED":

just as He will be the manifested centre of all glory when the "Mystery of God shall be finished," in the coming day of His power.

Here, then, we have what we may truly describe as

The Age of Creation;

and here we have truth, in place and time, and in such form and connection as we cannot have it anywhere else. Here is the historic setting of the great truth that God is the Creator of all things: and the Bible, from this point onwards, takes this truth for granted and enshrines it in its teaching.

And as Adam, in this first and physical creation, was created unto a position and a life which God marked out for him: so we who share in the new creation are "His workmanship, created in Christ Jesus unto good works which God afore prepared that we should walk in them" (Eph. ii. 10).

May we have grace to walk worthy of such a calling!

(To be continued).

LETTERS TO BIBLE TEACHERS.

BY FREDERICK NEWTH.

IV.

THE subject of this, my fourth letter, will be to shew that the idea of the world being converted by the present forces at work, and through the Gospel, must end in failure. This will not deter anyone "called of God" from going forth and preaching His Word in the dark regions of the earth. Only let him be quite clear as to the aim he has in view.

An instance of such false expectations I extract from a Missionary Magazine. India is the region referred to, and the following facts are taken from the census of British India, 1891.

The population of the Indian Empire (which may be put down at 300,000,000) increases every year by the mere excess of generation of children to the number of three millions—or thirty millions in a decade.

The recorded number of adherents to the Christian religion, and this embraces (1) the ancient Syrian Church of 1,000 years' standing; (2) the Roman Catholic, say, 300 years; (3) Protestant Missions established within the last 100 years. Numbering altogether, at that date, 2,284,172.

Yet, in face of such a record of facts, an enthusiast of the World's Conversion theory has such an imagination as to write that if conversions proceed at the rate of the numbers given above, the whole population of India will be Protestant Christians in 2150 A.D. Wild invention can hardly take bolder flights.

But others say that "the World must be *evangelised* before the Lord comes," and give as their authority Matthew xxiv. 8. If you read carefully from the first verse you will see that there is no reference to "the gospel of the grace of God." It is "the gospel of the kingdom" at the end of this age immediately preceding His personal return. "For I say unto you, Ye shall not SEE ME henceforth till ye shall say, blessed is He that cometh in the name of the Lord" (Matt. xxiii. 39). The Lord's words are: "And THIS gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Meaning, clearly, the end of this age, with another age to follow.

There is nothing here about Evangelising. On the contrary, it is all about *deceivers*—sorrows, *false prophets*, *iniquity abounding*, and *love waxing colder*. Above all, that astounding culmination of wickedness, "*the abomination of desolation*," is given as a sign for taking refuge in flight.

Another fact must be now presented. What hope is there for the world turning to the Truth when the Word of God tells us that even those who make a mere profession of Faith will turn FROM it? (2 Tim. iv. 3-4; also 2 Thess. ii. 4). "Let no man deceive you by any means: for that day (the day of the Lord, mentioned above) shall not come except there come the falling away (the Apostasy R.V.) *first*." Read also 2 Peter ii. 1-3, and here we have the prediction of "false prophets, false teachers and heresies of destruction." Such are at work already, and things are even to "wax worse and worse, deceiving and being deceived" (2 Tim. iii. 13).

It is astonishing how greedily nominal Christianity, uninstructed by the Scriptures, swallows the pious frauds put before it. And the solemn part of it all is, that these perversions and inventions are given forth from colleges and pulpits, by men of "intellect," who please to announce themselves as having "higher spiritual insight and exegesis" than others have attained. The Apostle John foresaw this day. "These things have I written unto you concerning them that seduce you. But the anointing

which ye have received of Him abideth in you, and ye NEED not that any man teach you" (1 John ii. 26, 27).

This shows there is no absolute need for teachers; but when they turn into deceivers it is better far to be without them, for the Holy Spirit would have freer scope, and the true seeker would not be hampered with the subterfuges and evasions heard in "religious exercises" when "Divine service is performed." When such false Apostles present themselves as the ministers of Christ, the Holy Spirit will prove that He can frustrate their aims.

Another error I will meet here. Those that look for the "extension of Christ's kingdom," as it is constantly termed, take refuge in that Scripture in Acts, and look for a great outpouring of the Spirit. Read Acts ii. carefully. "And it shall come to pass in the last days, saith God, I will pour out of 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."

It is enough to shew that this does not refer to the day in which we are living, but to the prophetic future of Israel's deliverance, seeing that it is taken from the prophet Joel. There is no such expectation in Christian ministry as dreams, visions, or such portents as blood, fire, and smoke. It will be the fulfilment of the declaration of Jehovah, "Behold I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the Lord: for it is a terrible thing that I will do with thee" (Ex. xxxiv. 10).

As these terrors are to surpass in severity the plagues of Egypt, it is only trifling with the Word of God to seek to turn them into the ordinary calamities we occasionally suffer from. The Spirit poured out and the terrible things accompanying go together.

The enquiry comes to one in this form: What is the world to be converted to? If the leaders in the Christian sphere had their way, it would be to lead into what is called "Higher Criticism." It would be better known as destructive criticism. I quote from "The Harvest Field" of the Wesleyan Mission in a district of India. This is what is there taught: "It is now a widely-accepted belief among Old Testament students that the so-called 'Five Books of Moses' were not written by Moses." . . . "It is widely believed now that Isaiah knew nothing of Isaiah xl.—xlvi.; or Job, nothing of the Book of Job; or Daniel of the Book of Daniel." These critics are not backward in self-conceit. They always pose as *intellectuals*, or *educated*. For example, they say, "For some considerable time past almost every *educated* and *unprejudiced* student of the Book of Genesis has felt that there is not to be found there 'a transcript of actual history' in the restricted meaning of that word."

This writer instils doubt into the mind throughout the whole of his article. He brings out those stock objections of the infidel school, such as Tom Paine, Taylor, Bradlaugh, Foote, and many others: "Whence came Cain's wife." The Serpent, sin, and man formed from the dust, and loss of primitive innocence are considered "a delightfully picturesque account of the Creation. . . . But is it not a fact that the *mythical* significance of this

story has been obscured for ages simply through the perversion of its meaning by a literal interpretation perpetuated by traditional orthodoxy?"

I must close with what the writer has to say of "the marriage of the sons of God to the daughters of men; of the deluge, and call of Abraham. . . Obviously these stories were not written for the purpose of accurately preserving ancient historical data. . . They appear to have neither scientific nor philosophical significance. They were written to teach religion."

I can agree with these last six words, as applied to the writer. He can teach *religion*; but it is a religion that disbelieves God and exalts man. For, as he says, "Human nature must develop." Here he states a solemn truth. It will develop until human nature dethrones God, despises His Word by refusing to take heed to it, and exalts the highest standard of "human nature" that Satan can produce in the ANTICHRIST.

It is to this that the world is being converted; and it is "*religion*" that is preparing the way.

Papers on the Apocalypse.

THE FIRST RESURRECTION. Rev. xx. -6.

G³. (page 612), xx. -6. Time.

-6. a thousand years.] "This is the first resurrection"; or, this *completes* the first resurrection. There is an *Ellipsis* of the verb in this sentence; and we may supply *completes*, having in mind the several resurrections which shall before then have taken place. It is also a fact that, when two ordinal numbers are used in such a connection as this, they are used *relatively*. The one is *first* in relation to the *second*, which follows; and not to what may have occurred before. In like manner the *second* stands in relation to the first. Hence, in English we always say, in such cases, *former* and *latter*, where we have only two things thus related; and not *first* and *second*, unless there are more to follow in the series. It is the same in chap. xxi. 1, where we read of the new heavens and the new earth; "for the first heaven and the first earth were passed away."

Here, again, we have *two* things standing in related contrast, the "first" and the "new": *i.e.*, the new, and the one that immediately precedes it; the *former*, and not the "first." For, the present "heavens and the earth which are now" (2 Pet. iii. 7) are not the first. For Scripture tells us of *three*, of which the present is the *second*. In 2 Pet. iii. 6, 7, 13, we read of the *first*—the world that "*then was*" (Gen. i. 1); of the *second*—"the heavens and the earth which *are now*"; and of the *third*—"a new heavens and a new earth," for which we now look. This (second of three) is what is called in Rev. xxi. 1 the "first" of the latter two.

Hence this "first resurrection" is the *former* of the two mentioned in this verse: and not the resurrection of the Church (the Body of Christ) revealed in 1 Thess. iv. 16, 17. This special resurrection (1 Thess. iv. 16) must be carefully distinguished from that which is called the "first resurrection" in Rev. xx. 6. The word "first" in 1 Thess. iv. 16 does not refer to "the first resurrec-

tion" so called in Rev. xx. 6, but merely records the order of events, and simply states that "the dead in Christ" will "rise first"; *i.e.*, before the taking up of either them or the living saints.

The resurrection of 1 Thess. iv. 16 is not the resurrection of Rev. xx. 6. It was never revealed in the Old Testament; but was a special revelation made "by the word of the Lord" to Paul; and by Paul to the Thessalonian saints and to the Church of God.

The resurrection of Rev. xx. 6 is the well-known "former" of two resurrections which had both been long the subject of revelation, and was the hope of Israel. The Holy Spirit spoke, by the Psalmist, of the righteous dead who should "have dominion" over the rest of the dead "in the morning" of this resurrection (Ps. xlix. 14). The Lord spoke of it when He called it "the resurrection of the just" (Luke xiv. 14); "the resurrection from (among) the dead" (Luke xx 34-36); "the resurrection of life" (John v. 29). Paul spoke of it as "the resurrection of the just" (Acts xxiv. 15), for which the twelve tribes hoped, according to "the promise made of God unto the fathers" (Acts xxvi. 6-8). In Dan. xii. 2 it is spoken of as a resurrection "to everlasting life," in which "many" (not all) have part, and "awake."

Martha expressed her belief in "the resurrection at the last day" (John xi. 24); *i.e.*, the last day, at the end of the present age, and immediately before the introduction of the new age of the thousand years. "Jesus said unto her, I am the resurrection and the life." By this figure of *Hendiadys* the Lord distinguishes the resurrection for which Martha hoped, as the resurrection "to everlasting life" (Dan. xii. 2). He refers not to two things, but to one. It is as though He had said, "I am the resurrection—yea, the one that is to eternal life; he that believeth on me, though he die, he shall live again; and everyone who thus liveth again in resurrection and believeth (again *Hendiadys*, every believer who lives again in resurrection), shall in no wise die again for ever" (John xi. 25, 26). No! he shall rise again in the first resurrection, and shall by no means die "the second death." That shall have no power over such.

It was for this "first (or former) resurrection" that the Old Testament Saints looked. It was the "better resurrection" of Heb. xi. 35. It was God's revealed promise to them. It was no secret. Its revelation was given quite irrespective of the Church of God; and it will take place as though the Church had never existed at all.

But the Church of God, as the Body of Christ, was a "secret." All that concerned it was "hid in God": its calling, its standing, its hope, and its destiny. All were subjects of special revelation.

It was "by revelation" that it was made known to the apostle Paul, and to us through him (Eph. iii. 3).

It was by a special and subsequent revelation that we know what God has made Christ to be unto His Church; and what He has made the Church to be in Christ (Eph. i. 17. Col. ii. 2, 3, etc.).

It was by special revelation we know that all will not die; that there is to be an exception to the Appointment of Heb. ix. 27, "For this we say unto you by the word of the Lord." This special prophetic revelation - was

necessary in order to make known the fact that the members of the Body of Christ, who should be "alive and remain," will not die at all, but will be caught up to be for ever with the Lord, together with the dead in Christ, who shall first (*i.e.*, before this) have been raised (1 Thess. iv. 15-17). The living saints will not precede or get before "the dead in Christ."

Tradition, as represented in our Hymn-books and on our Tomb-stones, reverses all this, and assures us that "the dead in Christ" have already preceded or got there before those who are "alive and remain." But we believe God; and are assured that the Truth is exactly the opposite of Tradition; *viz.*, that those who are "alive and remain" shall not precede "the dead in Christ," or be caught up to "be with the Lord," before "the dead in Christ" shall have been raised. These shall "rise first," and then be caught up, together with the living saints, "to be with the Lord."

To teach otherwise is to fall into the heresy of Hymenæus and Philetus; to "overturn the faith"; and to say that "the resurrection is passed already" (2 Tim. ii. 17, 18).

The secret is further revealed in 1 Cor. xv. 51: "Behold I show you a mystery": *i.e.*, "behold I tell you a secret: we shall not all sleep, but we shall all be changed."

The great secret in 1 Tim. iii. 16 includes the blessed hope of Christ (mystical) being "received up into glory."

All this is quite independent of "the first resurrection" of Rev. xx. 6. That was never a secret, but was revealed of old as the hope of Israel (Acts xxvi. 6, 7).

The hope of Israel is one thing, and is quite distinct from the hope of the Church, which is another thing. The Gentiles are "without hope." The Scriptures of truth which treat of "the Jew, the Gentile, and the Church of God" must be rightly divided, or we shall not get the truth. These resurrections must be divided according to the dispensations to which they respectively belong.

The resurrection in 1 Thess. iv. belongs to the Church in this dispensation of grace; while the two in Rev. xx. belong to the time of the end, in the future dispensation of judgment.

We know not how long a time will elapse between the resurrection of the Church (1 Thess. iv.), and the "first," or former of the two resurrections of Rev. xx.: but we are told, and therefore know, that there will be a thousand years between these latter two.

1 Cor. xv. and 1 Thess. iv. treat of the resurrection of the Church, and Rev. xx. treats of the resurrections at the time of "the end" (τὸ τέλος). We cannot mix up these revelations without making confusion. In 1 Cor. xv. 22-24 we have the statement that those who are in Christ shall be *made alive* each in his own order, or rank:

"the First-fruit—Christ

then, those that are the Christ's at His *Parousia*.

then,—the end."

That end is characterised by several things. It is the time when

"he (Christ) shall deliver up* the kingdom to God, even the Father
when he shall have put down all authority and power.

For he must reign till he shall have put all enemies under his feet."

If 1 Cor. xv. refers to the same subject as Rev. xx., and "they that are Christ's" are the same as those who have part in the "first" resurrection, then the resurrection of "the rest of the dead" is not mentioned at all, for only two are mentioned in 1 Cor. xv.: (1) Christ personal; (2) those who are of THE Christ (mystical). No other ranks are named, but we are taken on to "the end." In Rev. xx. we learn that the time of the end will embrace two other resurrections, which will then take place—the former, immediately before the thousand years; and the latter, afterward.

Moreover, the resurrection of those who belong to THE Christ will take place at His *Parousia*, while those who have part in the "first" or former of the last two resurrections will not be raised till after His *Apocalypse* or revelation in glory. The church will, necessarily, have risen before that, so as to be able to "appear with Him in glory." When His Apocalypse or Revelation takes place, He will already have come for His Church and have been "glorified in His saints" (2 Thess. i. 10†). This really settles the whole question, and proves that the resurrection and ascension of the Church in 1 Thess. iv. is quite distinct in time, and order, and character, from the "first" resurrection of Rev. xx.

The latter is the subject we have before us now, and the first resurrection has special reference to the overcomers, according to the promise made to them in chap. ii. 11: "he that overcometh shall not be hurt of the second death." In contrast with this is set the fact that "they shall be priests of God and of Christ." This also is the realization of what is stated in chap. i. 6 and chap. v. 10, where the *Zōa* and the Elders say of those who were redeemed, Thou "hast made them kings and priests: and they shall reign on the earth." This is what was prophesied in Is. lxi. 6: "Ye shall be named the Priests of the Lord, and men shall call you the Ministers of our God" (compare Ex. xix. 6).

It is again affirmed that those who have part in the "first resurrection" will have this blessedness for the thousand years. During that time they live and reign with Christ. How "principles" can do this (as some teach) we are at a loss to understand! How the "memory" and the "character" of the saints can reign over the Gentiles is a still greater mystery, and we must leave the difficulty with those who create it, and "give it up." Man may say they reign "as if they were martyrs raised from the dead." The Word says that they will be actually raised, and will actually reign. They do not "live again" "spiritually," or "in their successors." Those who were beheaded are

* L.T.Tr.A. WH. and RV. read παραδίδοι (*paradidoi*), *may or shall deliver up*, instead of παραδῶ (*paradō*), *shall have delivered up*.

† See *The Church Epistles*, by the same author and publisher, pages 241-243.

the same as those who reign; and how "principles" or "character" can be beheaded we have yet to learn.

Questions and Answers.

QUESTION NO. 369.

"TO DIE IS GAIN."

D. L. (London). "Thanking you for your answer to my question as to Phil. i. 21, in the December number, I should like to ask whether the longer member (verses 12-26) admits of any expansion; I mean, whether, this member has its own special structure, and whether this will bear out your argument?"

As your question is of general interest, we will devote further space to this important verse.

In December we showed the whole member: thus:—

Paul's concern for the Philippians (i. 3-26).

a | 3-5. Prayer.

b | 6, 7. Confidence with reference to *them*.

a | 8-11. Prayer.

b | 12-26. Confidence with reference to *himself*.

What you ask is the further structure of *b*, verses 12-26.

Paul's confidence with reference to himself (i. 12-26).

b | A | 12, 13. What Paul would have them get to know: viz.: how his bonds had turned out to the furtherance of the Gospel.

B | 14-18. The result. "Christ is preached." No personal consideration influenced him as to whether this were of "strife," or "goodwill."

C | 18. Paul's rejoicing at this result of his bonds.

A | 19. What Paul himself knew: viz.: How his bonds should turn out for his deliverance.

B | 20-25. The result. "Christ shall be magnified." No personal consideration influenced him as to whether this should be by his life or death.

C | 26. Their rejoicing at this result of his bonds.

It will be seen from this structure how true was the exposition in our December number: and how wrong is the traditional interpretation which makes Paul think only of his own personal "gain." It is the essence and scope and aim of the whole passage to show that Paul was *not* influenced by any personal consideration of any kind. Neither the "bonds" imposed by his enemies, nor the "affliction" added by his brethren, nor life, nor death, affected the one sole desire of his heart: viz.: that, so long as Christ was "preached," and Christ was "magnified," and His cause should "gain," he himself had no personal "gain" to consider.

QUESTION NO. 370.

THE AUTHORSHIP OF HEBREWS.

F.H.N. "Have we Scriptural evidence that Paul wrote the Epistle to the Hebrews?"

Yes, we have. From 1 Peter i. 1 we learn that Peter wrote to the *Diaspora* (διασπορά, *dispersion*) or "Scattered" Hebrew believers, who came up to Jerusalem at Pentecost

(Acts ii.), from "Pontus, Galatia, Cappadocia, Asia and Bythia" (compare Acts ii. 9-11).

Peter's second Epistle was written to the same people, as we learn from 2 Peter iii. 1. And in that same chapter he tells them that Paul also had written an Epistle *to them* (verse 15)*. If that be not the Epistle to the Hebrews, as we have it now in our New Testament canon, no one has ever heard a trace of any other. And the only conclusion we can come to is that this is the Epistle referred to in 2 Peter iii. 15.

Why Paul's name is not given, as it is in all his other Epistles, can be easily seen, if we compare Acts xxi. 17-27. The prejudice and enmity of these Hebrew believers would have made them reject it: and the fact of his having consented to use a carnal policy in spiritual things would have deprived it of all its real weight. The Holy Spirit, therefore, put out and kept back the name of Paul, and put the real author's name, "GOD," at the head of the Epistle.

It was addressed to Hebrew believers, who were "all zealous of the law," and who continued to "circumcise" their children, and "walk after the customs," and make "vows," and offer sacrifices (Acts xxi. 17-27). It was addressed to them not for that time only, but even now for all who are absorbed with the ordinances of religion, as well as for those who will need it, after the Church has been removed from the earth. To them the whole Epistle will have a special interpretation which it cannot have for the Church of God now.

It is not addressed TO the Church of God, or to the members of the Body of Christ: and cannot be *interpreted* of us; especially chaps. vi. and x. There is an *application*, however, which belongs to us: and we blessedly learn here how "Christ is the end of the Law for righteousness," as revealed in Romans, and our own Church Epistles.

Signs of the Times.

JEWISH SIGNS.

HIGH TRAGEDY.

In the August number of *Ost and West* Mr. Israel Zangwill contributes the following paper:—

"We sat at midnight on the verandah of the 'Three Kings,' Herzl and I, after the first Basle Congress, looking down on the sombre rushing Rhine, and I was ironically touching off the humours of the Jewish Exile: the poor millionaires in their palaces supplying loans to the oppressor, the middle-classes prattling of their glorious fatherlands, the Rabbis praying for Zion and panic-stricken at the idea of getting there; the masses divided against themselves in mutual superiorities of Sephardim and Ashkenazim, Lithuanians and Dutchmen. Herzl turned upon me, 'It is not comedy, it is high tragedy.' And in his eye there shone a noble epical perception of the drama of Israel, not less tragical spiritually because the scenes were sometimes set in pleasant places.

"High tragedy it has indeed proved for him. He has added an heroic episode to the long drama. If, like Moses, he began with small knowledge of the Jews and Jewish problems, his reorganisation of Israel is a shining example of the power of ignorance. He felt himself free in soul, noble in purpose, luminous in thought, strong in courage. He could not understand why one should endure the injury

* In the Greek, "to you," is very emphatic.

of oppression or the insult of toleration, when one's own hands might carve out for oneself an independent destiny. And he thought all Jews—of his own social grade, at least—were like himself, intelligent and idealistic. One had only to point out to them the obvious way out of the morass, and they would take it. In Lord Rothschild's pregnant criticism, With Herzl an idea conceived is an idea carried out.

"Few things in political literature are more touchingly naive than those pages of the *Judenstaat* in which Herzl pictures the Jews of the world migrating from the four corners thereof to any chosen centre under the direction of a syndicate. It was perhaps the failing of the dramatist, accustomed to mould the character and destiny of his creations, instead of the tough matter of reality. Contact with reality soon changed the ideologist into a statesman, but it was his early ignorance of the people he was to lead which was the salvation of his idea. Had he known more he would have dared less. One walks fearlessly over a narrow plank, so long as one is ignorant that it bridges an abyss. Ignorance blew a trumpet-call that set on their feet the bones which knowledge would have called dead. With a light heart Herzl undertook the thorniest political task in the world's history, and who can say that had he lived this gay courage might not have carried him to his goal.

"A similar ignorance of himself and his mission led him to declare that his pamphlet was to be his sole contribution to the solution of the *Judenfrage*. Action upon his pamphlet was for the men of action. As it turned out, Herzl's enduring triumphs were won not in letters but in action. And this makes his loss irreparable. Too many of us can scribble and speechify—but how many of us can lead, can act? Herzl was the born leader, magnetic, masterful, diplomatic. With his ever-increasing appreciation of the complex winds and currents, he might even have sunk to a politician. For despite his early fantasy, he was at his greatest before he touched the defiling pitch of action. The high tragedy of Herzl's fate assuredly lies in the typographical limitation he permitted to the large national idea of the *Judenstaat*. It was the allies whose aid he accepted who turned and rent him. And if Herzl transformed the Jewish *Volksgeist*, the *Volksgeist* in its turn was perpetually striving to transform him to its own conception, just as the Talmud transformed God to a Being in *tallis* and *tephillin*. It may be that the mythopoeic spirit, working upon the defenceless dead, will soon leave us little of the real Herzl whom we knew and loved. And yet surely the true Herzl is great enough for our worship. We do not need to make unto ourselves false gods when we have the divine memory of the joyous comrade, the genial humourist, the prophet of Israel's independence and of the world's model state."

Editor's Table.

ANSWERS TO CORRESPONDENTS.

J. A. We have nothing on Heb. vi. beyond what is in *The Church Epistles* (pp. 268-289), and our plans of work, at present, do not permit of our taking it up further.

C. S. (Bolton). See our answer to Question No. 357, p. 166, Vol. x. The answer to your enquiry seems to be clear from John xiii. 30, and from the words "Ye are not all clean," v. 11. The mystery is not in whether Christ washed Judas' feet, but in why he chose him at all. It is for us simply to believe, where we cannot understand; and never to speculate, or say merely what *we think*.

G. A. S. (Portsmouth). In 2 Cor. xii. 4, there is no "up" in the Greek. It means *caught away*. All that we can know about "Paradise" is in the Bible. No one can tell you anything more than is revealed. All that is there said connects it with the earth, and not with heaven. Beware of tradition. In Luke xxiii. 43, the Lord's promise was made on the day that he spoke those words; but that promise still waits for the coming of that kingdom concerning which the request was made. We dare not assume that the Lord did not answer the man's question. We believe the answer refers to the question, and that the promise there given will yet be fulfilled when He comes into His kingdom.

You are too much occupied with yourself and your life and your temper. Think less about these. Occupy your thoughts more with Christ. It is only thus that you can "abide" in Him. And, if you do that, your life will come right of itself without such anxiety on your part. "Consider the lilies, how they grow. They toil not." It is the same with you. You cannot "grow" by trying to grow. You do not tell your children to "try and grow." You give them wholesome food and fresh air, and they cannot help growing, even if they tried not to: so with you. Delight yourself in the Lord, and in His Word; and the results will soon be seen, by others, if not by yourself. Trees do not try and bring forth fruit; they lift up their heads to heaven and

drink in heaven's air, and heaven's light, and heaven's showers, and they cannot help producing fruit. So will it be with yourself.

You wish to be helped "into the full peace and joy in believing." We ask you "in believing" *what*? It all depends on the truth of *what* you believe. You cannot believe in your *feelings*: but only in God's Word. You can get joy and peace in many ways. Morphine and opium will produce lovely feelings, if that be all that is looked for. Sir Robert Anderson tells (in his new work "For us Men") of a man who had joy and peace in believing that he was a wealthy man, when all the time something happened which proved his ruin; only, he had not heard the news! He tells of another case recently reported in the newspapers, where a man committed suicide because of his poverty, when at the very moment an advertisement was appearing in the paper enquiring for him, as a fortune had been left to him. This shows that the *feelings* you long for are not to be depended upon even if you could obtain them. It shows that it is not in the *act* of believing, but in *what you believe*. If you, taking the place of the sinner, believe that God has forgiven you ALL trespasses (1 Col. ii. 13), and made you meet (Col. i. 12) and complete in Christ (Col. ii. 10), your joy and peace will abound, and your continual occupation (though a poor postman) will be "giving thanks" (Col. i. 12).

Our faith is in the *work* of Christ and in the *words* of the Holy Spirit. The Spirit ever glorifies Christ (John xvi. 14). He never calls our attention to Himself or to His work in us; but always to Christ and His work for us. If we believe the Spirit's *words*, we shall rest in Christ's *work*, and go on our way rejoicing, having done with ourselves and our walk altogether.

V. M. (Holloway). Gen. iii. 22 requires no explanation. It is written in order to explain a great fact to us. God is revealing a matter to us. All that is necessary on our part is to *believe* it. It is impossible to believe this and modern Babylonian tradition as well: for this teaches, with spiritualism, that "there is no death," and thus endorses Satan's lie in Gen. iii. 4. If we read Gen. iii. 4, 22 and ch. v. 5 together, it certainly seems clear that Adam's living on was conditioned on his access to the tree of life.

E. R. W. (Birmingham). We thank you for your long and interesting letter; which is very helpful. It is quite true that when writing his second Epistle to Timothy, Paul knew he was to die, and not to be among those who should be "alive and remain" till the Lord's *return* (Phil. i. 23). But he uses the *noun* in 2 Tim. iv. 6 ἀναλύσις (*analysis*), not the verb ἀναλίσσω (*analyse*), as in Phil. i. 23. The root meaning of the two words remains the same; *return*.

In both passages he was speaking of *returning*. In Phil. i. 23 he speaks of "THE return" of Christ. (τὸ ἀναλίσθαι, *to analyse*); and in 2 Tim. iv. 6 he speaks of "my return" (ἀναλύσις, *analysis*). The only *return* revealed in Scripture, as relating to death, is in Gen. iii. 19. Job. xxxiv. 15. Ps. civ. 29. Ecc. iii. 20; xii. 7: viz., the body *returning* to dust, and the spirit *returning* to God who gave it. Our word *dissolution* would exactly express the meaning of the Greek in 2 Tim. iv. 6.

E. C. (Stoke Newington). As to the order of the Resurrections, see what we have said on the subject in our remarks on Rev. xx. 6, in our current issue.

S. T. P., and S. P. B. (Cardiff). Thanks for your letter. No, there is no Scripture proof of it. It is all and only Babylonian Tradition got into the church and churches. We will post you a pamphlet on the subject. We are thankful to hear that you value your membership with the one Body too highly to deny that blessed reality by having fellowship with any of man's many so-called Bodies.

SIR ROBERT ANDERSON'S NEW BOOK.

We have great pleasure in calling attention to a new work by Sir Robert Anderson. It is a revised and enlarged collection of papers which appeared recently in *The Christian* under the title of "Redemption Truths," and is now published in a handsome volume, under the title

"FOR US MEN."

The deepest truths of Christianity are set forth with unconventional simplicity and yet with weight and power.

While this book will help real seekers after the truth, it deals another serious blow at the New Apostasy of the Higher Criticism. The volume is published by Messrs. Morgan & Scott, 12 Paternoster Buildings, London. Price 2s. 6d. net.

INSETS.

Again we have to call the attention of our friends to the fact that we have no control over booksellers and others after *Things to Come* leaves our hands. They can put in what they please, and our readers must not conclude that they are there with our approval.

ACKNOWLEDGMENT.

G. R. (Belvedere)...

£ s. d.
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THINGS TO COME.

No. 133.

JULY, 1905.

Vol. XI. No. 7.

Editorial.

BELIEVERS "NOT IN DARKNESS."

"But ye, brethren, are not in darkness, that that day should overtake you as a thief" (1 Thess. v. 4).

WE have elsewhere pointed out that 1 Thess. v. 1-11 cannot be separated from chap. iv. 13-18. The one is the necessary complement of the other.

We must show this by repeating the Structure which has been already given* :—

Instruction as to "the coming of our Lord"; and "our gathering together unto Him."

(1 Thess. iv. 13-18 and chap v. 1-11).

A | IV. 13. Instruction necessary. "I would not have you ignorant."

B | 14. First reason. "For" (*γάρ, gar*). Our Resurrection certain.

C | 15. Second reason. "For" (*γάρ, gar*). A Revelation concerning those "asleep" (dead).

D | 16, 17. The Cause (*ὅτι, hoti*). "Because" the Lord shall descend, and we are to be "ever with the Lord."

E | 18. "Wherefore comfort one another."

A | V. 1. Instruction not necessary. "No need that I write unto you."

B | 2-6. First reason. "For" (*γάρ, gar*). The day of the Lord certain.

C | 7, 8. Second reason. "For" (*γάρ, gar*). A Revelation concerning those asleep (not watching).

D | 9, 10. The Cause (*ὅτι, hoti*). Because the Lord has appointed that we are to "live together with Him."

E | 11. "Wherefore comfort yourselves together."

We are thus directed to connect these two passages together, with their important contrasts.

The first part (ch. iv. 13-18) concerns "our gathering together unto Him" (2 Thess. ii. 1), which is our blessed hope as here made known by a special revelation from the Lord.

The second part (ch. v. 1-11) concerns the Advent of our Lord, as a thief, which had been the subject of Old Testament revelation.

* See *The Church Epistles*.

The former passage therefore contains a new revelation of truth, concerning which they needed instruction: while the latter passage refers to the old revelation, in which they needed no instruction.

This contrast is marked by the word "But" at the commencement of the latter passage (ch. v. 1). "But of the times and the seasons, brethren, ye have no need that I write unto you" (ch. v. 1).

Why not? Because the Lord's Descension into the air, and our gathering together to Him there, caught up to be for ever with Him, does not depend upon "times and seasons."

"Times and seasons" belong to Earth; to an earthly People, and to earthly events.

The Lord's Descension is "from Heaven," and has, therefore, nothing to do with earthly times and seasons. It depends solely on "the Lord Himself." No earthly events have to take place before He descends "from Heaven." That Descension is not on to the Earth, but only into the air. Were that His coming to the Earth, there would be no need for us to be caught up to meet Him in the air.

That He would thus Descend for His Church before "the Day of the Lord" was a new revelation of Truth. Nothing had been heard about it before. There is not a word about it in the Old Testament (as there is not about the Church of God). Hence the significant and important heralding of this pronouncement:

"This we say unto you by the word of the Lord" (iv. 15).

This is always the *formula* used of a special prophetic Revelation.*

There was need, therefore, for this instruction in ch. iv. 13-18; but no need for that in ch. v. 1-11.

There had been many revelations about "the Day of the Lord," showing how it depended on earthly times and seasons; how it was connected with earthly events; and how it should come as a thief. (See Matt. xxiv. 43, 44; xxv. 13. Lu. xii. 39, 40. 2 Pet. iii. 10. Rev. iii. 3; xvi. 15, etc.).

Hence the Apostle could say, in verse 2: "For yourselves know perfectly that THE DAY OF THE LORD so cometh as a thief in the night."

That was a well-known fact, and there was no need to write to them about it. But the other event was not known at all; and, therefore, that they might not remain in ignorance about it (iv. 13), the special revelation of it was given "by the word of the Lord."

This is borne out by the significant change of the pronouns in these verses (vv. 2-4):

* See 1 Sam. ix. 27: "Stand thou still a while (Samuel said to Saul) that I may show thee the word of God."

1 Kings xii. 22: "The word of God came unto Shemaiah."

1 Chron. xvii. 3: "The word of God came to Nathan."

"Yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

For when **they** shall say, Peace and safety; then sudden destruction cometh upon **them** . . . and **they** shall not escape.

But **ye**, brethren, are not in darkness, that that day should overtake **you** as a thief."

The Church of God has, therefore, nothing to do with the Day of the Lord. We cannot be overtaken by it, for we shall have been gathered unto Him before it breaks upon the world. The Lord will have descended into the Air to gather His Church, before His Advent to the Earth in the Day of the Lord. "He shall have come* to be glorified in His saints," and we shall be already at "rest with Him," when He shall be revealed from heaven in flaming fire in that great and terrible Day of the Lord. This teaching is thus made still more clear in 2 Thess. i.

The fact that we cannot be overtaken as by a thief, by that day, is given as the reason why we are "not in darkness."

That day concerns the world; but not the saints. It concerns the Jew and the Gentile; but not the Church of God.

The Church of God has the blessed hope of being with the Lord Himself before and when it bursts forth on an ungodly world.

We look not for the Day of the Lord, but for "the Lord Himself." We look not for His Advent in judgment, but for His Descension in grace. We wait for the gathering together of His saints, and not for the destruction of His enemies.

We are "not in darkness" concerning these things. We have a clear revelation of our blessed hope in ch. iv., and are instructed how to distinguish it from the Day of the Lord in ch. v. If we heed this instruction, then we need not be in darkness.

Those who have heeded Divine revelation never have been in darkness. All through the Dispensations the Lord has acted on this principle. It is written: "*Surely the Lord God (Adonai Jehovah) will do nothing, but he revealeth his secret unto his servants the prophets*" (Amos iii. 7).

He has always done so. He revealed His secret to Noah, and he was kept safe through the judgment of the Flood (Gen. vi. 13).

He revealed His secret concerning Sodom's judgment to Abraham, saying, "Shall I hide from Abraham that thing which I do?" (Gen. xviii. 17).

It was ever thus; "The secret of Jehovah is with them that fear Him" (Ps. xxv. 13).

It is the same to-day. The world is in darkness. The prophetic Word is the only light in it. Those who have it, do well to take heed to it in their hearts (2 Pet. i. 19). If they thus take heed, they are not in darkness.

* This is the force of the special form of the Verb in 2 Thess. i. 10. It is ἐλθῇ (*elthē*), the 2nd Aorist Tense, Subjunctive Mood: "Shall have come." Compare Luke xvii. 10; 1 Cor. xv. 24. See also Matt. xxi. 40. Mark viii. 38. John iv. 25; xvi. 13. Acts xxiii. 35. Rom. xi. 27. 1 Cor. xvi. 3. 2 Cor. iii. 16. Where the sense of "shall have" is obvious.

How great the darkness is in which the majority even of Christians are living, as to these coming events, these "things to come," may be seen from the fact that the Pulpit to-day with one voice sends forth the cry that "prophecy is a dark place, and the people do well to avoid it." No wonder that so few realize their "blessed hope"; and that fewer still distinguish it from the world's fear.

This is why even many students of the prophetic word are still in darkness, because they do not rightly divide the word of truth. Hence, they are waiting for the Tribulation and for Antichrist, instead of for their Ascension and for Christ's Descension. They fail to see that, when the Lord Jesus shall be revealed in Judgment, He "shall have" already come to be glorified in His saints, who will be at "rest with Him" when He shall be thus revealed.

"As it was in the days of Noah . . . and in the days of Lot . . . even thus will it be in the day when the Son of Man is revealed," (Lu. xvii. 26-30).

"As it was"!

"How 'was it'?"

"In the days that were BEFORE the Flood" Enoch was caught up, before it came. The Flood depended on "times and seasons," but not so the translation of Enoch. It took place "before the Flood," but it depended on no running out of certain days.

"As it was in the days of Lot." Lot was delivered BEFORE the fire descended; and "the sun was risen upon the earth when Lot entered into Zoar."

"Even so shall it be."

The Church of God is "not in darkness." We have "the more sure prophetic word": and, taking heart-heed to that, we wait to be delivered, like Enoch, and like Lot, before the judgment comes.

We wait not for the floods to descend, as on the Earth; but we wait for the Lord Himself to descend, and for us to be caught up to meet Him. We wait not for the fire to descend, as on Sodom; but we wait for the dawning of a heavenly day, which will know no night; for our Sun, our glory, will have indeed risen upon us when we shall have entered into our heavenly Zoar.

Papers on the Psalm-Titles.

(Continued from page 65).

JEDUTHUN.

PSALMS xxxviii., lxi., lxxvi.

CONNECTED with the Divisions of "singing men and singing women" was the special choir associated with the name of *Jeduthun*.

Jeduthun was one of the three Directors of the Temple Worship. 1 Ch. xvi. 41, 42; xxv. 1-6. 2 Ch. v. 12. He was a descendant of Merari (1 Ch. xxvi. 10), who was one of the three sons of Levi. Asaph was a descendant of Gershon, while Heman was a descendant of Kohath.

It would appear that Jeduthun had also the name of

Ethan (1 Ch. xv. 17, 19); (compare xvi. 41, 42; xxv. 1, 3, 6; and 2 Ch. xxxv. 15).*

Since he is mentioned in connection with those two other *men*, it seems to be going out of our way to create a difficulty to suppose Jeduthun to be a *musical instrument*,† or the name of a tune (R.V. margin), or of a measure (Perowne).

In 2 Chron. xxxv. 15 he is called "the king's seer"; and in 1 Chron. xxv. 1 the duty of these three was "to prophesy," and "to give thanks and praise Jehovah" (v. 3), and this was "according to the king's order" (v. 6).

His name, *Jeduthun*, comes from יָדָה (yādāh) to confess, to give thanks, and to praise.

If we read these three Psalms (xxxviii., lxi. and lxxvi.) we shall find that they have this note.

The use of Mr. Thirtle's discovery removes a difficulty arising from the confusion of the *super*-scriptions and the *sub*-scriptions. Psalms xxxix. and lxii. as they stand in the Versions appear to have two authors, Jeduthun and David.‡ While Psalm lxxvii. is ascribed to Jeduthun and Asaph.

By dividing these "Titles," and putting the former part of them as the *sub*-scription of Psalms xxxviii., lxi. and lxxvi., and leaving the latter part as the *super*-scription of Psalms xxxix., lxii., and lxxvii., all this confusion is removed.

These three Psalms will then stand thus:—

Ps. xxxviii.

Super-scription. A Psalm of David: to bring to remembrance.§

The Psalm itself. Verses 1-22.

Sub-scription. To the chief Musician—Jeduthun.||

Psalm lxi.

The *Super*-scription begins with the words A Psalm of David.¶

The Psalm itself. Verses 1-8.

The *Sub*-scription. The the chief Musician—Jeduthun.**

Psalm lxxvi.

The *Super*-scription begins with the words: "A Psalm or Song of Asaph."††

The Psalm itself. Verses 1-12.

The *Sub*-scription. "To the chief Musician — Jeduthun."‡‡

* That there was an Ethan a Merarite we learn from 1 Ch. xv. 17; vi. 44 (29).

† Hastings's *Dictionary of the Bible*, Vol. II., page 555.

‡ As Ps. lxxxviii. in the Versions is ascribed to two authors: the sons of Korah and to Heman.

§ See under section "Psalms relating to Purpose and Object."

|| The remaining words ("A Psalm of David") belong, of course, to Ps. xxxix., of which they form the *super*-scription.

¶ The former part of this *super*-scription ("To the chief Musician, belongs, of course, to Psalm lx., of which it is the *sub*-scription.

** The remaining words ("A Psalm of David") belong, of course, to Psalm lxii., of which they form the *super*-scription.

†† The former part of this title ("To the chief Musician on Neginoth") belongs to Psalm lxxv., of which it is the *sub*-scription.

‡‡ The remaining words ("A Psalm of Asaph") belong to Ps. lxxvi., of which they form the *super*-scription.

"S" and "s,"

OR

THE USE AND USAGE OF πνεῦμα (*pneuma*) in the New Testament.

List of Passages—continued. (Phil. i. 19—1 Thess. v. 19).

PHILIPPIANS.

Phil. i. 19. "For I know that this will turn out to [my] deliverance [from bonds] through your prayers, and the bountiful supply of the *pneuma* of Jesus Christ."

The A.V. of 1611 had "s." But current editions, with R.V. have "S."

Here *pneuma* is used of what is supplied, as being quite distinct from Him who supplied it. Jesus Christ is the supplier; and what He supplies is "power from on high;" grace, patience, strength, and all needed spiritual gifts and help to support Paul in his heavy trials in his bonds.

It is remarkable that the word, here, for "supply" is ἐπιχορηγία (*epichorēgia*); and the word is used in Eph. iv. 16; where we are told how the whole body is "continually fitted together, and compacted by every sensation of SUPPLY."* So also in Gal. iii. 5, the verb is used of ministering and supplying spiritual help required by human agency.†

Here, the needed supply of spiritual power was ministered bountifully by Christ the Head, to Paul the member of His Body, in prison, sufficient for all his need.

It was this abundant supply of spiritual grace and power which thus enabled him to allow no personal consideration to keep him from rejoicing, so long as *Christ was preached* (and this, "whether in pretence or in truth," v. 18): and it was the same supply of grace which enabled him to allow no personal consideration, or desire to continue in life to weigh with him so long as *Christ was magnified* (v. 20-23). If only Christ were preached during his life, he cared not for prison. If Christ were magnified by his death, he cared not to live.

So long as Christ's cause and the cause of the Gospel, received "gain," his own "gain" did not enter into his mind.

His "bonds" had resulted in Christ's being preached by many brethren instead of by himself alone. What "gain" might not his death result in?

What wonderful spiritual power and grace must have been ministered by Christ thus to enable Paul to put

* See *The Church Epistles* (p. 144), by the same Author and Publisher.

† The verb ἐπιχορηγέω (*epichorēgeō*) occurs only five times: and is rendered *minister abundantly*, 2 Pet. i. 11; *minister*, 2 Cor. ix. 10, Gal. iii. 5; *have nourishment ministered*, Phil. ii. 25; *add*, 2 Peter i. 5.

The noun, ἐπιχορηγία (*epichorēgia*), occurs twice, Col. ii. 19 and Eph. iv. 16.

himself entirely out of all consideration; and to think only of the "gain" and furtherance of the cause of Christ.

It was this that caused him to rejoice at being superseded by others, and to become of "no reputation"; and not to care whether he should live or die, so long as Christ should be preached, and Christ should be magnified.

Phil. i. 27. "Stand fast in one *pneuma*." Here, *pneuma* is used of that which is spiritual and invisible, in contrast with that which is outward and corporate.

The words which follow this injunction show that it relates to the *mind*: "Stand fast in one *pneuma*, with one *soul*, striving together for the faith of the Gospel." "One *pneuma*" is therefore explained as meaning "one soul," and denotes spiritual fellowship; one object, aim, and desire animating and dominating all the members of the one spiritual Body.

This is the great subject of the Epistle to the Philippians. In Ephesians we have the whole Body: Christ the glorious Head in heaven; and the members of that Body on Earth.

In Philippians and Colossians we have the two parts of the Body presented separately.

In Philippians we have reproof administered for the *practical* evils which come from not holding the members.

In Colossians we have correction with regard to the doctrinal evils which come from "not holding the Head" (Col. ii. 19).

These two latter of the three Prison Epistles (Philippians and Colossians), are intended to reprove and correct the failure which comes of not knowing the truth revealed in the first (Ephesians).

In Philippians, the failure is, as we have said, *practical*. Not holding the truth concerning the *members*, there was a want of that one *pneuma*, or one mind, which Eph. iv. 1-4 emphasises as so necessary, if the spiritual unity of the members is to be preserved. This is the great theme of the whole Epistle.

In ch. ii. 2-5, we read "Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was in Christ Jesus also."

Then, four examples of this "one *pneuma*" are given: showing and exhibiting the lowly mind which springs from it. First there is Christ, who looked not on His own things, but the things of others (ch. ii. 6-11). Then there is Paul's own example, willing to be poured out in death as a drink-offering on their sacrifice of service, not caring whether he lived or died, himself (ch. ii. 17, 18).

Then there is the example of Timothy, "like-minded" and caring for their state, when no one else cared; and all sought their own things, not the things which are Jesus Christ's (ch. ii. 19-24).

Then there is the example of Epaphroditus, longing after them all, and full of heaviness, not because he

had been sick, but because they had heard of his sickness. His concern was for them; therefore they could hold him in reputation, because, like his Master, he "made himself of no reputation" (ch. ii. 25-30).

When others hold themselves "in reputation" they save us the trouble of doing so. But, when any "regard not their life" (v. 30), like Paul (ch. i. 20-23), to supply the lack of service on the part of others who seek their own, then such can be held in reputation.

In chap. iv. 1, 2, the Philippian saints are exhorted to stand fast in the Lord. This is the standing fast in one *pneuma* of chap. i. 27. Euodias and Syntyche were exhorted to be of "the same mind in the Lord"; thus showing the usage of *pneuma* in ch. i. 27, which is the passage under consideration.

Phil. ii. 1. "If there be any fellowship of *pneuma*"; i.e., any community of *spirit* or "mind." There is no article in the Greek. This, and the whole context shows that it is not the Holy Spirit who is meant here, but oneness of mind, spiritual like-mindedness. Yet both A.V. and R.V. insert the article and use "S."

Phil. iii. 3. "We are the circumcision who serve (or worship) by *pneuma Theou*."

Here all the Critical Greek Texts read *θεοῦ (theou)* of God (Genitive), instead of *θεῷ (theō)* to God (Dative, i.e., render service to God).

In this case *pneuma theou* would have the same meaning as in Rom. viii. 9 (see above); and denote the new nature, *pneuma* from God, by which alone true service can be rendered, or true worship offered.

The R.V. reading expresses in a more precise and definite manner what the Received Text means.

The A.V. inserts the article but uses "s." The R.V. also inserts the article, and uses "S," rendering it "by the Spirit of God;" and thus interprets the expression of the Holy Spirit, instead of His gift, the new nature.

Phil. iv. 23. This is the second* of the three places where *pneuma* is to be added. All the Critical Greek Texts read, with R.V., "the grace of our Lord Jesus Christ be with your *pneuma*," instead of "be with you all."

It thus agrees with Gal. vi. 18 (see above).

COLOSSIANS.

Col. i. 8. "Who declared also unto us your love in [the] *pneuma*."

Here, the article may be latent after the Preposition *ἐν (en)*, in, or by, or through. If so, it is grammatical, and refers to the original gift of *pneuma hagion* (Acts ii. 4). Compare Rom. v. 5, where we are told how this "love of God is shed abroad in our hearts through [the] *pneuma hagion* which is GIVEN to us."

The A.V. of 1611 bears this out by having "s." In

* The other two are Acts iv. 25, and Rev. xxii. 6.

later and current editions someone without any authority has changed this to "S." The R.V. also has "S."

Col. ii. 5. "For even if in flesh I am absent, yet in the *pneuma* I am with you, joying and beholding your order, and the steadfastness (or solidness) of your faith in Christ."

The usage is that of 1 Cor. v. 3, 4; *pneuma* being put for what is the opposite of the flesh. As we frequently say, "I cannot be with you (referring to some coming event), but I shall be thinking of you"; i.e., with you in thought and mind. There is no other way of being with anyone except in the flesh.

1 THESSALONIANS.

1 Thess. i. 5. "Our Gospel came not unto you in word only, but in power also, and in (or by) *pneuma hagion*, and in much assurance . . ."

1 Thess. i. 6. "Having received the word in much affliction, with joy of *pneuma hagion*."

Here, in both these verses, it denotes "power from on high," or Divine power, producing joy in affliction.

A.V. and R.V. both use capitals and insert the article. The R.V. puts "Or *Holy Spirit*" in the margin in both verses.

1 Thess. iv. 8. "God, who hath also given us his *pneuma* the holy." Here Lachmann, Tischendorf, Tregelles, W.H., and R.V. read "giveth" (*διδόντα*, *didonta*), instead of "gave" (*δόντα*, *donta*).

In spite of the fact that the articles are used here, we take them as referring back to the gift of *pneuma hagion* in Acts ii. 4; for it is this which is always "given," while the Holy Spirit is always the Giver.

Moreover the words *pneuma* and *hagion* are separated by the pronoun "His," thus breaking up the expression; which would hardly be the case if the Person were meant. Both Versions use "S."

1 Thess. v. 19. "Quench not the *pneuma*." Here the article refers to the *pneuma* or spiritual gift of prophesying mentioned in the context (the next verse). The verb translated *quench* means to *extinguish*, as a light is extinguished.* In no sense can this be spoken of as being done to the Holy Spirit. No mortal can extinguish Him. But His gifts may be quenched in others. *Pneuma* is here put, by *Metonymy* (of the cause), for the spiritual gifts of the Spirit; and we can be said to extinguish these when we forbid or prevent their exercise by others who possess them (as Joshua wished to quench this same gift of prophesying in Num. xi., 28, 29). The very next sentence confirms this: "Despise not prophesying."† The A.V. of 1611 had "s." Current editions with R.V. have "S."

* See Matt. xii. 20; xxv. 8. Mark ix. 44, 46, 48. Eph. vi. 16. Heb. xi. 34.

† *ἐξουθενέω* (*exoutheneō*), to set at nought. Luke xxiii. 11, Acts iv. 11, Rom. xiv. 10, where it is so rendered; and Luke xviii. 9, Rom. xiv. 3, 1 Cor. i. 28, xvi. 11, Gal. iv. 14, where it is rendered *despise*; and 1 Cor. vi. 4, *least esteemed*; 2 Cor. x. 10, *contemptible*.

Contributed Articles.

THE AGES: PAST, PRESENT, AND FUTURE.

BY JAMES CHRISTOPHER SMITH.

IV.

WE pass from
THE AGE OF CREATION

to a different scene and to new teaching in Genesis ii. 4-25. That portion of the word is covered by a principle of such importance as to give it the character of a distinctive epoch. The aftermath of creation is there; but the thought of creation is not the dominant thought as it was in the previous portion (i. 1—ii. 3). There, man was mentioned simply as a part of the creation story, as one figure on the creation canvas; but now he is prominent and dominant. Man was the crown of creation: to such a degree elevated above all the other creatures of earth that the whole Bible is written with reference to his creation, his fall, his history, and his redemption; and, therefore, it is fitting that we should have the details given in ii. 4-25, concerning the manner of his appearance in the sphere where he was to live.

Before showing the structure and the beautiful teaching of this section of Genesis, two things demand a passing reference.

The first of these is the phrase used at the beginning of this portion, namely,

"These are the generations of."

It is used (with the variety observable in v. 1) ten times in the Book, thus dividing Genesis into eleven portions (see ii. 4; v. 1; vi. 9; x. 1; xi. 10; xi. 27; xxv. 12; xxv. 19; xxxvi. 1; xxxvii. 2). On examination it will be found that the expression has a prospective reference, and always introduces new matter, a new unfolding of the story.

In our present study we do not follow these divisions, as they only cover the book of Genesis, while the "Purpose of the Ages" covers the whole Scripture record, and therefore we need to mark the eras from a different point of view.

The second thing which it may be well to refer to here is the allegation, on the part of many, that there are manifest contradictions between the two accounts of man's creation in chapters i. and ii. The present writer has not shirked this point, and it may be admitted that, at a rough glance, there are differences in the accounts needing explaining. A deeper study, however, will show that the accounts are not contradictory, but complementary; that the links of connection are too many and too vital for the theory of contradiction prevailing; and, above all, such a theory misses the manifest inspired unity of the passages and the purpose of God in giving us "line upon line" on a subject so vital to the subsequent history, and necessary to the unfolding of the "Purpose of the Ages."

It is quite sufficient to point out the fact, the crucial fact that in both accounts the man, the Adam, is double

and not single. Why should it be noted in i. 27 that man, as created by God, was male and female (the unity of the two being recognised again in v. 1, 2, and it is said that "their name was called Adam"), unless it be to prepare the way for the more circumstantial account of chapter ii.? The Bible will not yield its secrets to mere literary criticism; there must be spiritual insight. There must be the *opened mind*, and then there will be the *opened message*.

Having mentioned these things, we proceed with our study. What do we find as we carefully look at these wonderful verses? Man, the Adam, as God formed him; formed him, pure, upright and innocent; formed him, in His own image after His own likeness; formed him, the male out of the dust of the ground and the female from the rib of the man. And then the accessories and surroundings and details sufficient to prepare for the subsequent history.

But let us come closer and let us endeavour to grasp the structure, the chain of facts, the points of teaching. Some reader may do still better, but the following seems to be a true reflection, as far as it goes, of the structure of this portion:—

The Formation of Man:—

The Man Absent—the need felt (v. 5).

The Man Formed—the need supplied (v. 7).

| The Man Put in Possession (vv. 8, 15).

The Woman Absent—the need felt (vv. 18, 20).

The Woman Formed—the need supplied (vv. 21, 22).

| The Man Exercising Power (vv. 19, 20, 23).

The Man and the Woman together—one flesh (v. 24).

The Man and the Woman together—innocent of sin and shame (v. 25).

Every point in this narrative is beautiful and perfect: and though it is brief, it contains much; the foundations of human history were being laid. Take for example the two words used to describe the making of the man and the woman. Of the man it says: "And the Lord God formed man from the dust of the ground." It was, of course, an act of creation and yet the word "created" is not used, but the word "formed," as perfectly fitting the operation of God in taking the dust of the ground and shaping it into the human form, without life; and then, by a second act, breathing into that form the breath of life, so that by the God-breathed power "man became a living soul."

Then of the woman it is said that the Lord God caused the man to sleep, and He took one of his ribs, and of the rib He "built" the woman. So the word means, in verse 22. The use of such a word is not accidental, but typical and prophetic. Christ's body was a Temple. And the members of His body, the complement of the Christ (mystical), as the woman was the complement of the man (mystical), are "built together for a habitation of God through the Spirit."

And all this is complementary to the statement in chapter i. There, it simply said "male and female created He them"; but here we have, in language pointing to the future, the additional information that the man was

formed from the dust and the woman built from the rib of the man. All is perfect in place and time.

And then what could be more instructive and felicitous than the picture of man's possessions and privileges, as given in this passage. And how manifestly shine out the wisdom, and the order, and the benevolence of the Creator God! And, also, how clearly we see, thus early, anticipations of "the Coming One," the Christ of God.

These things may be more easily apprehended if we remember that God is here seen forming, and placing man in the sphere where he was to live and act as the viceroy of the God who created him: and, then, note how the whole situation sets forth Adam as the ideal man—a true type of the "One who was to come" (see Rom. v. 14).

Thus we have

1. His *Formation*: the double act of God, in "forming" and "breathing into," implying the duality of man's constitution, body and spirit.
2. His *Location*: put in a prepared place, the place best suited for fulfilling the purpose of his Creation.
3. His *Occupation*: given the service best fitted for the exercise of all his faculties, namely, to "dress" (cultivate) and "keep" (defend) the garden.
4. His *Probation*: in the sense of testing or proving him. God gave explicit commandments. Nothing higher is promised; but disobedience was to bring fatal loss—"surely die." There is no covenant of works here, as Theology has taught. The "tree of life" was the symbol and sustenance of the life he had already from God.
5. His *Kingship*: he exercises dominion, in naming the creatures under him and receiving the creature equal to him, as God brought them to him. But among the lower creatures he found no help, no companion like himself. Hence
6. His *Companionship*: God said, "It is not good that man should be alone"; and in so saying He spoke out of His own nature. God is a fellowship, a threefold perfect Unity of persons. And unfallen man needed companionship, fellowship: and God "built" his counterpart, his complement, and "brought her" to him.
7. His *Coronation*: the two together in Eden wore a double crown—the crown of *glory* and *honour*: the *image* and *likeness* of God; reflected in the remarkable words closing the second chapter: "And they were both naked, the man and his wife, and were not ashamed." They had no *sin* and they had no *shame*.

And thus it is easy to see that the one thought dominating this portion is the thought of man's purity, man's likeness to God, man's moral perfection: and hence we designate that period

THE AGE OF INNOCENCE.

How it all tells of the "second Man," the "last Adam," of Christ and the members of Christ; and how it points to the future of our location, our perfect likeness to God, our reign, in association with our adorable Head and Lord, may be seen by carefully comparing such passages as Rom. v. 12-21; 1 Cor. xv. 35-49; and Eph. v. 22-33. Truly we have here a wonderful Faith and a blessed Hope!

Papers on the Apocalypse.

THE FOURTH JUDGMENT (Rev. xx. 7-10).

We come now to the fourth of these final five judgments. The third—the *central* one—differs (as we have seen) in character from the others. It is a judgment which vindicates and rewards those who are the subjects of it. The others are all for condemnation and judgment.

B. (page 603), xx. 7-10. *The Judgment of Satan.*
(After the Millennium.)

- B. | H | 7. Satan "loosed out of his prison."
 J | 8. The Nations deceived.
 J | 9. The Nations devoured.
 H | 10. Satan "cast into the lake of fire."

H. (see above), xx. 7. *Satan loosed out of his prison.*

7. And when the thousand years are completed, Satan shall be loosed out of his prison.] In verse 3 it was stated that "he should deceive the nations no more until the thousand years should be finished; after this he MUST be loosed a little season." Here, in verse 7, we have the fact, the necessity of which is there declared.

But why "MUST" Satan be loosed, even for "a little season"? Wherein lies the reason for this mysterious necessity?

To understand the word "must" of verse 3, we shall have to discover something of the Divine purposes and counsels in ruling and overruling the course of this world. "Known unto God are all His works from the beginning of the world" (Acts xv. 18).

"The Lord of hosts hath sworn, saying,

Surely, as I have thought, so shall it come to pass;
And as I have purposed, so shall it stand"

(Isa. xiv. 24).

At the beginning there was Satan's *first* rebellion; and now, at the end, we have his *final* rebellion. In Gen. i. 1, we have the primal creation of the heavens and the earth, in perfect order and beauty. In verse 2 we are told that they became a ruin—empty, waste, and desolate. How, or why, or when, they thus became, we are not told. We believe that it was on account of Satan's first rebellion. That he did rebel, we know. And we know also that it was through *pride* (1 Tim. iii. 6, 7). It must have happened at that time, between the first and second verses of Gen. i., for in Gen. iii. he is introduced as a fallen angel, the enemy of God and man.

We know, also, that God did not originally *create* the world as it is described in Gen. i. 2. It is there described as *תֹהוּ וָבֹהוּ* (*tohu* and *vabohu*) i.e., *empty, waste, and desolate*.^{*} Now, it does not matter what *תֹהוּ* (*tohu*) means, because it is expressly declared by the Creator in Isa. xiv. 18, that He did *not* create it *tohu*. And the expressions describing the Divine Creator are heaped together to impress us with the fact that He who made it ought to know. He says:—

^{*} The expression occurs in Isa. xxiv. 10; xxxiv. 11, and Jer. iv. 23.

"Thus saith the Lord that created the heavens:
God himself that formed the earth and made it:
He hath established it,

HE CREATED IT NOT *TOHU*."

Therefore it must have *become* so at some time, and in some manner, and for some reason, which are not revealed. This is the very meaning of the Hebrew verb *הָיָה* (*hayah*) *to come to be*.^{*} "And (or but) the earth BECAME wasteness and emptiness."

We submit that this catastrophe was brought about by the first rebellion of Satan.† Of no other than Satan could it be said at that time that he was the author of evil, and of "the lie."

If this be so, then we are able to see the order of all the various dispensations; and learn how all the evil is to be overcome; how the new heavens and the new earth are to be brought about; and how the curse is to be removed.

The following Structure of the Divine Plan of the Ages sets forth the correspondence between the steps of the Ruin and the Restoration; and shows that the Restoration is to be brought about in an *inverse* order to that of the Ruin. The eight steps roll back upon themselves, until the Primal blessedness is at length seen restored. In this Structure, which is seen to be an Introversion, the first member (A) corresponds with the last (A); the second (B) with the next to the last (B); and so throughout: that is to say, the Primal Creation (A) is placed in contrast with the New Heavens and the New Earth (A). Satan's first rebellion (B) stands in connection with his final rebellion (B). The Restored Earth of Gen. i. ii. (C) stands in correspondence with the Millennial Earth (C). Satan loose in Gen. iii. (D) is put in contrast with Satan bound in Rev. xx. 1-3 (D). The dealing with mankind as a whole in Gen. iv.—xi. (E) is set in correspondence with similar dealing foretold in prophecy (E). The Calling of Israel in Gen. xi. (F) is placed in contrast with their Re-calling and promised blessing (F). The first Advent (G) is seen to stand in contrast with the second Advent (G), and to be quite a separate and distinct event from the Taking up of the Church of God at the *Parousia* of "the Lord Himself." The second Advent was the sub-

^{*} See Gen. ii. 7, "Man became a living soul"; xix. 26, "She became a pillar of salt"; xxiv. 60, "Be thou (i.e., become thou) the mother of thousands of millions." Ex. xix. 15, "Be ready (i.e., become or get ready) against the third day." Isa. i. 9, "We should have been (i.e., become) as Sodom." Jer. xlviii. 6, "Be (i.e., become) like the heath in the wilderness."

† In reference to Satan's first interference with the earth, see Matt. xiii. 24. "His field" seems to disprove the notion of some that this earth was once apportioned to Satan (especially in connection with Job xxxviii. 4). Was it not Satan who caused the waters to gush out of the earth and drown it—just as when a man stabs another, and leaves him weltering in his blood (Ps. vii. 15). Job xxxviii. 8 suggests the thought that the earth had been violated, and the Lord acted the part of a healer (vv. 9-12). Yet, as if the wound were not perfectly healed, the seas are witnesses of the violence done to the earth. But perhaps Ex. xxviii., especially v. 15, takes us to the origin of his sin. Satan never would acknowledge the authority of law; would never acknowledge authority. All who are of him, say, "Our mouths are our own." "Who is lord over us?" expresses his conduct as well as man's.

ject of Old Testament prophecy, but the Pre-taking up of the Church was a special revelation given to Paul "by the Word of the Lord" in 1 Thess. iv. 13—v. 11.

The Divine Plan of the Ages (Eph. iii. 11).

A | THE PRIMAL CREATION. The first heaven and the first earth. Gen. i. 1. ("The world that then was," 2 Pet. iii. 6).

B | SATAN'S FIRST REBELLION. Gen. i. 2-.

C | THE EARTH RESTORED AND BLESSED. Gen. i. 2-; ii. 25. 2 Pet. iii. 7. "The heavens and the earth which are now."

D | SATAN ENTERS, AND THE CONSEQUENCE. Gen. iii.

E | MANKIND DEALT WITH AS A WHOLE. Gen. iv.—xi. 30.

F | THE CHOSEN NATION CALLED, AND BLESSED. Gen. xi. 31 to Malachi.

G | THE FIRST ADVENT. Rom. xv. 8. The Gospels.

H | THE CHURCH TAKEN OUT. The Epistles.

H | THE CHURCH TAKEN UP. 1 Thess. iv. 13—v. 11.

G | THE SECOND ADVENT. Rev. "The Day of the Lord." Isa. ii. 11-17. Joel ii. Matt. xxiv.

F | THE CHOSEN NATION RE-CALLED, AND A BLESSING. Rom. xi. 11-36. Acts xv. 16. Jer. xxx. ; xxxi. Isa. lxi.; lxii. Zech. xii.—xiv.

E | MANKIND DEALT WITH AS A WHOLE. Joel iii. 2. Matt. xxv. 31-46. Rom. xv. 8-12. Acts xv. 17.

D | SATAN BOUND, AND THE CONSEQUENCE. Rev. xx. 1-3.

C | THE EARTH RESTORED AND BLESSED. Rev. xx. 4-6. Is. xxxiv. The Millennium.

B | SATAN'S FINAL REBELLION. Rev. xx. 7-10.

A | THE NEW HEAVENS AND THE NEW EARTH. Rev. xxi. ; xxii. (2 Pet. iii. 12, 13. "The Day of God." The "Third Heaven" and "Paradise," 2 Cor. xii. 2, 4. Compare 2 Pet. iii. 6, 7, and 13).

A careful study of this Structure will show that the several dispensations which form the great subject of the Word of God could not be otherwise divided. Jew, Gentile, and the Church of God are distinguished; and each has its own proper place. The two Advents are separated, and the second is distinguished from the Rapture of the Church, which is seen to be quite a distinct and separate event. The Church occupies the central position; and its present standing is separated from its future destiny and hope. The two rebellions of Satan are also seen to be in direct correspondence, so that now we can see the necessity for this "must be" of verse 3; and for this loosing in Rev. xx. 7-10.

But there is a deeper reason than that which appears on the surface of this Structure of the Divine Plan of the Ages.

All the counsels and purposes of God have Christ for their centre, their subject, and their object. Not only "by him were all things created" (Col. i. 16, &c.), but "by him all things consist" (Col. i. 17).

From this it follows that no created being, heavenly or earthly, can stand ("upright"), or "consist," apart

from Him. He is "upholding all things by the word of His power" (Heb. i. 3).

In Eph. iii. 10 we are told that God is using the Mystery, *i.e.*, the Church, as an object-lesson; and through (RV., *i.e.*, by means of) it He is making known, NOW, unto the principalities and powers in heavenly places, something of His manifold wisdom.

What is the lesson that God is now teaching these heavenly beings?

It is simply this:—that *no created being can stand apart from Christ the Creator*. It is this that is brought out by the Structure of the Dispensations.

B. Satan could not stand, though blessed with untold powers and dignities.

D. Man could not stand, though placed in the most favourable circumstances.

E. The Nations could not stand. They soon rebelled against God's commands; and set up Babel as the monument of their defiance.

F. The chosen nation (Israel) could not stand, though placed in a position as favourable (nationally) as man had been in Adam (individually). The nations having all failed: then, a new nation, a chosen nation, is formed out of one man, Abraham; and placed in a country which was as another Garden of the Lord; and blessed with national blessings such as no nation ever enjoyed before or since. But Israel failed, and instead of being a blessing became a curse. They forsook the Covenant of the Lord; despised His Law; threw down His altars, and slew His prophets with the sword (1 Kings xix. 10). Then came

G. The First Advent. "Having yet one Son, his well-beloved, he sent him also last unto them." But those wicked husbandmen "took him and slew him, and cast him out" (Mark xii. 6-8). Those husbandmen were "miserably destroyed." Their city was razed to the ground, their temple burnt, and their people scattered to the four winds of heaven. The Gospels and Acts set forth the terrible story. And now

H. The Church is being TAKEN OUT from all peoples, both Jew and Gentile. It is not God's counsel to use the Church as the means by which He will bring in the New Heavens and the New Earth. That new creation will be full of physical marvels, which cannot be brought about by spiritual agencies. Cause must have some relation to effect. And God has appointed other means to remove the curse from the earth, and make an end of sin and of death. Physical means will be used to bring about physical changes and bring in physical blessings.

H. The Church is now waiting—not for the world's conversion, because it knows that its apostasy is foretold (2 Thess. ii. 2). Its destiny is revealed in 1 Thess. iv., and it is now waiting for Christ. We stand to-day on the dividing line—at the central point of all the dispensations. We can survey the past in the light of history; we can view the future in the light of prophecy, and see how all the counsels of God have been and shall be fulfilled. The Epistles tell of the Church's calling, and standing, and object, and hope.

The members of the Church of God WILL STAND, and stand for ever; because they are "in Christ," and are the members of that Body of which He is the glorious Head in heaven, and they the members of that Body on earth. In Him they will know "no condemnation." From Him there will be no separation (Rom. viii. 1, 39). They will stand, for their standing is Christ's own standing. They stand for ever in Him.*

F. And Israel. What of Israel? Will Israel stand? Yes, for Jehovah has said:

"I will take you from among the heathen,
And gather you out of all countries,
And will bring you into your own land,
THEN will I sprinkle clean water upon you
And ye shall be clean;
From all your filthiness, and from all your idols,
will I cleanse you.
A new heart also will I give you,
And a new spirit will I put within you;
And I will take away the stony heart out of your
flesh,
And I will give you a heart of flesh,
And I will put my Spirit within you,
And cause you to walk in my statutes;
And ye shall keep my judgments and do them,
And ye shall dwell in the land that I gave to your
fathers,
And ye shall be my People, and I will be your
God . .

I, the LORD have spoken it, and I will do it"

(Ezek. xxxvi. 24-28, 36).

Then shall be seen the only indefectible nation the world has ever known. Israel shall "no more go astray" (Ez. xiv. 11). "Thy people shall be all righteous, they shall inherit the land for ever" (Isa. lx. 21). Their sins and their iniquities will be remembered no more (Jer. xxxi. 33, 34. Zech. xiii. 2. Isa. xliii. 25). "I will no more make you a reproach" (Joel ii. 19). "Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith Adonai Jehovah" (Ezek. xxxix. 29).

Yes, Israel WILL STAND then, because, and only because, Israel shall be holden up by the infinite power of Jehovah—their Almighty Creator and Covenant God.

E. And the Nations. What of them? They will have beheld and enjoyed for a thousand years the goodness of Jehovah. The knowledge of His glory shall have flooded the earth. All shall be taught of God. For a thousand years they shall have known a righteous and holy government, and enjoyed peace, prosperity and plenty. What of this? Will these things give a new heart? Will they be able to undo the enmity of the natural heart to God? (Rom. viii. 7. Jas. iv. 4). No! "The carnal mind is enmity against God: for it is not subject to the Law of God, neither indeed can be." "That which is born of the flesh, is flesh," and remains

* This, of course, refers to *individual* standing here. Not to *corporate* standing. That has totally failed, as the Epistles testify. Corporate standing, now, is only "IN CHRIST," which includes all the members of His Body.

flesh. And only "that which is born of the Spirit is spirit," and remains spirit (John iii. 6). The only safety for any Gentile will be Ex. xii. 48.

The Nations did not stand in the midst of all the corruptions with which they corrupted their way in Gen. iv.—xi. Neither will they stand in spite of all the manifestation of God's glory in the earth. Even in the midst of Millennial glory many will render only a feigned obedience (Ps. lxvi. 3; cxliv. 7, 11).

Zech. xiv. 16-19 reveals a disinclination on the part of some of the nations to make the long annual pilgrimages to Jerusalem; and Messiah's rule is with "a rod of iron" and "in the midst among enemies" (Ps. cx. 2).

When Satan shall be loosed they are at once, and apparently, easily "deceived" and ready to believe his lies, and to manifest the enmity of the natural heart by fighting under him against God.

To bring out this awful fact, and exhibit the true nature of man; and to manifest the grace of God; and to show that, apart from Christ, nothing can exist, or consist, or stand, Satan "MUST" be loosed for a little season." The great lesson of the ages will not be fully manifested or seen till then; but even now it is being taught to angelic beings in heaven. The great object lesson can even now, but not till now, be taught them "by means of the church."

Now, saved sinners and rebels can be pointed to as "in Christ," and therefore for ever saved, safe, and secure. And all this is "according to the eternal purpose" ("the purpose of the ages," RV. marg.) which He purposed in Christ Jesus our Lord" (Eph. iii. 11).

Now we see why Satan "must be loosed." Now we learn the secret of this mysterious necessity. It must be shown that time does not alter Satan's character; and that the *goodness* of God has no more effect upon the old nature than the *judgments* of God.

J. (page 626), xx. 8. *The Nations deceived.*

8. And will go out to deceive the Nations which are in the four corners of the earth, Gog and Magog, to gather them together to the (predicted) war: the number of whom is as the sand of the sea.] How, and with what lies, he will deceive them we are not told. But we are not without examples of how easily nations may be deceived by man, even in our own day. And Satan will find means to discredit God's dealings and misrepresent His words. As He deceived the angels, who, in consequence, "sinned," and shared his fall; and lied to our first parents in the garden (Gen. iii.); and made the nations rebel (Gen. xi.), so again will he succeed in his final rebellion. It is idle to give reins to our imagination. For us the solemn fact must be sufficient.

"Gog and Magog" denote the nations as a whole. Magog is mentioned as the first son of Japhet in Gen. x. 2. With him are associated his brethren, Gomer (Kimmerians), Madai (Medians), Meshech (Muscovites), etc. In Ezek. xxxviii. 5, are added Persians, and Ethiopians, and Libyans. Josephus renders the word

Magog, Scythians (*Ant.* i. 6, 3). The two words combine the nations North and East of Palestine.

Ezek. xxxviii. and xxxix. must be distinguished from Rev. xx. Ezekiel records the war referred to in Rev. xvi. 14; xvii. 14; xix. 17-21, which takes place before the Millennium; while Rev. xx. takes place after it. This is clear from the fact that Israel's restoration is mentioned after the destruction of Gog and Magog. See Ezek. xxxix. 25, "NOW will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel." This is conclusive, and should clear up many doubts on this vexed question.

The word "Magog" is found only in Gen. x. 2 as a son of Japhet; in Ezekiel, where it means a *land* or *country*, of which Gog is the prince; and in Rev. xx. 8, where "Gog and Magog" appears to be an inclusive term for the Gentile *nations*.

It is absurd to talk about "John borrowing from Ezekiel," as so many say. There is no "borrowing" in the matter. Both prophecies are "given by inspiration of God," and refer to two distinct subjects. There is no confusion between them if we rightly divide the *times* to which they respectively belong.

J. (page 626), xx. 9. *The Nations Devoured.*

9. And they went up upon the breadth of the Land, and encompassed the citadel of the saints, and the beloved city: and there came down fire out of heaven,* and devoured them.] That the Land is meant here, and not the earth, seems clear from Isa. viii. 8, where we have the same expression. (So Hab. i. 6.) It denotes the whole extent of the Land.

There are no contending armies here. The issue of this invasion of the Land is speedily and finally terminated by a special Divine judgment. Fire comes down, from Heaven and devours the mighty host. A special judgment is reserved for Satan.

H. (page 626), xx. 10. *Satan Cast into the Lake of Fire.*

10. And the Devil that deceived them was cast into a lake of fire and brimstone, where both † the Beast and the False Prophet are, and they shall be tormented day and night for ever and ever] Not now is Satan merely to be "bound." At length he receives his final doom.

This is the reason of Satan's hatred of this book of the Revelation. It is the book which tells of his doom: as Genesis foretells it (Gen. iii. 15). That lake of fire was prepared for him and his angels (Matt. xxv. 41). His dupes are devoured by fire from above; he is to be tormented by fire from beneath.

Questions and Answers.

QUESTION NO. 371.

THE EGYPTIAN "BOOK OF THE DEAD."

E. McD. "Would you kindly enlighten your readers as to what the Egyptian 'Book of the dead' is? I, and I am sure, others often hear it mentioned, and we should like to know something about it."

It is not a "book" in the ordinary sense of the word.

It has come down to us as a collection which has grown by degrees, and in detached fragments.

The relatives of the deceased chose, in the collection that was at their disposal, what they liked best, and the number of chapters corresponded with what they could afford to pay for a papyrus.

These *papyri* date from about 322 B.C. onwards, and emanate from Heliopolis, being the teaching of the priests of that ancient city.

The edition begun by the late Sir P. Le Page Renouf, has been completed by Professor E. Neville, and published by the Biblical Archæological Society.

"The purpose of the book is the beatification of the dead under four aspects: there is

"(1) *Renewed Existence, as on earth.* 'The deceased enjoys an existence similar to that which he has led on earth; he has the use of his limbs; he eats and drinks, and satisfies every one of his physical wants exactly as in his former life.'

"(2) *Transformation.* 'The deceased has the range of the entire universe in every shape and form he desires. He can assume any appearance he likes. But these transformations are not forced upon him; he has no definite series to go through; they depend entirely on his pleasure.'

"(3) *Identification with the gods.* 'The identification with Osiris, which is already mentioned in the earliest parts of the book, is taken for granted later on, since the name of the deceased is always preceded by "Osiris." He may be assimilated to other gods; for instance, in the 42nd chapter every limb is assimilated to a different deity.'

"(4) *Preservation from dismemberment and decay.* 'There is evidently in some of the prayers a remembrance of the time when the deceased were dismembered at their burial; and this way of treating the corpse is for the deceased an object of horror. It was of supreme importance to him that his body should remain intact. Without a well-preserved body there can be no life in the other world. This belief is the origin of mummification, for decay is the strongest agent of dismemberment, and the certain ruin of the body.'

All this shows us the vanity of man's thoughts; and his ignorance of Divine revelation. Babylonian and Egyptian darkness was taken over in a modified form by the Jews, and from the Jews by Romanism; and the Protestant churches and teachers to-day are not free from the fundamental error which lies at the root of all the false teachings of tradition concerning the state of death. All the prolific fruits of error come from preferring the traditions of men to the revelations of God; and once we reject the Bible teaching as to death and "after death," the door is wide open for all the imaginations of the darkened understandings of men. Instead of seeing in the consensus of heathen beliefs an evidence of their truth as many do, we see in them only a proof of man's departure from God, and of corruption of His truth. They "err, not knowing the Scriptures."

What a sad spectacle it is to see Believers thus endorsing Paganism! If they receive its teachings as to death, why not as to other things? Why draw the line at death? Why not accept its results as to the Lord's coming, and our blessed hope? We prefer to say on this subject, as upon all others: "Let God be true and every man a liar."

QUESTION NO. 372.

"THE GREATER SIN."

J. A. (Sunderland). "Will you please explain John xix. 11?"

We must read this verse with the previous context. From verse 24, we see that the Lord had been sent to Pilate by Caiaphas and the Jewish Sanhedrin.

In the Received Text it is the *present* tense, and should be rendered "he that is betraying or delivering." This

may point either to Judas (who is so often thus described), or to Caiaphas, or to the People.

There is no Article, in the Greek, before the words "greater sin."

The scope of the verse may be given thus: "Jesus answered, Thou hadst no authority whatever against me, if it were not given to thee from above: on this account he that is betraying (or delivering) me to thee has greater sin."

Pilate's authority had Divine sanction, in God's overruling providence. In the relation which Rome stood to the Jews, Pilate carried out their unjust sentence. That was according to God's permission. But there was no Divine or even Human authority on the part of those who had thus wilfully condemned the innocent. In other words in carrying out their sentence Pilate (though sinning) was using the power permitted and given from above. But Judas, Caiaphas, and the Rulers were acting contrary to God, and to all righteous judgment; and, on this account, had far greater sin.

Signs of the Times.

JEWISH SIGNS.

THE WAR IN THE EAST.

Last July we gave it as our conviction that Russia's disasters were coming upon her because of her cruel treatment of the Jews.

The course of the war has fully borne us out in this view.

The newspapers are at their wits' end to explain the unaccountable manner in which the plans of Russia have—every one of them—miscarried, and her wisdom been turned, and shown to be folly: while the plans and operations of Japan have so marvellously turned out to be more than even the most sanguine expected. How to account for it the World's onlookers know not, and they confess their inability to account for it.

They try to explain Russia's last great naval disaster in various ways, and with more or less discernment; but they do not explain how and why it should be so.

In nothing have the Japanese shown their wonderful superiority more than in this very matter of their explanation of their success.

They do not attribute it to their own skill or bravery, or to "the man behind the gun," or to strategy, or anything of man. All that *The Daily Graphic* can say of this is that it is "curious." On June 3rd it had these significant words:—

"The attitude of Japanese naval men towards the victory is curious. Admiral Togo's message to the Emperor, saying that the victory was the result of superhuman influence, is the key-note of their attitude. Sailors openly declare that it is impossible such a marvellous result should have been obtained by mere human achievement alone."

True, the newspapers cannot explain it: the Japanese, though they explain it by "superhuman influence," yet do not know that it is the God of Israel Who is using Japan as "the rod of His anger" to punish Russia for the affliction and persecution of His People.

How else can we explain Russia's wisdom turned to

foolishness; her might turned to weakness; the fog which lured her Admiral into the enemy's hands; the S.W. wind which cleared the fog at the opportune moment for Japan; the rough sea which first caused the Russian vessels to expose alternately the Russian decks and hulls to the enemy's guns; and, a few hours after, the sea becoming suddenly calm to facilitate the Japanese torpedo attacks.

Yes, it was more than "curious"; and those who know God's Word can alone explain it.

This is true, though they may not know the reason for it: but we know how it is written, in the original Covenant, of Israel's affliction in Egypt, in words which we have proved to be true of Assyria (Isa. x.), Babylon (Jer. l., li.), and Edom (Obad. 10-15): "that nation, whom they shall serve, will I judge" (Gen. xv. 14).

THE ZIONIST MOVEMENT

has now reached an interesting, not to say exciting, moment in its history.

The death of Dr. Herzl, following closely on the breach caused by the offer of a home in East Africa, went well-nigh to threaten disruption and disaster.

The more ardent spirits would hear of nothing but "Palestine," and would have rejected the offer of the British Government without parley or consideration.

Some who were wholly influenced by the present actual troubles of their people, who are everywhere "aliens," were ready to accept a home anywhere, irrespective of Palestine.

The cooler and wiser heads saw that, to reject the offer without considering it, would be to close the door to all further help from the British or any other Government; and they resolved to investigate it. If it should be found unsuitable or impracticable, there would be an end of the matter and the closing of the breach. If it should be found desirable, then would come the struggle of the three great parties in the Zionist camp, and we have seen and heard enough to know that it spelt "disaster."

We are now able to report as to the present position of the matter:—

An expedition was organized by the Zionist leaders, as decided at the last Congress: and to avoid giving offence to the susceptibilities of some, it was paid for out of other than Zionist funds.

The Commission has returned, and we understand that its report will be unfavourable to the scheme; and this we hope will heal the threatened breach.

The second group would, of course, approve the action of the third group: and the same man could be a member of both (as Mr. Israel Zangwill). But the first group could have no sympathy with either (like Dr. Gaster).

However, we trust now that all difficulty will be removed and that the Zionist Movement will now present a bold united front to all their opponents.

The position may be thus summed up. That

1. The next meeting of the Congress will be opened in Basle, on July 27th.
2. The Commission of Inquiry will recommend the abandonment of the East African scheme, on the 28th.
3. The future Presidency of the Zionist Movement having been declined by Max Nordau, it will be proposed that it be put in Commission by the appointment of a Directorate consisting of Dr. Max Nordau of Paris, Prof. Dr. Otto Warburg of Berlin, and Herr David Wolffsohn of Vienna.

The following from *The Evening Standard* of June 5th, referring to a meeting of the Movement in London on June 3rd, remarks, under the heading of

"THE JEWS AND PALESTINE."

Once more the project of the return of the Jews to Palestine has been brought into prominence. At a great meeting of Zionists on Saturday the scheme was enthusiastically acclaimed, and the temper of the meeting may no doubt be taken as some indication of the trend of opinion at the coming Congress at Basle next month. Visionary, perhaps, the project is, but what a vista of possibilities is opened by a momentary assumption of its realisation! In spite of crushing disabilities the Jews, even in earlier days of persecution, always made their influence felt. To-day in England their prominence needs no demonstration. Would not that constituted nation that we picture to ourselves, free to develop to the full, prove in time one of the greatest Powers in the world?

Editor's Table.

ANSWERS TO CORRESPONDENTS.

E. C. W. (Sutton). Your enquiry as to 1 Cor. iii. 9-18 raises an exceedingly important question. We have never yet been satisfied with any of the interpretations given of this passage. It seems to be impossible that the gold, silver, etc., can refer to individual converts. Why should the builders suffer loss because any whom they have built on the one foundation do not stand the fiery trial? How can preachers and builders be held responsible for any of their converts turning out false?

There is far more than this in the passage. It is "GOD'S BUILDING" which is in question. It is the "increase" which He alone gives (1 Cor. iii. 7). It is He alone who "maketh increase of the body" (Eph. iv. 16). It is the One Spiritual Body of Christ which "increaseth with the increase of God" (Col. ii. 19).

The builders are those who erect their own buildings with the gold, silver, and precious stones of Babylon (Rev. xvii. 4), though on the one foundation; and set up their own Bodies and make their own "Divisions."

The whole context, from 1 Cor. i. 10 to iv. 16, refers to the "Mystery," which Paul could not "declare" to them on his former visit (ch. ii. 1 R.V.); because, while taken up with their different bodies, they were not in the right spiritual condition to receive the spiritual truth of the One Spiritual Body.

Babylon and all her daughters are to be consumed with fire, and those who have erected their own Bodies and built them with the Babylonish materials will see them all burnt up, though they themselves will be delivered and brought through that fire.

The whole subject is so important that we propose to devote our Editorial next month to it.

D. L. (London). Ethical means *moral*. Some Evangelists urge that it is an ethical or moral Revival that is needed. Others judge of the Spirit's work by merely ethical results. One of these leaders says: "Let us start an Ethical Revival. Let us hold meetings for the sole purpose of making bad men good, and good men better. . . . Let us call on men and women who want to lead just and sober lives to stand up and say so . . . to commit themselves by public avowal."

Is not this the description of much of the religious work in the present day? And then what is the result? How will it affect Eternity? All this error comes from "not knowing the Scriptures, or the power of God." To know the Scriptures is to know that "that which is born of the flesh is flesh," and remains flesh: that the flesh cannot be made spirit; and that it "profiteth nothing," and can produce nothing for God. The readers of *Things to Come* will not be deceived by all the talk about "ethical results" as applied to Christian service. True ministers of the Word look for only *spiritual* results. These will include the moral.

C. F. T. We thank you for your extract. As it may prove useful to others we will repeat it here. We have been charged with being "as bad as John Wesley, who said 'imputed righteousness is imputed nonsense.'" Of course we indignantly denied the false charge as regards ourselves, but still we naturally supposed that the charge was true as regards John Wesley. We are delighted to be able to clear him also. John Wesley said in a sermon* preached on the words "This is his name whereby he shall be called, the Lord our Righteousness":

"One of the chief of these, in the present century (at least in England), was Mr. Law. It is well-known that he absolutely and zealously denied the imputation of the righteousness of Christ, as zealously as Robert Barclay,† who scruples not to say 'Imputed righteousness! imputed nonsense.'"

* *Sermons on several occasions* by the Rev. John Wesley, M.A. London: John Mason, 1863. Vol. I., page 243.

† Robert Barclay was leader in the Society of Friends. He died 1690, having published his *Apology for the true Christian Divinity*.

Thus it will be seen that it is true that John Wesley did actually use the words, but they were not his own words; and he *quoted* them only to condemn them. Perhaps the Editor of a contemporary Gospel periodical will now withdraw his charge which he made both against ourselves and John Wesley.

J. C. (Enfield). The words "and the bride" are found in Matt. xxv. 1 in two MSS.: one at Cambridge (Cent. V. or VI.) and one at Munich (Cent. IX. or X.). The reading is a clumsy interpolation made in ignorance of wedding customs in the East.

The "Virgins her companions" waited for the Bridegroom, that they might go with him to fetch the bride to his house. The interpretation depends on this *fact*, which no various reading can alter. Modern interpretations must be tested by this fact. The confusion in the interpretations is manifested by taking both the bride and the virgins to be the "Church."

It is necessary, and more to the point, to note that the Church has no more to do with Christ as "the Son of Man" than the Syro-Phœnician woman had to do with Christ as "the Son of David." The Church, therefore, is not in Matt. xxiv. or xxv. at all. Both these chapters relate to Israel, and to the Kingdom; to the Son of Man, and to the King of Israel. To mix this up with the subsequent revelation of Christ as the Head of the Body (of which those who heard the Parable could have known nothing) is, arbitrarily, to make the words of Christ of none effect, to rob the Parable of its lesson to those to whom it was spoken, to introduce confusion into our own minds, and, instead of "rightly dividing the Word of Truth," to join together that which the Holy Spirit has so clearly separated.

P. L. (Southsea). You mean 1 Pet. ii. 9 (not iii. 9). See an article by James E. Mathieson on the "Royal Priesthood" in Vol. VIII. p. 92 (Feb. 1902).

The Greek for *spirit* and *breath* are from the same root πνέω (*pnéō*), which means *to breathe*; but our papers on *spirit* point out the importance of distinguishing the way in which it is *used* in the Word of God. It all depends on this *usage*. In Job xxvii. 3 and Ecc. iii. 19-21 it is used psychologically of man's spirit, which makes him "a living soul" (Gen. ii. 7).

E. S. C. (Winchester). In reply to your enquiry concerning the ministry of Elijah see our remarks in Papers on the Apocalypse on Rev. xi. 4, or pages 354-356 in the bound volume.

D. M. (Burntisland). Thanks for your letter and your remarks on various points. We have heard of one or two copies of Vol. I. which may reach us from U.S.A. Shall we reserve one for you?

We quite agree as to "the crown of life" in Rev. ii. 10 being the "Genitive of Apposition": *a crown: i.e., life*: which gives the assurance that those who, in faithfulness to God in that coming day of Antichrist, lose their life, God will crown with resurrection life, over which the second death will have no authority (see Rev. xx. 4-6, 11). Thus, as you say, the "Word of Truth," when rightly divided, dovetails truth with truth so that one explains and fits into the other.

R. J. T. (West Smethwick). The only answer we can give to you questions concerning Adam is that "secret things belong to God, and revealed things belong to us." Personally, we never speculate on what is not revealed; and consider it not only useless, but mischievous, inasmuch as it takes up precious time so much demanded by what is revealed.

D. K. W. (Glasgow). See our pamphlet on the Kingdom and the Church. Price 2d. Eyre and Spottiswoode, 33 Paternoster Row, London.

Abraham and the Old Testament Saints will have part in the first Resurrection, which is their hope. The resurrection of 1 Thess. iv. relates to the Church of God the members of the Body of Christ: made known by a special revelation from the Lord.

See further our notes on Rev. xx. in our Papers on the Apocalypse.

Geo. R. writes: "A few words in *Things to Come* might be very useful in reconciling Rev. xxi. 1, 'There was no more sea'; and Rev. xxii. 1, 'A pure river of living water.' How can there be a river without the sea?"

We know nothing about "the world that then was" (2 Pet. iii. 6, Gen. i. 1); not all about "the heavens and earth which are now" (2 Pet. iii. 7), and very little about "the new heavens and the new earth" (2 Pet. iii. 13).

This river is not, as you say, "the water from the land running into the sea," but it "proceeds out of the throne of God and of the Lamb," and we know not whither it will run.

Not all rivers even now run into the ocean. What about the Jordan? and "the Rivers of Damascus"?

Even now there are "waters under the earth," and rivers and lakes. These subterranean rivers run—but who can tell us whither? Let us believe God, dear friend. We know now only "in part"; but that which is perfect is coming.

ACKNOWLEDGMENTS.

W. C. (Seaforth). *For Barbican Mission to the Jews* £1 0 0

THINGS TO COME.

No. 134.

AUGUST, 1905.

Vol. XI. No. 8.

Editorial.

"GOD'S BUILDING."

WE have never yet felt happy about the varying interpretations of the third chapter of the first Epistle to the Corinthians (1 Cor. iii): and the many questions we receive from our readers from time to time show that they too are not satisfied with the common interpretations.

In these, the builders are supposed to refer only to ministers, with the gold, silver, precious stones, wood, hay, stubble as their converts; or the builders are all Christians, and these materials are their works or their service; while others take the materials as referring to their teachings and doctrines.

But all these interpretations arise from our own innate selfishness. All is turned to self, and thus tends to increase our own self-importance.

None of them think of, or take in, the whole context.

In this Scripture, as with so many others, a verse is picked out and interpreted quite apart from its context; and, in this way and on this principle, as we know from experience, almost any meaning can be extracted from, or forced into, such separated verses.

The only treatment that will be for our profit, and that will really help us in sitting down to study such a passage as this, will be to discover its scope; to find out what it is all about; and to ask what the subject is which is to engage our attention. Nothing short of this will guide us to the meaning of the actual words employed.

Now, in singling out a special passage like this, we cannot be governed by our chapter divisions. They are human in their origin; and it is not always that these coincide by beginning or ending according to the subject. And, moreover, it is not for anyone arbitrarily to say where the real divisions and breaks occur.

We have already, in former papers on 1 Cor., given the Structure of the Epistle as a whole.* But let our readers see for themselves how we arrive at this Structure.

We "open the book," and begin to read. We read on from ch. i. 1, and find we are occupied with *Epistolary* matters, such as *Salutations*, and *Introductory* expressions. This continues down to the end of verse 9.

At verse 10 we notice a break in the subject: and, by reading on, we find that, from here, down to the end of ch. iv. 16, the new subject is *Ministerial Reproof and Teaching*. The subject is one. (Chaps. ii. and iii. both commence with the word "And," which shows that the subject is continuous).

* *Things to Come* (July, 1899, Vol. VI. p. 2), since reprinted in *The Church Epistles*, page 91. See also *Figures of Speech*, p. 387.

Then, at ch. iv. 17, we observe another complete break in the subject. *The Mission of Timothy* is mentioned; which is quite different from anything we have had so far.

Then, in the next verse (ch. iv. 18-21), we have another subject: *Paul's promised Visit*.

At ch. v. we have another decided break; and *Things reported to Paul* are treated of down to the end of ch. vi.

So far, we have had no *repetition* of any one of the subjects: and no hint is given as to what sort of a Structure we are going to have. Whether we are still to have a *continuation* of fresh subjects; or whether we are to have a *repetition* of any of the former subjects. And, if a repetition, whether it is to be an alternation, or an introversion. So we must perforce read on: for in this matter no man can help us; we are reading "the words which the Holy Ghost teacheth." And it is His mind which we are trying to discover.

At ch. vii. 1 we have a decided change: "Now concerning the things whereof *ye wrote unto me*."

Here we come to our first Correspondence: and *The things enquired of Paul* (chs. vii. and viii.) are seen to correspond with *The things reported to Paul* (chs. v. and vi.).

Then, in chs. ix.-xv., we have again *Ministerial Reproof, Teaching, and Explanations*. (Corresponding with i. 10-iv. 16). Now we begin to see that the Correspondences are *Introverted*.

But we notice this also: that the *Mission of Timothy* and the *Promised Visit of Paul* (xvi. 1-9 and 10-18) are also themselves introverted, when we compare them with their Correspondence in ch. iv. 17-21.

Finally, we come to the *Epistolary* matters and *Salutations*, corresponding with ch. i. 1-9; and concluding the Epistle (ch. xvi. 19-24).

Now, we are prepared to set out in diagram what we have above discovered in our reading; so that the eye may see it, and observe the Correspondences, and note the Divine plan. We have

The Structure of 1 Cor. as a whole.

- | | | | |
|---|--|-------------|---|
| A | \| | i. 1-9. | Epistolary. Salutations. Introduction. |
| B | \| | a | \| i. 10-iv. 16. Ministerial Reproof and Teaching. |
| | | b | \| c \| iv. 17. Mission of Timothy. |
| | | | d \| iv. 18-21. Visit of Paul promised. |
| | | | C \| v., vi. Things reported to Paul. |
| | | | C \| vii., viii. Things enquired of Paul. |
| B | \| | a | \| ix.-xv. Ministerial Reproof and Teaching. |
| | | b | \| d \| xvi. 1-9. Visit of Paul promised. |
| | | | c \| xvi. 10-18. Mission of Timothy. |
| A | \| | xvi. 19-24. | Epistolary. Salutations. Conclusion. |

Now we are in a position to see where the member begins and ends which contains our third chapter; which we wish to understand, and are seeking to find out what it is about.

We see that it is the member which we have designated by the arbitrary mark "a" (chs. i. 10—iv. 16). So that the subject, which is *Ministerial Reproof and Teaching*, begins at i. 10 and is continued down to iv. 16.

We are now able to examine this member just in the same manner in which we have examined the whole Epistle.

If we do this, we shall find that it consists of eight members arranged in an *Extended Alternation*.

We need not read through this member, as we did the whole Epistle; but may at once set down, and set out, the Correspondences that are so obvious:—

- a (i. 10—iv. 16). *Ministerial Reproof and Teaching*.
- a | e | i. 10-12. "Divisions." (Paul, Apollos and Cephas).
- f | 13. Questions.
- g | 14-16. Answer.
- h | 17—iii. 2. Apostolic Commission.
- e | iii. 3, 4. "Divisions." (Paul, Apollos and Cephas).
- f | 5. Question.
- g | 6-8. Answer.
- h | 9—iv. 16. Apostolic Commission.

We thus see that ch. i. 10—iv. 16 is one whole member. We must on no account break it up so as to destroy its one subject: which is concerned with *Paul's Ministerial Reproof and Teaching*.

We note, at once, that the last member of each of these two extensions is longer than the others, which are much shorter by comparison.

It will be interesting, and most instructive, if we follow the same plan (as with the Epistle as a whole), and see how these two longer members "h" (chs. ii. 17—iii. 2, and "h" iii. 9—iv. 16) are constructed; for this will give us the information we are seeking.

The *Apostolic Commission* is led up to, in both instances, by the "Divisions" in "the church of God which is at Corinth."

These carnal Divisions destroyed the truth of the One Body. The carnal and corporate unity of these bodies destroyed the spiritual unity of the One Body. This is the evil which is dealt with, and which constitutes the whole subject of this member. All that is said and taught in it has reference to this; and nothing else must be introduced into it, or be allowed to divert the words to any other subject.

Immediately after the reference to the *Mystery* at the end of Romans comes this Reproof (at the beginning of Corinthians) of the Divisions in Corinth which destroyed its fundamental truth.

This appears to have been the very earliest evil introduced into the Church of God; preceding even the introduction of other doctrinal error.* The first sin was the making and setting up of separate corporate bodies; thus destroying and losing the truth of the *ONE Spiritual Body of Christ*.

These "divisions" were connected with baptism, as is clear from ch. i. 11. That is why Paul thanked God that he had baptized only two or three of them. Every one of

* Compare 2 Tim. i. 15 carefully with Acts xix. 10.

them belonged to some separate sect, and spoke of themselves as being "of Paul," or "of Apollos," or "of Cephas," or "of Christ." Even the latter was wrong, for it was knowing Christ "after the flesh." We are not "of Christ" as one among other Men, or as a Teacher; but we are "IN Christ" as risen from the dead, and made the Head over all for His Spiritual Body, the Church (Eph. i. 20-23).

It was to meet these carnal Divisions that Paul asserted and exercised his *Apostolic Commission*: Reproving and Teaching concerning these very things (ch. i. 17—iii. 2).

If we "open the book," and read for ourselves from i. 17, we shall see at once how he sets forth his Commission.

Five times he speaks of the fact of his *preaching* and speaking; and each time, in order to emphasize it and to explain it, something *negative* is put by way of contrast, relating either to the manner, to the subject, or to the effect of his preaching.

h (ch. i. 17—iii. 2). *Paul's Apostolic Commission*.

- h | i¹ | i. 17-. To preach the Gospel.
- k¹ | -17-22. Not with the wisdom of words, (v. -17) of the wise (v. 19), or of this age (v. 20).
- i² | 23, 24. We preach Christ, "the power" and "wisdom" of God.
- k² | 25-31. Not many great ones called to do this.
- i³ | ii. 1-. Paul's preaching in Corinth.
- k³ | -1, 2. Not the Mystery: *i.e.*, not Christ *risen*, and made the Head of the Body: but limited to Christ "crucified."
- i⁴ | 3. Paul's preaching, in human weakness, but spiritual power.
- k⁴ | 4, 5. Not in the wisdom of men, but in the power of God.
- i⁵ | 6-16. Paul's preaching the Wisdom of God, even the Mystery.
- k⁵ | iii. 1, 2. Not revealed to them, because they were carnal.*

This brings us back to the "Divisions" again, (ch. iii. 3, 4), which marked these Corinthian saints as being "carnal" or "fleshy" in their actions and aims, because they were working for a corporate unity in different bodies. They are thus shown to be not to have been in a fit spiritual condition to have the truth as to the One Spiritual Body revealed to them.

That is why Paul tells them, in writing this Epistle (ch. ii. 1), that, when he came to them before, he could not declare to them the "Mystery"† with the excellency of word or wisdom (of which he had spoken in ch. i.). They were so carnally minded that he says, "I decided to know nothing among YOU, except Jesus Christ and him crucified" (ch. ii. 2). He could not go on to declare to them all the precious truth involved in Jesus Christ and

* In our human chapter divisions, this last member (k⁵, ch. iii. 1, 2), which is the *fifth* and concluding negative contrast, is unfortunately torn from its place and made the commencement of a new chapter (ch. iii.).

† This is the correct reading in ch. ii. 1, *μυστήριον* (*musterion*) *mystery* or *secret*; not *μαρτύριον* (*marturion*), *testimony*. All the Critical Greek Text agree in this. See the R.V. texts, and note p. 91 below.

Him *risen*, and exalted, and glorified, and made the Head of the One Body (as in Eph. i. 20-23).

But now, when he writes this Epistle to them, he enlarges on the Mystery which he was silent about when with them. It is in the member "i^s," ch. ii. 6-16, that he does this. We must therefore look more closely into it in order to learn more about it ourselves, and give an expansion of those ten verses.

i^s (ch. ii. 6-16). *Paul's declaration of "wisdom" or the Mystery, to the initiated.**

i^s | 1 | 6-. Speaking.

m | s | -6. Not the wisdom of this age. (Neg.)
t | 7. But the wisdom of God. (Pos.)

n | u | 8-. The Princes of this age.
Ignorance.

v | -8, 9. Reason. Insensibility.

o | p | 10. Spiritual Revelation.

q | 11-. Spirit of a man. Question.

r | -11, 12. Spirit of God.

l | 13-. Speaking.

m | s | -13-. Not man's wisdom. (Neg.)
t | -13. But the wisdom of the Holy Spirit. (Pos.)

n | u | 14-. The Natural Man. Incapacity.

v | -14. Reason. Insensibility.

o | p | 15. Spiritual judgment.

q | 16-. Mind of the Lord. Question.

r | -16. Mind of Christ.

Here we have a wonderful and special revelation about the Mystery.

This "Wisdom" or "Mystery" dates from "BEFORE the World unto our glory" (v. 7). This proves that it is the Church, the One Spiritual Body of Christ, which is the subject. This we may see by comparing John xvii. 24, Eph. i. 4, 1 Pet. i. 20, where it is "before the foundation of the world." All that relates to the Kingdom is "FROM the foundation of the World"† All that relates to the Mystery, whether to Christ the Head of the Body, or to His People, the members of it, on earth, is "BEFORE the world."

The natural man knows nothing of this. He may be able to speak about the churches; he can sing about the death of Christ; but he knows nothing about "the POWER of His resurrection" (Phil. iii. 10).

* This is the force of the word *τελείος* (*teleios*) perfect, here (v. 6). It was thus used of those who, learning the secrets of The Greek Pagan Religion, had reached the last or highest order or degree.

† An expression which occurs seven times and always relates to the Kingdom and the Earth (Matt. xiii. 35; xxv. 34. Luke xi. 50. Heb. iv. 3; ix. 26. Rev. xiii. 8; xvii. 8).

Natural men can make Parties, and Sects, and Divisions, and call them, like their lands, "after their own names." They can cut off and cast out those who refuse to acknowledge their particular body apart from the One Body.

But such men are incapacitated thereby from receiving the spiritual things relating to the One Body: for these can be revealed only to spiritual men and can be discerned only by them (ch. ii. 13, 14; iii. 1, 2).*

After again referring (ch. iii. 3-8) to the great evil of these "Divisions" and corporate unities, the Apostle once more refers to the subject of his *Apostolic Commission* in ch. iii. 9—iv. 16.

h (ch. iii. 9—iv. 16). *Paul's Apostolic Commission*

h | Y | iii. 9-17. Illustrations. Husbandry and Building.

Z | iii. 18—iv. 16. Application.

If we expand the Illustration (Y) we need not give the expansion of the Application (Z): for the latter consists of series of Injunctions and Warnings. The Injunctions are:

iii. 18. Let no man deceive you.

iii. 21. Let no man glory in men.

iv. 1. Let a man so account of us.

iv. 5. Let no man judge.

iv. 6. Let no one be puffed up.

The Illustration is the important point, and its Structure must be given:

The Illustration.

Y | w | 9-. The fellow-labourers.

x | -9. God the builder.

w | 10-15. Paul and the labourers.

x | 16, 17. God's the building.

Here we have the distinction between the human and the Divine: between what is of man, and what is of God.

The planting and watering are human and are nothing in themselves. It is God that giveth the increase.

So the fellow-labourers in the building are nothing. It is God that buildeth. It is God's building. It is God that "maketh increase of the Body" (Eph. iv. 16). It is this One Body which "increaseth with the increase of God" (Col. ii. 19).

Christ is the "foundation" (1 Cor. iii. 10) and "the chief corner-stone" (Eph. ii. 20). Paul and the New Testament Apostles and Prophets made known the great Mystery. But it is "in Christ" that the whole building is "fitly framed together"† and "groweth unto an holy temple in (or by) the Lord." It is in this body that Paul and Apollos and all the saints of God are "builded together for an habitation of God through (or by) the Spirit" (Eph. ii. 22).

It is this "building of God" which is the subject of this illustration. It is this "building" which is the temple or shrine‡ of God. If anyone builds on that foundation any other

* The Greek is not *comparing with*, but *declaring to*: "declaring spiritual things to spiritual persons." The verb *συγκρίνω* (*sunḡkrino*) is used for the Hebrew *פָּרַשׁ* (*parash*) in Num. xv. 34, where it is rendered *declared*, and Neh. viii. 8 *distinctly*.

† In Eph. ii. 20 it is the same word as in Eph. iv. 16, where it is used of the One Spiritual Body, and is rendered "fitly joined together."

‡ The Greek is *ναός* (*naos*), *the holy place*, that part of the Temple, where the Divine presence was manifested.

building he spoils and does away with the one building, so far as he is concerned; and God will spoil and do away with his work (ch. iii. 17). It is not the personal Pronoun αὐτός (*autos*) *he* ("him"), but it is the demonstrative Pronoun οὗτος (*houtos*) *this*. Not necessarily this man or this builder, but *this work* which he builds. The man himself is to be "saved" (v. 15) and brought through the fire which destroys his work: so how can he be destroyed and yet saved! It is the same verb translated "defile" in the former part of the verse, and "destroy" in the latter part. And the order of the words in the Greek is very marked so as to put all the emphasis on the *destruction*, and not on the man. "If anyone the temple of God **destroy**, **destroy** this [temple] will God." That is to say, if anyone builds up anything else, any other temple or body, upon this foundation, he destroys or does away with God's building, and God will destroy or do away with this temple, or work, by consuming it with fire. But the man himself, the builder, shall not be destroyed with his work; "he himself shall be saved" and brought through that fire.

The Illustration, here, of the Church of God, is not a Body (as in ch. xii.); but a Building (a Holy Shrine), as in Eph. ii. 20-22, where the saints are represented as being "built upon the foundation of the (*i.e.*, laid by the) Apostles and prophets, Jesus Christ Himself being the chief corner-stone. In whom the whole building fitly framed together (or joined as in Eph. iv. 16) groweth or maketh increase (as in Cor. iii. 3), unto an holy Shrine, in the Lord. In whom ye also are builded together for an habitation of God through the Spirit."

This is the Temple or Shrine referred to in 1 Cor. iii. 16, 17. It is "the unity of the Spirit" (Eph. iv. 3) which God has already MADE (and is making) in Christ, and which He tells us we are to endeavour to KEEP." This is God's own spiritual Building.

Now if any man erects any other building on God's foundation, Christ, he destroys God's building (so far as the builder is concerned—not in reality of course: but so far as his work is concerned it is a destructive work, and not a constructive work). No matter how imposing, or grand, or how humble such work may be: No matter what materials may be used—"gold, silver, costly stones, wood, hay, stubble"—the one holy building is vitiated. The One building is a spiritual building, and God is its builder. Material things can have no place in it. Other buildings may have material gold and costly stones, as Babylon and all her daughters have (Rev. xvii., xviii.); but they vitiate "God's Building" by the setting up of other buildings instead of the One holy Temple or Shrine of God.

By the use of the word "buildings" we do not, of course, mean the architectural structures, but the ecclesiastical or corporate "divisions." These are what are meant; the word buildings is only used by way of illustration.

It is not *doctrines* which are in question here, but actions: though doctrines are necessarily included, in so far as they are the causes of any of the "divisions." It is the substitution of the Material for the Real; the Carnal for the Spiritual. It is the erection of man's buildings and the ignoring of "God's Building." It is

labouring for other corporate bodies instead of for the One Spiritual Body.

It is the *action* of the builders which is condemned. They may build on Christ the one foundation, but "if **ANY** man build upon this foundation"—no matter what it is (gold, silver, precious stones, wood, hay, stubble)—it is man's building and not God's.

The expression "if any man," is not emphatic. There is no separate word for "man" in the Greek, it is merely *tis* (*tis*), *anyone*, *anybody*. It includes Paul himself, as well as Apollos and Cephas, and all others. There is no exception. It includes all who, from that moment to this, are labouring to build up anything material, or corporate, however beautiful and imposing, or however common and humble it may be.

Two things are stated with regard to all such visible human "Divisions": (1) They mar the truth of the One Body: and thus "defile" or vitiate this "temple of God" (v. 17; Eph. ii. 20-22). And (2) They will all be burnt up.

It is worthy of notice that, in connection with these "divisions," the same names are three times repeated—"of Paul," "of Apollos," "of Peter" (see ch. i. 10-12; iii. 3, 4; and iii. 22). Hence it is that the solemn exhortation goes forth, "Let no man glory in men" (v. 21). Why? "For all things are yours. Whether Paul, or Apollos, or Cephas . . . all are yours." *Ye are not theirs*. Ye do not belong to them and their bodies; they all belong to you, and you belong to Christ—to the One Spiritual Body. Ye are "God's Building," for "Christ is God's" (ch. iii. 21-23).

The Church of God does not consist of an aggregate of corporate assemblies, but of individuals, called "living stones." These assemblies may be called "churches," but none of them, separately, nor all of them together form "the Church of God," or "the Body of Christ," or "the temple (or shrine) of God."

The word "of" in this connection implies corporate union, and if it is wrong and is condemned in connection with the names "of Paul," "of Apollos," or "of Peter," then it is to be equally condemned in the case of countries or cities, or individuals, whether Luther or Calvin, or Wesley or Huntingdon, &c., &c. All these are "divisions," and they are destructive of the spiritual unity of Eph. iv. 3, breaking it up instead of keeping, guarding and preserving it. Not only are they destructive of the only real unity, but they are the one great source of "strifes" and "envyings" (1 Cor. iii. 3): whereas the keeping of "the unity of the spirit is the bond of peace" (Eph. iv. 3). But it requires (v. 2)

"all lowliness (comp. Phil. ii. 3),
and meekness,
with long-suffering,
forbearing one another in love.

This is "the work of the ministry" (v. 12). This is why Apostles and Prophets, and Evangelists and Pastors, and Teachers are *given* by the Head of the Body. Not to form their own separate "divisions," but for the perfecting of the saints, for the building up of the body, of Christ; till we all come in the unity of the faith, and of the knowledge

of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love may grow up into HIM in all things, who is the Head, even Christ, from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part maketh increase of the body to the building up of itself in love (Eph. iv. 11-16).

Yes! *love* is the outcome of spiritual unity; while *strife* is the outcome of attempted corporate unity. In 1 Cor. xii., which is full of this spiritual unity, we have the same gifts of ministry (vv. 27-31), and the result is the same, viz., the *love* which is the grand outcome of it all in that wondrous thirteenth chapter which follows. This indeed is the "more excellent way." This is work which will "abide" (1 Cor. iii. 14), for it is this love which will "abide" when *faith* shall be exchanged for sight, and *hope* shall be lost in possession (ch. xiii. 13).

If any man's work abide he shall receive a reward. The only work which will "abide" is that which ministereth to the "increase" of this One Body. It is the *planting* and *watering*. It is the declaring the truth of the *Mystery*, and watering it by the Word of God. It is the declaring of spiritual truths to spiritual persons (1 Cor. ii. 13; iii. 1). It is the feeding the members of this One Body not merely with "milk," but with "meat" (iii. 2), and *making themselves absolutely nothing*. "So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase" (ch. iii. 7).

The knowledge which is to be imparted to the members of this One Body is stated in ch. iii. 16. This knowledge these Corinthian builders of "Divisions" did not possess. Hence he asks them "Know ye not?" "Are ye not aware?"

This is the question we may ask ourselves, "Know ye not that ye (collectively) are the temple of God?" the one building of God—"God's Building"? If we know not this, no wonder we go on with our own separate buildings with materials of varying value, not knowing that ALL will be burnt up, and that we shall have to make our escape out of the conflagration. As to these materials, it is perfectly gratuitous for anyone to assume or suggest that there is any difference between them in God's sight; or that any of them will escape the fire, and not be burnt up. Not a word is said to this effect. They are all classed together. There is no "and" or "or," but we are hurried on to the emphatic conclusion "each man's work shall be made manifest." Their number is *six*: the number which specially associates them with *man*, and *man's* work. They are all alike wrong, and will all be burnt up, for none are indestructible.

Thus the Structure of the whole passage furnishes us with its scope: "the temple of God; which temple ye are," "God's Building." Christ being its one foundation; and Paul being the chosen vessel to lay this foundation of the One Body by declaring the Mystery and thus revealing the great Secret. It is this that he speaks of as "MY Gos-

pel" (Rom. xvi. 25). The Gospel "committed to ME" (1 Cor. ix. 17). "The Gospel which I preach" (Gal. ii. 2). "The Mystery of the Gospel" (Eph. vi. 19).

In Rom. ii. 16 Paul speaks of "the day when God shall judge the secrets of men by Jesus Christ according to MY Gospel."

He could not declare this Gospel of the Mystery at Corinth, because of their carnal Divisions. And in 1 Cor. i. 10—iv. 16 he exercises his Apostolic Commission, and reproveth them, and warns all Division-builders of the corruption they are working.

This defilement of the One Body, "God's temple," "God's building," leads up to and ends in the corruption of the whole earth and to the destruction which awaits all their works, and all the bodies which they have so carefully built up and "decked with gold and silver and precious stones" (Rev. xvii. 4). All will be in the great burning which will consume Babylon and her daughters: but the builders, so far as they are themselves built on the one foundation, though they shall indeed suffer loss, will themselves be saved and brought through the fire which will consume their works.

May the consideration of this Scripture lead us to a closer apprehension of its teaching; that we may value more highly the precious truth of the One Body, and may rejoice in the wondrous truth that we are indeed

"GOD'S BUILDING."

"S" and "s."

OR

THE USE AND USAGE OF πνεῦμα (*pneuma*) in the New Testament.

List of Passages—*continued*. (1 Thess. v. 23 — Phil. 25).

1 Thess. v. 23. "[I pray God] your *pneuma*, and soul and body may be preserved [alive] blameless, as one whole, AT (so R.V.) the coming (or *Parousia*) of our Lord Jesus Christ."

Both the A.V. and R.V. have "s," and thus agree that *pneuma* is used psychologically.

The meaning and usage of *pneuma*, and indeed, all the words in this passage must be determined by its scope. The scope of the whole context is the hope that the spirit and body should not be separated by death, but should be preserved together entire till (or at) the coming of our Lord Jesus Christ. Verse 23 expresses the hope of ch. iv. 17, that they might be among those who should be "alive and remain" to that Coming. The emphasis is on *ὁλόκληρον* (*holoklēron*), *all the parts complete, no part wanting*; hence *entire, whole, complete* (Jas. i. 4).

The hope is that they might not die; because, at death, the body returns to dust, and the *pneuma* to God,* and thus are separated, so that the whole man is no longer complete and entire as a "living soul."

The revelation in chap. iv. governs the whole of this fifth chapter; and this 23rd verse must be read in its light.

* See Gen. iii. 19. Job xxxiv. 15. Psalm civ. 29. Ecc. iii. 20; xii. 7, &c.

Indeed, the verse is made up of six lines, in which the subjects are thus set forth.

- A | The work of the "God of peace." Sanctification: complete. (Positive).
 B | a | The *whole* person (ὁλόκληρον).
 b | One *part* of it (the *pneuma*).
 B | a | The *whole* person (the living *soul*).
 b | The other *part* of it (the body).
 A | The Coming of the Lord Jesus Christ. Preservation: without blemish. (Negative).

In the central members the truth is stated psychologically. The whole person, the living soul, is seen to consist of two parts: the *pneuma* and the *body*. The whole (a) corresponds with the whole (a), and the part (b) with the part (b). The positive (complete in all respects) is joined with "sanctify," and marks the initial stage (A). The negative (without blame) is joined with "preserved," and marks the final stage (A).

This will be more clearly seen if we set out the verse in full, according to the above structure, and in our own translation:

- A | "Now may the God of peace Himself sanctify you completely (in all respects);
 B | a | and may your entire person (complete in all its parts),
 b | your *pneuma*,
 B | a | even your [living] soul,
 b | and your body,
 A | be preserved [alive] without blame,* at the coming of our Lord Jesus Christ."

The very title used of God, here, points us to the true scope of the passage. It is "the God of peace." Why "the God of peace"? Why not "the God of patience"? (Rom. xv. 5). Why not "the God of hope" (Rom. xv. 13)? Why "the God of peace"? Because, "peace" is peculiarly associated with resurrection. It is the first word uttered by the risen Lord. Hence, in Heb. xiii. 20, it is "the God of peace, that brought again from the dead our Lord Jesus."

So here, if we are to be preserved entire, complete in all our parts, we must be either among those who will be "alive and remain" to that coming, or among those who will be "brought again from the dead" (as the Lord Jesus was) at His coming. Hence it is "the God of peace" to whom the prayer is made. He it is who will sanctify us, and can preserve us entire, without blame, and present us without spot to Himself in that day: for, if alive and remaining, we shall be changed; and, if brought again from the dead, we shall be raised like Him, with bodies like His own glorious body, and must therefore be, then, holy and without blame before Him in that day, and for ever.

2 THESSALONIANS.

2 Thess. ii. 2. "Be not . . . troubled . . . by a *pneuma* . . . as from us."

Do not be troubled by any communication from a spirit (1 Tim. iv. 1, 2), or by any spirit-communication purporting to have come from us.

* "Kept faultlessly; a complete whole." Only here and ch. ii. 10.

Here, *pneuma* is put by *Metonymy* (of the cause), for the work of a spirit.

Both Versions have "s."

The Apostle here refers to the fact that some false communication had been made to them by the agency of an evil or false brother, purporting to have come from him, to the effect that "the Day of the Lord" (R.V.) had already set in. If it had, then Paul had deceived them; for he had told them that that day could not overtake them as a thief (1 Thess. v. 1). This misrepresentation had marred their hope; for the word "hope" is omitted in 2 Thess. i. 3 (compare 1 Thess. i. 3). Hence, he writes to tell them that that day ("the Day of the Lord") could not come till the man of sin should be revealed. The coming of that day depended on "times and seasons." Their "gathering together unto Him" in the air did not (1 Thess. v. 1). He writes in the interest of that blessed hope, "We beseech you *by* (ὑπέρ, *hyper*, R.V. *touching*). In all this, Paul differs from modern teachers. They say that day cannot come till the world's conversion comes: Paul said that it could not come till the Apostasy had come, and "the man of sin" had been revealed. They say the world is not good enough: Paul said the world is not bad enough. But this verse shows that such teaching is the work of evil spirits and false teachers to mar or destroy the hope of our being alive and remaining till the Lord's Descent into the air to catch us up to be with Himself *before the day of the Lord* shall burst forth upon an ungodly world.

Hence this warning to these Thessalonian saints, and to ourselves.

2 Thess. ii. 8. "Whom the Lord shall destroy by the *pneuma* of his mouth."

Here it is a Hebrew *idiom* for the blast of Jehovah, as explained in Isa. xi. 4. Hos. vi. 5. Rev. xix. 15, 21.

The A.V. has "s." The R.V. translates it "breath"; and adds "Jesus" after "Lord" with all the Critical Greek Texts.

2 Thess. ii. 13. "God hath from the beginning chosen you to salvation through sanctification of [the] *pneuma* and belief of the truth."

The article, being latent after the preposition, refers to the Holy Spirit as the Sanctifier, as in 1 Pet. i. 2; where we have the same expression, and *pneuma* is clearly one of the three Persons of the Trinity (see below).

The preposition *ἐν* (*en*), with the Dative, is rightly rendered "through," as it should be in Eph. v. 18. (See p. 159).

I TIMOTHY.

1 Tim. iii. 16. "Justified in *pneuma*." Here, *pneuma* stands in contrast with "flesh" (manifested in [the] flesh). The "flesh" refers to Incarnation. "Seen of angels" refers to Ascension. Therefore "justified in [the] *pneuma*" (which comes between) must refer to Resurrection, for Resurrection comes between Incarnation and Ascension. "He was delivered [to death] on account of our offences, and was raised again on account of our justification" (Rom. iv. 25).

Pneuma, here, refers to Christ's resurrection body (see under 1 Cor. xv. 45 above).

The A.V. has "S"; though, strange to say, the R.V. has "s."

1 Tim. iv. 1 (twice). Now *the pneuma* speaketh expressly, that in the latter times some shall depart from the faith, giving heed to deceiving *pneumata* and teachings of demons."

In this verse *pneuma* occurs twice, and is used in two distinct senses. The first refers to the Holy Spirit; and the latter to evil angels, as distinct from "demons."

Both Versions are correct, therefore, in using "S" with the first; and "s" with the second.

1 Tim. iv. 12. "In *pneuma*." All the Critical Greek Texts agree in omitting these words with R.V.

This is the seventh omission which we have to note.*

2 TIMOTHY.

2 Tim. i. 7. "God hath not given us a *pneuma* of cowardice," i.e., a cowardly spirit. The word being used here in the sense of character (see above: Usage, No. VII., page 20). Both Versions use "s."

2 Tim. i. 14. "That good deposit † (see R.V. margin) guard by [the] *pneuma hagion* that dwelleth in us." This deposit was the wondrous Secret or "Mystery" received by *pneuma hagion*, and specially committed in the first instance to the Apostle Paul. In 1 Tim. i. 11 he calls it "the gospel of the glory of the blessed God which I, even I, was entrusted with."

In 2 Tim. i. 12 he declares his faith that God "is able to keep guard over my deposit (*παράθηκην*, *parathēkēn*), mine because He has committed to me, with a view to that day." There is nothing about "I have committed unto Him" in the Greek. The R.V. margin says, "that which he hath committed unto me. Greek, my deposit."

Those who had heard Paul had turned away from him and his teaching, as he tells Timothy in verse 15, "All they which are in Asia be turned away from me." Those very persons, who for two whole years had heard more about it than any others (see Acts xix. 10), had given it up. But he says in verse 12, "I know whom I have believed; and am persuaded that He is able to take care of that precious deposit that He hath committed unto me. And now, Timothy—do you, in your turn, guard it." He thus solemnly exhorts him,

"O Timothy, guard the deposit ‡ committed unto thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so called; which some, professing, have erred concerning THE faith."

Then again in 2 Tim. i. 14 (the verse we are considering) there is the same exhortation to guard this deposit,

* The other passages being Luke ii. 40; ix. 35. Acts xviii. 5. Rom. viii. 1. 1 Cor. vi. 20. Eph. v. 9. 1 Peter i. 22. 1 John v. 7.

† All the Critical Greek Texts (with R.V.) read *παράθηκην* (*parathēkēn*) deposit, instead of *παράκαταθήκην* (*parakatathēkēn*).

‡ All the Critical Greek Texts read this precisely as they do in 2 Tim. i. 14, as noted above. And the R.V. puts in the margin "Greek, the deposit."

the revelation of the Mystery or Secret concerning "Christ and the church."

These are the only three places where the noun *παράθηκη* (*parathēkē*), deposit, occurs. (1 Tim. vi. 20 and 2 Tim. i. 14, in the Critical Texts; and 2 Tim. i. 12, according to these and the Received Text as well). The very confusion in the Greek Text over the passages which have to do with the Mystery* is a sad proof of the fact that it was given up in the Apostle Paul's own life-time (as is stated in 2 Tim. i. 15).

The revelation of the "Mystery" was by *pneuma hagion*, or "power from on high." It was "the deposit" entrusted to Paul, and by him to Timothy and others, who were solemnly charged to guard it with all care.

Both Versions insert the Article and use Capitals. The R.V. says, in the margin, "Or, *Holy Spirit*."

2 Tim. iv. 22. "The Lord be with thy *pneuma*." Here, all the Critical Greek Texts and R.V. omit "Jesus Christ." Alford puts it in brackets. "Thy *pneuma*" is put here, by *Synecdoche*, for thyself; i.e., with thee. Both A.V. and R.V. have "s."

* See these three passages: also 1 Cor. ii. 1, and 1 Tim. iii. 16. Transcribers, not understanding what they were copying from the more ancient Manuscripts, would naturally be tempted to make it conform to what they did believe and understand.

In 1 Tim. iii. 16, "God manifest in the flesh," the word rendered "God" was in all probability originally written "O (*ho*), which."

It is a fact that most of even the ancient MSS. exhibit a correction at this place; and, as the truth of the Mystery was so soon forsaken, it is not to be wondered at that "O (*ho*), which, could not be understood. "O (*ho*) is the neuter gender, and it agreed with *Μυστήριον* (*mysterion*), Mystery, to which it refers. But, the Mystery being forgotten, it was altered by some scribe into "OC" (*hos*), who: i.e., from the neuter into the masculine.

"O (*ho*), which, is a reading of sufficient ancient importance to be noted in the R.V. margin. Zahn, (in his *Forschungen*, Vol. iii., Beilage iv., p. 277 quoted by Nestlé in his *Introduction to the Textual Criticism of the Greek New Test*, p. 317), published two or three lines from some parchment fragments in the Egyptian Museum of the Louvre, which he thinks belongs to the IV.-VI. Centuries, and contain this reading.

It is also the reading of D (The Cambridge MS. or Codex Bezae, belonging to Cent. V. or VI.

It can be easily understood how, when in the midst of controversies concerning the Deity of Christ, it would be a great temptation to put a little mark in the middle of the O, and turn it into Θ (*th*), by which the pronoun OC would then become ΘC, the abbreviated form for Θεός (*theos*), God. This is the contested reading of the Alexandrine MS. in the British Museum (some declaring that it is a mark that shows through from the other side of the leaf—a statement, the truth of which, the use of microscopes has been enabled to establish). It is a fact that the Sinaitic MS. reads OC, who, but a fourth hand has corrected it to ΘC. It may also be stated that in the MS., D which gives "O (*ho*), which as the original reading of the MS., a third hand has altered it again to OC (*who*).

Hence the R.V. says in the margin,

¶ The word God, in place of He who, rests on no sufficient ancient evidence. Some ancient authorities read which."

And, judging by the internal evidence of the Epistles to Timothy, we agree with this latter reading.

In 1 Cor. ii. 1, The Alexandrine Cent. IV., Ephraemi (Cent. V.), and Sinaitic (Cent. IV). MSS. and all the Critical Greek Texts agree in reading "Mystery" instead of "Testimony." Tregellis does not even concede it a place in his margin.

TITUS.

Titus iii. 5. "Not as the result of works of righteousness which we ourselves did (see R.V.), but according to his mercy, he saved us through the washing (or purifying) of a new birth, even [the] new creation of *pneuma hagion*."

Here the work of salvation is described as having been the work of God; and it is declared to be not the work of man by his own good works, but the act of God: "HE SAVED US." How? Not by the washing or purifying with material water, but with the spiritual water (see above under John iii. 5), even the new creation of *pneuma hagion*.

These are the meanings of the two words: *παλιγγενεσία* (*palingenesia*) translated "regeneration," *new birth*—or *re-creation*, *new creation*; it occurs only here and Matt. xix. 28: *ἀνακαίνωσις* (*anakainōsis*) translated "renewing," means *a making anew*. It occurs only here and Rom. xii. 2.

The subject of this verse is the Divine act of the new birth, by which the new nature, *pneuma hagion*, is imparted, and the new creation is effected.

This verse has no reference to baptism with material water by man, but the new-creation work of God in the new birth, which is a baptism with the spiritual medium of *pneuma hagion*.

The only other place where *λουτρόν* (*loutron*) occurs is Eph. v. 26; where, as here, it is translated "washing." In both places the R.V. gives "*laver*" in the margin. But note that in both these passages it is the act of God, and He uses no *laver*! In Eph. v. 26, it is again His act, "that HE might sanctify it, having cleansed it by the washing of water (not material water, but by the spiritual medium) by the Word."

So here: "HE saved us," not by material washings in material water; or by works of righteousness which we did ourselves (R.V.), but by the washing of *pneuma hagion* of the new birth, even the new creation.

PHILEMON.

Phil. 28. "The grace of our Lord Jesus Christ be with your *pneuma*." Here, *pneuma* is put by *Synecdoche* for *yourself*. Both Versions have "s."

Papers on the Psalm-Titles.

(Continued from page 75).

(4) WORDS CONNECTED WITH LITERARY FORM.

HITHERTO, all the Titles we have considered have formed part of, and belonged to, the *sub*-scription of the preceding Psalms. Although, in the Versions, we find them to-day as the *super*-scription of the following Psalm, their proper place, according to Mr. Thirtle's discovery, is in the *sub*-scription of the previous Psalm.

Moreover, none of them, with the one exception of *Neginōth*, has anything to do with musical instruments; so that the common view, which is only an hypothetical assumption, must be given up.

We come now to a class of words whose proper place in a typical Psalm (Hab. iii.) is in the *super*-scription, or in the body of the Psalm itself. This at once marks these words off as a distinct and separate class; and it may be that the Psalms were originally known by their classes, rather than by numbers.

The Literary Class stands by itself, and designates certain Psalms as being *Michtam*, *Maschil*, *Shiggaion* or *Higgaion*; and Psalms so specialised may be Songs, Prayers, Praise, &c.

Our own modern classification contains Hymns, Songs, Canticles, Anthems, &c.: but we use these words with reference only to literary form and character; whereas these Scripture terms have reference to the *subject-matter*, and to the sense of the words. This is much weightier in principle, and more dignified, and more worthy of the Sacred Text.

Enough has been said to show us that we are to look, not for musical instruments, which are only for the mouth or the hands, but for matter and for instruction which shall be for the heart and for the mind.

MIGHTAM (ENGRAVEN).

Psalms xvi., lvi., lvii., lviii., lix., lx.

IMPRESSIVE DAVIDIC TRUTH.

The *Michtam* Psalms are six in number, and are all David's. They are Psalms xvi., lvi., lvii., lviii., lix., lx. With the exception of the first (xvi.) they thus form a group or class by themselves (lvi.—lx.).

We need not go through all the fanciful views which have been put forth as to the meaning of the word. The A.V. suggests "A Golden Psalm" (from *כֶּתֶם*, *Kethem*, gold) on account of its being *hidden away* in treasures; or, on account of some precious or *treasured* teaching contained in it.

We derive it from *כָּתַם* (*Kātam*) to *cut in*, *engrave*, as in Jer. ii. 22; "Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is *graven* before me." It is rendered *marked* in A.V. and R.V. It means *written*, but written in a permanent form which cannot be erased. The Septuagint renders *Michtam* *στυλογραφία* (*stēlographia*) a *sculptured writing*; hence, *στήλη* (*stēlē*) was the word for a *grave-stone*, or *sepulchral monument*, because of the inscription written or graven upon it.

The word *Michtam* thus points to a *graven* (and therefore a permanent) *writing*: graven on account of its importance.

What that importance is can be gathered, not from Lexicons or Commentaries, but only by a close and consecutive study of the *Michtam* Psalms, and from the *scope* of the Psalms with which it stands associated. None of us has any advantage over another in this. All that any of us can do is to "open the book," and carefully read these Psalms again and again, and note their predominant note and special feature.

If we do this, we shall find that they are pervaded by the common fact that they are all *Personal*, *Direct*, and more or less *Private*.

One of them (Ps. lx.) seems to associate the word with a special object "*to teach*."

May it not be that, as all are David's, there may be some special teaching concerning the true David; David's Son, and David's Lord (Matt. xxii. 41-45); even Him who is, at once, "the root" (from whence David sprang), and "the offspring" (who sprang from David). (Rev. xxii. 16).

Being private, personal and direct, the reference passes from the original circumstances to teach concerning truths of more general application.

But there seems to be a special reference to Resurrection in all these *Michtam* Psalms: to a Deliverance from imminent danger or death, even from the grave itself. With this the Septuagint rendering seems to agree. See Psalms xvi. 10, 11; lvi. 13; lvii. 8; lviii. 10, 11; lix. 16; lx. 5, 12.

It is David as a "Prophet" whom we have in these Psalms (Acts ii. 25-31). And he, "being a prophet," knew that God "would raise up Christ to sit on his throne;" and hence this is the great *engraven* truth of Psalm xvi., which stands out by itself as the first of these *Michtam* Psalms.

In this special, private and personal character, these Psalms stand in contrast to the *Maschil* Psalms.

MASCHIL (UNDERSTANDING).

Psalms xxxii., xlii., xlv., lli., liii., liv., lv., lxxiv., lxxviii., lxxxviii., lxxxix., cxlii.

PUBLIC HOMILIES.

The *Maschil* Psalms are thirteen in number, and are found scattered in four out of the five Books of the Psalms. They are xxxii., xlii., xlv., lli., liii., liv., lv., lxxiv., lxxviii., lxxxviii., lxxxix., cxlii.

Unlike the *Michtam* Psalms, they are not all by one author, but are by various writers.

Six are by DAVID (xxxii., lli., liii., liv., lv., and cxlii.)

Three are by the sons of KORAH (xlii., xlv. and xlv.)

Two are by ASAPH (lxxiv. and lxxviii.)

One by HEMAN, the Ezrahite (lxxxviii.)

One by ETHAN, the Ezrahite (lxxxix.)

Unlike the six *Michtam* Psalms, these thirteen *Maschil* Psalms seem to be *Public* rather than *Private*. That is to say, they are specially characterised as being for Public instruction, after the character of the "Homilies" of the Church of England.

The word is from שָׁכַל (*sākal*), to look at, scrutinise, to look well into any thing (1 Sam. xviii. 30). Hence the noun will mean *understanding* arising from deep *consideration*, *discernment* (Prov. xiii. 15. Neb. viii. 8). Hence the Septuagint rendering συνέσσω (*suneseōs*), *understanding*, or εἰς συνέσιν (*eis sunesin*), *for understanding*. It is our old verb to *skill*.

In view of this, the general idea that it means to *play skilfully* seems trivial in the extreme. But the commentators, being tethered by tradition, cannot get beyond the length of their tether, and can see nothing but *music*.

But the moment we look at the Psalms themselves our attention is fixed upon the very first of these (Psalm xxxii.), and, on looking more closely into it, shall soon see that we have the basis of all true *instruction* in the knowledge of how sin is to be put away and forgiveness enjoyed.

*See under this Title, above pages 10-15.

In verse 8 we have the scope expressed:—

"I will instruct thee,

And teach thee in the way that thou shouldest go"

"Be not as the horse or as the mule, which have no understanding.

And Psalm xlv. 10:—

"Hearken, O daughter, and consider, and incline thine ear."

Here we have meaning and *sense*, which accords well with the word *Maschil*, which appears in the title; but has no connection whatever with music or a musical instrument.

SHIGGAION (A CRYING ALOUD).

Psalm vii. and Hab. iii. 1.

A LOUD CRY IN DANGER OR JOY.

This word occurs only in the *super*-scription of Psalm vii. (*Shiggaion*); and in the plural in Hab. iii. 1 (*Shigionōth*).

It has been derived from שָׁגָה (*shāgah*), to wander, to go astray; and is then referred to what is called the erratic character of the words or music.

But we have already seen and learnt enough for us to discard at once such an interpretation as unworthy of God's Word, and destitute of even human literary merit.

The meaning of the word must be sought, not in doubtful etymology, but in the *scope* of the sure Word of God.

When we notice that this Psalm is marked as a special Psalm, which "David sang to Jehovah concerning the words of Cush the Benjamite," we see at once that there must be something deeper than mere literary or musical form.

In the first place, its *sub*-scription (which is at present found as part of the *super*-scription of Psalm viii), shows that, whatever may have been the special circumstance which suggested Psalm vii., it was afterwards formally handed over for liturgical use to the Chief Musician, as being specially suited for the Feast of Tabernacles. It is marked "relating to Gittith."*

The Feast of Tabernacles tells of *safety in Jehovah's keeping*; and connects the blessed facts that He who is Israel's Deliverer is also Israel's Keeper.

Now, read Psalm vii. in the light of these facts and we see at once its solemnity; and, if we look at the Structure, we shall see its *scope*.

PSALM VII.

A | 1-. Trust in Jehovah for Defence.

B | -1. Prayer for Deliverance.

C | 2. The Evil to be delivered from.

D | 3, 4-. Our demerit.

D | -4. Our merit.

C | 5. The Evil to be delivered from.

B | 6-9. Prayer for Deliverance.

A—10-17. Trust in God.

We notice, in A and A, that we have the expression of *Trust in Jehovah*; in A it is briefly stated; in A it is declared at length.

Then in B and B we have the *prayer* for Deliverance ; in C and C, the *Evil* to be delivered from ; while in D and D we have the character of the speaker.

With this before us as the *Scope* of the Psalm, we look for an etymology which shall give us a more intelligent understanding of the word *Shiggaion* ; and we find it in שִׁגְגָּאִים (*Shāag*)* to cry out as in trouble, danger or pain ; and also to cry out in praise ; to cry aloud.

We have both these meanings in Psalm vii. and still more markedly in Hab. iii.

In Psalm vii., we have the loud cry of David when in danger of being torn in pieces ; and in Hab. iii. (plural, *loud cries*), we have the same expression of trust, and of Jehovah's power in delivering His People, and a more intensified *crying aloud* in praise :

"I will rejoice in Jehovah,

I will joy in the God of my Salvation."

A closer study of these Psalms as the words of God, will more and more firmly convince us of the very real connection between them and their Titles, and the Divine themes which form their subject-matter.

Things New and Old.

SPIRITUAL GROWTH.

"But grow in grace."—2 Pet. iii. 18.

BELIEVERS can judge as to their growth by comparing their present experience with that of years ago, and considering whether the Lord Jesus is more a reality to them as a refuge, their friend, their helper, and their Lord ; also whether they are more self-distrustful, and more Christ-trustful, and more content with Him and His providential disposal of things concerning them.

Spiritual growth, like physical growth, results from living upon suitable food, and avoiding whatever is injurious to health. To live to the pleasing of the flesh is always injurious to spiritual health ; whereas, to live daily a life of faith upon Christ, seeking continually to be strong in the grace that is in Him, and to act in all things according to His word, is the sure way to promote spiritual health and growth.—From *Counsels and Thoughts for Believers*, by Thomas Moor, published by J. Nisbet and Co.

Papers on the Apocalypse.

THE FIFTH JUDGMENT.

Rev. xx. 11-15.

We now come to the last of these final five judgment scenes — that of the Great White Throne. This is not a "general judgment." The fact that there are *five* judgments recorded in this last Vision on Earth shows, not only that the expression "general" is foreign to Scripture, but that such a judgment is unknown.

*It occurs twenty-one times and is always translated *roar*.

As to the Church, if it can be called a "judgment" at all, the Church has already passed through hers as to service and works (not as to *standing*, of course), according to 2 Cor. v. 10, and Rom. xiv. 10, where wrong service will be "made manifest," and rewards will be "received" at the *Bēma* of Christ. The third of these five judgments is that of the Overcomers, who, like the Church, will be vindicated and rewarded.

This judgment is generally supposed to be identical with that of Matt. xxv: notwithstanding that the latter is not at all "general," but is confined to "living nations," and not one word is said of *resurrection*. Here, though only "the rest of the dead" are concerned, and there is not a word as to any except those who are raised from the dead, it is still taken to be "general," in spite of 1 Cor. xv., which speaks of the "order" of the resurrections ; and Rev. xx. 4, 5, which speaks of two others.

This is sufficient to show the confusion which must necessarily ensue if we are not careful in "rightly dividing the Word of truth."

The passage (xx. 11-15) which records this last of the five judgments is seen, by the Structure, to consist of four pairs, as follows :

A³. (page 603), xx. 11-15. *The Judgment of the Great White Throne.*

A ²	K ¹	c ¹	|	11-.	The great white throne. "And I saw...
		d ¹	|	-11.	The Judge who sat thereon
	K ²	c ²	|	12-.	The raised dead (from earth). "And
		I saw . . .			
		d ²	|	-12.	Their judgment.
	K ³	c ³	|	13-.	The raised dead (from the sea).
		d ³	|	-13.	Their judgment.
	K ⁴	c ⁴	|	14.	Death and the grave.
		d ⁴	|	15.	Their final judgment.

First we have the Throne itself :

c¹. (see above), xx. 11-. *The Great White Throne.*

11-. And I saw a great white throne,] "great," in distinction from the other thrones mentioned in this book, and that of chap. iv. 2-6. That was set "in heaven." This is seen in the last Vision "on earth" ; as were also the thrones in the fourth verse. It is not only "great," to indicate the greatness of the occasion, and of its power and authority : but "white," to indicate its purity, holiness, and righteousness. There are no threatenings here. No thunderings and lightnings : no voices. Nothing "around" it ; nothing "before" it. Only

d¹. (see above), xx. -11. *The Judge who sat thereon.*

-11. And him that sat thereon, from whose face the earth and the heaven fled away ; and no place was found for them.] No name is given. No form is described. Only an awful, mysterious presence.

This is perhaps the moment of 2 Peter iii. 10-12. It is the "day of God," as distinct from "the day of Christ" (Phil. i. 6; ii. 16); and from "the day of the Lord."

It needs no human description nor interpretation. Heretics might say in Paul's day that "the resurrection is passed already" (2 Tim. ii. 17). Swedenborg may tell his followers that this judgment scene took place in 1757, and that *he saw it* with his own eyes.* We sweep aside all human assertions and opinions, and listen to the solemn and weighty words which tell us of the solemnity of this last judgment scene.

c. (page 640), xx. 12-. *The Raised Dead (from the earth).*

12-. And I saw the dead, the great and small, standing before the throne;† and books were opened; and another book was opened, which is the book of life:] "The dead" are "the rest of the dead," who "lived not again" (*i.e.*, were not raised) till the thousand years were completed, as stated in verse 5.

This judgment is different from all the others. It differs from the first (xix. 11), in that that was a judicial act of summary retribution. And it differs from the others in that it is a deliberate session; a formal process of judgment deciding according to the evidence produced.

Nothing is said as to the contents of these books. In iii. 5; xiii. 8; xvii. 8; xx. 12, 15; xxi. 27 we read that "the book of life" contains "names," and probably names also fill these "books." In the Old Testament also, it is mentioned (Ex. xxxii. 32. Ps. lxxix. 28).

We need not speculate as to what is written in these books. Nor can we tell whether this other book—the book of life—is mentioned negatively, to exclude those not named in it; or positively, to embrace those who are. What we do know is that "the first resurrection" is specifically called "the resurrection of life"; and that those who have part in it will not be reckoned with "the rest of the dead which lived not again till the thousand years were finished." The words, "according to their works" looks as though there may be two classes of these "dead." But where the Word is silent, it is better for us to be silent also.

d. (page 640), xx. -12. *Their Judgment.*

-12. And the dead were judged out of the things written in the books, according to their works.] These books, as Alford says, seem "the vouchers for the Book of Life." If so, they contain the evidence to show cause why the names are not written therein. There is no account of any name being found in the Book of Life. One thing, however, is clear, and that is, that the church of God cannot be here; for the standing of its members is not of works at all; but is wholly of grace.

c. (page 640), xx. 13-. *The Raised Dead (from the Sea).*

13-. And the sea gave up the dead that were in it; and Death and the Grave (Hades, i. 18; vi. 8) gave up

the dead that were in them:] It is a question here of resurrection; and the language used is meant to include the unburied as well as the buried. There is nothing said about "souls," but only of persons *raised* from the dead.

d. (page 640), xx. -13. *Their Judgment.*

-13. And they were judged, each one, according to their works.] The Sinaitic MS. reads *condemned* instead of judged, but the latter word implies the former, if this is "the resurrection of condemnation" spoken of in other scriptures.

c. (page 640), xx. 14. *Death and the Grave.*

4. And Death and the Grave were cast into the lake of fire. This is the second death, even the lake of fire.* (15) And whosoever was not found written in the Book of Life was cast into the lake of fire.] The reference to the Book of Life in this connection seems to imply one of two things. (1) Either it is opened for condemnation, the name not being there; or (2) it implies that the names have been "blotted out" (iii. 5).

In either case "the rest of the dead" would not include the Church, or Israel, or the Elect Remnant, nor the names of those who make up the super-human wild Beasts of Rev. xiii. and xvii.

No one can say which of these two views is correct. Nor can it be necessary for us to know.

Thus ends the description of these five judgments which conclude the last Vision of things "on earth;" and which have to do with the earth "which now is."

The structure of this Seventh (and last) Vision "on Earth" has been given on page 603, and its members expanded, showing the five final judgments, as to their order.

But there is a further inter-relation between these five, if we look at them as a whole; and have regard to the events themselves, rather than their connection with "Men" and "Satan." The first and second judgments form one member, thus making four members in all, arranged as a simple alternation:—

The Seventh Vision "on Earth."

A'	C	a	xix. 17-19. War. Before the Millennium.
		b	20, 21. The lake of fire. Beast cast into it.
B'	D	c	xx. 1-3. Satan bound.
		d	-3. Nations not deceived for 1000 years.
A'	e	4.	Thrones.
		f	5-. Rest of dead.
		g	-5. First resurrection.
		h	6. Its privileges.
B'	D	c	xx. 7. Satan loosed.
		d	8. Nations deceived.
C	a	9.	War. After the Millennium.
		b	10. The lake of fire. Satan cast into it.
A'	e	11.	Great White Throne.
		f	12-14-. Rest of dead.
		g	-14. Second death.
		h	15. Its subjects.

L.T.Tr.A. WH. and RV. add "the lake of fire."

* *The Last Judgment*, page 40.

† G.L.T.Tr. WH. and RV. read θρόνου (*thronou*) throne, instead of θεοῦ (*theou*) God.

Thus we see one beautiful structure contained within the other; both perfect; showing how intimately these five members are related, and revealing a further hidden correspondence between them.

The next Vision introduces us to the eternal state of the New Heavens and the New Earth, and those who shall dwell therein.

Signs of the Times.

SIGNS OF THE APOSTACY.

"SLOW WORK."

Again the Press seems to have a clearer vision as to the present outlook than the Pulpit with its disregard of Dispensation Truth and the Prophetic Word. The *Pall Mall Gazette* says, under the above heading:

Labour at external improvements as we may, it is a desperately slow business producing any change for the better in the race itself. Did the nineteenth century, after all, bring Man much nearer to Superman? We have improved the health of the individual, but it may be doubted if we have increased the physical efficiency of the race. We have mitigated certain features of crime, but we have developed new and strange offences out of our intellectual subtlety. The world moves, to be sure, but a good deal of the motion is round its own axis.

LATTER DAY "CHURCH GOING."

The words of George Bernard Shaw, which have been going the round of the papers, are very significant as to the course things are taking. The churches themselves are, he says, preparing the way to become

"ETHICAL SUNDAY INSTITUTES."

"There is," says Mr. Shaw, "one most interesting phase of lecturing in this country, and it is the great growth of ethical societies. Many people who cannot swallow the story of Jonah and the whale are still in the grip of the old habit of going somewhere on Sunday in their best clothes to be edified, and taking their unfortunate children with them. Well, they now go to an ethical society meeting. Here George Eliot's 'Oh, let me join the choir invisible,' or the like, is sung to the tune of 'Onward, Christian Soldiers,' or the Austrian Hymn.

These hymns are not technically sectarian; but they sound improving. Then somebody reads a chapter by Ruskin or Thoreau or Carpenter, which takes the place of a prayer; then follow, perhaps, some more hymns, after which a lecture is delivered. You will see these societies provide a church service for Agnostics. They organise, say, a course of twelve lectures by twelve different men.

Contrast this with what the Church provides. A poor, good man is put into a pulpit and expected to deliver two good sermons every Sunday, year in, year out. Now, that is a rank impossibility."

Editor's Table.

ANSWERS TO CORRESPONDENTS.

F. W. We have your card as to *Things to Come*, June, 1905, p. 68, col. 2, and would ask you kindly to define the words which you so emphasize: "This is that" (Acts ii. 15-17).

What is the "this"? You evidently think it refers to what precedes. We take it as referring to what follows, for Peter proceeds to tell us that the "this" refers to *what Joel said*. There is a pronoun for "this" in the Greek. But there is none for "that." It is simply the *article* with the participle, and means *what has been spoken*. Peter's argument is, These men are not drunken as ye suppose, for Joel speaks of similar events which cannot be attributed to drink.

"This is that" means merely "This is what Joel has said," and then he goes on to quote what Joel said. The word "this" refers to

the *quotation*, not to the gift of tongues. It must be so because, if you will "open the Book" and read Joel ii. 28-32, you will see for yourself that it is a yet future scene which Joel speaks of. It will take place "AFTERWARD." After what? After the return of Israel and Israel's blessing in the Land: after Jehorah dwells "in the midst of Israel": after the day has come when Israel "shall never be ashamed." Read the preceding verses (Joel ii. 11-27), and then read the concluding words which follow those which Peter quotes: "The sun shall be turned into darkness, and the moon into blood before the great and terrible day of the Lord come. And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered: FOR IN MOUNT ZION and IN JERUSALEM shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call" (Joel ii. 31, 32).

"This is that which was spoken by the prophet Joel": but "this" has not yet been "accomplished," and therefore it is still future.

You ask, "Who is more likely to be right? The Apostle Peter or F. Newth?" We reply, *both are right*: but both of them differ from you.

H. R. F. As to Acts ii. 42 and 46, the "breaking of bread" has no reference whatever to the Lord's Supper. The expression is the Hebrew idiom for *taking a meal*, and it is in constant use among the Jews to this day, just as *taking salt* is among the Arabs. The idiom arose from the fact that the bread of the Hebrews, being made in thin biscuit-like cakes, was always *broken*, and not cut. (See Matt. xiv. 19; xv. 36; xxvi. 26. Mark vi. 41; viii. 6, 19; xiv. 22, etc.). In Is. lvii. 7, "To deal thy bread to the hungry" is, lit., to break thy bread to the hungry, to feed him by giving him a meal.

In Jer. xvi. 7 the margin (with R.V. text) reads "Neither shall men *break bread* for them in mourning, to comfort them for the dead." This refers to eating a meal; and can have no reference whatever to anything else.

In Acts ii. 42 it is, lit., "the breaking of bread": i.e., living and eating together in "fellowship," having all things in common.

In verse 46 it is, lit., "and breaking, in their houses, bread, they did eat their food with gladness and singleness of heart." The "fellowship," here, refers simply to the *community* of goods and food. They had all things in common, or in fellowship (see Acts ii. 44; iv. 32, 34). When we see THIS "fellowship" among the Brethren, we will listen to them about "the breaking of bread." It is astonishing how, in a case like this (as in many others), certain words will be picked out, and strained and distorted, while all the rest of the context may go! And, not only is the whole context ignored, but other occurrences of the word or expression are unheeded. How great, for example, must be the perversity of the human mind that can press the "breaking of bread" in Acts ii. into a Sacrament; while in Acts xxvii. 35 consistency of interpretation is sacrificed, for Paul, there, took an ordinary meal when he broke bread.

Whatever the people did in Acts ii. it was "daily": but we do not think that the Brethren have yet come to a "daily celebration." It is only *weekly* at present.

S. J. (S. Africa) and J. A. (Wallyford). Your question as to the Epistle to the Hebrews and Heb. xii. 22, 23, will be answered soon in one of Mr. Newth's letters to Bible Teachers. See also an article in Feb. Number, 1902 (Vol. VIII. p. 92).

TORONTO. Mr. William Williams, of 299 Adelaide St. West, is desirous of having fellowship with other readers of *Things to Come* in Toronto.

R. A. (London, N.) The Comforter is (or rather, was) *given* by God. But what the Comforter gives is His *gifts*. He is God's gift to the Church; *pneuma hagion* is what He, in turn, gives to individuals.

"Shall be in you": "in," when used with the *plural*, noun or pronoun means *among*, Matt. ii. 6; xi. 11; Mark ix. 50. Luke i. 1; xiv. 31. John i. 14; xiii. 35. Acts ii. 29; vii. 14. 1 Cor. iii. 18; v. 1. 1 Pet. v. 1, 2. Jude 14.

John xiv. 18 certainly embraces His future personal coming, as in v. 3: but it is not to be limited to that. He is speaking of the coming of the Comforter as His Vice-Gerant and substitute; He is here now by the Holy Spirit; He will presently be here Himself.

"GOD'S BUILDING."

The Editorial for this month will be published as a separate pamphlet as soon after the issue of the August number as possible. Orders to be sent to Editor, 25 Connaught Street, London, W. Price one penny.

CONTRIBUTED ARTICLES.

Owing to the length of the Editorial, which could not well be divided, the contributed articles stand over.

VOLUME I.

We had too many applications for this to be able to satisfy more than three or four. These were taken in priority of date of application.

FREE GRACE HYMNAL.

Those who are searching for such a book would do well to apply to the Editors, c/o the Publishers, *Herald Office*, The Bayle, Folkestone, England.

THINGS TO COME.

No. 135.

SEPTEMBER, 1905.

Vol. XI. No. 9.

Editorial.

THE TWO NATURES IN THE CHILD OF GOD.

*"That which is born of the flesh is flesh;
And that which is born of the Spirit is spirit."*

John iii. 6.

WE hear much in the present day about what is called "the teaching of Jesus;" and an attempt is made to set it above and against the teaching of Paul, overlooking the fact that both Gospels and Epistles are given by the Inspiration of the same Holy Spirit.

Men talk thus, not because they desire to know or to obey the teaching of the Lord Jesus, but because they wish to lower the authority of the teaching of God by Paul, and to get rid of what they call Pauline Theology.

Bring them face to face with the actual teaching of the Lord Jesus, and they will have none of it. They will turn back, and walk no more with Him (John vi. 66); or they will be "filled with wrath," and seek to do away with Him (Lu. iv. 28, 29.)

In John iii. 6, we have the teaching of the Lord Jesus on a fundamental doctrine. It states an eternal truth. But it is the one truth which the natural man will not have.

It declares that, by nature, we are descended from fallen Adam; are begotten in his likeness (Gen. v. 3); and are partakers of his fallen nature. Born of the flesh, we possess the nature of the begetter, and *are* flesh. This flesh, "the teaching of Jesus" declares, "profiteth nothing" (John vi. 63); and in it "dwelleth no good thing." (Rom. vii. 18.)

But, as we have said, this is the teaching which man will not receive. Pulpit, Platform, and Press, with one voice proclaim the opposite; and declare that there *is* some good thing in man, and all we have to do is to discover and improve it.

It is against this lie of the Devil, that the axe of Divine truth is laid when the Lord Jesus declares that

"That which is born of the flesh is flesh;"
that

"The flesh profiteth nothing;"
and that in it dwelleth

"No good thing."

If any good thing is to be found in man, it must be first put in by God. It must be "born of the Spirit;" and, when that "good thing" is thus born and found in a man, then it is seen to partake of the nature of the Begetter. It is spirit. It is Divine.

Now these two natures are so opposite in their origin, nature, and character, that they each have several names; and each name reveals some fresh trait and some additional truth.

Let us first look at the names by which man, by nature, is spoken of.

1. THE FLESH; as we have it in John iii. 6. "That which is born of the flesh is flesh." It comes by birth as generated by a fallen begetter. Concerning this Flesh, we are told:

It "cannot please God." (Rom. viii. 8.)

It "profiteth nothing." (John vi. 63.)

There is in it "no good thing." (Rom. vii. 18.)

Now this is vital and fundamental truth. The question is: Do we believe it? Do we believe God or man? If we believe God, we shall see that the great bulk of what goes by the name of "public worship" is vanity. True worship must be wholly that of the spirit, or the New Nature. We must be able to say with Mary:

"My soul doth magnify the Lord,

My spirit hath rejoiced in God my Saviour."

It is only as saved ones that we can truly worship. If the flesh of itself "profiteth nothing," then it is clear that we cannot worship God with any of the senses (which all pertain to the flesh). We cannot worship with our eyes by gazing at a Sacrament. We cannot worship with our noses by the smelling of incense. We cannot worship with our ears by listening to music; no, nor can we worship with our throats by singing. All that comes from the flesh "profiteth nothing." God has "no respect to it," and it is labour in vain.

Protestant Christians will agree with us in what we say about gazing on Sacraments, or the smelling of incense; but what about the other senses of the flesh? What about the ears and the throats? The churches all seem to be "music mad;" and, what with choirs "1,000 strong," and "string bands," "solos," and "choruses," and "anthems," and the new "Gospel of Song," we have come upon a time when the "flesh" seems to hold universal sway in what still retains the name of worship.

But alas for it all! It "profiteth nothing."

This flood is advancing side by side with another, of which the cry is "Be filled with the Spirit." But the "Word of truth" is *wrongly* divided. For a full stop is put after the word Spirit: and thus it is not noticed that, if we are filled BY * the Spirit, it will be seen in the effect: viz., "SPEAKING to yourselves in Psalms, and hymns, and spiritual songs, singing and making melody IN YOUR HEARTS (not in your throats merely: and this, not to any audience or congregation, but) TO THE LORD."

It is not an "ear for music" that is wanted, but a heart for music.

From this title of the Old nature we learn that "the flesh profiteth nothing."

This solemn truth is fundamental to Christianity; while the opposite is fundamental to Religion. Religion has to do with the flesh: Christianity has to do with Christ and

*See *Things to Come*, for June, 1905.

the new nature (which is *pneuma-Christou* or Christ-spirit). But we shall have more to say on this later.

This old nature is further called

2. "THE NATURAL MAN." And we are told that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he get to know them because they are spiritually discerned" (1 Cor. ii. 14).

In the Structure of this portion of 1 Cor., verse 14 stands in correspondence with verse 8; which tells us that "none of the princes of this world knew the wisdom of God" *i.e.*, the great Secret—the Mystery—for it was "hidden" in God (Eph. iii. 9), and no eye had ever seen it, or ear heard it. And even when now it is "revealed" (1 Cor. ii. 10), the natural man cannot get to know it, because it is only discerned by the spirit, or the New nature within us, created and enlightened by the Holy Ghost.

This is conclusive as to the character, power, inclination and condition of "the natural man;" which means man by nature, as he is born into the world. Then further, he is called

3. "THE OLD MAN." And what about him? He, we are told "is corrupt according to the deceitful lusts." (Eph. iv. 22). The old man is full of desires or lusts. These lusts are deceitful and deceiving. They are in all things contrary to God, contrary to His Spirit, and His Word; and to the new nature, the spirit, when it is once implanted within us. In this connection, it is called

4. "THE OUTWARD MAN"; as being that which is seen, and that which actually perishes, (2 Cor. iv. 16), and this is "day by day." This tells us that as long as we are in the flesh, we must suffer this "burden": and that no ordinance connected with that which perishes, can be of any avail in that domain where all is, and must be spiritual; *i.e.*, of the Spirit.

5. "THE HEART," *i.e.*, the natural heart, which is "deceitful above all things, and desperately wicked" (Jer. xvii. 9), so deceitful that it constantly deceives and betrays us: so deceitful that none but God can really know it. The Lord Jesus has some "teaching about the heart" of the natural man, in Matt. xv. 19. "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."

The churches may talk about "a change of heart;" but, it is never changed. A "new heart" must be given. They may talk about improving man's heart (or nature): but the old heart cannot be improved; and the new heart needs no improvement.

Spiritists and Theosophists may talk about "the divine in man;" and show how this "old thought of the East, the cradle of all philosophy, is permeating the religions of the West." * This is too true, as a fact: but it is Satan's lie, against which we oppose God's truth. Even man at times is compelled to confess it; and to own that all his efforts to improve "the heart" of man end in failure.†

* Mrs. Besant in the *Daily Express* (London, July 10th, 1905).

† Witness the evidence in another London Paper (*The Referee*, July 9th, 1905). It is speaking of "the natural instinct inherited from our ancestors," and says:—

"Man, in common with all carnivora, has a natural desire to kill. Education, culture, and a civilised environment modify the desire, but it

Another name given to the old nature in the Word of God is

6. "THE CARNAL MIND." This aspect of the Old nature is even more serious than the others. *They* relate rather to acts, and conditions, and character; but *this* relates to *thoughts*; to the mental activities, and reasonings and imaginations of the natural man. (Rom. viii. 7).

That these are the opposite of God's thoughts was manifested of old. "Every imagination of the thoughts of his heart was only evil continually" (Gen. vi. 5). And God has declared, even of this mind of the flesh, that "My thoughts are not your thoughts, neither are your ways my ways" (Isa. lv. 8).

"The carnal mind" means, as is shown in the margin of Rom. viii. 7, "the mind of the flesh" (*φρόνημα σαρκός*, *phronēma sarkos*), as it is called in the ninth Article of the Church of England,* which declares that

"Original sin standeth not in the following of *Adam* (as the *Pelagians* † do vainly talk;) but it is the fault and corruption of the nature of every man that naturally is ingendered of the offspring of *Adam*; whereby man is very far ‡ gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated; whereby the lust of the flesh, called in the Greek *φρόνημα σαρκός*, [*phronema sarkos*] which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the Law of God . . ."

The Article thus agrees with the categorical declarations of the Word of God, which declares (Rom. viii. 7, 8) that this "*mind of the flesh*" is

is there. If it were not, war among civilised people would be impossible. The tenderest-hearted soldier will slaughter without a pang. In the blood-madness of battle he is heedless of the human torture and agony around him. The motto of the sportsman, 'It is a fine day; let us go out and kill something,' is a survival of the savage instinct. So is the cruelty of little children. It is in the nursery that the kitten has constantly to be rescued.

"We have in our midst societies which devote themselves to preventing cruelty to animals, and cruelty to children. If the instinct of cruelty were not a widespread one, those societies would have no *raison d'être*. Beneath our veneer of civilisation, the natural instincts of the carnivora remain, but are kept under restraint. In an abnormal condition of mind or body the moral restraint may be relaxed. It is then we have the 'fiends in human guise' whose doings startle, and terrify, and send us all rushing for the latest edition of the evening paper to revel in the details.

"Even gentle women are naturally cruel. The lady who sent Mr. George Bernard Shaw reeling into the columns of the *Times* with a word picture of a battered-to-death bird nailed to her brow would probably declare that she couldn't see anything objectionable in the habit of wearing dead bodies as evening dress."

* Which every minister of that Church not only signs on his ordination, but has to declare his belief in, every time he enters on a new sphere of service.

† So called after *Pelagius*, the early preacher of this *Pelagian* heresy; as the same are called in our days, *Arminians* from the teachings of *Arminius*.

‡ The Thirty-nine Articles were originally written in Latin: and the Latin, translated "very far," is *quam longissime*, *i.e.*, as far as possible.

"Enmity against God."

"Not subject to the law of God,
Neither indeed can be."

And "cannot please God."

The "mind" is the source of the thoughts: and thoughts are the source of actions. "The mind of the flesh," therefore, is that part of the flesh which thinks—and its thoughts are always contrary to God, and have, as the concluding words of the Article (quoted above) declare, "the nature of sin."

7. This brings us to the last of the names given to the old nature in Scripture, "SIN."

We must distinguish between "sin," and "sins." "Sin" is the root, "sins" are the fruit. In Romans, from i. 16 to chap. v. 11. it is "sins," considered as the outcome of the old nature, which are dealt with; and we are shown how they are put away, and how God can be just, and yet be justifier of the sinner who is saved on faith-principle instead of law-principle.

From Rom. v. 12 to viii. 39, it is "Sin" that is dealt with: the Old nature. For, though the sinner is justified in Christ, he still feels the working of the Old nature, and experiences the conflict between that and the New nature. The object of this section is to teach us that though we still see the fruits, we are to regard the old tree as though it had died, and to reckon that we died in Christ's death. No change has taken place. The Root still remains. The change is in our standing before God. We now stand on a different plane: "we walk by faith"; and by faith we reckon that, though the flesh is in us, we are "not in the flesh"; and, in spite of the fruits which we see from time to time, we believe God when He tells us that the tree, in His sight, is condemned. A new graft has been put in, which can only produce "fruit unto God;" while all that is produced from the old stock (*below the graft*) is worthless, and is cut away as such by the great Gardener's hand. We are His "husbandry." He grafts in us the New nature; and we believe Him when He tells us of all the wonders of the work which He hath wrought.

(To be continued.)

"S" and "s,"

OR

THE USE AND USAGE OF πνεῦμα (*pneuma*) in the New Testament.

Complete List of Passages. Continued from p. 92.
(Heb. i. 7—James iv. 5).

HEBREWS.

Heb. i. 7. "Who maketh his angels *pneumata*"; i.e., they are "made," or created, spiritual beings, and not human beings.

A human being has "flesh and blood."

Arisen and changed human being has "flesh and bones" (Luke xxiv. 39). In the resurrection body *pneuma* takes the place of "blood;" and hence the resurrection body is called a "spiritual body." (See above, on 1 Cor. xv. 45).

Compare Psalm civ. 4: where the A.V. has "s;" while

the R.V. translates Heb. i. 7 "winds" and puts "*spirits*" in the margin; but in Ps. civ. 4 the R.V. has *winds* both in text and margin.

Heb. i. 14. The same as verse 7 above. Both Versions have "s."

Heb. ii. 4. "With divers miracles, and gifts (margin *distributions*) of *pneuma hagion*." These "spiritual gifts" were distributed, as stated here, as well as in 1 Cor. xii. 11, "according to his own will." Both Versions insert the article, and use capitals.

Heb. iii. 7. "Wherefore as the *pneuma* the holy saith, To-day if ye will hear his voice."

Here, it is the Holy Spirit, as the direct Inspirer of Scripture, speaking through "holy men of God."

Heb. iv. 12. "The Word of God is quick (or living) and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of both *psychē* and *pneuma*, of both joints and marrow, and able to judge* thoughts and intents of heart."

Here *psychē* (translated "soul,") and *pneuma* ("spirit") are used of what is "natural," and what is spiritual; what is of man as a natural human being, and what is of God; what is human, and what is Divine; what is of the flesh, and what is of the *pneuma*, according to John iii. 6.

"The Word of God": i.e., the living Word (the Lord Jesus Christ), and the written Word (the Scriptures of truth), are able, and are appointed, to be the judges of men (John v. 22, 27, and xii. 48). And they are "able to judge" and condemn the "thoughts and intents of the heart": i.e., the Old nature. Both Versions have "s."

Heb. vi. 4-6. "For it is impossible for those who were . . . partakers of *pneuma hagion* . . . if they shall fall away, to renew them again unto repentance."

Here, though there is no article in the Greek, both Versions interpolate it in the English, and use Capital letters, of the Holy Spirit. But the passage speaks of those who had "gifts." Nothing is said about their having received "grace." It is possible to have the one without the other. A man may have *grace*, but no "gifts": and another may have *gifts*, but no "grace." Balaam had gifts, but not grace. He had the gift of prophecy from the Lord (Num. xxiii. 5, 16), but he was "none of His." For it is "grace that saves," and not "gifts" (Eph. ii. 8). Grace is the great "gift," without which all others are of no avail.

Judas, as one of the Twelve, doubtless shared their miraculous gifts, which were given to all of them (see Matt. x. 1).

The Lord Himself tells us of those who will have done "many wonderful works," but who will be rejected because they had not *grace* (see Matt. vii. 21-23).

This is also the teaching of 1 Cor. xiii. 1-3.

It is now as it was in the Old Testament Dispensation:

*Greek, κριτικός (*kritikos*) able to judge, skilled in judging; hence, our Eng. "Critic." But it is the Word of God that is the critic or judge of man: and not man, who dares to arrogate to himself the right to judge the Word of God.

pneuma may "come upon" persons for *service*, without being "within" them for *salvation*.

These Hebrews were believers; but many of them believed no more than those Jews in Acts xxi. 20, of whom there were "many thousands who believed," but were "all zealous of the Law." We are not told what they believed; or how much they believed. Whether, as Jews, they believed in Christ as the Messiah of Israel; or whether, as lost sinners, they believed in Christ as the Saviour. They could hardly have taken the place of sinners, or be on the ground of *grace*, if they were still "zealous of the Law."

Hence, these words in Heb. vi. may well have been addressed to such Hebrew believers as they were: but they have no application to-day to those whose standing is in *grace*, according to Rom. viii., Eph. ii., &c., and who are members of the Body of Christ, in *Whom* there is "no condemnation" and *from Whom* there is no separation.

The whole passage speaks of "gifts." They had "tasted" the "powers of the world to come." They had had a foretaste of millennial days in those early (transitional) chapters of the Acts. But the unbelieving Jews rejected Christ as the Messiah; and many who believed He was the Messiah rejected Him as the Saviour: rejecting His sacrifice by going back to the sacrifices of the Law (Acts xxi. 20., Gal. iv. 9).

All such were warned that "there remaineth no more sacrifice for sins" (Heb. x. 26); and that without a sacrifice they were without hope, and must be lost.

Heb. ix. 8. "*The pneuma the holy*, this signifying." Here the statement is that the Holy Spirit, in inspiring Moses to write the account of the Tabernacle in Exodus, had a meaning beyond what Moses himself understood. It does not say that Moses "signified" anything in what he wrote; but the Holy Spirit "signified" many deep spiritual truths, which He revealed to the Apostle Paul, and afterwards made known to us, through him, in this Epistle to the Hebrews.

Heb. ix. 14. "Who through eternal *pneuma* offered Himself without spot to God."

Here, it is the Holy Spirit, although there is no article. It is there, grammatically, being latent after the preposition *διά* (*dia*) *through or by means of*. It was *by means of* the energy of the Holy Spirit that Christ's spotless human nature was formed (Lu. i. 35), and could be "offered to God" on our behalf.

Heb. x. 15. "Whereof *the pneuma the holy* also is a witness to us."

As in ch. ix. 8.: the Holy Spirit was the direct Inspirer of the words written in Jer. xxxi. 33, 34, which are quoted here; and therefore of all that was spoken and written by His prophets (Heb. i. 1; 2 Pet. i. 21).

Heb. x. 29. "And hath done despite unto (*i.e.*, insulted) *the pneuma of grace*."

By the rejection of Christ, the Jews had trodden under foot the Son of God, and counted the blood of the Covenant (wherewith He was sanctified) an unholy thing. They had thus insulted the Holy Spirit, the Author and

Giver of all grace, by Whose power and gift the blessings and grace of this new Covenant had been brought to them.

Rejecting Christ's Sacrifice, there remained for them no other, "no more sacrifice for sins." Their own sacrifices had all been done away by His one sacrifice; and, despising that, no other sacrifice was left for them.

This must not be applied to the Members of the Body of Christ to-day. "If we sin, we have an advocate with the Father" (1 John ii. 1, 2). But the sin of those Hebrews who are here specially referred to, is quite another matter altogether.

Heb. xii. 9. "Shall we not much rather be in subjection unto the Father of the *pneumata* (*i.e.*, our *pneumata*), and live?"

The A.V. of 1611 had "S": but the current editions, and R.V., have "s." The latter, in the margin, suggests "*our spirits*."

The point is that our earthly parents (the authors of our bodies) discipline these bodies, which die. Shall we not much rather be in subjection to our heavenly Father, who is the Author and Giver of our spirits? The profit of their discipline was only for "a few days;" but the profit of His discipline is for ever and ever. "We shall live," means, *live again* in resurrection.*

Heb. xii. 22, 23. "Ye are come . . . to God the Judge of all, and to [the] *pneumata* of [the] just [who] have been perfected" [in resurrection].

The future heavenly sphere of blessing in Christ, to which these Hebrews "came" under the New Covenant, is here contrasted with the earthly sphere of blessing, into which they came under the old Covenant by Moses. That was "sight." The New is "faith."

Those Hebrews who now believed were partakers of a New Covenant, in which all is spiritual, real, Divine and heavenly: *but all is future*; as is clear from verses 26-28, that follow. In the past, the Old Covenant was material, and repellent: In the New Covenant all is Spiritual, though real; and Heavenly, not earthly; and future, not present or past.

"God, the judge of all," tells of future judgment: the next clause therefore must refer to resurrection, without which there will be no judgment. Hence, the resurrection of the wicked dead is called "[the] resurrection of judgment" (John v. 27-29). The just will be perfected only by resurrection. Even now, we are imperfect; and Death leaves us still more imperfect: "unclothed," with body and spirit separated. The body (at death) returns "to the earth as it was, and the *pneuma* returns to God, who gave it" (Ecc. xii. 7). Both are imperfect till resurrection. Then they will be united in glory, and thus the just will be "made perfect."

Till then, till the coming of the Lord and the resurrection of His People, all is imperfect; all is incomplete.

* This is the meaning of *ζῶ* (*zao*) very frequently. See Matt. ix. 18. Mark xvi. 11. Luke xxiv. 5, 23. John. xi. 25, 28. Acts i. 3; ix. 41; xxv. 19. Rom. vi. 10; xiv. 9 (so all the Critical Greek Texts). 2 Cor. xiii. 4. Rev. i. 18; ii. 8; xiii. 14; xx. 4, 5 (so all the Critical Greek Texts). See *Things to Come*, Vol. VIII., page 142.

The Apostle Paul, in writing to the Thessalonian Saints, tells them how he longed to see once again the grace bestowed upon and manifested by them. He prayed that God might direct his way to them—Satan might hinder such fellowship here (1 Th. ii. 17, 18). Distance might divide them. Death might separate them. There was no hope, no joy, no crown of rejoicing, until they, and he, should find it "in the presence of our Lord Jesus Christ at his coming" (1 Thess. ii. 19. Compare Chap. iii. 9-13).

In writing to the Corinthian saints he tells them how he would rather not be "unclothed" in death (2 Cor. v. 4), but "clothed upon" with "the building of God," the "house (or body) not made with hands," and that thus "mortality might be swallowed up of life" (not death)! (vv. 1-4).

Heb. xii. 23 stands in direct relation to Heb. xi. 40. The "elders," who lived by faith, and had the promises made to them personally ("to THEE and to thy seed"),* all "died in faith," and "did not receive the promises." They *will* receive them in resurrection; but they will not be "made perfect" in resurrection, apart from (*χωρίς, choris*) us. That is to say, those who had "died in faith" will not rise before "us" (i.e., their fellow Hebrew believers), but will with them have part in "the first resurrection" (Rev. xx. 5, 6). All of them will be raised according to 1 Cor. xv. 23. They in their own rank or order will have part in the "first resurrection," and will thus be "made perfect," before the thousand years. "The rest of the dead" will not be raised till after the thousand years (Rev. xx. 1-6).†

JAMES.

Jas. ii. 26. "The body without *pneuma* is dead, just as faith also; without works is dead."

The use of *pneuma* here is psychological, according to Gen. ii. 7, Ps. civ. 29, Ecc. xii. 7, &c. The A.V. puts "breath" in the margin. Both A.V. and R.V., insert the article, but put "s."

The true *application* of this statement depends on the truth—true interpretation—of the fact stated.

It illustrates the previous passage. "As the body without *pneuma* is dead," so the personal organism (the "living soul"), the man, is imperfect till resurrection.

It illustrates 2 Cor. iii. 6, 17. "As the body without *pneuma* is dead," so the Old Covenant also without Christ (its *pneuma*) is dead: and the letter of the Old Testament, yea, the whole Word of God also, is dead, without Christ, who is its *pneuma*. As it is said of the New Jerusalem "the Lamb is the light thereof"; so

*See *Things to Come* for August, 1903.

†All this is, of course, quite apart from the raising of those who, being members of "the body of Christ," have fallen asleep. These will rise at the coming forth of the Lord into the air and be changed and caught up to meet Him there, and be for ever with Him. The "first" resurrection in Rev. xx. is the *former* of the two there mentioned, and will not take place till after the destruction of the Beast and the false prophet, and the binding of Satan. Not the first resurrection since the world began, but the first (or former) of the two which had been the subject of revelation, and are the subject of Rev. xx. 1-6. The Resurrection spoken of in 1 Thess. iv. is the subject of a special revelation "by the Word of the Lord," and had not been made known to the sons of men till that moment.

‡The word "also" goes with the word "faith," not "dead."

may it be said of the Word of God—Christ is the life, or the *pneuma*, thereof. (See under 2 Cor. iii. 6).

Jas. iv. 5, 6. "Do ye think that the Scripture saith in vain the *pneuma* within us lusteth to envy? But he giveth a greater grace" (so R.V. margin).

Here *pneuma* is used psychologically, of the invisible motions of the mind, which are called *pneuma*, by *Metonymy*; in contrast with the body which is visible.

These motions are always evil, and evil continually, as the Scripture saith (see Gen. vi. 5; viii. 21, &c.) This is the statement of the previous verse (v. 4), which is here being established by the reference to the universal testimony of scripture as to the old nature, or the natural man. (See 1 Cor. ii. 14. Rom. vii. 18; viii. 5, 7. John iii. 6. Matt. xv. 13, &c., &c.)

The next verse tells us that, though this be so, though by nature our will is "enmity against God" (Rom. viii. 7), yet God gives a new nature, which is here called "a greater grace" (so the Greek, see R.V. margin). It was grace in the old creation (Gen. ii. 7); but, since man is fallen, the gift of the new nature is truly "a greater grace." Both Versions use "s."

Contributed Articles.

THE AGES: PAST, PRESENT, AND FUTURE.

BY JAMES CHRISTOPHER SMITH.

V. THE AGE OF THE FALL.

To pass from Genesis ii. to Genesis iii., is like passing from bright sunshine into deep shadows. The shadows of death had fallen on the lower orders of living creatures before (Gen. i. 2). Of this fact the rocks preserve the record: a fact, too, which we may reasonably connect with the fall of Satan and his angels.

But now we have a totally new thing. Man was created in God's image, upright and free from sin and shame. Now, here, in Genesis iii. we have the record of his fall from that state, the record of the entrance of sin into man's nature, blighting, darkening, cursing it. Elements now appear which are startling contrasts to man's previous condition. How, why, by what fatal agency did such a tremendous change come about? These questions and many more start up in our minds the moment we think seriously of this far-reaching event.

Let us prepare the way for a fuller view of this important Scripture by giving attention to the following points:—

First, let it be clearly understood that we have not, in this record, any speculation or information with regard to the origin of evil in the universe. All that we have here is the beginning of sin in the human race: and the Bible never attributes any other significance to this narrative. There was sin in Satan and his angels before there was sin in man; but *when* these higher beings fell, or precisely from what *cause* they fell the Bible does not reveal. "The secret things belong unto the Lord." Perhaps in a future day and when God's image is perfectly restored in us it may please Him to unveil to us these solemn mysteries.

Another point to be carefully noted is that this is the only divine and authoritative record of how sin came into man's nature. And the whole Bible, from this point onward, takes this narrative as truth and fact and bases its teaching on it.

There are speculators to-day, writing down their own folly and shame, who see nothing in Genesis iii. but a prose-poem (whatever that may mean) wherein some clever writer wrote this legend as a faithful delineation of his own evil heart. Such romantic dreaming helps nobody and settles nothing: it only proclaims such a writer as effectually serving Satan's purposes and unwilling to submit his proud mind to the mind of God as revealed in this Scripture.

For those who believe the Bible to be the Word of God it is quite sufficient to put against all these futile speculations of man's mind, the words of the Spirit of God, through Paul, who declares: "Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, because all sinned" (Rom v. 12). This is the deep solemn teaching which the speculators hate: they prefer to spin and admire their own spider-webs instead.

One other point: the question, namely, of the *speaking serpent*. It has been commonly believed that only a literal reptile is meant: and this has been perpetuated by pictures innumerable. When verses 1, 13 and 14 are compared, it looks as if it were so; but when a larger comparison is made with such passages as Psalm xlv. 25; Rev. xii. 9, xx. 2, it is *not necessary* to believe that there is any reference to a literal reptile in the narrative. As an eminent teacher of our time suggests, the word serpent, in verse 1, is simply the name of Satan, as Rev. xii. 9; xx. 2 proves. But even if we admit that there was a literal serpent, that does not stamp the record as legendary. The sceptic or critic who says so, reveals nothing but his own ignorance of Scripture. The Bible itself answers this unbelief quite sufficiently. Spirits do enter into beings of a lower order of creation than themselves, and use the faculties of these beings, and speak through them. Created spirits, good and bad, may do so; and the Creator Spirit Himself may do so. The character of Satan has its illustration in the serpent; and if there was a literal reptile, it was, of course, Satan who spoke through it and beguiled our first parents.

Doubtless by such agency it was, that the madness of the prophet Balaam was forbidden when the dumb ass spake with the voice of a man. And by such agency, we know, many cases came before our Lord, in the days of His flesh, and spoke to Him, using the tongue of the human instrument: spirits whom Christ, the Lord of all, silenced, commanded and cast out. And Bible-taught Christians know that the most astounding instance of this class of phenomena is yet to come, when the Dragon shall cause the "image of the beast" to *live, AYE AND SPEAK*: and follow up with dire penalties the boldness of those who disobey the voice. The devil-deceived people of that awful day will wonder, believe "the lie" and obey! (Compare Rev. xiii. 11-18 and 2 Thess. ii. 3-12). And thus, those of us who believe the Bible to be the Word of God, have no more difficulty about a speaking *serpent*, than we have about a speaking *ass*, or a speaking *image*: that is to

say, we have no difficulty at all, for we cast down our proud imaginations, and simply and humbly BELIEVE GOD!

And now let us seek to grasp the contents of the passage itself. What *time* it covers it is impossible to say; but it is momentous and epoch-making in its character, and must be so regarded. As a guide to its structure and leading elements, let it be noted how it begins with the SERPENT, and ends with the CHERUBIM, these representing the two sides of the great Conflict. And to fill up the other personal agencies in this solemn tragedy (the *dramatis personæ*) we have the first pair, ADAM AND EVE, in *sin*, under *sentence* and the subjects of God's *salvation*; the LORD GOD, who calls, sentences, judges, promises, provides, drives out and prevents; and then, in the centre of all, we see the woman's SEED, THE MEDIATOR, the Bruised One and the Bruiser, the suffering Saviour and Conqueror.

These are the great Actors, from beginning to end of the Bible: and here we have them introduced. Undoubtedly the central fact of the chapter is the care with which God makes it clear that He cannot leave sin unjudged, or the sinner unsentenced; but God banks that fact on both sides with tokens of how His Grace is to be displayed, and His Justice vindicated on the dark background of human and satanic sin.

If these statements are followed by the reader, it will not be difficult to see that the structure of the passage, as given by the Editor, is fairly presented by the following points of correspondence:

THE FALL OF MAN. (Gen. iii. 1-24.)

- A | 1-5. The Temptation by Satan (Nachash).
- B | 6. The Fall; by eating of the Tree of Knowledge.
- C | a | 7-. Effect on both the man and the woman.
- b | -7. Human Provision. Man-made Aprons.
- D | 8-12. God's Enquiry of Adam.
- E | 13. God's Enquiry of the woman.
- F | 14. Sentence on Satan.
- F | 15. The Seed of the woman.
- E | 16. God's Sentence on the woman.
- D | 17-19. God's Sentence on Adam.
- C | a | 20. Effect on both the man and the woman.
- b | 21. Divine Provision. God-made Coats.
- B | 22-24. The Expulsion from The Tree of Life.
- A | 24. The Preservation by God. (Cherubim.)

Many things in this remarkable revelation call for close and earnest study; but for our present purpose, we must abstain from extended exposition. Let it be noted how this epoch-making event has its right place here in scripture, and as one of the Ages arranged by God (thus over-ruling man's sin).

And let it suffice to refer to a few of the peculiarly suggestive topics:—

First. It has been found of great interest to regard the whole passage as a miniature Day of Judgment. Every guilty one is examined and dealt with individually: the sin being named and brought home to the conscience; and a sentence passed in each case, in accordance with the facts.

It is thoroughly discriminative, and the judgment distinctly reveals degrees of punishment.

If these facts are considered in the light of, and applied to such passages as Romans ii. 1-16, and xiv. 10-12; 2 Cor. v. 9, 10; Matt. xxv. 31-46; and Rev. xx. 11-15; a whole world of solemn truth will be unfolded, and it will be seen that this Judgment Day in Eden, was anticipative of all other judgments to follow.

Secondly. But it was more than a day of judgment, it was a Day of Grace and amazing Mercy. How patiently God deals with the guilty pair. See how He comes out of His holy place into the garden to seek out and speak to the guilty ones hiding from His presence. The gospel is not man seeking God, but God seeking man. "Adam, where art thou?" is the first question in the Bible, as it is one of the most suggestive. (Compare Isaiah i. 18, and Luke xix. 9, 10).

Thirdly. Above all else, however, it is important to mark how God sets forth His own Son as His provision for fallen man. No sooner is man fallen, than God begins to make known His own purpose concerning His Son. Redemption is no after-thought or stop-gap experiment. The Proto-Evangel (or first Gospel) of verse 15 is spoken to Satan, probably in the hearing of Adam and Eve: and, as was most fitting, it tells of the old serpent's discomfiture, and how the Deliverer was to come through the woman whom he had deceived. So the first mention of Christ in scripture presents Him under the figure of the seed of the woman. He is the Son of man, but never the seed of man. Later, when He is set forth as seed of Abraham and seed of David, it was simply to show that He was to be of Abraham's race, and of David's royal lineage; but when He was born in Bethlehem, He was born the seed of the woman, not the seed of the man, which woman at once connected Him with David, Abraham and Adam, for she was a descendant of all the three. But He was to be bruised: and herein is foretold the central fact of a suffering Saviour. Salvation to man, and victory over Satan, were to come only by the bruising of the heel of the Seed, and the head of the Serpent. The whole Bible is a record of this deadly strife: and the last book of the New Testament was written to show how the conflict was to end (see specially Rev. xii. 10, 11.)

Then the Bruised One is revealed also as the covering of the guilty ones. When it says the Lord God made coats of skins and clothed them, why does it not mention sacrifice? Simply because the Seed was already set forth as a Sacrifice, in the fact of His bruising; but now He is to be typically set forth in the result and virtue of His blood-shedding, as the covering of the guilty. We are not only redeemed by His blood, as the atonement price, but we are covered by His Person: we put on Christ, we are in Christ, we are covered by Christ. As the skin-coats were the result of blood-shedding: so Christ, in His risen Personality, in all the value of His atoning death, covers and clothes the believer in Him.

There is as great a difference between the fig-leaf girdles made by man and the skin-coats made by God, as there is between the struggling efforts of man to atone for his own sin and the free justification which God gives to the sinner who believes in His Son.

When our first parents went outside the Garden they carried on their bodies the symbols of the efficacy of the Bruising of the Seed of the woman.

"This is truly the Lord's doing and it is marvellous in our eyes!" Thus we see that God's thoughts are ever about His Son our Saviour: and here in the AGE OF THE FALL He stands out, to faith, as the Bruised, Ever-living, Efficacious and Victorious REDEEMER.

Papers on the Apocalypse.

Rev. xxi. 1-9.

THE PEOPLE OF THE NEW EARTH.

B. Chaps. xxi. 1—xxii. 5.

This member corresponds with the member **B** (chaps. ii. and iii.). Those chapters are occupied specially with the people who will be on the earth during the Day of the Lord and in the Great Tribulation—the concluding days of the old earth. These chaps. xxi. 1—xxii. 5, are occupied with the New Earth and the people who shall dwell therein, after all those judgments are ended.

This large member is divided into three parts:—

B. (page 118), xxi. 1—xxii. 5. *The People of the New Earth.*

A | xxi. 1, 2. Visions: (Heavens and Earth, etc.).

B | 3-8. Voices.

A | xxi. 9—xxii. 5. Visions: (the Bride).

These again may be divided up and expanded. We will give each, in order:—

A. (see above), xxi. 1, 2. Visions.

(*The New Heavens and Earth, and the New Jerusalem*).

A. a | **b** | xxi. 1-. Vision. "And I saw."

c | -1. The New Heavens and New Earth.

a | **b** | 2-. Vision. "And I saw."

c | -2. The New Jerusalem.

In this former Vision (**A**) two things are seen. (1) The New Heavens and Earth, and (2) the New Jerusalem.

In the latter Vision (**A. xxi. 9—xxii. 5**), we have the second Vision enlarged, extended, and more fully described. The two series of Visions are separated by the voices (**B. xxi. 3-8**).

Apart from what God is pleased to *show* us, and *tell* us, nothing could possibly be known by mortal man.

All imaginations, therefore, are worse than useless; they are misleading. Hence the importance of these significant expressions "And I saw," "And I heard," "And I saw."

The whole of this member (xxi. 1—xxii. 5) must be taken as coming after the judgment of the Great White Throne.

Some have looked on these two chapters as merely containing further details concerning the Millennium. But the fact of the New Heavens and the New Earth; and the passing away of the former heavens and earth; and of there being "no more sea," quite precludes the possibility of this being a mere recurrence to former things, and the filling in of further details.

This will be seen as we proceed.

a. (page 645), xxi. 1. *The New Heavens and Earth.*

xxi. 1. **And I saw a new heaven and a new earth: for the former heaven and the former earth were passed away, and there was no more sea.** Here again we have the same remarks to make as were made with reference to the "first" and "second" resurrections (pages 619-625). It is the former earth that had passed away, to give place to that which is not called the *second* but the "new." As we there said, the first heaven and earth "which then was" (i.e. Gen. i. 1) "perished" (2 Pet. iii. 6), or passed away. The second heavens and earth "which are now," are kept in store, reserved unto fire, (2 Pet. iii. 7). That fire is the means by which they shall "pass away" (2 Pet. iii. 10), and the New Heavens and the New Earth come into being. Both these passages are in agreement with Is. li. 6, 16; and lxv. 17.

Tradition talks about "the end of the world"; and consequently errs, "not knowing the Scriptures nor the power of God." There will be an end of this age, but not of the world, as man thinks and speaks. There are other scriptures which speak of this *passing away* (see Matt. v. 18; xxiv. 34, 35. Mark xiii. 30, 31. Luke xvi. 17; xxi. 33).

All will be "new." The word rendered "new" (*καινός, kainos*) means *new*, not merely as to *time*, but as to *kind* and as to *quality*.

The heaven will be "new"; the earth "new"; for there will be "no more curse," and therefore no more sin, or suffering, or sorrow.

Among these new things will be

a. (page 645), xxi. 2. *The Holy City.*

xxi. 2. **And I^{*} saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.** The name of the city is given in its Hebrew form; not the Grecised name; as though to mark it off from the earthly city. But it is none the less literal. The Heavens are literal. The Earth is literal. The Sea is literal. Why is not the City to be literal? New, of course, it will be. New in its materials, size, shape, location, origin, and everything connected with or relating to it. This city is further described in the later vision, which is deferred so that we may hear the heavenly voices which describe it and its object.

B. (page 645), xxi. 3-8. *Voices.*

B | d | e | 3-. A loud voice.

f | -3, 4. Things uttered { Good bestowed, v. -3.
Evil removed, v. 4.

d | e | 5-. He that sat on the throne.

f | -5-8. Things uttered { Good bestowed, v. 5-7.
Evil removed, v. 8.

d. (above), xxi. 3. *The Loud Voice, and Things Uttered.*

xxi. 3. **And I heard a loud voice out of the throne[†] saying, Behold, the Tabernacle of God is with men, and He will dwell (or tabernacle) with them, and *they***

* G.L.T.Tr.A. WH. and RV. omit "John."

† So L.T.A. WH. and RV. Tr. and Textus Receptus, B., &c., read "heaven."

shall be His People, and God Himself shall be with them,* and be their God.] No longer is this blessing to be confined to Israel.† All men on the new earth (for these are the subjects of this section, - 8) are the recipients of this wondrous blessing. Even with Israel, this blessing was conditional (Lev. xxvi. 3, 11, 12. 1 Kings vi. 11-13; ix. 3-9). In the Millennium it will be unconditional (Ezek. xx. 42-46; xxxvii. 23, 24, 26-28. Ps. cxxxv. 21; lxxviii. 16, 18. Zech. ii. 10; viii. 3, &c.), but even then only of Israel. Here it is universal of all earth's inhabitants. At length, as before the Fall, God dwells with men. These "men" are spoken of as "the nations" (ch. xxi. 24-26).

The blessed condition of the inhabitants of the New Earth is next further described.

4. **And God shall wipe away every tear from their eyes; and death shall be no more, neither sorrow, nor mourning, nor crying; neither shall there be any more pain: because the former things are passed away.** Every tear, for there are many tears, and many causes for them. Death no longer, no more dying beds, funerals, or graves. Sorrow ceases. Mourning is at an end: and crying shall be hushed and pain unfelt (Isa. xxv. 7, 8; xxxv. 10. Jer. xxxi. 16).

We have further voices in the next verses, 5-8.

d. (page 645), xxi. 5-8. *He that sat on the Throne, and Things Uttered.*

xxi. 5. **And He that sitteth upon the throne said, "Behold, I make all Things new."**

And He saith,†

"Write: because these words are faithful and true."

(6) And He said to me,

"They‡ are accomplished. I am the Alpha and the Omega, the beginning and the end. I will give unto him that thirsteth of the fountain of the water of life, freely. (7) He that overcometh shall inherit these things§; and I will be his God, and He shall be my son. (8) But the fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

These are the words from the Throne. The command to write these things implies that the others had already been written.

Three times we have the expression "and He said":

- (1). All is to be made new;
- (2). All is faithful and true; and
- (3). All is accomplished which had been foretold and decreed.

* T.Tr. WH. text, RV. marg., omit "and be their God." L.A. and WH. marg. RV. agree with AV.

† L.T.Tr.b. A. WH. and RV. omit *to me*.

‡ So L.T.Tr. Ab. WH. and RV.

§ G.L.T.Tr.A. WH. and RV., read ταῦτα (*tauta*) these things instead of πάντα (*panta*) all things.

John sees first the New Earth, then the Holy City; then he hears of the blessings for the inhabitants of the city; and finally, the causes which shall have contributed to the exclusion of those who have no part in it.

The "fearful" are those who, through fear, *apostatise*: (the law provides for the cowardly, such as those in Gideon's army, Judges vii. 3). The "unbelieving" are like those of Titus i. 15. Matt. xi. 20-24. The "abominable" are like those in Lev. xviii. 22, 26, 27. And "murderers" and "sorcerers," *i.e.*, those that have commerce with unclean and lying spirits. These will abound in Antichrist's day; as will all the others here named.

We now come to the final two visions of the Bride and the City, described in xxi. 9—xxii. 5.

A. (page 645), xxi. 9—xxii. 5. *Vision.*

The Bride or the Holy City.

A	g	xxi. 9-21. Description	}	The Holy City.
		h | 22-27. Privileges		
	g	xxii. 1, 2. Description	}	The Blessed Country.
		h | 3-5. Privileges		

g. (see above), xxi. 9-21. *Description. The Holy City.*

xxi. 9. **And there came * one of the seven angels which had the seven vials full of the last seven plagues, and talked with me saying,**

"Come hither, I will show thee the Bride, the Lamb's wife."]

Here we are told exactly what was going to be shown to John. It was one of the Seven angels who had already shown John "great Babylon."

In order to see the harlot city (xvii. 1), John is taken into the wilderness (xvii. 3). To see the Holy City he is carried to a great mountain.

It was the same with Ezekiel in chap. xl. 2.

We are not left to our own imagination as to what this Holy City is. We are distinctly told that it is *i.e.*, represents or contains "the Bride."

In chap. xix. we had the wife, *γυνή* (*gunē*). Here we have the Bride, *νύμφη* (*numphē*). The one was before the Millennium; the other, the latter, is after it.

It does not say that the latter was then and there formed, but only that, at that point of the Vision, John saw it "coming down from heaven," where it had been; but, for how long we are not told.

If the wife (chap. xix) was Israel; then this Bride is not Israel, but "of Israel."

We must remember the three distinct "callings" revealed in Scripture, and referred to on pages 589-593.

(1). We have the earthly calling of Israel, called out from all nations, for blessing in the Land. Israel was the "wife," and is so spoken of all through the Old Testament; and the marriage will be consummated when Rev. xix. 8 shall be fulfilled.

(2). We have "the heavenly calling," distinctly spoken of as such in Heb. iii. 1, of which a certain class of believing Israelites were "partakers." Among these

* Ομιλί πρὸς με (*pros me*) to me, G.L.T.Tr.A. WH. and RV.

we may put all those whom we speak of as "the Old Testament Saints."

In spite of the *earthly* promises to Israel, and in the midst of all those who cherished those *earthly* promises, there was an elect "heavenly calling" of those whose hopes were not earthly, but heavenly. They looked for no earthly portion, but they looked forward with a heavenly hope to a heavenly blessing. As it is written:

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims (Gen. xxiii. 4. 1 Pet. ii. 11) on the earth. For they that say such things declare plainly that they seek a COUNTRY . . . a better country, that is, an HEAVENLY, wherefore God is not ashamed to be called their God: for he hath prepared for them a CITY" (Heb. xi. 13-16). And of Abraham it is said (*v.* 10): "He looked for THE CITY which hath FOUNDATIONS, whose builder and maker is God."

When the angel, therefore, says to John (Rev. xxi. 9), "Come hither, I will show thee the Bride, the Lamb's wife . . . and he showed me that great CITY, the holy Jerusalem descending out of HEAVEN from GOD," what can we conclude but that here we have that "better country," and "the City" for which the Old Testament saints belonging to the "heavenly calling" looked?

It will also be noted that the names "on the GATES" of the city are "the names of the twelve TRIBES of the children of Israel" (Rev. xxi. 12), while the names "in the FOUNDATIONS" are "the names of the TWELVE APOSTLES of the Lamb (*ver.* 14).

If this be not "the CITY" for which they and the Elect Remnant looked, then we ask, for what "City" did they look? Certainly not for an *earthly* city; but for this, of which we now see them, its blessed and happy inhabitants. No other city has these foundations; no other city has apostles and prophets to prophesy concerning God as its builder. God builds one City, His prophets and apostles are all concerned for the building of the City of the eternal ages. Their message concerning this city came from its builder and maker. The builder of it puts their names in the foundations of its walls; and the adornment of its foundations are the names of the twelve apostles. No other city could have such immortal, priceless foundations. Blessed foundations. This was the city; for this alone has foundations, all others will have vanished in *smoke*; this abides. This, then, is what Abraham, and his seed by faith, looked for. This is the Holy City.

(3). Then, we have the other "calling," of which we read in Eph. i. 18. It is the "high calling" (Phil. iii. 14). It is a "holy calling" (2 Tim. i. 9). It is a Divine calling.

If we identify the calling of the Church of God with the other callings we cannot but have confusion.

Here, in Rev. xxi., we have the New Heaven and the New Earth; we have the Twelve Tribes of Israel; and Twelve Apostles of the Lamb. We ask, What has all this to do with the Church—the Body of Christ?

Has it not to do only and solely with the Holy City and with the Bride of the Lamb? The promise of Christ to the Twelve Apostles in Matt. xix. 28 (though that doubtless has its special fulfilment in the Millennium) has never been abrogated: but, we ask, what are we to do with it, if the Apostles form part of the Body of Christ? The Church is part of Christ, the Bridegroom; but the Apostles, here, form part of the Bride.*

In harmony also with this is the teaching of

EPHESIANS V. 25-33.

Christians, in their selfishness, intrude themselves into the place of others as the Bride, and thus lose the blessed enjoyment of their own place which is theirs as part of the Bridegroom!

The Bride and the Bridegroom, though in a sense one, are yet distinct. And it is clear from all the scriptures relating to the Mystery, that the members of Christ's Body are part of the Bridegroom Himself. Whereas the elect Old Testament saints will form the Bride. See Isaiah xii. 6: "Cry out and shout, thou *Inhabitant* (marg.) of Zion: For great is the Holy One of Israel in the midst of thee." In Rev. xxii. 3, we read "The throne of God and of the Lamb shall be in it." Of the glory of this Holy City other scriptures speak. See Is. lx. 3, 14, 19, 20. Rev. xxi. 23, 24, 27. Is. liv. 11, 12.

True, the Apostle might address the saints concerning his desire to present them "as a chaste virgin to Christ" (2 Cor. xi. 2). But this no more declares that the Church is the Bride of Christ than that the Apostle himself was their father (1 Cor. iv. 15); or that he was their mother (Gal. iv. 19). In the one case he spoke of the painful anxiety of a mother; in another of the loving care of a father; while, in 2 Cor. xi. 2, he spoke of the jealousy of the friend of a bridegroom. The "Mystery" was a totally different thing.

So, in Eph. v. 28, 29, the argument is that husbands "ought to love their wives as their own bodies. He that loveth his wife loveth himself, for no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church, for we are members of His Body," *i.e.*, AS Christ loves His own Body (Himself and the Church); so ought husbands to love their wives. Thus "the great secret" is employed as an argument as to the reciprocal duties of husbands and wives. In neither case is it said that the Church IS the wife, or that Christ IS the husband. But that AS Christ loves His Body (Himself and the Church), SO husbands ought to love their own bodies (*i.e.*, themselves and their wives).

The one thing that is clear, is that the Church is the Body of Christ; and that the *members* of that Body being "in Christ," are PART OF THE BRIDE-GROOM. They cannot possibly, therefore, be the Bride herself as separate and distinct from the Bridegroom.

* This effectually disposes of the figment of "Apostolic Succession," which would never have been seriously entertained had not the truth connected with the Mystery been lost. And we ought to note that while the Twelve Apostles are thus separated off from the Church, the Apostle Paul was specially raised up to a different position altogether, and is identified with the Mystery.

Another thing that is certain is that the mystery of the Church was not revealed in the Old Testament, but was "hid in God" (Eph. iii. 9) and "kept secret" (Rom. xvi. 25); "hid from ages and from generations" (Col. i. 26).

It is one thing to see an *illustration* of the Church in the Old Testament; but it is quite another thing to say that that is there *revealed*, which God distinctly declares *was not revealed*!

GEN. xxiv.

has been, for example, widely taken as typical of Christ and the Church. Isaac is taken as the bridegroom, and Rebekah as the Church or the bride. True, the chapter is *illustrative*, but not of the Church. The bridegroom and the bride were both "ready" before either was called to the marriage. The bride was found in *the house of Abraham's brother*. Very special injunctions were given that she was not to be of "the Canaanites." "But," said Abraham to Eliezer, "thou shalt go unto *my country* and to *my kindred* and take a wife unto my son Isaac . . . thou shalt take a wife for my son *from thence*." Great emphasis is placed on this important condition in verses 3, 4, 7, 37, 38. Abraham and Nahor were brothers, and by Isaac's marriage with Rebekah, and Jacob's marriage with her brother Laban's daughters (Leah and Rachel), the *whole house of Nahor* was absorbed into the family of Abraham! In direct contrast with this, it is again and again affirmed that the Church is composed of *both Jews and Gentiles*. These together make up, with Christ the Head, "one new man" (Eph. ii. 15). But *Gentiles* were expressly shut out when this typical wife was chosen; and Isaac, on receiving his bride, took her at once "into his mother Sarah's tent," thus forming the ground of the type as expounded in Gal. iv. 21-31.

Rebekah therefore represents, not the Church or Body of Christ, but that great cloud of witnesses (the Old Testament saints), who, in the old dispensation, sacrificed, as she did, all worldly advantages for the Lord's sake. It is for these He is preparing that "city which hath foundations," and of which He Himself is the Divine Architect. And truly, it is said of these, "if they had been mindful of that country from whence they came out (as Rebekah came), they might have had opportunity to return. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city" (Heb. xi. 15, 16).

It seems to us, therefore, quite clear that neither the "wife" in chap. xix. nor the Bride in chap. xxi. is the Church of God. The former is clearly referred to in the Parable of the "Ten Virgins" (Matt. xxv.), and in the prophecy of Psalm xlv. All these Scriptures are clear if we will only leave out the Church; but, all is confusion the moment we introduce it.

(To be continued).

Questions and Answers.

QUESTION No. 373.

"HEARING THE VOICE" (Acts ix. 7).

"HEARD NOT THE VOICE" (Acts xxii. 9).

R. B. (Ilford). "As a good many readers of *Things to Come* will have seen the letter of A. H. Dacombe in *The Daily Mail* of July 22nd, it would perhaps be good to give your explanation of the difficulty he refers to."

The letter referred to is one of many written on the subject—

"Should the Clergy criticise the Bible?"

and it is so typical, that we give it in full, in order that our readers may see the kind of Bible knowledge displayed by those who would criticise it.

To criticise means *to be able to judge*. All judgment requires trained minds, and special knowledge of the subject to be judged. This particular letter is headed—

"NONE SO BLIND."

"To the Editor of the *Daily Mail*."

"SIR,—I visit once a week, to give a Scripture lesson, a school for blind children, situate in the parish of St. Matthew, Upper Clapton. Our subject, at present, is the Acts of the Apostles. At the close of the lesson this morning, this question was put to me by one of the boys, the whole class knowing that the question was going to be asked: 'How, sir, do you reconcile the words of Acts ix. 7: "And the men that journeyed with him stood speechless, hearing the voice, but seeing no man," and St. Paul's own words to King Agrippa, xxii. 9: "And they that were with me saw, indeed, the light and were afraid; but they heard not the voice of Him that spake to me"?'"

"What, sir, could my answer be but that it was indeed a contradiction; that St. Luke, the author, was not infallible, and that being a man and not God, he was liable to make mistakes. The original Greek only intensifies the error. I deny in toto that by giving such an answer I am an infidel, a disbeliever in the inspiration of the Bible, a hypocrite, or a renegade. But I affirm, most confidently, the truth of the old saying: 'None are so blind as those who will not see.'"

"This incident settles for me the discussion in your paper."

"A. H. DACOMBE."

"92 Mount Pleasant Lane, Upper Clapton."

No, the writer is neither a disbeliever, nor a hypocrite, nor a renegade, but he is "blind": and this not because he "will not see," but because he knows not the Scripture.

There is no "contradiction" of any kind; indeed, the comparison of the two passages only brings out into greater clearness the perfect accuracy of the Divine Word.

So far from the original Greek intensifying the error, it is the one thing that shows there is no error of any kind whatever, and that brings out the hidden beauty of the Scriptures of Truth.

It is not a matter of opinion, or of argument. It is simply a question of grammatical fact, and of scientific truth.

The Greek verb ἀκούω (*akouō*), *to hear*, is the same in both passages, but it governs two cases of the noun which follows it. It takes the *Genitive* case of the *sound* which is heard, and the *Accusative* Case of the *matter* which is heard. If Mr. Dacombe heard a person speaking, but could not hear what was being said, he would be compelled by the laws of Grammar to put it in the Genitive Case.

If he heard a person speaking and understood what was said, he would be compelled by the same laws to put the noun in the Accusative Case.

In this fact we have the accuracy and inerrancy of the two passages in Acts.

In chap. ix. 7, "hearing the voice," the word "voice" is in the Genitive (φωνῆς, *phonēs*).

In chap. xxii. 9, "they heard not the voice." The word "voice" is in the Accusative (φωνήν, *phonēn*).

Thus we are carefully informed by the Holy Spirit through Luke, who was thus infallible and made no mistake; that, in the former case, the men with the Apostle Paul, heard the sound of a voice speaking; and that, in the latter case, they did not hear what the voice said.

Signs of the Times.

THE SEVENTH ZIONIST CONGRESS

has come and gone; and has proved to be anything but the "Sabbath Congress," which Dr. Max Nordau called it in his Presidential address. A Division has taken place. The true *Zionists* have Palestine as their only hope and goal: while a small, but noisy minority are called *Territorialists*, because (though agreeing that Zion is the ultimate goal) are willing to accept and adopt *any* Territory where an asylum can be found for their brethren suffering from the rising tide of Anti-Semitism in various parts of the world; and are "aliens," even in the most favoured countries.

Naturally, the "Territorialists" find their chief recruits in Russia, where the heel of the oppressor is most keenly felt, and a small number of Russian Socialists was sufficient to upset the order of the Congress to such an extent, that for a time the scene was even almost as riotous as in the Parliaments of the most civilized countries.

The migration of Jews which is going on in a daily increasing scale means a sum total of privations and sufferings, of anxiety and despair which defies description, and may well stir the ordinary feelings even of humanity to their depths. We can well understand that there should be a party who would gladly accept *any* Territory with a view to the relief of this suffering. But this is not the work or object of pure Zionism: and the conflict ended in the secession of a small body which will work independently; while the main body will carry out what is known as the Basle programme.

The following Resolution was carried *nem. con.* (the minority not voting). Had the last clause of the first paragraph been omitted (about the rejection of colonisation) it is probable that it might have been carried unanimously:—

"The Seventh Zionist Congress declares that the Zionist Organisation stands firmly by the fundamental principle of the Basle Programme, viz., the establishment of a legally secured publicly recognised home for the Jewish people in Palestine, and it rejects, both as an end and as a means, all colonising activity outside Palestine and its adjoining lands."

"The Congress resolves to thank the British Government for its offer of territory in British East Africa for the purpose of establishing a Jewish settlement with autonomous rights. A Commission having been sent out to examine the territory, and having reported thereon, the Congress resolves that the Zionist Organisation shall not engage itself further with the proposal. The Congress records with satisfaction the recognition accorded by the British Government to the Zionist Organisation in its desire to bring about a solution of the Jewish problem, and expresses its sincere hope that it may be accorded the further good offices of the British Government where available in any matter it may undertake in accordance with the Basle Programme."

"The Seventh Zionist Congress recalls and emphasises the fact that according to paragraph 1 of the Statutes of the Zionist Organisation it

comprises those Jews who declare themselves to be in agreement with the Basle Programme."

There is no need to take the contests between the two parties too seriously. It only manifests their intense earnestness, and their honesty of purpose and opinion. The Congress is *de facto*, a Jewish Parliament, and it is only natural that it should exhibit the Parliamentary manners of Gentile Parliaments.

At the time of writing, nothing is settled as to the future Presidency; but, the new Actions Committee is to be in Cologne, under Herr D. Wolffsohn, a vice-president of the Congress, and the chairman of the Jewish Colonial Trust.

The special post card prepared for the 7th Zionist Congress is interesting and significant. We give the picture portion of it in which the late Dr. Herzl is standing, and addressing a company of Jews in the solemn words of Joseph in Gen. l. 25. "God will surely visit you, and ye shall carry up my bones from hence."

VII. ZIONISTEN-CONGRESS.

27. Juli—6. August 1905.



Editor's Table.

PSALM TITLES.

We propose to give next month a concluding paper on the remaining Titles (Literary and Musical) and follow it in November with a paper on the word "SELAH," and its first occurrence.

We have written more or less fully on all the seventy-four occurrences of the word; and though some are of intense interest, yet perhaps it may be well not to weary our readers by enlarging on each one in *Things to Come*. We propose to reprint all our papers on this subject in a separate volume, and there will be found all the *Selahs* in their order.

A little latter on we propose, if the Lord will, to complete the subject by a series of papers on "the Songs of Degrees." These will be included in the bound volume of Psalm Titles.

ANSWERS TO CORRESPONDENTS.

A. W. (Birmingham). Satan is introduced to us in Gen. iii. 1, as already fallen. There are references to the fall of "the Devil and his angels" (Matt. xxv. 41). The cause of his fall is clearly intimated in 1 Tim. iii. 6. His nature and character are stated in John iii. 8, and viii. 44. But, as we have said, God has given us no record of his fall

itself. We must place it therefore, as to time, before Gen. iii. 1, and either before Gen. i. 1, or between the first and second verses of Gen. i. In this case His fall would seem to have been the cause or the effect, or at any rate associated with, the ruin which came over "the world that then was" (Gen. i. 1), when "the earth became *tohu*. That it was not originally *created* so is categorically stated in Isa. xlv. 18, "He created it not *tohu*."

D. M. (Scotland). I am afraid we cannot help you. "We know in part," and by degrees we learn. When we cannot understand, let us wait for light. Let us *believe* what is plain. Paul's *words* are inspired, but not necessarily all his *acts*. "He became as a Jew" in Acts xxi, 17-28, but he suffered for it. For that was practically the end of his public ministry. His chief work afterward was writing Epistles from Prison.

In Rom. vi. 4 it is Christ's baptism that is spoken of: [His] "baptism unto death."

The term "the Church" of God is used of the Body of Christ (see Eph. i. 22, 23. Col. i. 24. 1 Tim. iii. 15, 16. "A" church or an assembly is a very different thing altogether. Assemblies are of different kinds. God's great assembly in Christ is the One Body.

The term "Evangelist" (2 Tim. iv. 5) must not be interpreted by twentieth century usage. To-day the word is associated with "Mission Halls." But "Evangelists" were *given* "for the perfecting of the Saints, and for the building up of the Body of Christ" (Eph. iv. 11, 12).

In Heb. xi. 20 it is not a case of deception, but an act of blessing. Isaac had *heard* of the things that were coming in the future. He "believed God," and blessed both Jacob and Esau with respect to them.

Dan. xi. 37 certainly looks as though he were a Jew.

W. B. (London). Josh. x. 12-14 needs no explaining. It is meant to explain a miracle to us. Let others "scoff": it will only prove to you the truth of 2 Pet. iii. 3. Let us believe God. Do not heed them when they say "the Bible was not written to teach *science*." Ask them to define the word "science": and they must tell you it means *knowledge* (the Latin, *scientia*). The Bible was written to teach "knowledge," but not "knowledge falsely so called," which is what most of man's "science" is; or why does it keep changing. True "knowledge" can never change.

S. L. (London). Isa. xxx. 7, "Their strength is to sit still." If we treat these words as though they were an illuminated wall-text we shall draw the false inference that they prescribe a wise policy, instead of a solemn warning. The whole of the preceding six verses show us that the People, instead of trusting in Jehovah, trusted in the strength of Egypt. The warning was that this trust was vain. "Their strength" is put by Metonymy (of the Adjunct) for Egypt. And the warning was that the Egyptians would not come to their help, but would "sit still."

J. W. (Aberdeen). J. G. (Oxon). We have several times referred to Matt. xxvii. 52, 53. Resurrection is a fact. But "change" is also a fact. A person can be brought back to life by God, either in their old bodies restored to them; or in glorious bodies, like Christ's. There is nothing said about "change" in Matt. xxvii.

S. J. (Cleveland, Transvaal). Atonement is used as the translation of the Hebrew word which means to *cover*. See Ps. xxxii. 1. Our English word "Atonement" is sometimes explained as meaning *At-one-ment*, but this is really only a play on the word. It is not a question of what the English word means, but what the Hebrew means. Death is the wages of Sin. Death produced by the shedding of blood. Hence we are saved (having our sins covered) by the blood of Christ (Eph. ii. 13). Not by His life apart from His death, or by His death apart from His life.

Atonement was made under the Law, only for Israel. Not for Babylonians, Egyptians or Assyrians, for none except Israel. Under Grace, Christ's atoning death was for "His people," no longer confined to Israel, but including "all" *without distinction*: Not all *without exception*, or all must be saved. By Atonement, the debt of God's people was paid; and payment cannot be demanded twice, or Atonement is no Atonement! Hence "Christ was delivered [to death] on account of our offences, but was raised again on account of our justifying." His resurrection is our *receipt*, which shows that our debt has been paid and that the payment has been accepted on our behalf. We "died in Christ," and the Law can have no claim against a man who is dead.

E. H. T. We think the word "body" in 2 Cor. v. 10 must refer to the resurrection body; and that the Article, (τά, *ta*) need not be rendered "the things *done*;" but, would be more in harmony with the verb "receive" (which otherwise has no *object*) if rendered *the rewards*. The context seems to require this. The thought is the desire to be at home with the Lord; and, that this must be in our risen bodies, for it is in them we must appear before the *Bema* of Christ, and it is through them or by means of them (*διὰ* with Gen.) we must receive our rewards.

THINGS TO COME.

No. 136.

OCTOBER, 1905.

Vol. XI. No. 10.

Editorial.

THE TWO NATURES IN THE CHILD OF GOD.

(Continued from page 99).

II. THE CHARACTER AND END OF THE OLD NATURE.

HAVING considered the various names given to the Old nature in Scripture, we come now to see what is said about that nature itself, and its end.

The first thing we learn is

1. *It cannot be changed.* "That which is born of the flesh IS flesh," and remains flesh. No known power can turn it into spirit. Men talk about a change of nature; but it is only talk. It does not alter the fact. Men are never weary in their efforts to improve it; but they are constantly receiving bitter disappointments: they are continually exhibiting the fact that neither education nor religion can alter the old nature, or impart a new one.

The flesh can be highly cultivated. There are the refined "desires of the mind,"¹ as well as the coarse "lusts of the flesh" (Eph. ii. 3): but they are equally "far off" (v. 13) from God; and alike under His "wrath" (v. 3).

The flesh can be made very religious. Indeed, these two go well together: for Religion consists of ordinances, rites and ceremonies. It stands in meats and drinks. It thrives on vows, and pledges and badges. All these are outward, and are for the flesh.

All these are within the powers of the flesh. It can observe days, and feasts and fasts (Col. ii. 16, 20, 21. Rom. xiv. 5, 6). It revels in "Rules for Daily Living." It delights in "ordinances." All these minister to the flesh; and, religious flesh "takes to" these, just as irreligious flesh "takes to" vice.

Hence the danger of any so-called religious service in which there is anything that ministers to the flesh, or where provision is made for it. Ravishing music, heart-breaking anecdotes, fervent appeals, all these can make what may be called "converts," but it cannot keep them when made. This is why such deep concern is manifested as to how many of such "converts" may "stand." They may stand for weeks, or months or years, but they will *never stand for eternity*.

All these outward things "perish with the using" (Col. ii. 22). They are born of the flesh.

Only "that which is born of the Spirit is spirit" (John iii. 6). "Whatsoever God doth it shall be for ever" (Ecc. iii. 14), and "Every plant which my heavenly Father hath not planted shall be rooted up" (Matt. xv. 13).

¹ Greek, *διάνοια* (*dianoia*) *thoughts*.

These words were spoken by the Lord to those whose religion was of the flesh, and consisted of washings and making long prayers; to those who honoured God with their lips, and supposed that man was defiled by "that which goeth into the mouth" (v. 11).

They were spoken concerning "the Scribes and Pharisees which were of Jerusalem," the place of religious observances (v. 1): and they are spoken to-day, to all who "teach for doctrines the commandments of men" (v. 9): who make men *religious* by working on the feelings of the flesh; and seek to make them *holy* by saying "Touch not, taste not, handle not" (Col. ii. 21): and who make of more account "that which goeth into the mouth" (Matt. xv. 11), than "that which cometh out of the heart," as though the one possessed a supernatural power which could influence the other.

No! the nature of the Old man cannot be changed. "It is not subject to the law of God, neither indeed can be." This for ever settles the matter, for all who are subject to the Word of God in Rom. viii. 7.

Once this fact is realized, it becomes impossible for us to pray "Make clean our heart within us"; for, the question naturally arises, Which "heart"? The old one, or the new one? If the old, it cannot be cleansed. If the new, it needs no cleansing. David could say, "CREATE in me a clean heart, O God": but that is a very different thing. A *newly created heart* is the very opposite of making the old heart clean.

This simple fact and truth of God's Word is an axe laid at the root of all the modern holiness "clean heart" teaching of those who, though justified by grace, are seeking to be sanctified by works. All such come under the reproof of Gal. iii. 3, "Are ye so senseless? having begun in spirit (or the New nature), are ye being made perfect in [the] flesh?"

It is the great doctrine of the Two Natures in the child of God, which corrects all this teaching of the present day, which leads so many into soul-trouble. Instead of seeing, in the conflict they mourn over, the very ground of all assurance, they are seeking to get rid of it altogether by attempting to accomplish that which is absolutely impossible by cleansing and improving the Old nature.

Over all such teaching, and all such efforts, the death-knell tolls out the solemn sentence

"NEITHER INDEED CAN BE."

The second thing we learn is that it has only one end: 2. *Its end is death!* The flesh, and all that pertains to it, its religion and its ungodliness, its virtue and its vice, all end in death. All is for time, and not for eternity.

"In Adam all die" (1 Cor. xv. 22).

"The mind of the flesh is death" (Rom. viii. 6). Being connected with the body, it is called "this body of (or appointed for) death"* (Rom. vii. 24).

* See under New nature, No. 4 next issue; and compare Rom. viii. 36. It is the Gen. of Relation.

Nothing but death can be the end of all that is of the flesh. It is born of the flesh. The "first Adam" was made of the dust of the earth, and to dust all his descendants "return" (Gen. iii. 19).

3. The third fact flows from the second, "*He that soweth to his flesh, shall of the flesh reap corruption*" (Gal. vi. 8). All efforts to improve the flesh, all provision made for the flesh, all ordinances connected with the flesh, all end in corruption and death: all "perish with the using" (Col. ii. 22).

But our subject has a happier and more blessed side.

There is such a thing as the New nature, as we shall see in our next issue.

"S" and "s,"

OR

THE USE AND USAGE OF πνεῦμα (*pneuma*) in the New Testament.

Complete List of Passages. Continued from p. 101.

1 PETER.

1 Pet. i. 2. "Through sanctification by [the] *pneuma*."

The article is latent after the preposition, and is as clearly implied before *pneuma*, as it is before the words "foreknowledge," "father," and "obedience" in the same verse. It means, therefore, the Holy Spirit.

1 Pet. i. 11. "Searching what, or what manner of time the *pneuma* in them did signify concerning Christ."

The use of the article here, distinguishes the *pneuma Christou* from a similar expression in Rom. viii. 9 (where it is without the article), and is used of the New nature. Here, the words "in them" are inserted (in the Greek) between "the" and "*pneuma*." Emphasizing the action of the Holy Spirit* in inspiring them with prophecies concerning Christ's "sufferings" and "glories." We take the Genitive to be that of *Relation*: for it was concerning Christ, that the Holy Spirit communicated those prophecies to the prophets.

The prophets did not understand "what time" was signified in this revelation: whether the glory was to follow immediately on the sufferings, or whether there was to be an interval between them; and if so, how long it was to be. Hence "they searched, and searched diligently" to see "what, or what manner of time the Spirit-in-them signified concerning Christ, when it testified beforehand concerning the sufferings of Christ and the glory that should follow."

The prophets told of both: but though they often foretold and testified concerning the glory without referring to the sufferings; they never testified of the sufferings without telling of the glory of which they were the foundation. (See Ps. xxii., Is. liii., &c., and compare Matt. xvi. 21 and 27, Luke xxiv. 26, 1 Pet. iv. 13, v. 1 and 10, 11).

1 Pet. i. 12. They "preached the gospel unto you with *pneuma hagion* sent down from heaven."

They preached with "power from high," sent down in Acts ii. 4. See under Acts i. 5, ii. 4, &c.

* Both versions have "S" correctly.

Both versions insert the article, and use capital letters. The R.V. puts "Holy Spirit" in the margin.

1 Pet. i. 22. "Seeing ye have purified your souls [i.e., yourselves] in your obedience to the truth through [the] *pneuma*."

This is the eighth place where the word *pneuma* is to be omitted. All the Critical Greek Texts with R.V. omit διὰ πνεύματος (*dia pneumatos*), through the spirit.

1 Pet. iii. 4. "The ornament of a meek and quiet *pneuma*." Here *pneuma* is put by Metonymy (of the cause) for the demeanour and character produced by the New nature. It is thus used of character. (See under usage No. vii., page 20).

Both versions put "s."

1 Pet. iii. 18. "Having been put to death indeed (*μέν*, *men* which neither A.V. nor R.V. translate) as to the flesh, but made alive* as to the *pneuma*."†

The A.V. has "S" whereas the R.V. has "s."

Resurrection is here meant. It is in 1 Cor. xv. 44-46 that *pneuma* is used of Christ's risen body. (See also Luke xxiv. 39, above).

The *pneuma* as part of man (psychologically) is alive in itself and can never die, though the body sees corruption, the *pneuma* "returns to God who gave it." The *pneuma*, therefore, needs not to be and cannot be "made alive." It is man, the "living soul" who is "made alive" in resurrection, and is thereby and then made a *pneuma* or spiritual being, (1 Cor. xv. 46).

So Christ, though He was put to death, as to the flesh, was raised a spiritual body.

1 Pet. iii. 19. "By (or in) which [resurrection body] to the-in-prison-*pneumata* also, he went and made proclamation

(which once were disobedient (Gen. vi.) when the longsuffering of God was waiting in Noah's days, while an ark was being prepared, into which a few, that is eight souls (or, persons) were saved alive through water; which [water] the antitype [of that], now saves you.‡ [even] baptism:—not the putting away of [the] filth of the flesh [with water] but the answer of a good conscience toward God by the resurrection of Jesus Christ).

—who is at the right hand of God, having gone into heaven, angels, and authorities and powers having been made subject unto Him."

Here the word "*spirits*" refers to angels. Man is never called or spoken of as a *pneuma*. In all these 385 passages not one can be found where man, in any condition, is called "a spirit": not one: for a spirit "hath not flesh and bones." Angels are so called, but not man. In resurrection, man will be raised with "a

* ζωοποιέω (*zōopoieō*) to make alive in resurrection. See John v. 21, Rom. iv. 17, viii. 11, 1 Cor. xv. 22, 36, and note page 182.

† All the Critical Greek Texts omit the article before *pneuma*. The Revisers omit it in their Greek Text but not in their English translation. The Dative case here, both of "flesh" and "spirit," is the Dative of reference.

‡ So all the Critical Greek Texts.

spiritual body" (2 Cor. v. 2*) like that with which the Lord Jesus rose (Phil. iii. 21). These angels "once were disobedient;" and this disobedience here, is set in contrast with the obedience of those "angels" spoken of in verse 22 as being "subject" and therefore obedient unto Christ.

Angels are called in the Old Testament "sons of God." In every place where this expression occurs,† it means angels *i.e.*, angelic or spiritual beings. No one can give us authority to take the words in Gen. vi. 1, in a different sense from that which they have in every other place, in the Old Testament.

The "fall of the angels" is a historical fact: and spoken of as distinctly, though not described as is "the fall of man."

In Jude 6 we are told that "they kept not their first estate, but left† their own habitation."§ What this means, or what it involves we cannot tell; and no one can tell us. Whatever it was it made their sin possible; which, otherwise, with our present knowledge, seems to us impossible.||

That it was thus possible for them to sin as recorded in Gen. vi. 1-4 is clearly implied in Jude 7, where their sin is compared to the sin of "Sodom and Gomorrha, and the cities about them IN LIKE MANNER giving themselves over to fornication, and going after strange¶ flesh, are set forth as an example suffering the vengeance of eternal fire."

Gen. vi. 1-4 further describes their sin, and tells us that their progeny was called *nephilim* or *fallen ones*.** So awful was this progeny, and so monstrous in every sense of the word, that it doubtless became the basis of the heathen mythology. That mythology did not have its origin in the imagination of man, but it had its historical bases in fact; and that fact the Scripture thus explains to us.

So terrible were the results of this fall of the angels, that no judgment short of the Flood would serve to destroy them all.

So universal was it, that only one family was found untainted. Of Noah, it says, "These are the generations (*i.e.*, the family history) of Noah: Noah was a just man, and perfect (*i.e.*, without blemish)†† in (or among) his generations‡‡ (*i.e.*, among his contemporaries), Gen. vi. 8.

* The word *οἰκητήριον* (*oikēterion*) is used of a *spiritual body* and only here and Jude 6.

† Gen. vi. 2, 4; Job. i. 6; ii. 1; xxxviii. 7; Ps. xxix. 1; lxxxix. 6; Dan. iii. 25 (Hos. i. 10 is a different expression altogether).

‡ ἀπολείπω (*apoleipō*) to leave completely, or, leave behind. Compare 2 Tim. iv. 13, 20.

§ *οἰκητήριον* (*oikēterion*) used only here and 2 Cor. v. 2 of a *spirit-body*.

|| In Luke viii. 29 a *pneuma* could tear and rend a man.

¶ ἑτέρος (*heteros*) different in kind.

** נפילים (*nephilim*) *fallen ones*, from נפל (*naphal*) to fall.

†† תמים (*tāmim*) means without physical defect. It is the word used of sacrifices, &c., being without blemish.

‡‡ This is a different word from that rendered "generations" in the former part of the verse. The former word is תולדות (*tōl'dōth*) *family history*. The latter word is דור (*dōr*), *contemporaries*.

Hence, all mankind had to be destroyed, except the family of Noah.

There was another irruption of fallen angels "after that." This is expressly stated in Gen. vi. 4, as being *after the Flood*. Their progeny was called נפילים (*n'philim*) *fallen ones*. See Gen. vi. 4. They are so called also in Numbers xiii. 33, where the word is again rendered "giants:" and they were known as "sons of Anak," (from a prominent Canaanite descendant in Moses's day. Anak is said to have been descended from the *Nephilim*). They were also known as *Rephaim* רפאים after another prominent descendant named *Rapha*: hence they were called *sons of Rapha*, or *Rephaim*. See Deut. ii. 11, 20, which shows they were also known as *Emim* by the Moabites. Compare Deut. iii. 11, 13. Josh. xii. 4; xiii. 12; xv. 8; xvii. 15; xviii. 16. 1 Ch. xx. 4, 6, 8.

This second irruption was evidently not so extensive as the first, though they were numerous enough to populate the land of Canaan, but could be dealt with and destroyed with the sword, and did not necessitate another Flood.

It was the special mission of Israel to destroy this corrupt race of Canaanitish nations. This extermination was imperative, as was the judgment of the Flood. And yet there are those so-called "philanthropists" who can speak of the "cruelty" of God in using Israel to destroy these nations. Infidels never tire of charging God with cruelty, not knowing the awful ancestry, or the nature and character of this corrupt race. The judgment executed by Israel was a mercy (Ps. cxxxvi. 20) to the whole human race.

It was the sight of these horrible creatures that so frightened the twelve spies, (Num. xiii. 28-33). And it was the first great victory over them that makes the destruction of "Og, King of Bashan," so celebrated in Israel's history. (Num. xxi; Read Josh. xii. xiii.; xv. 8; xvii. 15; xviii. 16; Ps. cxxxvi. 20.) David completed the work of destruction. (1 Chron. xx. 4, 6, 8. Compare 2 Sam. xxi. 16, 18, 20, 22).

As to the angels themselves, as they were spirit-beings they could not be thus destroyed, like their monstrous progeny; but they were put "in prison" (1 Pet. iii. 19) and are "kept in chains," and "in darkness, reserved unto judgment (to come)." See 2 Pet. ii. 4. where they are mentioned in connection with Noah (v. 5) as they are also in 1 Pet. iii. 20, and Jude 6.

The context of 1 Pet. iii. 18-22 shows that the passage is the continuation of what precedes, as it commences with the word "For."

The scope of the passage shows that those to whom Peter was inspired to write, were suffering great and heavy trials* and needed encouragement to enable them to endure their suffering for well-doing. Verse 17 tells them that "it is better, if the will of God be so, that ye suffer for well-doing than for evil-doing."

Then the argument goes on:

FOR Christ also suffered. He was even put to death as to His flesh, and that was for well-doing, indeed.

*See 1 Pet. i. 7; ii. 20-23; iii. 14-17; iv. 12-19.

But, He was raised again from the dead, and thus had a glorious triumph. And His triumph was so great that He went and proclaimed* it to the utmost bounds† so that it reached even to the-in-prison-spirits. Then, ye may well suffer, for ye suffer for "well-doing," and ye shall have a like glorious triumph. Ye may "suffer" now, but "the glory" will surely follow, in your case, (ch. iv. 13) as it did in His.

This is the scope of the passage—and no other explanation of “the-in-prison-spirits” will satisfy the whole context, of which this verse is only a part; being introduced by the word “for,” which connects it indissolubly with what precedes.

1 Pet. iv. 6. This verse is also introduced as a reason for what is said in verse 5; and it must be interpreted in harmony with the context.

The argument is that those who did them evil, "shall give account to Him that is ready to judge the quick (*i.e.*, the living), and the dead, FOR, for this cause was the gospel preached to those who are [now] dead† that **THOUGH§** they might be judged according to [the will of] men as to the flesh, **YET** they might live [again]|| according to [the will of] God as to *pneuma*."¶ (*i.e.*, as to their spiritual resurrection body, 1 Cor. xv. 44, 45).

Here, therefore, *pneuma* refers to the spiritual resurrection body. Both A.V. and R.V. use "s" here.

1 Pet. iv. 14. "If ye be reproached in (so Greek) the name of Christ happy are ye; because *the* [pneuma] of glory, even *the* pneuma of God resteth upon you."

The Ellipsis in the first clause is to be supplied by repeating the word *pneuma* from the second clause.

The figure is *Hendiadys*, showing that though two expressions are used: Only one—the Holy Spirit—is

*The word is *not* εὐαγγελίζω (*euangelizō*) to *preach the Gospel*; but it is κηρύσσω (*kērussō*) to *make proclamation as a herald*, (from κήρυξ, *kēryx*, a *herald*). It does not mean to *preach* in any sense of the word, but to *herald* that which is determined or defined by the context.

†Greek, *ταρταρός* (*Tartaros*) not *Hades*, or *Gekenna*, but to the place where the fallen angels are in chains and in darkness.

†νεκροί (*nekroi*) without the article, always means dead people, regarded as having been once alive, but are now dead. See Deut. xiv. 1; Matt. xxii. 32; Mark ix. 10; Luke xvi. 30-31, xxiv. 46; Acts xxiii. 6; xxiv. 15; xxvi. 8; Rom. vi. 13; x. 7; xi. 15; Heb. xi. 19; xiii. 20; 1 Cor. xv. 12, 13, 15, 16, 20, 21, 29 (2nd word) 32.

οὐ νεκροί (*hoi nekroi*) with the article always means *dead bodies, corpses*. See Gen. xxiii. 3, 4, 6, 8, 13, 15; Deut. xxviii. 26; Jer. xii. 3; Ezek. xxxvii. 9; Matt. xxii. 31; Luke xxiv. 5; 1 Cor. xv. 29 (1st and 3rd words) 35, 42, 52.

§ The work μέν (*men*) though, is left untranslated both in the A.V. and R.V., though they have translated the related word δέ (*de*) but. —

|| ζῶν (zōō) means not only to live, but when used in this connection (after the mention of death) it means to live again in resurrection, see Matt. ix. 18. Acts ix. 41. Mark xvi. 11. Luke xxiv. 5, 23. John xi. 25, 26. Acts i. 3; xxv. 19. Rom. vi. 10; xiv. 9. 2 Cor. xiii. 4. Rev. i. 18; ii. 8; xiii. 14; xx. 4, 5.

¶We translate κατὰ ἀνθρώπων (*kata anthrōpous*) according to [the will of] *men* (or the judgment of men): and κατὰ θεόν (*kata theon*) according [to the will of] God, as the A.V. renders the very same words in Eccl. viii. 27.

meant. The two descriptions are synthetic; the second expanding the first.

The interpretation of the Figure would be—"because the glorious, yea, the Divine Spirit resteth upon you."

The A.V. has "s." The R.V. has "S."

Contributed Articles.

THE AGES: PAST, PRESENT, AND FUTURE.

BY JAMES CHRISTOPHER SMITH.

V. GENESIS (Chaps. iv. v.).

THE period now claiming our special notice is Genesis iv. 1. to ix. 29.

It is evident to any careful reader that this epoch has characteristics and teachings quite peculiar to itself and different from anything going before or coming after. It is bounded by the Fall, and the Flood. It begins with the *birth* of Cain, and ends with the *death* of Noah : a double circumstance which becomes a Key to one of its leading peculiarities.

God's meaning in this epoch is apprehended, in a measure, from what is not said. No more do we hear of Edenic conditions ; no longer is God dealing with a single pair ; no reference now to the tree of life or to the cherubim or the sword of flame. Innocence had ceased : the Fall was a fact of history : and there was no going back on these things or altering of them : their effects remained and came down into the next period. It is always that way : one age prepares for another, and something from the one is transmitted to the other. And thus history goes on, but goes on in distinct periods or dispensations, and God has a purpose in each and a final purpose in them all.

We must endeavour, therefore, to learn what God intends to teach by this Age, ending in such a catastrophe as the Flood, and we can only learn this by noting the facts recorded, by marking the scope and drift of the history, and by studying the truths revealed, the messages God was pleased to give.

We read over these six chapters and we note these leading facts :—

1. *The Multiplication of the Race.*

The first pair were neither born of previous parents nor evolved from lower orders of animals. They were created by God. The building of the woman from the rib of the man is the deathblow to the fiction of evolution. And the same may be said of the making of the man from the dust of the ground. What can the dust of the ground have to do with evolvings and transmittings, and selectings and struggles for existence? The thing is ludicrous and silly. Either the Bible is a fiction, or evolution is a fiction: they cannot be both true. We have to make our choice.

But God had put His stamp on all the things He had made; every creature from the humblest to the highest was to be *after its kind*: and this was God's stamp. So it was with man. He, too, was to produce his own kind, not another kind; and now here we have the beginning of

the descent or offspring, and a son was born after the image and likeness of the first (and now fallen) pair.

Sons and daughters were born to Adam and Eve, and thus began men to multiply on the earth.

2. *The Beginnings of Two Streams.*

But the multiplication of the human family took a double direction from the very first. The first two men born into the world, Cain and Abel, are the representatives of two streams, two ways, two classes of people—the righteous and the wicked. Abel being murdered, the actual descent of the stream, which he represented, took effect in Seth, who, it is distinctly said, was born “instead of Abel.”

The death of Abel was the first attempt of Satan to frustrate the advent of the Seed who was to bruise the Serpent's head. Cain was of the evil one, and slew his brother. Cain was a *murderer* and Abel was a *martyr*: and these are the extreme or emphatic illustrations or examples of the two classes which they represent.

The blood of Abel, like the blood of all the martyrs, cries to God from the ground, for something else than love or mercy. The earth opened its mouth to receive the blood of Abel: and, since then, it has had to open its mouth so often that we might say the ground is soaked with martyr blood, and the awful cry grows louder every year and every age: “How long, O Master, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?” Christ's blood was martyr blood: and it, too, will be avenged; but it was more, it was redeeming blood, and hence it speaks “better things than Abel.”

In Cain we see the religion of unregenerate human nature. There was no sense of sin or the need of redemption: it was merely outward, natural, and of the flesh. Hence, it did not need faith. It was ‘by faith’ that Abel's worship was a contrast to all that. How did Abel think of selecting the first born of the lambs, shedding their blood and presenting them and the fat thereof to the Lord? Because “by faith” he saw beyond the natural, beyond the merely human, he “believed God,” for “faith cometh by hearing” (Rom. x. 17). Hence “by faith” he saw God's way and followed it. He stood beside that altar a sinner, feeling the need of a substitutionary sacrifice; and the fire of God fell and accepted his gifts and thus he had “testimony” borne by God Himself that he was righteous. And hence it is said in Hebrews xi. 4, that by it (his faith) “he being dead yet speaketh.” Why is that said of Abel and of no other in Hebrews xi? Because this was the first instance, at the beginning of human history, of the right way of approaching God; there it stands an example for all time: and so it is written that he “yet speaketh.” Yes, he has spoken to all the centuries and is speaking still with a clear and definite message to all those who care to listen.

Here, then, we see the fountains of the two streams, in Cain and Seth. (“Seth was the other seed instead of Abel,” for God “appointed” Seth on the death of Abel. As He raised up Christ from the dead, after men by wicked hands had crucified and slain Him: so in the double type of Abel and Seth we see the death and resurrection of Christ). And it is remarkable that in the 4th chapter of Genesis, where we have the fountain heads instanced,

we have, also, indicated that a spiritual state was represented by each; for in v. 17 we are told that Cain had a son born to him in his exile from God's presence; and in v. 26 we are told that “to Seth, to him, also, there was born a son.” And in the one case, the worldliness and self-life of the Cainites became manifest, for Cain “built a city and called it after the name of his son”; while, in the other case, the spiritual, unworldly life became manifest, for we are told that, after the birth of the son of Seth, “then began men to call upon the name of the LORD.” It is the first prayer-meeting (and probably the first revival) on record.

3. *The Course of the Two Streams.*

The character of the two classes being thus set forth in their two primal examples, we might expect an inspired record of the course the streams actually took. And this is what we get in Genesis iv. and v.

In chapter iv. 17-24, we have the multiplication or descent of the class after the type of Cain, and who walked in “the way of Cain.”

And it is particularly noticeable that the stream ends as it began, only with an increase; in the wickedness for the last named, Lamech, was not only a murderer like Cain but he was a bigamist besides, and boasted to his wives of having slain the man who assaulted him, and ridiculed the idea of God taking vengeance on him as He had done on Cain (vv. 23, 24)!

And it is surely significant that the rise and development of civilisation and the arts are connected with this type of people. They planted and builded, they wrought in brass and iron, they handled harps and other musical instruments, they married and were given in marriage. All these things are quite legitimate and in themselves harmless, but they are poor substitutes for the favour of God and the possession of the spiritual life and its fruits.

Then, in chapter v. 1-32, we have the descent of the class after the type of Abel and Seth. This list begins with Adam and ends with Noah, and contains the notable names of Seth, Enoch, and Lamech, the last named of these three being the father of Noah, a prophet, and a wonderful contrast to his namesake of the Cainite line.

Connected with this posterity of Seth we have the manifestation of such spiritual qualities as calling on the name of the Lord, walking with God, prophetic foresight, righteous character, and the preaching of righteousness.

Enoch's case was unique and typical, and showed how God can easily take men to glory without tasting death.

The longevity of these antediluvian people will be paralleled in the millennium, when the curse will be largely removed.

Chapter vi. touches a totally new subject, which, with the story of the Flood, must be reserved for further study: meanwhile, let it be carefully noted how Christ is set forth in the headship of Adam (compare Romans v.); the sacrifice of Abel; the double type of Abel and Seth; the translation of Enoch; the prophetic vision of Lamech; and the great fact that He is the Leader and Lord of the many sons on their way to glory, who are a new creation after His image.

Christ, we are told, “expounded unto them, in all the Scriptures, the things concerning Himself.”

Things New and Old.

THE MOSAIC AGE OF GENESIS X.

THE tenth chapter of Genesis is the oldest ethnographical chart in the world. It is the earliest account of races and tribes that has come down to us; the first attempt to classify the divisions of mankind and to arrange them in genealogical groups. Even if the "higher criticism" is right in bringing the date of its composition down to the sixth century before our era, it would still be the most ancient ethnological work that we possess. There are texts and paintings in Egypt, indeed, which divide mankind into four races, according to their colours—red, white, black and yellow—and even describe them as being separate creation of the supreme god Ra; But all such attempts to distinguish the races of mankind from one another are representations which appeal to the eye only; there is no scientific principle involved in them, much less any system of classification or descent. In the book of Genesis we find for the first time a classified account of the peoples of the known world.

With this passage Professor A. H. Sayce opens the first article in *The Homiletic Review*, for July, 1903, wherein he discusses the age of that early chapter of Genesis which details the races known to the narrator. Joining issue with those who would refer its authority to a comparatively late era, he essays to prove, through the names that appear in the list, the contentions of the more orthodox, and concludes by deciding in favour of a date contemporary with the great Hebrew statesman. From the name Javan (Ionian) he derives his strongest argument:—

Javan was still a nation of Eastern Asia Minor; the writer of Genesis did not know of Ionians elsewhere. Here again we find the testimony of the Tel-el-Amarna tablets agreeing with that of the Book of Genesis. They also refer to the Yioāna, or Ionian, who, like the Lycians, hired out his services as a soldier to foreign powers, and was to be found fighting in Northern Syria. The geographical position assigned to Javan in Genesis is that assigned to him in the Tel-el-Amarna tablets, but it is a geographical position which ceased to belong to him after the Mosaic age. . . . The geography of the Biblical writer is the geography of the Tel-el-Amarna tablets, and there cannot have been any great interval of time between. . . . We must go back to the Mosaic Age before we can discover a period with which the geography and ethnology of the tenth chapter of Genesis will agree.

Papers on the Apocalypse.

THE PEOPLE OF THE NEW EARTH.

THE HOLY CITY.

Rev. xxi. 10-26.

But, to return to this "Holy City," we repeat that all in this chapter (as in this whole Book) is intensely real.

It is a real city. Yet Barnes says, "No man can suppose that this is literally true." No! We do not "sup-

pose" it, because we *believe* it to be true; and we find it easier to believe what God says, than to understand man's interpretation of it. It is strange that while materializing all really spiritual truths, interpreters should protest against the materialisation of those who would understand this of a literal city.

All other cities are shadows, if you like: for they all pass away; consequently, if this city be not real, then there never could have been the idea in God, of a city. We should have a *word* for which there would be no *thought*: a shadow without a substance!

Yes, this city is real, and its eternal duration is *real* also: for "there shall be no more curse" (xxii. 3).

This shows that it cannot refer to Millennial times, for the curse is seen in all its sin and wrath immediately on its close.

"Come and I will show thee the Bride," the angel says.

xxi. 10. "And he carried me away by (the) spirit (or in spirit) to a mountain great and high, and showed me the holy * city Jerusalem, descending out of heaven from God, (11) having the glory of God: her radiance was like a stone most precious, even as a jasper stone, clear as crystal;] Man says that "the idea of a city literally descending from heaven . . . is absurd."† But we ask, Why? True, it is contrary to our experience. But, are we to think everything absurd because we have heard nothing like it before? We suppose it must ever be so with man. It was for this reason that travelling by railway was at first thought absurd! To get from London to New York in a fortnight was once thought absurd! For carriages to go without horses was an "idea" once thought to be absurd! To telegraph without wires was once thought absurd!

For many generations no swans were known other than white ones; and our experience would have led us to conclude that all swans were white. But now we know that in Australia there are *black* swans.

The experience of the savage is that wood will float, and iron will sink: hence, he will conclude an iron ship to be an impossibility.

Many things we once thought, when measured by our experience, to be absurd have been proved to be the contrary.

And so it will be with this wondrous city. Absurd! It would be absurd if God had no new and glorious things in store for man in a new Earth. Why is a new Earth less absurd than this Holy City? With man it may be impossible; and it may seem improbable. But "with God all things are possible." And he has prepared us for the revelation of it by saying to John "Write, for these words are faithful and true" (v. 5). In the face of this declaration, Who shall dare to question the reality of this description? Man only exposes his folly and ignorance when he dares to question whether this is a literal city. Great Babylon was a literal city. Herodotus tells us that it was 120 furlongs on each side.

* G.L.T.Tr.A. WH. and RV. omit "the great."

† Barnes, *in loco*.

Why should not this Holy City be 1200? Babylon had a wall 50 royal cubits wide and 200 in height. Why should not the wall of this Holy City be 144 cubits high? Babylon had 100 gates of bronze. Why should not this have 12 gates of pearl? In other words, why not believe what God says? It is simpler, easier and happier.

There is a striking resemblance here to the earthly city described in Ezek. xl.—xlviii.

But the two cities are distinct in their origin and source; and therefore not likely to be identical in their dimensions or character. Those who take the earthly city and the heavenly city to be the same, will necessarily be confused in their minds, and with their pens.

As to its light. There will be "no need of the sun." Its light is mysterious. Man once thought he knew all about "light," and raised objections against Gen. i. 3, because it was called into existence before the sun, moon, and stars. But since the discovery of the "X rays," man has found that he really knows very little about light; and Professor Röntgen has himself confessed as much when, asked what light is, he replied that *at present no one could venture to come to any conclusions*. So it is better to believe God, and to wait till man has discovered some more mistakes in things he once thought he knew.

Let us listen further to God's description of this Holy City:

xxi. 12. And it had a wall great and high, and twelve gates, and at the gates twelve angels, and names written thereon, which are (the names*) of the twelve tribes of the sons of Israel: (13) On the east three gates; and † on the north three gates; and † on the south three gates; and † on the west three gates. (14) And the wall of the city had twelve foundations, and on ‡ them twelve§ names of the twelve apostles of the Lamb.] Twelve is the number that runs through all the measurements of this city. For twelve is the number of *governmental perfection*; || and here, God's government is supreme. All is in harmony, and the very numbers and measurements are used in absolute perfection. The order in the cardinal points is E.N.S.W.; in Numbers it is E.S.W.N.; in Ezek. xlii. 16-19 it is the same as here; while in Ezek. xlviii. 16, 30-34 it is N.E.S.W.

The woman in chap. xii. had the changeful moon for her foundation. Great Babylon had the Wild Beast. But this city has twelve foundations.

The names inscribed thereon are the names of the Twelve Apostles of the Lamb. The Twelve who followed the Lord Jesus, the Lamb of God, when on earth. These are separated from the other apostles, given after the Ascension of Christ, to the Church of God (Eph. iv. 11-15).

* L.Tr^b.A^b. add "the names."

† L.T.Tr.A. WH. and RV. add "and."

‡ G.L.T.Tr.A. WH. and RV. read *on them*.

§ G.L.T.Tr.A. WH. and RV. add "twelve."

|| *Three* is the number of *Divine* perfection; *seven* of *spiritual* perfection; *ten* of *ordinal* perfection; and *twelve* of *governmental* perfection.

All this shows that Israel is in question here, and not the Church of God. The Church is part of the Bridegroom, and will then be "with Christ." This city is separate from Christ, and occupies a distinct and separate position as the Bride.

The Twelve Apostles are associated with the Twelve Tribes, and not with the Church of God. Paul's name is not here, nor are the other subsequent apostles of the Church. Abraham "looked for a city which hath foundations, whose builder and maker is God" (Heb. xi. 10). Here is that city; and here are the foundations. God is its maker and builder.

The Dimensions of the City.

xxi. 15. And he that talked with me had a measuring-rod of gold to measure the city, and the gates thereof, and the wall thereof. (16) And the city lieth four square, and its length is as great as its breadth: and he measured the city with the reed, 12,000 stadia (Eng., furlongs). The length and the breadth, and the height of it are equal. (17) And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.] This means that, in the matter of measure, angels and men use the same.

In Ezek. xlviii. 16 we first have the measurement of each side 4,500. In verse 35 we have the total of the circumference 18,000.

When a square is given, it is usual to state the measure of one of the sides definitely, as in Ezek. xlv. 2; xlviii. 16-20, 30, 32-34.

In this case, the city will be 1,500 miles square. Otherwise the whole measure is first given, and then we have to divide it into four before we can have the measure of the sides, which is the point in question.

The "wall" is quite a different matter. That is 144 cubits high, equal all round.

We have the shadow of it in Exodus xxiv. Sinai, *changed in character* (because of the better blood than that of verse 6), to Sion. In Exodus we have Moses and Aaron, his two sons, and seventy Elders of Israel upon the Mount; and we are told that they *saw* the God of Israel, that they ate and drank there, and that He laid not His hands on the nobles of Israel. We have in verse 4 the twelve pillars, which appear to answer to the Twelve Apostles. Now, all this was preliminary to the Lord dwelling in their midst. The time had not come for the people to dwell about and upon the Mount with God. The people were in a transition stage; therefore, a sanctuary was needful. But the heavenly Jerusalem is a magnificent mountain (Heb. xii. 22).

The inhabitants in this glorious dwelling dwell upon the Mount of God, and therefore the measurement belongs to its height, as well as to its length and breadth; and as Mount Sinai was once fenced off, so also is the New Jerusalem. At Sinai, Israel was outside the fence; but inasmuch as Moses, Joshua, and the Elders of Israel were admitted within the bounds, we see foreshadowed this city of the New Jerusalem. Under these conditions, therefore, the measure 12,000 refers to but

one side; otherwise, the height of the city is not specified at all, which would be necessary if only the sum total of the four sides had been given.

Some have taken the measure 12,000 furlongs to be that of the circumference. But to this it may be answered that, as only one measurement is given, it must belong to one item of the city; because, otherwise, he gives a measurement which must first be divided by four before we know the length, breadth, and height; whereas, if he gives the measurement in one direction, and then tells us that all the other directions are equal to the one given, we have everything clear, without any roundabout way of getting at the thing intended. And, as we have to do with the Mount of God, which is the throne of God (Rev. xxii. 1)—Gen. xxii. 14 is fulfilled in Rev. v. 6; xxi. 22—where is there any difficulty in taking the one measurement as giving the length, breadth, or height? Is 375 miles high easier to believe than 1500?

The Materials of the City.

xxi. 18. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. (19) And the foundations of the wall of the city were adorned with every kind of precious stone. The first foundation was a jasper (dark green, and transparent, with red veins): the second, a sapphire (azure blue, almost transparent): the third, a chalcedony (a kind of agate or onyx, probably bluish-white, and semi-transparent): the fourth, an emerald (a vivid green): (20) the fifth, a sardonyx (a mixture of chalcedony and cornelian, a flesh colour): the sixth, a sardius (probably the cornelian, the red being sometimes vivid): the seventh, a chrysolite (yellow or gold in colour, and transparent): the eighth, a beryl (of a sea-green colour): the ninth, a topaz (to-day a yellow, but among the ancients it was a pale green): the tenth, a chrysoprasus (pale yellow and green, classed by moderns under topaz): the eleventh, a jacinth (a deep red flame colour or violet colour): the twelfth, an amethyst (a violet colour).] It is somewhat difficult to identify these stones with exactness, some of them being of various colours. But if we made a selection from the above, where we have a choice, they may be arranged thus:

X {	Green (Jasper)	Y {	Red (Sardonyx)
	Blue (Sapphire)		Red (Sardine)
	Blue (Chalcedony)		
	Green (Emerald)		
X {	Yellow (Chrysolite)	Y {	Violet (Jacinth)
	Green (Beryl)		Violet (Amethyst)
	Yellow (Topaz)		
	Green (Chrysoprasus)		

It will be observed that the twelve are arranged, according to colour, into sets of *four* alternating with sets of *two*; each pair of two differing from the pair of fours by being similar (Red and Violet respectively).

The first pair of four is arranged as an introversion, the second pair is arranged as an alternation.

xxi. 21. And the twelve gates were twelve pearls; each one of the gates respectively was of one pearl: and the street (or street material) of the city was pure gold, as it were transparent glass] The word "street" can scarcely mean that the city had only one thoroughfare; so that it seems better to take the word generally, as denoting the street material of which all the streets were made.

πλατεία (*plateia*), however, means any wide, open space, such as the large, central square common to most cities; and this is included, if we take it of all the space not built on; or as the street material, which is gold instead of mud.

The *Plateia* will doubtless be a broad open space. A place for public gatherings. Not a street, as we know it. For this *Plateia* has the River of Life flowing through it, and the Tree of Life growing in it. Thoroughfares there will of course be; but there is a reason for this wide, open space. It reproduces Paradise.

The twelve gates imply the thoroughfares; but the gates are not for defence; only for ornament: and therefore constructed with that view.

h. (page 651), xxi. 22-27. *Privileges.*

xxi. 22. And I saw no temple therein: for the Lord God the Almighty and the Lamb, are the Temple of it.] No temple or "place of worship" is needed; for the whole city is hallowed and pervaded by the presence of God. This fact separates this part of the book from the former part, where the temple is seen (iii. 12; vii. 15; xi. 1, 16-19; xiv. 15, 17; xv. 5, 6, 8; xvi. 1, 17); and shows that we are here carried far beyond millennial times.

xxi. 23. And the city hath no need of the sun, neither of the moon, that they should shine on her: for the glory of God illumined her, and the Lamb is her light.] The dwelling-place of God's glory in the Tabernacle and the Temple on Earth had no light of sun or moon; for the Shechinah or glory of God was sufficient. This also marks off the period as being post-millennial; for during the Millennium "the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold" (Isa. xxx. 26). This refers to the Earth, though even then the Holy City in the Land will be independent of the sun and moon (see Isa. lx. 19, 20; and iv. 5).

24. And the nations† shall walk (or travel) by means of her light: and the kings of the earth do bring their glory‡ into her. (25) And her gates shall never be shut at all by day: for night shall not exist there (it will be always day). (26) And they shall bring the glory and honour of the nations unto it.] So that nations will exist on the new Earth.

What is the origin of these Nations (Rev. xxi. 24)? Matt. xxv. 31-46 supplies the clue. When the Lord

* G.L.T.Tr.A. WH. and RV. read αὐτῇ (*autē*) on her, instead of ἐν αὐτῇ, in her or it.

† G.L.T.Tr.A. WH. and RV. omit "of the saved."

‡ L.T.Tr.A. WH. and RV. omit "and honour."

has put down all earthly oppositions, then those nations which remain are gathered together, and their status for the Millennium is determined: and it is determined by their conduct to the Jew, as shown by the term "My brethren." The result is, there are nations other than Israel, who enter into the earthly kingdom of the Son of man.

Now, as sin broke out in the garden, so also once more, sin breaks out among the nations under the Lord's Sovereignty after the Millennium.

The question is, do the terms "Gog and Magog" (xx. 8.) include *every* nation (apart from Israel) at the end of the Millennium? The terms Gog and Magog imply that only certain nations are concerned, and their locality also indicates the same thing—they dwell at the "four quarters of the earth." They are those that are farthest away from the capital of the earth—the four corners. "The nations that are in the four corners of the earth." The devil's deceit includes the same idea that Jeroboam acted out 1 King xii. 27-33. It is to be observed that the "four corners," are distinct from the "*breadth*" of the earth; that is, that the "four corners" lie *beyond the breadth*. These considerations localise Gog and Magog, and show that the rebellion is not universal.

The "four corners" then represent the extreme limits of the earth, which has Jerusalem for its centre; so that the points of the compass, N.S.E.W. are related to Jerusalem, and mean the farthest habitable parts of the earth in these directions.

Going up "upon the breadth of the earth" suggests a considerable width of territory, practically unoccupied; hence, that the people of Gog had purposely got as far away from the centre of government as they could. As their hearts were far away, so they removed their persons; hence, Satan would easily find entrance to their foolish minds, to set up their own government, and then go *en masse* armed to throw off the yoke and get possession of the wonderful tree.

This leaves it open, that, at the end of the Millennium, the same experience will obtain as at the beginning: namely, that there will be "nations" for the Lord's right hand, or in other words, there will be nations to introduce to the New Kingdom upon the New Earth, and with this we may connect the Lord's promise to Abraham, Gen. xvii. 20, in connection with xxv. 1-4. Rom iv. 16, 17 seems to include all who possess Abraham's faith—see 16, "us all." Now, if the same experience as to the nations, obtains at the end of the Millennium, as at the beginning, we see the "*Whence*" of the nations of Rev. xxi. 24. Those nations, during the Millennium, that walk in the Divine light of the earthly Jerusalem, are transferred to the new earth, to walk in the Heavenly light of the New Jerusalem.

We notice also, the same characteristic of the "goats" Matt. xxv.: they depart into an abiding fire, with Gog and Magog of Rev. xx. 9.

But only "kings" will "enter into" the city. This looks as if these "kings" were something more than individuals selected out of the nations to rule them.

The words, "of the saved," are spurious, being a

later addition, arising from the traditional belief that there are only two classes—"saved and lost." But, as we have before observed, there are several classes of the saved, as there are several resurrections, differing in glory as star differs from star. Here, then, there are the nations with their kings; there are the citizens of this holy city; there is the Bride; there is the Church of God (occupying the highest place of all). The nations are not the Church; neither are the citizens of this holy city. But the Church of God—the body of Christ—has its own peculiar privilege and destiny described in its own Church Epistles. Subordination is the Divine plan of government, for eternity as well as for time. Israel will be subordinate to the Twelve Apostles; the overcomers will have precedence over the nations (Rev. ii. 26; xii. 5); and the Church will rule angels (1 Cor. vi. 2). While the Holy City is independent of created luminaries, the nations are not independent of the light of the city. They need no guide thither, for her light is a constant pillar of cloud and of fire.

xxi. 27. And there shall never enter into her anything unclean, or whosoever worketh abomination, and a lie (or a lying abomination): but only (*lit.*, except) those who are written in the Lamb's book of life.] This does not imply that there will then be any unclean thing that could enter in to defile it. It merely contrasts this with all other cities which have ever existed. It follows from this, that the nations then on the earth, and their kings, are written in the book of life. It also follows that these, being among the saved, there must be different parties of saved ones. All saved *from* the same eternal doom, but not all saved *for* the same state in glory. All will be in the eternal glory, but in different positions. The nations will occupy their own place; while Israel and the Church will occupy theirs, respectively.

The "working abomination" refers to idolatry: either to the making of idols* or the worshipping of them.† The contrast is not between these and others then on the earth; but between these dwellers and all former dwellers; between this city and all former cities.

Questions and Answers.

QUESTION NO. 374.

"YE ARE GODS." (Ps. lxxxii.)

J. W. N.—"Would you kindly give an exposition of Psalm lxxxii. and John x. 34-36."

The writer calls attention to a sermon preached at the "City Temple," London, July 9, on the above Scriptures, which the preacher used as upholding the "Universal Fatherhood of God." He said that "Humanity is the

* See Isa. xlv. 9-18; xlv. 16; xlv. 6. Ezek. vii. 20; xxii. 3. Deut. xxvii. 15.

† Lev. xviii. 20-30. Deut. xii. 31. Jer. viii. 12; xi. 15. Ezek. xxxiii. 26.

Eternal Son, the express image of the Father;" and that "From all eternity humanity has lain in the bosom of God."

The writer is amazed at language like this; and still more, because not only was there no outcry or uprising in protest on the part of the congregation, but nothing has been said or done about it since.

The best way of exposing such error, is to give the true exposition of the two Scriptures which have been so outraged.

We have, first, to find the true scope of the Psalm: for nothing is easier than to take a few words out of their context, and make them have a totally opposite meaning.

To find the scope of Ps. lxxxii, we must look at the Structure; and it will be at once seen that the Psalm is a contrast between the righteous judgment of God, the righteous Judge, and the unrighteous judgment of human judges. So, far from teaching that humanity is Divine, it upbraids the highest specimens of humanity, those who sit in the seat of judgment, because they give wrong judgment.

The whole Psalm is a judgment scene, in which, those who are arraigned, are no ordinary offenders, but are the earthly judges themselves.

The misinterpretation of this and other passages arises from the *translation* of proper names. If all the Divine names and titles had been preserved by *transliteration*, much confusion would have been prevented.

Elohim is not exclusively or necessarily the title of the Godhead or Deity, but only of one aspect of it. It is specially associated with the Second Person as the Creator and Judge. It is from *Alah*, to take an oath, and is used of Christ as being set apart to His office by oath as the head over Creation, and all created things. *Messiah* is His title with reference to His *anointing* for universal rule as King over all. The *Servant* of Jehovah is His title as referring to the actual work for which He was sent, and which He accomplished. The *Angel of Jehovah* is His title as referring to His mission, or dispatch for that service or work. All these titles, therefore, have their own proper place, and are used with Divine perfection and precision.

Elohim denotes the Lord Jesus as *Creator* and *Judge*. Hence, it is used of *earthly judges* who are set apart with the solemnity of an oath to represent God, and to exercise that delegated judgment which is His by right. In Ex. xxi. 6; xxii. 8, 9, 28 (quoted in Acts xxiii. 5) it is used of Judges or Magistrates. In Ex. vii. 1 it is used of Moses. Even Idols are called *Elohim* because they were regarded by their worshippers as standing in the place of God, and as representing Him.

Just as our English word "Judge" is used of God and of man also, so *Elohim* was used in the same double sense of God and man. When *judging* or *judgment* is the subject of the context, no mistake could be made in the interpretation of the word. With these facts before us, we are now prepared to see the Structure of the Psalm.

In the first and last verses God is proclaimed as the Judge. In the verses between, the earthly Judges are spoken to and upbraided (in verses 2-4, and 6, 7); while, in between these again (in verse 5) the poor and the needy are introduced and spoken of as those who suffer from the wrong judgment of these perverse judges.

Ps. lxxxii.

A | 1. God, the righteous Judge.

B | 2-4. Earthly Judges indicted.

C | 5-. The sufferers from their wrong judgment (negative).

C | -5. The sufferers from their wrong judgment (positive.)

B | 6, 7. Earthly Judges condemned.

A | 8. God, the righteous Judge.

The Psalm may be translated thus:

A | 1. Elohim standeth in the congregation¹ of El. [not only in Israel, but] in the midst of the Judges doth He judge.

B | 2-4. How long will ye [judges] judge perversely, and respect the persons of the wicked? *Selah*. Vindicate the weak and the fatherless: do justice to the oppressed and the needy. Deliver them out of the hand of the wicked.

C | 5-. They [whom ye ought to vindicate] know not, neither do they understand:

C | -5. They wander about in darkness: all the foundations of the earth are out of course²

B | 6, 7. I, even I have said 'Ye are judges (*Elohim*) and ye are all sons of Eleyon' (i.e., the Most High as Lord or ruler of the earth). Nevertheless, like [other] men shall ye die, and as one of the heads shall ye fall.

A | 8. Arise, O Elohim, judge Thou the earth: For Thou shalt inherit all nations.

With this agrees the word *Selah* between verses 2 and 3. Connecting together, in order to set in glaring contrast what these unjust judges do, and what they ought to do.*

So far, therefore, from these words here (and as quoted by our Lord in John x. 34) teaching the exaltation of "humanity," they denounce the corruption in the earth as being the result of the wickedness of the choicest specimens of humanity.

Signs of the Times.

PROPHETIC SIGNS.

THE RESTORATION OF MESOPOTAMIA.

WE have already called the attention of our readers to the wonderful discoveries of Sir William Willcocks, in connection with Mesopotamia, and its ancient irrigation which must have made it the Garden of the World.

He showed how the Tigris in by-gone ages had one day burst its banks and reduced the whole country to a desert.

A recent interview of a writer in *The Daily News*, of July 14th, 1905, with Sir W. Willcocks, gives further particulars as to his great project. He signs himself E.T.T.,

¹ Israel, so called in Num. xxvii. 17; xxxi. 16; Josh. xxii. 16, 17.

² I.e., the dissolution of public morals is the natural result of corrupt judges.

* See Paper on "Selah" in November issue.

and is well qualified for the task of interviewing which he undertook.

All students of prophecy must be deeply interested in Mesopotamia and the Euphrates Valley; and they will be glad to see the results of this interview, which we give, practically, verbatim:—

"Only a little while ago Sir William Willcocks, with whom I had come to have a talk, was looking over an arid, almost barren, desert, vast in extent as England itself, a desert which was once a Paradise on earth, and had teemed with a mighty population, and on which there had stood, Queen among many noble cities near her, what was then the capital of the world, the finest city men had ever built. This desert was once the blessed Mesopotamia, the great plain between the Euphrates and the Tigris, a part of which, marked now by a grove of palms, is the traditional site of the Garden of Eden.

"Long before the earliest days of Ancient Egypt, civilization and culture flourished on this now aching waste. Beneath its soil had lain for their long rest men whose culture influences the world to this day, though their names had been forgotten centuries before Moses was hidden in the bullrushes or the Angel Gabriel announced to Mary the miraculous Birth of Christ.

"But the land has been doubly cursed through ignorance. Nature has made it independent of meteorological chance, and placed her bounty at the disposal of man unhampered by the hazard of the weather; and man, lacking the skill to make it fructify, has called it barren. Christian man, and Jewish man before him, has cast over it the ban of superstitious loathing. The name of its capital, Babylon, is still the synonym of all that the clean of mind would shun. Only the evil of Belshazzar is remembered; the greatness of Nebuchadnezzar is forgotten; indeed, he, too, is contemned, since it was he who took Jerusalem and held the Jews in captivity, and tried to convert them by use of the fiery furnace.

"Looking over it with the eye of one of the greatest irrigation engineers of the day, and with the knowledge of thirty years' experience of irrigation work on a vast scale in Egypt and India, Sir William Willcocks saw that bounding prosperity and enormous wealth could be restored to that barren land, that that pitiful desert could be once again the Garden of the World. For three years he worked among the countless ruined cities and villages of ancient days in Babylonia, obtaining his data of the flow of water in the Euphrates and the Tigris, of the levels of the country and the nature of the soil, and other necessary items. And now he has it in mind to restore the fertility to the soil by a vast irrigation scheme.

"We know from the ancient authors, Herodotus, Pliny, Berosus, and Ammianus Marcellinus, how wonderfully fertile this great stretch of country was in olden times. The problem of perennial irrigation had been entirely solved by the Chaldean sages of old. They were hydraulic engineers of no mean order. But the task before us is no greater than that they overcame, and we have the methods of modern science to help us.

"Pass where you will over the surface you come upon ancient canals and the ruins of cities or villages. I have traced out hundreds of those old canals, and marked them on the map. Some of them still contain water. But none of those are so old even as Nebuchadnezzar. These remains all belong to the much later period of the Caliphs of Bagdad, who also had solved the difficulty.

"It was here that the Moslems gained their great power, and that was due to the marvellous fertility of the country. Ibn Serapion, who wrote in 900 A.D., and whose book has been translated by Mr. Guy le Strange, describes the numerous canals, rich villages, and fertile domains which existed in his time, and with remarkable detail tells of the barrages on the two rivers, and the way the waters were forced into the canals. The headworks were at Babylon, Bagdad, Selucia, Ctesiphon, and Opis, and formed the greatest irrigation scheme ever carried out.

"But in the 13th century the country was overrun by Mongols, and at the beginning of the 15th was utterly ruined by the Tartars. These invaders knew nothing of the care required to keep the irrigation works in order. The works were neglected through their ignorance, and the result was that the Tigris and Euphrates burst their banks and formed fresh courses, entirely destroying the whole irrigation scheme.

"In the West it is difficult for people to realise that the moment the irrigation is cut off a country dies at once. It does not linger. It dies as swiftly as a man who is executed. So it was with Mesopotamia. But restore the irrigation, as I confidently propose, and this great Delta will become as rich as Egypt and one of the finest cotton producing areas in the world."

"But," I asked, "aren't you in the cockpit of international politics there?"

"I am an engineer. Politics form no part of my profession. All I know of them is that they obstruct. Unfortunately, politics are blocking the way for the moment. I have divided the Delta, which contains 40,000 square miles, into 15 sections. My proposal is to begin on No. 1 first. It would cost about 3½ millions, and the work would occupy ten years; but it would open up 500,000 acres of rich

soil, and in the fourth year we should begin to have crops, which would form a natural fund for providing the money for the other sections. It is a 'three-crop' land, that is, a crop of wheat and two of Indian corn each year, or two in the case of cotton, and one in the case of sugar; and analyses of the soil and the other conditions promise returns up to 200 fold obtained in the old days. On the financial side, I may say that there will be no difficulty in obtaining the money. It is on the political side that the delay and difficulty are arising."

"Such a project must, of course, be solidly backed by the Government of the country whence it is financed?"

"Naturally."

"But you will be making the fortune of Turkey?"

"Yes. But here at home you do not live cheek by jowl with the Turk, as I have done for many years, and so you are unaware of his good qualities. Were Turkey made rich so that it could properly pay its officials, all the troubles that set your back against the Sultan would cease to be."

"You would also make the fortune of the German railway building to Bagdad."

"Undoubtedly, and that circumstance will no doubt help me to obtain German co-operation to get the goodwill of the Sultan for the necessary concession. But while England maintains her uncompromising attitude towards the Bagdad railway, Germany will not favour a British irrigation scheme, and, since we have lost our influence with the Sultan, nothing can really be done with him if the Kaiser opposes. If an agreement were come to as to the railway, I think everything would work smoothly."

"And what would be the gain to England?"

"We should have a rich investment. There is £250,000,000 of money in that land, and being agricultural wealth it is inexhaustible. Great quantities of machinery will be wanted, which will provide work in the country that provides the money. The world's food supply will be increased. The cotton supply would break down the present monopoly. Finally, there would soon be a vast new market for taking our exports. The present population is about 1½ millions, but the people are at present too poor to buy things or to increase in number. With proper irrigation the land would become rich as this metropolis on which we are looking down at the present moment."

RELIGIOUS SIGNS.

THE COFFIN PREACHER.

The latest sensation has been provided by "Captain" Rich, of the Salvation Army, at Burnley, in Lancashire, who uses his own coffin as a pulpit. In an account of him in the London *Daily Express*, accompanied by a photograph of the preacher standing in his coffin, he is appropriately called an "enterprising saviour of souls." "His coffin sermons have proved a great success" in "securing converts."

We fear that "converts" made by having their feelings worked upon and their "flesh" excited, will be anything but "secure."

"TIGHT-ROPE SERMONS.

"GYMNASTIC PREACHER'S NOVEL METHODS.

"The 'Devil's Tea Table,' a huge rock in Wirt Country, West Virginia, served as a pulpit on Sunday for the Rev. John Copen, a sensational preacher, popularly known as 'the cyclone exhorter,' telegraphs our New York Correspondent.

"From the summit, fully 500 feet in height, he addressed an audience of 5,000 persons gathered below, using a megaphone to carry the sound of his voice.

"To attract crowds Mr. Copen advertised tight-rope and trapeze performances and swimming contests before and after his sermons, also a great picnic dinner for all who attended. Although the spot is lonely, thousands of people came, many travelling long distances.

"To ascend the rock the preacher had to make a dangerous climb, using a rope for the last 75 ft. He remained on the summit between the morning and the afternoon sermons, eating a solitary lunch. He was so high above the crowd that he looked like a midget.

"The various performances were given as advertised. Mr. Copen chose the subject of St. Paul for his text, comparing himself to the Apostle on Mars Hill. His hearers were evidently much impressed.

"The clergyman is an uneducated man and a typical backwoods preacher, but a stirring speaker. He says he intends to continue his unique services, as he is trying to convert people who are not reached by the churches. Therefore he considers himself justified in using sensational means to attract them."—*Daily Mail*, London.

"POULTRY IN THE PULPIT.

"At the Wesleyan Chapel harvest festival at Grove, near Wantage, last autumn, a fowl and a duck were used as 'decorations' for the pulpit

The preacher's text was 'Let them both grow together until the harvest!'

"Similar 'decorations' have been used in churches in North Wiltshire during the harvest festival season."—*Daily Mail*, London.

"THE RELIGIOUS WORLD."

Extract from the *Daily News*, under this heading, says:—

"The Rev. Sylvester Horne asks us to state that the Golf Challenge Cup for Free Church ministers will be competed for over the Acton Links on Tuesday, July 5th, and that all intending competitors should send their names and handicaps to him."

FREE CHURCH "NON-CONFORMITY" WITH THE WORLD.

Some time ago the Rev. C. Sylvester Horne wrote in the *Christian World* to the effect that he often thought Christ would be more at home in his billiard room talking to the men, and watching with sympathy and interest their games, than he would be in many Church meetings.

A MINISTER'S HEADLINES.

Some novel titles are given by the Rev. R. M. Julian, a Baptist minister in Burnley, to the Addresses he gives at his monthly "open services." A circular announces an address on "How's that, Umpire?" and previous discourses bore the headings:—"Don't Chew Your Pills," "Furnishing a Home," "The Art of Packing at Holiday Times," "Things Needed for a Holiday," and "How to make Muscle."

"TICKETS FOR HEAVEN."

The following advertisement appears in the *Essex County Standard*:—

"Take Notice. Glorious News. Wesleyan Methodist Church, established by the Rev. John Wesley, A.M. New members wanted. There is only one condition required of those who desire admission—*viz.*, a desire to flee from the wrath to come. Every member contributes one penny weekly and one shilling quarterly (unless he is in extreme poverty), for which he receives a ticket to admit him to heaven."

THE VICAR'S PLAY.

Mrs. Brown Potter, who produced the vicar of Gorleston's new play, "For Church and Stage," at Blackpool, on last Bank Holiday, received an invitation from the Wesleyans of the Isle of Man, through Mr. Hall Caine, to open their bazaar when she plays in the island in August. Both she and the vicar consented to do this. The combination of High Anglicanism, Nonconformity, and the Drama (*The Pall Mall Gazette* says) "will be as interesting as it is novel."

Editor's Table.

ANSWERS TO CORRESPONDENTS.

W. H. G. T. We think it is quite clear that our Structure of Phil. i. 12-26 (June, 1905), does take account of verses 20-25, and that in these St. Paul does not speak of or consider his own personal gain. His desire is that Christ should be magnified (v. 20). He would not choose for himself (v. 22). He was influenced by what was needful for them (v. 24). It was their furtherance, not his own (v. 25).

All this corresponds with verse 18, where again it was not his own deliverance from his bonds which he considered, but his rejoicing was that Christ was preached, though he was in bonds.

What he really considered, "gain" was Christ's return. He says his strong desire was εἰς τὸ ἀναλῦσαι "for the return," [of Christ, Luke xii. 36], and to be with Him, which would be far better than living or dying.

What he desired was not his own departure by death, but Christ's return from Heaven. He did not desire death; so he writes to the Corinthians, "not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life" (2 Cor. v. 4).

Mortality will be swallowed up of life, only in resurrection, for it is only then that we shall be clothed upon with our house (or glorious body which is from heaven).

"SO," and in no other way can we "be with the Lord." (1 Thess. iv. 17).

R. C. (Glasgow). "Flesh and Blood" in Heb. ii. 14, is an idiom used physiologically of man, quite apart from the question of sin and corruption. It is not used in a moral sense, but of nature and kind in contrast to what is spiritual and angelic.

The "little horn" of Dan. vii. and viii., is the Antichrist, the Beast from the Sea, in Rev. xiii.

C. C. (Ireland). Thanks for your kind letter and remarks on Luke xxiv. 39, 1 Cor. xv. 50, and Lev. xvii. 11, with Heb. xiii. 20. Together, as you say, they form a strong chain against the doctrine of the Mass.

We have not given so many Signs of the Times lately. There is not much spiritual food for the New nature in them. Though they are sometimes useful. We must not be like Vultures feeding on the Carrion, but like Eagles mounting up toward the Sun.

T. S. (Glasgow). We are thankful that the realisation of "God's building" is loosening the bonds of traditional worship. You ask Where you are to worship? We reply wherever God is glorified, Christ is exalted, God's word is honoured, the Holy Spirit's power is evidenced and man abased. Never go anywhere where you do not know more of God's word than when you entered. Never be in any Body where you may be "turned out"; or have your name down where it may be scratched out. Be content with the membership which God has given you in the spiritual unity of the Body of Christ, from which no power in Earth or Hell can cut you off; and be content that your name was written in the Lamb's "book of life" before the foundation of the world, and from which no power in Earth or Hell can ever take it out. Do nothing to imply that you do not hold these priceless privileges to be of infinite value; or that they can be added to in the slightest degree by any of man's corporate unities. On the contrary, be assured that these mar the spiritual Body of Christ "for the temple of God is holy, which temple ye are" (1 Cor. iii. 18).

W. H. Thank you for sending us the "Parish Magazine" of your Parish. These are generally sad and painful reading. A Bicycle Gymkhana with "Bun and Treacle competition," "London Society Pierrot Co," &c., for church building, go well with "Matins and Evensong," and "Donation of Prayer Book for Priest's Stall." We note that side by side with all this are complaints about the "Sunday Congregations" being "very poor." We do not wonder at the result. True worshippers cannot feed on husks.

G. A. S. (Portsmouth). We have never yet thoroughly gone into the question of "Women's Ministry." It needs a closer investigation than it has yet received, and it shall receive our's, if the Lord will, before long.

S. W. (Manchester). A Contents Bill shall be sent to you. As to Infant Baptism (by immersion or otherwise) it has no Scriptural authority. The evidence from Archæology is useless in face of the fact of the very early corruption which flooded the church. In the Apostle Paul's own life-time, those who had heard most of his teaching had given it up (compare 2 Tim. i. 15, with Acts xix. 10). Instead of going back to the "first six centuries," we cannot go back to the first century. If we do we get evidence indeed; but evidence only of corruption, not of Truth. That ancient writing, called "The Teaching of the Twelve," dating from the last quarter of the first century, consists of *ordinances* and *morality*, instead of the teaching of Romans, Ephesians and Thessalonians. What do we read in that "Teaching" of Christ Himself as our perfect standing, our all-sufficient object, and our blessed hope.

L. R. C. P. (London, W.C.). See a small pamphlet, "Where am I?" to be had of Mr. Sutton, Mortimer Street, S.W.

Acts xxi. 24-26 means that Paul, acting on the carnal policy advised by James and the Twelve, was going to offer a sacrifice according to the Law, as written in Num. vi. 13.

It was, for this reason, we believe, (1) that God withdrew His protecting hand and no longer restrained Paul's enemies (the believing Jews who were so zealous of the Law, (v. 20), from whom the Elders were trying to defend him. In v. 27 we read "And when the seven days were ALMOST ended." It seems as though Paul was tried, up to almost the last moment; but that he must not be suffered to offer a sacrifice, and thus stultify his inspired teaching.

(2) It is also the reason why the Epistle he afterwards addressed to these Hebrews (2 Pet. iii. 15 with 1 Pet. i. 1) was not allowed to begin with the word "PAUL" as were all his other Epistles: but with the word "GOD." Thus the prejudice against Paul was Divinely avoided, and the teaching of the Epistle was Divinely proclaimed.

R. F. (Chester). 2 Chron. xxxii. comes to us as a Divine record, written by one conversant with what he writes, and if any assert that it was written 400 years after the events, the burden of proof rests with them.

It is classed neither with the Law, the Prophets nor the Psalms: but is found in the *Kethuvim* or Writings, the last of the four divisions of the Hebrew Canon.

You will find further references from the Old Testament relating to Russia and Japan in our No. for July, 1904.

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For Things to Come Publication Fund.

A. R.	0	2	0
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THINGS TO COME.

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Vol. XI. No. 11.

Editorial.

THE TWO NATURES IN THE CHILD OF GOD.

III. THE NAMES AND CHARACTERISTICS OF THE NEW NATURE.

It is a great and blessed fact that there is something Divine as well as human; something begotten by God as well as by man.

There is "spirit" as well as "flesh." "That which is born of the Spirit is spirit" (John iii. 6).

This New Nature has, like the Old, several names. These stand in contrast and opposition the one to the other.

1. It is called "SPIRIT."

This is in contrast with, and opposition to, the "Flesh," as the title of the Old nature: and it is so called because it is born or begotten of the Holy Spirit (John iii. 6). As "flesh" partakes of the nature of Adam, as being descended from him, so spirit partakes of the nature of the Holy Spirit, as being born ἐκ τοῦ πνεύματος (*ek tou pneumatos*).

2. Hence this New nature, being Divine in its origin, is called *θεία φύσις* (*theia phusis*), DIVINE NATURE (2 Pet. i. 4). This is why it is said to be "perfect," and unable to commit sin.

1 John iii. 9, "Every one that has been begotten¹ of God² does not produce sin [as his fruit], because His seed [the New nature] abideth in him: and he [the New man] cannot sin, because of God he (or, it) has been begotten."³

1 John v. 18, 19, "We know that everyone that has been begotten¹ of God² does not sin; but he (*i.e.*, the New man) that was begotten⁴ of God² keepeth him, and the evil one toucheth him not. We know [as a matter of fact] that we are of God;² and, the whole world lieth in [the power of] the evil one."

The New nature is personified and spoken of in the masculine gender. It cannot refer to the believer as a whole; for, if we say that "we have not sinned, we make Him a liar, and His word is not in us" (1 John i. 10): and our sins are provided for in 1 John ii. 1, 2. But the New nature is born of God and does not sin, and does not lie in [the power of] the evil one.

The New nature, therefore, being "spirit," and being

¹ Greek, γεγεννημένος (*gegennēmenos*). Perfect Passive Participle.

² Greek, ἐκ τοῦ Θεοῦ (*ek tou Theou*).

³ Greek, γεγέννηται (*gegennētai*). Perfect Indicative Passive.

⁴ Greek, γεννηθείς (*gennēthēis*). Aorist 1. Passive Participle.

begotten or produced in the believer by the power of the Holy Spirit, is Divine. Hence it is called

3. THE NEW MAN (Eph. iv. 24; Col. iii. 10). This is in contrast with "the old man," which, as we have seen, is one of the titles of the Old nature. This, being entirely new, is called "a new creation" (2 Cor. v. 17; Gal. vi. 15). And is said to be "according to the image of him that created him" (Col. iii. 10). Nothing short of this avails in God's sight. However men may "make a fair show in the flesh," "it profiteth nothing" (John vi. 63); "for in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creation" (Gal. vi. 15; Col. iii. 10, 11).

In this connection the New nature is called.

4. "THE INWARD MAN" (Rom. vii. 22; 2 Cor. iv. 16; Eph. iii. 16). This is in contrast with "the outward man" which perishes day by day, while this "inward man is renewed day by day." In Eph. iii. 16, it is rendered "the inner man," but the Greek, and the meaning are the same. Instead of perishing, it is constantly being renewed and replenished day by day with grace and strength by the Holy Spirit; so that Christ thus dwells in the heart by faith (Eph. iii. 16); and we get to know something of His love which passeth knowledge, and are filled with all the fulness of God (v. 19). This explains Eph. i. 23; and shows how the church, which is the body of Christ, is "the fulness of Him that filleth all [the members of His body] with all [needed spiritual grace and strength]."

The Inward man delights in the law of God (Rom. vii. 22). The other "is not subject to the law of God" (Rom. viii. 7). Hence, the conflict between them, which must go on till death ends the struggle. This is what caused the Apostle Paul (and all who have like precious faith) to cry out, "O wretched man that I am! who shall deliver me from the body of this death," or, as in the margin *this body of death*. The Genitive, "of death," is probably the Genitive of Relation, as in Rom. viii. 36, where the Greek "sheep of slaughter" means, and is rendered "sheep for the (*i.e.* appointed for) slaughter." So here, "the body of death" is the "body appointed to death:" (Rom. v. 12. Heb. ix. 27) and the cry is, "who shall deliver me from this?" and the triumphant answer is, "I thank God [He will deliver me] through Jesus Christ our Lord" (Rom. vii. 24).

The next verse furnishes us with another title.

5. THE MIND (Rom. vii. 23, 25). The word here used for "the mind" is *νοῦς* (*nous*),* and denotes the New nature, as it does also in ch. vii. 23, 25. It is used in contrast with "flesh" (as "spirit" is), because it

* The word, "mind" used of the Old nature in Eph. ii. 3 is not *νοῦς* (*nous*): but it is *διάνοια* (*dianoia*), *thoughts*. In Rom. viii. 6 the word "mind" is the rendering of *φρόνημα* (*phronēma*). This is used in a bad sense unless otherwise qualified. Whereas *νοῦς* (*nous*) is used, alone, of the New nature, and not in a bad sense unless so qualified.

denotes that which is inward and invisible. This "mind" serves the law of God (ch. viii. 25) and delights in it (v. 22). Hence, "the law of the mind" is put for "the law of God" in v. 23.

6. Another title is *Pneuma-Christou* Christ's spirit, or Christ-spirit (Rom. viii. 9). There is no article in the Greek. This is not another name for the Holy Spirit. Neither is it a separate spirit distinct from the Holy Spirit, for the "spirit of Christ," as man, was psychological; and was, as such, commended to the Father at his death (Luke xxiii. 46). There is no other spirit of Christ.* But this *Pneuma-Christou* is the New nature which makes us "sons of God" as He is "the Son of God."

In Galatians we have further instruction concerning Romans teaching; and in Gal. iv. 6 we have the explanation of Rom. viii.: "because ye are sons, God hath sent forth the *pneuma* of His Son into your hearts, crying, Abba, i.e., my Father."

Pneuma-Christou is therefore another name for the "sonship spirit" which we have in Rom. viii. 15: not "the spirit of adoption," as in A.V., but "a sonship-spirit," πνεῦμα υιοθεσίας (*pneuma whyothesias*).

Thus, the new creation within us is called *Pneuma-Christou*, because "the Holy Spirit Himself beareth witness with our spirit (or New nature) that we are children of God; and, if children, then heirs; heirs of God and joint-heirs with Christ." (Rom. viii. 16, 17).

Hence it can be truly said: "now if any man have not *Pneuma-Christou* (or the New nature) he is none of His" (Rom. viii. 9). For Christ is the Son of God, and all the sons of God possess the precious gift of a "sonship spirit." That is why it is called *Pneuma-Christou*, or Christ-spirit.

Being sons of God, with Christ, we are then "heirs also; not only God's heirs, but Christ's joint-heirs; if so be that we suffer together, that we may be glorified together also" (Rom. viii. 17). This is the precious truth conveyed by this name which is given to the New Nature. It is called *Pneuma-Christou*; because it is the sign and token that it is Christ-spirit, and therefore a sonship-spirit; because "whom he foreknew he predestinated also [to be] conformed to the image of His Son, that He might be Firstborn among many brethren" (Rom. viii. 29).

Oh! what a blessed portion is ours as "sons of God." Do we realize that *Pneuma-Christou* (or the New nature) marks our right to this high title? That we are not merely servants, but sons? not merely the People of God but the "sons of God?" Sharing in all the blessings of His beloved Son? Yes. Sharers in

His sonship (John i. 12; 1 John iii. 1-3).

His perfect righteousness (Phil. iii. 9).

His holiness (1 Cor. i. 30).

*These are similar expressions: but, when looked at separately, they are not identical. John iii. 34 reads (when correctly rendered) "for the Spirit giveth not [the words] by measure unto Him." In 1 Peter i. 11, the construction is not the same as in Rom. viii. 9. Here there is the definite article with *pneuma* (spirit) denoting the Holy Spirit who was testifying beforehand concerning Christ: viz.: the sufferings pertaining to Him, and the glories after these [sufferings]." In Phil. i. 19 it is the supply of the *pneuma* by Jesus Christ.

His peace (Phil. iv. 7).

His Father's secret purposes (Eph. i. 9).

His Father's love (1 John iii. 1).

"So dear, so very dear to God,

Dearer we cannot be;

For in the Person of His Son

We are as dear as He."

His glorious resurrection body (Phil. iii. 21).

His coming glory (Rom. viii. 17; Col. iii. 4; 1 John iii. 2).

Himself (1 Thess. iv. 17).

And all this, because God has created within us a New nature, which He calls *Pneuma-Christou*.

But, meanwhile, here on earth, it is our privilege to share His REJECTION. "The world knoweth us not because it knew Him not" (1 John iii. 1).

Let us not repine or be downcast about this. Let us rather rejoice that we are counted worthy of so high a portion. It is exactly in connection with this very fact that the reckoning of faith and hope and love come in. "For I reckon that not worthy are the sufferings of this present time [to be compared with] the glory about-to-be-revealed unto us" (Rom. viii. 18). This order of the Greek words shows us where the emphasis is to be placed, though the English of the A.V. reads more smoothly.

The fact of our rejection by a religious world, and by a worldly church, must be to us the blessed token that we are God's sons, and therefore partakers of the Christ-spirit, or the New nature, which is God's gift.

It is in this same verse (Rom. viii. 9), and in connection with this name for the New nature, that another name is given to it. It is called.

7. *Pneuma-Theou*, or Divine spirit (Rom. viii. 9, 14). The Greek is literally "spirit of God." Not "the Spirit" (for there is no article) but "God's spirit;" or, as we may render it *Divine spirit*. The two occurrences of this expression in this chapter tell us all we can know about this aspect of the New nature. It is so called because, the thought thus connected with it is that, it comes from God. God is the Creator and Giver of the New nature.

It is "New" in contrast with the Old.

It is "spirit" because it is in opposition to the "flesh."

It is "inward" in contrast with the "outward."

It is "mind" in contrast with the body.

It is "*Pneuma-Christou*" or sonship-spirit, in opposition to a bondage spirit.

And it is "*Pneuma Theou*" or Divine spirit, because it is from above, from God; and is begotten "not of blood, nor of the will of the flesh, nor of the will of man,

But OF GOD" (John i. 13).

Those, who are so begotten, are, and have the right to be called, "sons of God."

The two verses in Rom. viii., in which this title of the New nature is used (9 and 14), tell us all that we can learn of this aspect of it:

Verse 9. "Ye are not in flesh, but in *pneuma*, if, indeed, *pneuma Theou* dwells in you."

Verse 14. "As many as are led by *pneuma Theou*, they are sons of God (as in John i. 12, 13).

This completes the titles of the New nature; and from them we learn the precious truths revealed in them. Each title has its own aspect, and brings out some special teaching connected with it.

As we first gave the titles and characteristics of the Old man, and then its character and end; so we have now given the titles and characteristics of the New nature, and reserve our paper on its character and end for our next issue.

"S" and "s,"

OR

THE USE AND USAGE OF πνεῦμα (*pneuma*) in the New Testament.

Complete List of Passages. Continued from p. 112.

2 PETER TO END.

2 Pet. i. 19-21. "And we have more sure the prophetic word, to which ye do well that ye take heed (as to a lamp shining in a dark place, until the Day dawn, and the Morning Star arise), in your hearts;* knowing this first, that any prophecy of Scripture never came† of its own‡ unfolding§ (or sending forth): for not by the will of man was prophecy at any time brought, but, being moved by *pneuma hagion*, men spake from|| God."

* The words "in your hearts" must be read with "taking heed" for this is where the heed is to be taken. It cannot mean that the ungodly are to take heed to the prophetic word until they are converted; but that the children of God are to give heart-heed to prophecy until its consummation takes place in the rising of the Morning Star, and the dawning of that future Day for which we wait.

Modern teachers tell us that prophecy is a dark place, and we do well to avoid it; but this Scripture declares that this world is a dark place, and we do well to take heed to the prophetic word as being the only light that shines in it, and illumines us in the darkness.

† γίνομαι (*ginomai*) to become, come to be, arise, originate, come into existence.

‡ ἰδίᾳ (*idias*) its own. ἰδίος (*idios*) occurs 113 times in the New Testament, and is never rendered "private" elsewhere. This is very significant: it at once arrests our attention, and points us to the true solution of the difficulty. 77 times it is rendered *own*: e.g., his own people, his own servants, his own sheep, his own country, &c., &c. The other places are similarly rendered. We may well therefore make this a 78th rendering and translate it, *its own*.

§ ἐπιλύσις (*epilysis*) a loosening upon. The meaning of the word must be determined

- (1) by its etymology
- (2) by its usage, and
- (3) by the scope of passage.

(1) Its etymology is ἐπί (*epi*) upon, and λύω (*luo*) to loosen. Greek writers use it only two or three times, of loosening the lash of dogs, and sending them forth on the earth. Also of unfolding so as to set loose and expose what is folded up.

2. As to its usage, the word does not occur elsewhere in the whole Bible. Even the verb occurs only in Gen. xli. 12. Mark iv. 34, and Acts xix. 39. Where its meaning is seen to be to make known, unfold or disclose.

3. The scope of 2 Pet. i. 19-21, is certainly not interpretation. The passage does not speak of what Scripture means, but whence it "came." It refers not to the sense of Scripture, but its source; not to its interpretation, but to its origin.

|| All the critical Greek Texts and R.V. read ἀπό (*apo*) from, instead of οἱ ἅγιοι (*hoi hagioi*) holy.

The notes below show us very clearly that the scope of the whole passage is the origin of the prophetic word.

1. It never came from its own sending forth, because

2. It never at any time came by the will of man, and therefore not from the prophets' own inner consciousness.

3. The question then arises, How did the prophecy of the Scriptures come? And the answer is, "from God." The prophets spake from Him, being borne along by *pneuma hagion*, or Divine "power from on high."

The word "God" being emphatic here, points us to the fact that He Himself is the alone source of Holy Scripture. "All Scripture is God-breathed" (2 Tim. iii. 16), and it is God, who "spake by the prophets."

He spake "by the mouth" of His holy prophets. The "mouth" and the pen were theirs, but the words were His.

As the trees are swayed and borne along* by the wind that sweeps by, and give forth each their peculiar sound, by which they can be distinguished by the practiced ear, even in the dark; so, the prophets were borne along and swayed by the Divine breath, *pneuma hagion*, or "power from on high."

They "spake from God." And, while the prophetic word was God's, the mouth, the voice, the caligraphy were peculiar to the individuals who came, like the trees, under the power of that heavenly wind.†

Both Versions insert the articles, and use Capital letters. The R.V. margin omits the article and says "Or, Holy Spirit."

1 John iii. 24. "We know that He abideth in us by the *pneuma* which He hath given us."

Here, notwithstanding the article, it is expressly stated to be what is "given us." It is not the Giver therefore, but the New nature which is the greatest of His gifts, by which we know that God abideth in us. This is why the New nature is called "spirit of God" (or Divine spirit) Rom. viii. 9.

The A.V. of 1611 had "s"; but current Editions of A.V. and the R.V. have "S."

1 John iv. 1 (twice). "Beloved, believe not every *pneuma*, but try the *pneumata* whether they are of God."

There can be no doubt as to the usage here.

Spirits are of various kinds—They may be teaching "demons" or "deceiving angels" (1 Tim. iv. 1). All are called "spirits." Some are "more wicked" than others (Matt. xii. 45). There are spirits "different" from others (2 Cor. xi. 4). The Lord speaks of "this kind" (Matt. xvii. 21). It is sometimes difficult to distinguish them from good spirits from whom they differ. They deceive by transforming themselves and, like human ministers, appear to be "ministers of righteousness," and "angels of light" (2 Cor. xi. 13-15). One of them so appeared, advertising the message and the meetings of Paul and Silas (Acts xvi. 16-18).

* φερόμενοι (*pheromenoi*) borne or carried along.

† A newspaper recently described the performance of a great violinist, and, speaking of his interpretation of the composer's thoughts and intentions, said, "there was an effacement of self, but no effacement of individuality." This faintly describes the phenomena of inspiration.

Our responsibility is, not to believe them, but to "try" them and test them.

How can this be done? How are we to try them? Only by the Word of God. We have no other test by which we may prove them.

By this we can try their teachings. By this we can try their doctrines. (Gal. i. 6—10). By this we can test their practices. (1 Cor. xiv.) If many speak at the same time. We can at once test this by the Word, which says the speaking is to be "by course" (*i.e.* in succession) "one by one" (v. 31); and the reason is given, "For God is not the Author of confusion" (v. 33). "The spirits of the prophets are subject to the prophets" (v. 32). If therefore we see that the speakers are under the 'control' of the spirits, and cannot speak or cannot be silent for some alleged reason, then it is clear that the spirits are not "subject" to the speakers, but that the speakers are subject to the spirits.

When are we to try the spirits if not now? How are we to try them but by the Word of God? No other test can take the place of this. We can be so easily misled by apparent results, or by our own tastes and feelings, that, if we use not this one and only judge we may be mistaken and deceived.

Both versions have "s" in each case.

1 John iv. 2. (twice). "Hereby ye may get to know the *pneuma* of God: every *pneuma* that confesseth that Jesus Christ has come in the flesh is of God."

The A.V. of 1611 had "s" in both cases. Current Editions with R.V. have "S" in the first clause, and "s" in the second.

1 John iv. 3. "And every *pneuma* that confesseth not that Jesus Christ has come in the flesh is not of God."

Both Versions have "S."

The contrast is between evil *pneumata* and *pneumata* from God.

And here we have one of the tests. Not the only one: for in Gal. i., we have a test as to *doctrine*; in 1 Cor. xiv. we have several tests as to *order*. Here we have a test as to the teaching concerning the person and coming of the Lord Jesus.

These may not always be the mark in every case. One class may stand one test but not the others, and *vice versa*.

It is important and interesting to note the exact tenses used with regard to this particular test.

In chap. iv. 2, 3, it is the *Perfect* tense ἐληλυθότα (*eteluthota*) has come.

In chap. v. 6, it is the *Aorist* or simple past: ὁ ἐλθών (*no elthōn*) he that came.

In 2 John 7, it is the *Present*, ἐρχόμενον (*erchomenon*) coming; or, [the] coming one.

Deceiving spirits deny these facts concerning the person and coming of the Lord Jesus Christ.

1 John iv. 6 (twice). "Hereby we get to know the *pneuma* of truth, and the *pneuma* of error."

By the test of the Word of God we get to know a true *pneuma* who speaks the truth from God; and a deceiving *pneuma* who speaks lies. This latter word "deceiving,"

is the same as in 1 Tim. iv. 1. Where it is rendered "seducing;" which means deceiving by lies, and false representations.

Both Versions have "s."

1 John iv. 13. Hereby we get to know that we abide in Him, and He in us, because he hath given us of His *pneuma*.

Here the word "of" is the Greek ἐκ (*ek*) out of, from; and the meaning is that He hath given us gifts from His Spirit: spiritual gifts, "power from on high."

Both Versions have Capital letters.

1 John v. 6-8 (four times). "It is the *pneuma* that beareth witness, because the *pneuma* is truth. (7) For there are three that bear record [. . .] (8) The *pneuma* and the water, and the blood, and these three agree in one.

In all the Critical Greek Texts and R.V. the rest of verse 7 and the first part of verse 8 goes out. So that the *pneuma hagion* of verse 7 is the ninth and last place where *pneuma* is to be omitted.

The words are not found in any Greek Manuscript before Cent. xvi., nor in any ancient Version. They are never quoted by the Greek Fathers, even when writing in support of the doctrine of the Trinity; and they are not included in any of the Critical Greek Texts. They are first found in the Complutensian Polyglot of Cardinal Ximenes (1514). Erasmus asked the Editors whether there were any Greek MSS. with these words. One of the Editors replied that the Greek MSS. were corrupt, and the Latin MSS. were true. Erasmus however, unfortunately pledged himself to include it in his Greek Text if one could be found. One was found, a Greek Codex, called by Erasmus a "Codex Britannicus." It is known as Codex Montfortianus (because it formerly belonged to Dr. Montfort of Cambridge) and is now in the Library of Trinity College, Dublin.

Erasmus kept his promise, and inserted the passage in the *third* edition of his Greek Testament, 1522.

It seems therefore that the passage was never in any Greek MSS. before Cent. xvi.; that it was first seen in the margin of some Latin copies, in Africa; and that from them it crept into the Text of two or three later Greek codices; and thence into the printed Greek Text to which it never had any claim.

JUDE.

Jude 19. "These are they who separate themselves, natural men,* not having *pneuma*": *i.e.*, not having the New nature, which is the gift of the Holy Spirit. The A.V. of 1611 had a small "s" here; but, current Editions with R.V., have a capital "S."

Jude 20. "Praying with (or by) *pneuma hagion*" *i.e.*, praying with "power from on high."

Both Versions insert the Article, and use Capital letters.

* ψυχικοί (*psychikoi*) natural, soulical; men, as being merely "living souls." See 1 Cor. xv. 44.

REVELATION.

Rev. i. 4. "The seven *pneumata* which are before the throne."

This also had a small "s" in the A.V. of 1611, and so it should have been kept. The Current Editions of A.V., with R.V., have "S."

When we are distinctly told that there is only "one *pneuma*" (Eph. iv. 4), how can we understand this number, "seven," or any other, as being used of the Holy Spirit?

The Apocalypse is full of references to the doings of these same "seven angels"; who, as the "servants" of God find their proper place "before" the throne.

But, surely, if the Holy Spirit be God, he must be on the throne.

It is assumed that the Trinity is mentioned or referred to in these verses (4 and 5); but it is only an assumption. There is no reason whatever why we should create such a difficulty for ourselves.

The *theme* of the book is judgment. Its *scope* is "the Day of the Lord." And, in those judgment scenes, special angels are mentioned as being assessors, holding high office and estate—as principalities and powers. See Matt. xvi. 27. "The Son of Man shall come in the glory of His Father with His angels." See 1 Tim. v. 21. "I charge thee before the Lord Jesus Christ and the elect angels." (Compare Acts viii. 29.)

The Article denotes the "seven angels" referred to throughout the Apocalypse.

Those who take this as referring to the Holy Spirit Himself refer to Is. xi. 2. But there is no number mentioned there. Seven spiritual gifts are enumerated, and designated; but this is quite a different thing, and affords no warrant for such a polytheistic interpretation. (See Matt. xii. 18).

Rev. i. 10. "I was by [the] *pneuma* in the Lord's day." The A.V. of 1611 had a "s." Current Editions with R.V. have "S." The article is latent after the preposition *ἐν* (*en*) *by*; and, what we are told is that, John, by* the power and agency of the Holy Spirit was transported into a sphere of heavenly vision, where he saw the future scenes of judgment unveiled, which will one day be a dread reality.

What that power was may be seen from analogous cases.

Ezekiel saw visions of future glory "by the Spirit." Ezek. xi. 24, 25; xl. 2, 3. Compare Ezek. i. 1, and viii. 3, where "the form of an hand" was put forth, and Ezekiel was lifted up between the earth and the heaven. See also Acts viii. 39.

Rev. ii. 7, 11, 17, 29. In all these places we have the article, referring to the Holy Spirit.

These seven Epistles differ from the Epistles to the seven Pauline Churches (Rom. Cor. Gal. Eph. Phil. Col.

* See Matt. ix. 34. "He casteth out devils *through* the prince of the devils." Matt. v. 34, 35. "Swear not at all, neither by heaven, nor by the earth, for it is His footstool. So *ἐν* (*en*) is often rendered. See Lu. xxii. 49. Heb. xi. 37. Rev. ii. 16; vi. 8; xiii. 10 ("Slain *by* or *with* the sword")

Thess.), in that they are addressed by Christ, through John: while the others are addressed by the Holy Spirit through Paul.

In both cases the Spirit is the medium of the inspired record.

They are alike in number, but that is all.

They are addressed in the *present* tense, by Christ, who is absent from them; the Spirit also is absent, as was the Apostle John.

The official absence of the Spirit shows that there had been a change in the dispensation.

Paul's Epistles, on the other hand, came from the Father and the Son as absent in Heaven; but not from the Spirit, because He was present on earth, and in communion or fellowship with the saints (2 Cor. xiii. 14).

Hence, the conclusion is that, when the days shall have come which are referred to in Rev. ii. and iii., the Church of God will have been caught up to meet the Lord in the air; the Holy Spirit will likewise have gone; and the assemblies there addressed are assemblies in a Dispensation of judgment, and not in this Dispensation of grace.

The characteristics of the Dispensations are thus marked.

1. In the Dispensation of Law, Jehovah was regarded as specially present. The Shekinah between the Cherubim was the symbol of His presence.

Christ was "the coming one," not yet Incarnate. And the Spirit "came upon" individuals from time to time, endowing them with different "powers" for service.

2. The Dispensation of "the coming One" ("the days of the Son of Man"), was characterised by the presence and manifestation of Christ on earth, proclaiming Himself as King, and His kingdom as being "at hand." The Spirit was absent in Heaven, acting "upon" individuals on earth.

3. The present Dispensation of Grace, is characterised by the absence of Christ on account of His rejection; and the presence of the Holy Spirit in fulfilment of the promise of the Father.

4. The Dispensation of Judgment will be characterised by the absence of the Spirit, and the speedily coming presence of Christ, who will then be about to execute judgment in the earth.

The Epistles to the seven assemblies of Rev. ii., iii., are to be interpreted therefore of that special period, after the Spirit shall have left the earth with the Church of God, and immediately before the Advent of Christ in judgment.*

Rev. iii. 1. "The seven *pneumata* of God." The same as in ch. i. 4.

Both Versions have "S."

Rev. iii. 6, 13, 22. The same as in ch. ii. 7. See above.

Rev. iv. 2. The same as ch. i. 10.

Rev. iv. 5. The same as ch. i. 4.

* See *Things to Come* for October, 1903. Vol. x., page 44.

Rev. v. 6. The same as ch. i. 4.

Rev. xi. 11. "After three days and a half a *pneuma* of life from God entered into them, and they stood upon their feet."

Here *pneuma* is psychological, according to Gen. ii. 7. It is the Genitive of origin or source. A *pneuma* that gave life and made the bodies become "living souls."

The A.V. has "S." The R.V. translates it "breath."

Rev. xiii. 15. He (the 2nd Beast) had power to give *pneuma* unto the image of the Beast."

This could not be the Holy Spirit. The A.V. renders it "life" and puts "Greek, *breath*" in the margin. The R.V. puts "breath" in the text, and nothing in the margin.

But there is no need thus to vary the translation if we keep to the psychological use of *pneuma*.

Rev. xvi. 13. "Yea, saith *th: pneuma*." Here the article and the context denote the Holy Spirit.

Rev. xvi. 13. "Three unclean *pneumata*." These are explained in the next verse as being

Rev. xvi. 14. "*Pneumata* of demons." Here it is the Genitive of apposition. "They are *pneumata*, that is to say, demons" or simply "*pneumata* which are demons."

Demons have not "spirits," as human beings have; they are spirits, or spirit-beings. There is no article in the Greek, in either verse.

Both Versions have "s" in both verses (vv. 13, 14).

Rev. xvii. 3. See ch. i. 10. Both Versions have "S."

Rev. xviii. 2. "Babylon is become the hold of every foul *pneuma*," i.e., of every unclean spirit.

Both Versions have "s."

Rev. xix. 10. "The testimony of Jesus is the *pneuma* of prophecy."

The first question is, How are these two Genitives to be taken? Is "the testimony of Jesus," His testimony which He gave? Or, our testimony concerning Him which we give? In other words, Is it the Gen. of possession, or relation?

In either case it is the very essence of all prophecy. For *pneuma* here, must be taken in the sense of usage No. vii., denoting essence or character.

Both Versions have "s."

Rev. xxi. 10. "And he carried me away in *pneuma*": i.e., by [the] *pneuma*. See under ch. i. 10.

Rev. xxii. 6. This is the third of the three places* where *pneumata* is to be added, according to all the Critical Greek Texts, and the R.V.

According to these the words πνευμάτων τῶν (*pneumatōn tōn*) of the spirits of the, are to be substituted for the word ἁγίων (*hagiōn*) holy.

So that instead of reading as the A.V. "the Lord God of the holy Prophets sent his angel," we should read—"And the Lord, the God of the *pneumata* of the prophets, sent His angel."

* The other two being Acts iv. 25, and Phil. iv. 23.

Here *pneumata* would denote the spiritual gifts of the prophets. He, and He alone, is the giver of their gifts. He it was "who spake by the prophets," and they owe their gift of prophecy to the same One who gave them life.

Rev. xxii. 17. "The Spirit and the bride say Come." Here, it is the Holy Spirit, and it is to be interpreted by chap. ii. 7, of the time when Paradise will be restored; and man, no longer driven forth, will be invited back to it. It will be the mission of the Holy Spirit then, and the Bride, to invite the long-exiled nations of mankind to again enjoy the beauties and glories of a restored creation, to eat of the tree of life, and to drink of the water of life in the midst of the Paradise of God.

Contributed Articles.

RESURRECTION.

(1 COR. XV. 18, AND 20).

By EDWARD W. FORSTER, M.D.

Is it possible that Christ hath not been raised up out from among the dead? the thought is a terrible one.

If not, where then are the dead? Is there to be no expectation of a life in the Hereafter? Do we pass into the gloom of eternal darkness? Is Death to be an "eternal sleep," and an "everlasting night," as believed by the old Romans, the ancient classical philosophers, and the Sadducees, the ancestors of our modern rationalists?

If this be so let us by all means make the most of the present time, let us rollick in fleshly delights, let us to the full obey with joyful acquiescence the laws of the natural world; let us eat and drink, dance and play, for to-day we live, but to-morrow we die, and are not. On a certain occasion the Apostle Paul testified that he "had hope toward God, He who was the God of his fathers, that there shall be a Resurrection."

It was touching this resurrection era that, when Paul reasoned of a Divine righteousness, of self-control (with regard to sensual pleasures), and of "the judgment even the coming one," Felix was terrified.

The pulpits of the Catholic and Protestant sects are to-day to a large extent filled by men who are unconverted, men who have no personal experience of what it is to be a "new creature in Christ."

So it has come to pass in these darkening days that the essential requisites of the true Gospel of God are eliminated from modern religious discourse which proclaims a "religion of joy," a "delightful time," a "time of religious pastime and pleasure," of singing gospels, and of ravishing solos, a happy confederacy of religious licence without tribulation, without sorrow and suffering, and without conflict, for the "itching ears"* of to-day will not endure sound (*health-giving*) doctrine.

Thus a literal Resurrection of just and unjust with its discriminating consequences is not proclaimed.

* i.e., having natural organs of hearing that love to be tickled From κνηθω (*kneithō*), to tickle, Lit., itching as to the hearing.

As regards, however, the principle of Resurrection: "If there be no resurrection of the dead neither hath Christ been raised; then is our teaching hollow, fruitless, void of reality; your faith also is hollow, fruitless, void of reality. And if Christ hath not been raised up, your faith is useless, *ye are yet in your sins*. In truth, also, they which are *fallen asleep in Christ have perished*."

This statement of the Apostle—by inspiration of the Holy Ghost—that if Christ be not risen "ye are yet in your sins" demands our urgent attention. It is startling when taken along with the popular preaching of so-called evangelists. The public are exhorted to look *unto Him on the Cross*; to behold a *dead Saviour*; to lay their sins on Jesus, without any allusion to resurrection, while, indeed, He was yet *dead and buried*.

But what if He has not risen? What indeed, though He have risen, if it be not urgently and incessantly preached? How shall sinners, how in truth are believers, to *know* that SIN is forgiven, and that reconciliation hath been made?

The Apostle instructs us, if indeed we have ears to hear, that we are not to omit the preaching of the greatest Christian fact and doctrine that Christ hath risen from the dead, and thus *only* we get to know that SIN is forgiven, and that remission of sins is effected: (Acts v. 31; iii. 26; xiii. 37-39; Rom. iv. 25; 1 Pet. i. 3). Not only does this evil and goddish world love gods many; it also delights in creeds and catechisms. The simplicity of the Bible is shocking to the ecclesiastical mind; to such the plainness of the Divine Word is simply vulgar.

The finest Creed, evolved out of God's own mind, the only one worthy of being generally accepted by all men, for all men, is that of Rom. x. 9, 10, wherein a righteousness of God (and not of man) is revealed as having been secured to us through the obedient death, and the Resurrection of the Lord Messiah, as see verses *three* and *four*.

This pithy and Spirit-created Creed may be presented in a *Correspondence* as follows:—

Rom. x. 9, 10.

- | | | |
|---|---|---|
| A | a | 9-. CONFESSIO[N]. "If thou shalt confess with thy mouth Jesus as LORD (<i>i.e.</i> , as the end of all law in the matter of righteousness, <i>vv.</i> 3, 4). |
| | b | -9-. FAITH]. "And believe in thy heart that God raised him from among [the] dead (to secure the Grace of Life, as in Rom. iv. 25; v. 18). |
| | B | -9. SALVATION]. "Thou shalt be saved." (Syr. thou shalt <i>live</i> ." This is the result. See Heb. v. 7., and compare Acts xxvii. 20, 31). |
| A | b | 10-. FAITH]. "For with the heart man believeth unto (or <i>with a view to or for</i>) righteousness (Ch. i. 17; iii. 21). |
| | a | -10-. CONFESSIO[N]. "And with the mouth confession [is made] (with regard to the LORD JESUS. See "a" above). |
| | B | -10. SALVATION]. "Unto (or, <i>with a view to, or for</i>) salvation. (<i>i.e.</i> , the Salvation of God. See Acts xxviii. 28). |

The word used for falling asleep is κοιμάμαι (*koimaomai*) *to fall asleep* involuntarily, used therefore of the death of

the Saints. The Apostle thus recognises the dead as being asleep.

Parkhurst, *in loco*, quotes Suicer, under *koimētērion*, that "the Christians, because they believe the *Resurrection of the dead*, and will have death rather styled *κοίμησις koimēsis* (sleep) and *ὑπνος (hypnos)* sleep than *θάνατος (thanatos)* death, call burying-places, *koimētēria*,* *i.e.*, dormitories, or places designed for rest and sleep." To which purpose Chrysostom likewise is referred to in support of the above argument.

The Apostle's reasoning is against those who denied a resurrection of the dead.

There were many then, as there are, alas, many to-day, who, having departed from the Faith once for all time delivered to the Saints receive the pseudo-evolutionary theories of the "modern humanism," the "divine human spirit," the "human church," the "human will," and certain psychic and mesmeric forces which wholly negative the Biblical Resurrection. Thus Revelation is discarded (compare Jno. iii. 31, 32) and silly man, like a wild ass's colt (Job. xi. 12, Mark xi. 1-7), builds a conjectural bridge to heaven on his own ephemeral and grossly fallible suppositions and deductions.

The argument of the Holy Spirit in 1 Cor. xv. 12-18 is that, if Christ had not risen, then there is no resurrection of the dead (the world B.C., knew of no such resurrection), no rising up again of dead ones to a future life.

It would follow in consequence thereof, that those in Christ who had fallen asleep in death, and were at that time in the state of death, *were perished*.

That they had in fact, as the heathen taught, entered on an "eternal sleep," and an "everlasting night." There is evidently no place here for the conception or conjecture that the dead soul, or the human spirit, had entered into a higher sphere of existence, or had ruptured out into a bodiless phantom.

The Apostle discountenances all witchcraft and magic, both ancient and modern; and, by implication, denies the possibility of a man being both dead and alive at the same time.

If the Corinthian disciples were believing that their dead were already in heaven, or in a conscious personality in *Hades*, Paul would not have written so foolishly to them as to suggest that the dead believers had closed their eyes in everlasting night.

This would, indeed, have been an unreasonable and illogical position; for Paul was the pronounced exponent of the Resurrection which was to establish the truth and fact that Death had been overcome in the person of our great Kinsman, and would likewise be so surmounted by all His sleeping Saints at His glorious appearing when "many of them that *sleep* in the dust of the earth shall *awake*."

Hence, to speak or write of the dead as being asleep, was of itself sufficient to convey to the Corinthian Saints the thought of awaking; for sleep is naturally followed by awakening.

The Gentiles, when describing death as a sleep, were wont to characterise the word, by adding the epithet "eternal" or "perpetual," which excluded the idea of an awakening.

* Hence our modern word *cemeteries*

It is, therefore, evident that the Apostle and the Corinthians assuredly believed that the Lord's dead were truly *asleep*; a temporary condition which would ultimately terminate in the great awakening and arising of the Resurrection Morn.

In verse 20, the Lord Messiah is spoken of as "the first-fruits of them that are asleep."

The thoughtful reader is invited to particularly observe this expression "the first-fruits."

The word is taken from Ex. xxiii. 19, and properly means "the first of the first-ripe fruits." (See Lev. xxiii. 10, 11.)

The *sheaf* was of the same generic character as the *corn* out of which it had been taken.

Thus, our glorious anti-type, the "corn of wheat" fell into the earth and died; was laid in a sepulchre, thus fulfilling His own word, which He spoke in John viii. 4. "I must work the works of Him that sent me, while it is day: the night cometh when no man can work." The "Sheaf of first-fruits" must be in all things like His brethren.

The Apostle, in this phrase, enunciates the doctrine that as Christ has awakened and arisen from His sleep of death, so, in like manner, "they that are asleep" in due time will rise again from their sleep.

It will be noticed by the student that the word *ἐγείρω* (*egeirō*) to arise, stand up again, is not limited in its usage by the Holy Ghost to *resurrection*, a *raising up* of the dead, or out from among the dead, as in Jno. xii. 1, 9, 17; Acts iii. 15; 2 Cor. i. 9; *et. al.*

The underlying thought, especially connected with the word, seems to be related to the raising up, or restoring of, or re-building of, a temple or house.

But our present point is to particularly note that this same word *egeirō* is employed to express the rousing or raising up of a person from natural *sleep*, (Matt. viii. 25; ii. 13, 14, 20, 21; Prov. vi. 9).

"Christ hath been raised up from among *the dead*, the first of the first-fruits of them that are *asleep*."

Thus the Saints will be restored out from among *the dead*, and re-built as a house, "clothed upon," in that morning of awaking, with a "habitation which is from heaven"; a glorious body, without which body or habitation the man would be as nothing, for it is the spirit in his bodily organism and framework that gives him his personal identity and enables the *Ego* to be identified alike by friends and foes.

"Come, Jesus, Lord, eternal King,
By heaven and earth adored!
Thy called-ones shall Thy praises sing
In Paradise restored."

Papers on the Apocalypse.

THE PEOPLE OF THE NEW EARTH.

THE BLESSED COUNTRY.

Rev. xxii. 1-5.

The following first five verses of chap. xxii. form part of the last of these Visions. There ought never to have been a chapter division here. Chap. xxi. should end at

xxii. 5; and chap. xxii. should commence at xxii. 6; containing, as it does, the Conclusion of the book, and corresponding exactly with the Introduction (page 129) in chap. i., as we shall see below.

It is the description of Paradise Regained which is the great subject of these five verses. It is not what man would have imagined, for he looks for an unsubstantial, spiritual existence. But here we have substance, and realities far grander than those in the book of Genesis. Here is the complement of Gen. i. and ii., where the beginnings and the endings meet and harmonise, and complete the whole. Gen. i., ii. is the "beginning." Rev. xxi. 1—xxii. 5 is the "end."

g. (page 651), xxii. 1-5. *Description.*

Paradise regained and Eden restored.

xxii. 1. And he showed me a * river of living water, clear as crystal, going forth out of the throne of God and of the Lamb. (2) In the midst of the street of it (the city) and of the river, on this side and on that side, was there the tree of life (*i.e.*, trees of that kind), producing twelve kinds of fruit, yielding its fruit according to each month: and the leaves of the tree were for the healing of the nations (which are thus distinguished from the Citizens of the Holy City). (3) And there shall be no longer any curse: and the throne of God and of the Lamb shall be in her: and His servants shall serve Him: (4) and they shall see His face: and His name shall be on their foreheads. (5) And there shall be no longer† any night: and they have no need of a lamp or (*lit.*, and) light of the sun; because the Lord God will give them light: and they shall reign for ever and ever.] There is a similar provision for Millennial days (Ezek. xlvii. 12). But these final Visions of Paradise regained are as far beyond the Millennial City, as that will be beyond the past and present Jerusalem. All are literal and real.

We have the city and its light; and the river and trees; and the relations of the citizens and nations to all. It was promised to the overcomers in Rev. ii. 7, and the fulfilment is recorded in xxii. 14, 17. The overcomers are literal beings: so are the leaves of this tree for their use. Its healing leaves do not imply disease or suffering or pain, but clearly refer to the eating of the "tree of life" (Gen. ii. 9; iii. 22, 23, 24), and the prolongation of life "for ever."

That "tree of life" was intended to preserve Adam and Eve in life. But the fall entailed the loss of that wondrous gift. The man was driven out of the garden for the special reason that it should not be possible for him to eat of it: for the reason given is, "*lest he put forth his hand, and take also of the tree of life; and eat and live for ever.*"

It is clear from this that the "tree of life" was the means by which Adam would have lived on for ever. Hence in the very day of his disobedience he was cut off from it, and his death was certain and sure.

* G.L.T.Tr.A. WH. and RV. omit "pure."

† G.L.T.Tr.A. WH. and RV. read *ἐτι* (*eti*) longer, instead of *ἐκτι* (*ekti*) there.

So important was it that he should not "live for ever" in his sin and shame, that Cherubim and a flaming sword were placed to keep and preserve both it and him from this evil.

Eternal life was to be obtained and enjoyed henceforth only in and through Christ. "The Tree of life" was to be preserved; and here it is in Paradise, restored. No mere present "intermediate state" as Tradition teaches; but a future glorious restoration of the Paradise lost. The tree of life will also be restored; and, by its leaves, life will be preserved and prolonged or ever and ever. No created being can stand apart from the Creator. The very mention of the Tree immediately brings to mind the curse, and we are told that it will then be no more.

The Bible begins with the description of man in Eden, the garden of the Lord, the Paradise of God. What God's counsels were with regard to that Garden is not revealed; for all was broken by the entrance of the old Serpent: and not until he shall have been cast into the lake of fire, will those counsels, for man, be renewed, restored, and carried out.

Elohim had created man; and, as Jehovah Elohim, He visited man in that garden — revealing Himself and His wondrous works to man (Gen. ii. 19, 20). After the first sin, Adam and his wife heard the sound of the footsteps coming at the wonted hour of this Divine Communion (Gen. iii. 8). But Satan introduced himself, and insinuated doubts into the minds of our first parents as to the truth of God's words (Gen. iii. 1). He told them that the consequences of disobedience would not be as God had said. Eve had prepared the way for this by putting as a *contingency* ("lest ye die," Gen. iii. 3), that which God had announced as a *certainty* ("Ye shall surely die," Gen. ii. 17). Satan at once seizes on this and assures them "Ye shall not surely die." They believed Satan's lie instead of God's truth. Here was their sin. They soon discovered which was truth, for the sentence was speedily executed; they were driven out from the Paradise of God; and, cut off from "the tree of life," they began to die the very day they ate of the tree of knowledge.

Students of God's Word have lost sight of all this foundation truth. It lies on the very threshold of the Scriptures, and is of infinite importance if we would understand all that is subsequently revealed.

The one question henceforth is, How shall man get back to that Paradise which he has lost? The very next chapter tells us. In Gen. iv. we have, as the first step revealed, God's way, which Abel took; and man's way, which Cain invented. There never have been other than those two ways—"the way of God" on the one hand, and "the way of Cain" (Jude 11) on the other. In the one way, the believing sinner is brought to the confession

"Nothing in my hand I bring."

In the other, independent, rebellious man says the opposite—"Something in my hand I bring." This is the one thing common to all systems of religion. They

quarrel and fight to the death over the question as to what that "Something" is to be: but they are all at one in agreeing that it must be *something*. And so the weary conflict has gone on, and will continue to the end.

It is that end which we have before us here. And it is the object of the Apocalypse to tell us how that end will be reached.

"The Jew, and the Gentile, and the Church of God" (1 Cor. x. 32) each has its own destiny—

"The Church of God" will have been caught up to meet the Lord in the air, long before this, to enjoy its blessed portion for ever with the Lord.

"Israel" will have been "planted" in its own inheritance.

And now the Gentile, mankind as a whole, will regain the Paradise lost; and, in Eden restored, will have the glories and joys of God's manifested presence, as described in Rev. xxii. 1-5, 14, 17.

Tradition has made the Word of God of none effect. Paradise is always used in Scripture of a definite place from Genesis to Revelation. It is described in Gen. ii.; it is lost in Gen. iii.; its restoration is spoken of in Luke xxiii. 43; it is seen in vision, in 2 Cor. xii. 2, 4; it is promised in Rev. ii. 7. And here (Rev. xxii. 1-5, 14, 17), we see the promise fulfilled, and the lost Paradise become Paradise regained. "The tree of life" and "the water of life" were, and will ever be, its chief distinguishing marks of blessedness.

Man ignores all this, and has turned Paradise into a present place, to which he has given his own name, and calls it "the Intermediate State"—a term unknown to Scripture! There is no "tree of life" in it; and no "water of life." It is man's *Tradition* pure and simple; and is a poor substitute for the substantial glories of Divine revelation.

If Tradition be true, then Rev. xxii. is false, and there can be no "Paradise of God" at all.

The "Higher Critics" tell us that the Paradise of Gen. ii., iii. is a myth, and Christians generally treat the Paradise of Rev. ii. 7; xxii. 1-5, 14, 17 as a myth; for having substituted a present Paradise with "Abraham's bosom" and "a great gulf" instead of "the tree of life" and "the water of life," they have no place left for the Paradise of God, which is to be restored.

There are not two Paradises in the place of the one that was lost. Hence, by receiving and holding Tradition, they thus practically "take away from the words of this book" (xxii. 19) all that is said about it: for that solemn warning is given in immediate connection with this "water of life," (v. 17), and this "tree of life" (v. 14).*

The word "servants" (verse 3) tells us that the church of God is not here (see pages 28-31). They shall "see His face" refers back to our first parents, who hid themselves among the trees of the garden. They shall reign in a higher sense than those in Rev. xx. 4-6; and that, not for a thousand years, but for ever and ever.

* See further on this subject, *Things to Come* (Vol. viii.), May, 1902.

This is the brief summary of the New Heavens and the New Earth; of Paradise regained; of the Holy City, and its inhabitants; and all the people of the New Earth.

Questions and Answers.

QUESTION NO. 375.

AHAB'S LYING SPIRIT.

G. W. D. (Southsea). "How can 1 Kings xxii. 19-23 be reconciled with Prov. xii. 22, and many passages confirming God's hatred of a lie, and His punishment of liars?"

The two passages cannot be reconciled, because they refer to two totally different spheres of action. Neither do they need to be reconciled.

The one refers to the sphere of God's *grace*, and the other to the sphere of His *judgment*. These are governed by different laws.

God's written Word is the law by which our actions are to be governed. We cannot govern ourselves by His sovereign acts, either in grace or in judgment.

Prov. xii. 22 refers to men, with lips: but 1 Kings xxii. deals with the world of spirits, and God uses them for Ahab's judgment.

Ahab had departed from the LORD, and wanted not His word. He had 400 prophets of Baal, of whom he enquired, and not of the Lord. If Ahab had obeyed God, he would not have suffered them to live. (Deut. xiii. 5). God had given, in Deut. xiii. 1-5, a test by which true prophets were to be known (v. 3). Ahab did not use that test, neither was he misled by God. Ahab had already completely made up his mind to go up to Ramoth Gilead to battle; moreover he had succeeded in getting Jehoshaphat to promise to go with him. (1 Kings xxii. 1-4.) It was at Jehoshaphat's request that they should enquire at the word of the Lord (v. 5). Jehoshaphat knew they were false prophets; and therefore after they had said "go up and prosper," he asked Ahab "Is there not here a prophet of the LORD besides, that we might enquire of him?" (v. 7). Jehoshaphat had really no need to enquire: for he had made up his own mind, before that, to go up.

Cannot we see how God's judgment was appropriate to Ahab's sin?

To our mind, instead of being a difficulty needing to be reconciled, it is a proof of the Divine perfection of the Word of God.

Man's mind would have made them harmonise. He would not have conceived the height of Jehovah's sovereignty in judgment. Just as the natural man, now, cannot rise to the height of God's sovereignty in grace. He does not understand how God can judge a sinner like Ahab, according to his sin, and yet be just; nor does he understand how God can be just and yet justify the ungodly. But those who know His "ways" as well as His "Acts" (Ps. ciii. 7), can understand both; and though they cannot fully fathom the depth of His words they always *justify Him* and believe that He always doeth right (Gen. xviii. 25); and never bring Him down to the bar of their reason.

Signs of the Times.

JEWISH SIGNS.

PALESTINE ROAD MAKING.

In Isa. vi. we have the Voice from the Temple, and a cry concerning the *Scattering* of Israel. In chap. xi. we have the Voice from the Wilderness and a cry concerning the *Gathering* of Israel. The burden of the former is "Woe is me." The burden of the latter is "Comfort ye." In Isa. xi. 3, 4, the Voice cries:

"Prepare ye the way of the LORD.

Make straight in the desert a high way for our God.
Every valley shall be exalted,
And every mountain and hill made low;
And the crooked shall be made straight,
And the rough places plain;
And the glory of the LORD shall be revealed."

The fulfilment of this prophecy belongs of course to a period more nearly approaching Millennial days.

Still it is exceedingly interesting for us, as students of prophecy, to note that, after centuries of inaction, one of the most prominent spheres of activity in Palestine to day, is

ROAD MAKING.

On all hands we see signs of it. As to Railways,

1. Jaffa to Jerusalem. This is a French work, and has been known for some time.

2. Beirut to Damascus is also French and has been finished a few years.

3. A Branch from the above between Lebanon and Anti-Lebanon (also French) is completed as far as Hamath, and will be extended to Aleppo.

4. Haifa to Damascus is Turkish; and, crossing the Valley of Jezriel joins the new

5. Damascus to Mecca Line. This is Turkish and is completed as far South as the Dead Sea.

It will thus be seen that Damascus, one of the oldest existing cities in the world, is becoming quite a centre for Railway operations.

NEW ROADS.

Then as to New Roads, there is—

1. The Road from Jerusalem to Nablous passing Samaria.

2. The Road from Nablous to Jaffa.

3. The New Road from Jerusalem to Jericho, diverging from the old road and proceeding more South by Nevi Mûsa. This will replace the road made in 1898 for the German Emperor, which, after all, was not used by him.

All these roads are good, and quite modern in their construction.

With the cry of the voice of Isa. xl. in our ears, we cannot fail to read the above information without our hearts beating faster as we see the first signs and beginnings of what we know is to be end.

These beginnings are those of man who is "as grass" and "as the flower of the field" (v. 6). We do not rest our faith in the weakness of man. For "The grass withereth and the flower fadeth, but the Word of our God shall stand for ever" (v. 8).

THE CONCLUSION OF DR. MAX NORDAU'S PRESIDENTIAL ADDRESS

Sets forth the present condition of the Zionist movement so very clearly that we give it in his own words:—

"The migration of Jews is carried on on a daily increasing scale. It means a sum total of privations and sufferings, of anxiety and

despair which defies expression. With feelings of deepest shame we must admit our powerlessness when we are face to face with these gigantic phenomena. We can neither offer a country to these homeless ones, to which they can go without fear, nor can we facilitate their journey to a strange land and the creation of a new economic existence there by means of pecuniary help. There is one thing we could do; we could establish Zionist institutions at ports of embarkation and debarkation, frontier stations and centres of communication, where the wanderers could receive advice, protection, information with regard to means of travelling and conditions of work. The moral value of such institutions cannot be overrated. The journey into the Unknown would lose many of its terrors if the oppressed wanderer, whose future is so uncertain, could feel that he will be led by the hand, protected and helped by an organised portion of his own people.

"A movement which has taken hold of a considerable part of the Arab people might easily assume a direction which would affect Palestine. The land of our fathers would be once again, as it has so often been in the course of history, the centre of the world's politics. The Turkish Government might be compelled to defend its power over Palestine and Syria against its own subjects by force of arms. The European Powers would be in the difficult position which ensues whenever the existing order of things is threatened in a country over the boundaries of which their mutual jealousy keeps watch. If this state of things is brought about, the Turkish Government might see that it is of the greatest importance to them to possess in Palestine and Syria a numerous, strong, and well-organised population which, while fully respecting the rights of the native population, suffers no attacks upon the authority of the Sultan, which would rather defend his authority by all the means in its powers. Europe also would count it a service if the Jewish people would, by means of a peaceful yet energetic occupation of Palestine, prevent forcible changes in the present form of Government in that country and would render an intervention of the Powers unnecessary, the dangers whereof are well-known to diplomacy.

"But the Jewish people cannot play this part until it has inspired Turkey and Europe with full confidence in its powers and capabilities. We must earn this confidence by remaining united, by striving to attain our unchanging aim and developing our organisation. No one can foretell what Providence has in store. History may unexpectedly offer an opportunity which must be taken without hesitation."

THE ADVANCE OF THE APOSTACY.

F. R. A., Canterbury, sends some extracts from the *Young Man* (for Sept., 1905). The article is by the Editor, Rev. R. J. Campbell. The teaching set forth is so awful that the September number was purchased to confirm the letter, as it seemed hardly possible such things could have been written by a prominent congregational minister. It will be enough to give extracts from the original article that our readers may see that the expression "awful" is not too strong. "Reverend" belongs to him only in the title, and not to what he writes:—

"There never has been such a thing as a fall of the human race in the sense maintained in popular theology. All the facts revealed by scientific investigation into human origins are against any such supposition (p. 294) . . . such a thing as a general cataclysm, in which the whole human race has been hopelessly involved, has never taken place. If it had, then God must have done His work very badly from the first."

Thus God's Word is dethroned that science may be set up in its place.

He then puts this question:—

"But how is God to know His own life? So far as our own modes of reasoning tell us anything, knowledge is only possible as we pass in review that which is exterior to ourselves. A man only arrives at knowledge of himself by regarding himself as over against and separate from the rest of existence. Probably it is not otherwise even with God. Perhaps, indeed, our own gradual self-realisation is one means by which God arrives at that deeper knowledge of Himself which is analogous to our unfolding experience. God passing His own perfections in review must necessarily stand off from Himself—as it were, objectivise Himself—that He may see what He is . . . Human personality is not a thing which can exist apart from God; it is God, but it is God self-limited in the same way that He is self-limited in the universe itself. You, reader, are God yourself; you have never been anything else. Yet God, the infinite-beyond, waits on the threshold of your being until you give Him entrance and know yourself as one with Him. It will take you a long while to do this, and the process cannot be completed on this side of death."

We assume that the Preacher has a Bible in the pulpit when he preaches; and that he reads from it. Of what

use it is we can form no conception. "Science" tells him he was evolved. God speaks otherwise. Such colossal impiety can only be matched in the ranks of the most blatant infidels. He goes on further in this path of blasphemy:—

"You, as you, have your place in the experience of the infinite and eternal God, who is All and in All. You will remain you, but you will find that you are also All."

There is only one plumb-line that can fathom the depth of this depravity of thought. It is given in the words of the Holy Ghost: "Esteeming themselves wise they became FOOLS."

This is the man whom Nonconformists delight to honour. Much talk has been indulged in lately about the Nonconformist Conscience. One may well enquire, "where is it to be found?" This defiler of God's Word of truth is to be found in what are supposed to be the chapels of representative Nonconformists, Kings Weigh House Chapel, Westminster Chapel, &c., &c.

What wonder that the "down grade" is making such rapid advance; and that solos—the *gospel of song*—and other novelties are brought into a sphere where the gospel alone should be preached as the "power of God."

Editor's Table.

ANSWERS TO CORRESPONDENTS.

G.S.B. Do not trouble yourself about the phrase "after death." It is an expression which man concerns himself with as though it were a Scripture expression that supported Babylonian tradition. The Scripture expression is "it is appointed to men once to die, and after this, Judgment" (Heb. ix. 27). Man says "after this, life" or "after this, an intermediate state," of which the Scripture knows and says nothing. "Judgment" will be a long time "after this," for it will not be until Rev. xx. at the Resurrection of Judgment, at the close of the thousand years. According to tradition there is no place for this judgment at all, for it takes place immediately after the act of dying. And thus, Judgment, as well as Resurrection is done away with, and the Word of God made of none effect by man's tradition (Matt. xv. 6).

Not only does Scripture know nothing of such an expression but *not one of the ancient creeds* has the expression, or the thought. They all agree in putting "resurrection" and the "resurrection of the body" and the coming of the Lord as the hope of the Church "after death."

All this talk, which is built up on the non-scriptural term "after death" we brand as Romish tradition, which had its origin in ancient Babylon and is bolstered by modern Spiritualism. It was invented by "the Father of lies" in Gen. iii., and is taught to day by those who believe him, and who "do err not knowing the Scriptures."

H.S.M. (Nottingham). Acts xx. 7. The more doubtful passage about the breaking of bread must be interpreted by those passages which are perfectly clear. If we do otherwise we shall soon be in difficulties. For we shall have the Lord observing the Lord's supper, when it distinctly says "he sat at meat with them" (Lu. xxiv. 30); and we shall have Paul encouraging hungry men to "take some meat" by observing the Lord's supper with a motley crew, who, following his example of eating "before them all," were soon "all of good cheer" Acts xxvii. 21, 33—36).

These two passages alone, are absolutely clear, and cannot be twisted into any other meaning. And if we take Acts xx. 7, in the same sense, we have nothing to twist, but it also is clear. For, what does it say? "we abode there seven days, and on the first day of the week when we having assembled to eat bread, Paul talked with them, ready to depart on the morrow; and continued his discourse till midnight."

The meeting lasted the whole day and it is surely easier to understand that they assembled to eat their food together, which they would need more than once in an all day and all night meeting, than that they came together for the purpose of partaking of the Lord's supper. Surely this is putting a great strain on the passage.

Whereas, if we take Acts xx. 7., in the sense of xxvii. 33—36, then

it seems most natural that they should assemble to have their meals together and hear Paul's discourse; for we find them having another meal in the middle of the night:—"When he (Paul) therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed" (v. 11).

Or are we to understand from this, that though they came together (as is alleged) to partake of the Lord's Supper, they never did so till the middle of the following night? Or, did they take the Lord's supper twice; and, the second time as a very "early celebration?"

Will the Brethren say which of these two we are to adopt as the meaning of Acts xx? Or, whether our interpretation is not, at once, more natural, more simple, and more in harmony with the rest of Scripture?

J. W. T. (Farsley). (1) When the Church has gone, the Gospel of the Grace of God will cease to be preached; for the Day and Dispensation of Grace will be closed. "The Gospel of the Kingdom" will then be preached, for though now in abeyance, it will then be proclaimed as "at hand" with its solemn appeal to "Repent." (2) Evil will abound, and will be met by Divine judgments. These will cause many to "learn righteousness" (Isa. xxvi. 9. Ps. cx. 3). Where does the great multitude of Rev. vii. 7-19 come from except from these.

(3) John i. 9 was answered as a "Question" a few months ago.

(4) 2 Cor. x. 5 comes in the Epistolary part of the Epistle and concerns the writer and those to whom he was writing. He is speaking of the boldness of himself and Timothy in dealing with those who opposed them in Corinth. He tells them of what he and Timothy would do and how they would war with them with spiritual (not carnal) weapons, which are mighty through God to cast down all that exalts itself, and able to bring into captivity every thought with a view to obedience to Christ.

There is no precept there for *you*, that *you* are to bring *your* thoughts into subjection to Christ. It cannot be done; at any rate in the way *you* and we all would like to be able to do. See our future papers on "The Two Natures."

L. M. Mc. R. (Co. Down). (1) The three Parables of Luke xv., are one, or form three parts of *one lesson*. The Pharisees were murmuring, because "all the publicans and sinners" drew near for to hear the Lord; and their murmurs were expressed in their word, "This man receiveth sinners and eateth with them."

The Lord's three Parables were the answer to this murmuring. We are thus provided with their *scope*, from which we must not depart. We must not introduce anything into the parables, so as to interpret this or that by what would never have entered into the thoughts of the Lord's hearers. The Lord is not teaching *us* in dogmatic statements, but he is teaching *them* that which they would readily *interpret* and *apply* to themselves.

! The three Parables are pictures of scenes in every day life which would convict them of their error and foolishness in murmuring.

The scope evidently is

(1) That People *seek* only what they have *lost*.

(2) That it is the Finders who rejoice.

(3) That those who are lost and found are "sinners who repent."

(4) That this repentance, as shown in the third parable, does not come of the sinners own motion, but is produced by the *seeking* of the Father in His overruling providence; as the *seeking* of the shepherd found the lost sheep; and the *seeking* of the woman found the lost piece of money. Neither the one nor the other could seek themselves, or speak, or think. All were alike, *dead*.

In the third parable we have a family scene, natural to family life, but not to be pressed in its details either to fit in with, or to conflict with church truth and teaching subsequently revealed in the Epistles; and of which the Lord's hearers could not have known and understood anything.

We must not go beyond the point aimed at by our Lord, *viz.*, the rebuke of the murmurs of the Pharisees. A father would naturally say to his eldest son, "All that I have is thine, &c." but it does not follow that the Lord could say that of the Pharisees; for indeed He said the very opposite a little later.

(2) As to John xxi. 11, you will find something on the 153 fishes in *Number in Scripture*, by the Editor, published by Eyre and Spottiswoode, 33 Paternoster Row, London.

E. W. F. We thank you for your remarks, which we pass on to our readers. You call attention to certain phenomena in the modern Revival movement. Never before have our eyes witnessed the Lord's messengers exhibiting the prominent characteristics of Mediums, and Clairvoyants, or of having "terrible convulsions" before they could speak, or of being unable to speak because of some opposing influence present. All this is new in our experience, but it is not new to our knowledge of history and facts. We will now give your words for the benefit of our readers: "I lately came across a passage in which the writer refers to the mad, extravagant behaviour of persons who are

'beside themselves.' This condition is compared with that of the sooth-sayers and diviners among the heathen. The well-known lines of Virgil will readily come to mind in reference to the inspiring god, and the convulsive ravings of the Pythian priestess.

"Plato refers to the possession derived from the Muses, which excited into enthusiastic songs and poems.

"Was not Apollo the patron of the Muses? and was it not high to the site of the Delphian temple that the goats became inspired to play and frisk about in a state of ecstasy?

"The priestesses, too, of Bacchus raved and were convulsed.

"It is remarkable that these states of possession were followed by oracular deliverances, excitements, and enthusiasm, accompanied by singing, music, &c.

"Modern re-vivalists look for something of this kind to-day, and apparently are dependent on arousing enthusiasm through songs, music, and extravagant behaviour of either the missionary or the audience, before so-called conversions are obtained. Surely Satan is the 'ape of God.'

"The whole system of modern methods of re-vivalism finds no counterpart in either the Old or New Testament. We must go back to the procedure of the old classical religions to meet with their duplicate!

"It is to be well observed that the Apostle Paul on encountering the girl possessed with 'a spirit, a Python' cast it out, *without parleying*, in the name of Jesus Christ. She was undoubtedly inspired by the same spirit as inspired the priestess of Apollo.

"Surely these modern methods are expressions that Satan, the true Python, is adapting himself to the opinions and sentiments of our times.

"The outrageous ravings of those old pagan periods would to-day be immediately classed under *insanity*; so, a modified and more attractive method is adopted to blind the minds of such as desire rather to have their ears and hearts tickled by sensuous pleasure than to undergo the humiliation of repentance, anxiety and faith. But no doubt as long as notoriety and money are to be secured the system will be pursued.

"I am deeply convinced that 2 Thess. ii. 11, 12 is in process of fulfilment.

"'Religion,' so-called, is not now *subjective*, as taught by the Lord and His Apostles, but it is notably *objective*—not of *faith*, but of *sense*, the natural functions.

"Humanity is more than ever ceasing to worship the Creator, God; they are giving worship to him who is the creature, Satan.

"May our dear Lord ever bear you up in your constant devotion to His service, and maintain you in health and ability for the instruction of saints and the testimony of the Lord Jesus in these perilous times."

We have yet to see one of the passages so readily called a "contradiction" or a "discrepancy" which does not, when examined more closely, prove the accuracy of the Word of God.

We trust that many "blind children" will have the eyes of their understanding opened to see the hidden beauties of the Scriptures.

BACK VOLUMES AS SEASON'S PRESENT.

We make a special offer of a complete set of all Back Vols. (except Vol. I. and Vol. XI.); Ten Volumes in all for Twenty Shillings, Carriage Free.

CROYDON.

We are asked to give notice that a series of Bible Readings will be held at the Y.M.C.A. Room on Sunday Afternoons, at 3.15, for men only. Readers of *Things to Come* are specially invited, as the subject during October, November and December, will be the Editor's pamphlet on "The Great Conflict of the Ages."

THE PAPERS ON THE APOCALYPSE

will be concluded in our December Number.

"S" AND "s"

These papers are concluded in our present issue, and will be published before Christmas in a separate volume, entitled

THE GIVER AND HIS GIFTS,

price two shillings and sixpence.

NEW PUBLICATIONS.

The Editor will shortly send out a complete prospectus. Those who do not receive a copy by post before December 1st are requested to communicate with the Editor, if they wish to have one.

ACKNOWLEDGMENTS.

(For Publishing and Free Circulation Fund.)

	£	s	d
A Widow's mite	0	1	0
A. R. W. (Thankoffering for help received from <i>Things to Come</i>)	1	0	0

THINGS TO COME.

No. 138.

DECEMBER, 1905.

Vol. XI. No. 12.

Editorial.

THE TWO NATURES IN THE CHILD OF GOD.

(Continued from page 123).

IV. THE CHARACTER AND END OF THE NEW NATURE.

WE are now in a position to consider what we are taught as to the New nature itself. We have looked at its various titles and characteristics; and now we wish to learn what is said about its character and end.

I. IT CANNOT BE CHANGED.

In this respect it is like the Old nature: "That which is born of the Spirit IS spirit," and remains spirit (John iii. 6). No known power can ever change it into flesh; or alter its character. It is Divine in its origin, and perfect in its nature. (1 John iii. 9; v. 18).

Its origin is the Spirit of God (John vi. 63). Its instrument is the Word of God (1 Pet. i. 22, 23. John vi. 63).

It is not altered or affected by any of the frailties, infirmities, or sins of the flesh. By it we are made the sons of God; and it is the token to us that God is our Father. The gift of this New nature, or spirit, is called our "*sealing*," which is ours on believing* (Eph. i. 13).

Once we really learn and believe this blessed fact it becomes difficult, if not impossible, for us to pray: "take not Thy Holy Spirit from us";†

No! God will never take away from His children that New spirit which He has put within them: for "the gifts and calling of God are without change of mind" (Rom. xi. 29). If Israel, though cast off (not cast away) for a season, is "beloved for the fathers' sakes" (Rom. xi. 28), the sons of God are beloved for His own sake. For, as it is written in Rom. viii. 30: "**Whom He did predestinate** [to be conformed to the image of His Son, v. 29], **them He called also**: and **whom He called, them He justified also**: and **whom He justified, them He glorified also**." Grace ensures Glory: for "The LORD will give grace and glory" (Ps. lxxxiv. 11). If He gives the grace it is the pledge that He will give the glory. It must be so. He will not make us "perfect in Christ Jesus" (Col. i. 28) and then adjudge us imperfect.

*Not "after that ye believed" as in A.V. There is nothing about "after" in the Greek. It is simply the participle, and may be rendered *on believing*, or *when ye believed*. It is the same with "after that ye heard," in the former part of the verse: which should be, *on hearing*, or *when ye heard*.

†But, as these words are now generally sung by a choir, personal responsibility on the part of the congregation is weakened, and the words lose their solemnity; the attention being attracted from the words by the long drawn out and softly sung music.

He will not make Christ to be our righteousness and holiness (1 Cor. i. 30) and then unmake His own work.

If we are once "complete" in Christ (Col. ii. 10) we cannot become incomplete. He will not deny or forsake the work of His own hands (Psalm cxxxviii. 8).

This Mystery or Secret was "ordained by God before the world": and this is specially declared to have been "*with a view to our glory*" (1 Cor. ii. 7). We may be perfectly sure therefore that His purpose cannot and will not fail; and that it will end in "our glory."

The New nature, given by the pure *grace* of God, will necessarily end in the eternal *glory* of God. It came from God, and must return to God. This New nature cannot be forfeited—No, not even by sin: for even this contingency is provided for in 1 John ii. 1, 2, "**If any man sin we have an Advocate with the Father Jesus Christ the righteous, and He IS** [and remains] **the propitiation for our sins.**"* It is in this connection, with sinning, that we are reminded that God is still our "Father"; and that we are still His children: that our relationship has not been broken.

"If any man sin;" What then? In that contingency we are not told what *we are*, but what *Christ* is. We are not reminded of what *we* have done, but what *He* has done. We are not turned in upon ourselves and our *confession*, but we are directed upward to Christ and His *position*. Our thoughts are not occupied with our *humiliation*, but with Christ's "*propitiation*:" that is always before the Father; for Christ is there, and we are there in Him."

Our confession was made once for all when we, by grace, took the place of the lost sinner (1 John i. 9); and when we laid our hand, by faith, on Christ as the sin-offering, and there owned ourselves as lost sinners.

Then we were "sealed" (on this believing); and our position and standing before God was secured and assured by the gift of the New nature.

So *secure* is our standing in Christ that two Advocates, or Comforters, are provided. The word is παράκλητος (*Paraklētos*) and means, *one called to one's side for help*,

* "And not for ours [as Jews] only, but for the whole world also." This means the whole *without distinction*. For, under the old Covenant, Propitiation for sin was provided only for Israel. But now, Propitiation is *without any such distinction*. It cannot mean *without exception*; for then all must be saved: and there is no occasion for us to write another word. The contrast between Jews and Gentiles is markedly shown by the special word used for "our's." The word "our" occurs twice in this short sentence. The first is the simple personal pronoun ἡμῶν (*hēmōn*), *of us*. The second is the word ἡμετέρος (*hēmeteros*) which means *ours* in a very special, peculiar, and particular sense; *ours* in direct contrast with *others*, stated or clearly implied. See all its occurrences, Acts ii. 11, *our* tongues; xxiv. 6, *our* law; xxvi. 5, *our* religion; Rom. xv. 4, *our* learning; 2 Tim. iv. 15, *our* words. Titus iii. 14, *our's* (who belong specially to us); 1 John i. 3, *our* fellowship. So here, it is not for ours only [as Jews] but for the whole world also [without distinction.]"

comfort, advocacy or for whatever one may need. It occurs only in John's writings, and is translated "Comforter" in his Gospel and "Advocate" in his Epistle.

But the fact remains that Christ tells us in the Gospel that we have one Advocate (the Holy Spirit), *with us*, that we may not sin: and the Holy Spirit tells us in the Epistle that we have another Advocate (Jesus Christ the righteous One) *with the Father*, if we do sin. So that all is foreknown, foreseen, and provided for; and nothing can forfeit this wondrous gift of God. Nor will God ever recall His gift, or take from us that spirit, or New Nature, which He implanted in us, His sons, when He thus sealed us as His children.

2. The New nature is "LIFE and PEACE" (Rom. viii. 6). The body is dead (*i.e.*, reckoned as having died) on account of sin, but the spirit (or New nature) is LIFE on account of righteousness.

The gift of the New nature, to those who, having died with Christ, are henceforth righteous in His righteousness, is "eternal life." This is the very reason why the Lord Jesus says "they shall never perish neither shall any man pluck them out of my hand" (John x. 28). This is said because of their having received the gift of eternal life.

As the end of the Old nature is "death," so the end of the New nature is "life,"—"eternal life" that has no end. Hence, it is written, "he that soweth unto his own flesh (the Old nature), from the flesh he shall reap corruption: but he that soweth unto the *pneuma* (or New nature) from the *pneuma* he shall reap life everlasting" (Gal. vi. 8).

It is this that involves a third truth, and fact, as to the end of this New nature, which will be to the greatest and most blessed result of possessing this priceless gift, *viz.*:

3. The issue and end of the New nature will be RAPTURE and RESURRECTION. (Rom. viii. 11). For, "If the *pneuma* (*i.e.*, the gift of the spirit, or New nature) of Him that raised up Jesus from among [the] dead dwelleth in you, He that raised up Christ from among [the] dead shall make alive again your mortal bodies also on account of His *pneuma* (or spirit: *i.e.*, the New nature) that dwells in you."

Note that, twice over in this one verse, the resurrection of the Lord is mentioned: first, the *fact* of His own resurrection, as "Jesus" (the lowly one, humbled in death); then, the *doctrine* that He was raised as "Christ" the glorified One, the Head of the Body (1 Cor. xii. 12); thus necessitating the resurrection of all the members of that Body. It is because these members possess "Divine spirit," or *pneuma-Christou* (Rom. viii. 9), that they are reckoned as having risen, when He, the Head of the body, rose. This is knowing "the power of His resurrection" (Phil. iii. 10).

This is very different from knowing that which is taught by Tradition in the present day. The possession of this New nature, if we only understand it aright, is the sure and certain pledge that we shall be actually *made alive again*; and that these mortal bodies of our humiliation shall be made like the glorious body of the risen Christ (Phil. iii. 21).

No wonder that those who do not understand the

doctrine of the Two Natures, do not understand the doctrine of the Resurrection. No wonder that they are misled by false hopes, both as to this life and the next.

In this life they are possessed by the false hope of improving that which can never be improved: and as to the next life they possess the false hope, of glory apart from resurrection, which can never be realised.

The one is a fruitless task; and the other a groundless hope.

Together, they make void the sure and certain words of Scripture: for, it is when we are "clothed upon with our house (or spiritual body) which is from heaven, that mortality shall be swallowed up of life" (2 Cor. v. 2-4). And, it is in resurrection, not till then, and therefore not at death, that "this corruptible [body] shall put on incorruption, and this mortal [body] shall put on immortality." (1 Cor. xv. 54).

Traditionists subvert this precious truth; and assure us that all this takes place at death. They thus deprive the doctrine concerning the New nature of its glorious crown, which is the blessed hope that He who raised up Christ from the dead shall make alive again our mortal bodies also by His Divine nature which dwells in us. (Rom. viii. 11.) It is thus that the blessed hope both of Rapture and Resurrection is done away with by practically saying "that the Resurrection is past already." (2 Tim. ii. 18).

Instead of Scripture language being sufficient for the purposes of modern teachers, recourse is had to the language of Pagans and Spiritualists. Their terminology is adopted instead of the sure and certain words of God. For example, we read in *The Evangelical Alliance Quarterly* for July, 1905, of "The passing of the Rev. J. Hudson Taylor," with the motto from Longfellow's "Resignation":

"There is no death,
What seems so is transition."

Thus man's word "passing" is put for the Scripture "falling asleep." "No death" is put instead of God's word "death." And a present "transition" is put for future "translation."

These false expressions are borrowed from Spiritualism, and the quotation is made from the Unitarian Platonic Poet; and both are in flat contradiction to the language of the Word of God.

There is a similar reference to the same sad occurrence in *China's Millions* for September. It is again called the "passing," and though a text from the Word of God is quoted (instead of Longfellow), it is what Scripture calls "handling the Word of God deceitfully" (2 Cor. iv. 2). The text used of the deceased is "he was not, for God took him." But, these words are used in Scripture of Enoch, *who never died at all*, and therefore could never need a resurrection. Enoch was "translated that he should NOT SEE DEATH" (Heb. xi. 5); and this (in Gen. v. 24) is put in other words "he was not, for God took him." But these words are used, to day, of one who actually died. What is this but to say that the deceased obtained by death what Enoch obtained only by translation? What is this but to deny the resurrection altogether?

and to, practically, say that (for the deceased at least) "the resurrection is past already?" (2 Tim. ii. 18). What is this but the teaching of those whose "word doth eat as doth a canker . . . who concerning the truth have erred . . . and overthrow the faith," not of some, but of many?

In *The Christian* of August 17th, there is a front-page comment on a recent statement as to the "article of death" by an eminent American Physiologist. The brief criticism of that definition of "death" ends thus:—"A soul awake to itself must find in death either the moment for reckoning with a judge, or the moment for speeding to a Saviour. This may be old-fashioned, but it is true doctrine."

Yes, this is "old": as old as Gen. iii. 4; but it is not "true." It may be "doctrine," and it may be "theology," but it is not "Scripture."

Scripture assures us (of one of these two classes at any rate) that "we which are alive and remain [to the coming of the Lord] *shall in no wise precede them that are fallen asleep*" (1 Thess. iv. 16, R.V.)

But, according to the above "old fashioned doctrine," we *shall* precede them; for that, without resurrection, and without rapture, we shall "speed to a Saviour;" but according to this teaching, it will be by dying, and not by being alive and remaining till the coming of the Lord.

According to the above "doctrine," 1 Thess. iv. 16 ought to have been written: "we who are alive and remain . . . shall follow them which have preceded us."

But, it is not so written. And those who are content with the words of God will continue to hold fast "that blessed hope" and to "wait for God's Son from heaven." (1 Thess. i. 10). We will not exchange "that blessed hope," which God has given us in His Word, for this false and groundless hope; which was conceived by the great enemy of that truth; born in Babylon; nursed in Tradition; and held by religionists of all kinds. A false hope which is common to the Heathen, to Spiritists, and to every great false system of Religion: but which is unknown to the sure Word of God. Well did the Saviour say of this very doctrine of Resurrection, "Ye do err, not knowing the Scriptures, nor the power of God" (Matt. xxii. 29). No! we, like the Apostle Paul, would not be "unclothed" in death (2 Cor. v. 4), but would wait for our Rapture, when "the Lord Himself shall descend from heaven." If we are called to fall asleep, we shall do so in the sure and certain hope of resurrection, "earnestly desiring to be clothed upon with our house (or body) which is from heaven, v. 2), that mortality might be swallowed up of life" (2 Cor. v. 4): and we, in our resurrection bodies made like the Lord's own glorious body (Phil. iii. 21), shall be forever "present (or at home) with the Lord."

This is the conclusion, in 2 Cor. v. 1-9 (which commences with the word "for"), of the statement which commenced in 2 Cor. iv. 14 with the words: "Knowing that He who raised up the Lord Jesus, will raise up us also with Jesus and will present us with you."

This is the glorious end of the New nature. As the Old nature ends in death and corruption, so the New nature will end in Rapture or Resurrection. For "the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord" (Rom. vi. 23).

The one is God's judgment; the other is God's grace. The one is sin's "wages"; the other is Grace's "gift." This gift is possessed, and will be enjoyed, only by those to whom it is "given." The Lord Jesus in His last prayer declared that the Father had given Him power "that he should GIVE eternal life, to as many as thou hast given him" (John xvii. 2, 6, 9, 11, 24). Therefore it is written: "This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life: and he that hath not the Son of God hath not life" (1 John v. 11, 12).

These words state a Divine universal truth; and they are true not only of the Church, but of all to whom this "gift" shall be "given."

Specially true, therefore, are they of those who are, "in Christ," sons of God, heirs of God, join theirs with Christ.

Contributed Articles.

OUTLINES FOR BIBLE TEACHERS.

THE EPISTLE TO THE HEBREWS DISPENSATIONALLY CONSIDERED.

BY MR. F. NEWTH.

THE outline sketches that have been given in former articles have shown the necessity of "rightly dividing the word of truth." This necessity is of equal value in finding the real *scope* of the Epistle to the Hebrews; and will give confirmatory evidence that, when this golden rule is followed, difficulties (which are universally felt and acknowledged) will cease to confront the reader; and he will be struck with the marvellous perfection of God's word, and will exclaim: "The law (doctrine) of the Lord is perfect restoring (margin) the soul; the testimony of the Lord is sure, making wise the simple" (Ps. xix. 7). The word of God is profitable for *doctrine*—for instruction, &c., with the aim that the searcher and the worker may be thoroughly furnished. But this will never be so as long as the instructors are unable to guide, and the uninstructed cry: "Why do not our ministers tell us these things?"

This "word of truth" is adapted for all times and dispensations. We are not promised a second volume. It tells of a past age. It speaks of others, called "the ages to come" (Eph. ii. 7). There is a period defined as "other ages," when something that is *now* known was *not* made known (Ep. iii. 5). There is another dispensation to follow this period which we are now in: a time of *waiting in expectation* for the Lord's *personal* advent,—not into the air, but *to the earth*. This to be followed by his actual appearance when He shall have received the Kingdom promised, and shall rule the world in Righteousness; and when the government of this world "shall be upon His shoulders." This will be the thousand years.

Now, to read the word of God without seeing the distinctions between these ages or dispensations is fatal to our understanding it; and the preaching from "texts"

helps on the confusion. It is not to be wondered at that the Bible is read in the same slipshod fashion in the home. The prophets are searched for a text. Whatever it may be, the Church of this present age is made to fit into it. If from the gospels—it is still the present Church period. If from other than the Pauline Epistles—still the Church is made to do duty; so in *all the Epistles* and the Revelation, in some way or another, the Church is dragged in, and all the while the Apostle Paul's explicit statement is repudiated, that, to him *alone* was given "the revelation of the mystery which in other ages was NOT made known" (Eph. iii. 5), and of which he was made a minister: "Unto me who am less than the least of all Saints is this grace given" (Eph. iii. 8). It is of this revelation he writes in Rom. xvi. 25, when he calls it "my gospel," "the revelation of the mystery which was kept secret since the world began."

All governments have their buildings where the official records are preserved. There may be only *one* entrance to the particular building; but that entrance once passed, then it will be seen that there are many departments, and he would be a very ill-informed person who expected to get the same information from every room or department. It be labour in vain for such an one to search the records for would guidance in a division marked "Home" when he wanted that which related to "Foreign." The Scriptures are treated very much in this way.

When the Church, the body of Christ, is complete, it will be "caught up to meet the Lord in *the air*." This event will close the period in which it is our privilege to live. It is our privilege now to wait with Him until He shall appear, and then we also "shall appear with Him in glory."

After that appearing will there not be numbers on earth searching the Word to know what is coming next? Such a remnant is described in Malachi iii. 16. "Then they that feared the LORD spake often one to another; and the LORD hearkened, and heard it, and a book of remembrance was written before Him for them that feared the LORD and that thought upon His name." If we would know the object of their desire, turn to the first verse of the same chapter: "and the Lord whom *ye seek* shall suddenly come to His Temple, even the messenger of the covenant whom *ye delight in*." Who will be so interested in that great event as the *Hebrews*? And how will that Epistle be then opened out to their understanding, we can but faintly conceive.

This epistle shews at once a marked difference in its boundary from the other epistles written by the same Spirit and by the same hand—the Apostle Paul. In the Epistle to the Ephesian saints he writes of them as those who were "in times past Gentiles in the flesh—aliens from the Commonwealth of Israel—strangers from the covenants of promise, without God in the world" (Eph. ii. 11). In the Epistle to the Romans he distinguishes the Jew from the Gentile:—"Thou art called a Jew and retest in the law, and makest thy boast of God." He brings this reproach against them, that, in spite of all their privileges, they had despised the law and so perverted and debased themselves, that "the name of God is blasphemed among the Gentiles through *you*" (Rom. ii. 17, 24). In Corinthians he puts

mankind under three divisions—"Jew, Gentile, Church of God" (1 Cor. x. 32).

When we come to the Epistle to the Hebrews we find this three-fold division gone: and we have only Jew and Gentile. The *Mystery* is no longer the subject of his letter. He does not now write as he did to the Galatian believers, to those that had put on Christ—to those among whom "there is neither Jew nor Greek, there is neither bond nor free . . . for ye are all one in Christ Jesus" (Gal. iii. 29).

But in the Epistle to the Hebrews we see not a word of all this. The very first verse of the first chapter gives us the key; we find it, so to speak, already in the lock, at the entrance door. The Epistle begins with a declaration that would not have been true if the Epistle had been intended for Gentiles: "God having of old time spoken unto the fathers by the prophets, in many portions and in many ways, hath at the end of these days spoken unto us by His Son." In this opening statement there is not a word applicable to a Gentile. It would not have been true. The use of the term "fathers" will be clearly seen by reference to a few passages. "To perform the mercy promised to our *fathers*" (Luke i. 72). "Now I say that Jesus Christ was a minister of the circumcision to confirm the promises made unto *the fathers*" (Rom. xv. 8). This passage read with Psalm cv. 9, 10, 11, establishes conclusively who they were, who are referred to as "*fathers*." "He hath remembered His covenant . . . which covenant He made with Abraham, and His oath unto Isaac; and confirmed the same unto Jacob for a law to Israel for an everlasting covenant." We have therefore no difficulty in deciding as to the meaning of the term "*the fathers*" (or our fathers). Peter also addresses these same Hebrew believers saying, "Ye are the children of the prophets and of the covenant which God made with *our fathers*, saying unto Abraham, &c." (Acts iii. 25). In this passage Abraham is noted as the first of the fathers, because to him was the covenant made; and then, the already quoted Psalm cv. shews that the *oath* was repeated to Isaac and Jacob.

There will be no difficulty in determining, apart from the *address* on the letter, to whom the whole of the Epistle applies. It is written to a People that could look back for centuries in their history, instructed in ritual, sacrifices, priesthood, &c., but who were now faced with the fact that their *priesthood* had gone; and as to *sacrifice* it had been abolished through the one great sacrifice that had been offered once for all.

Here was a People who stood in great need of being taught that they were "without a priest and without a sacrifice," and "without a king." (Hos. iii. 4). And that, lacking these, their worship had become an empty form if they still obstinately clung to the mere husk of the "*Jews religion*."

The priesthood had gone from them by two acts: and both acts their own. Caiaphas the High Priest had *rent* his clothes (Matthew xxvi. 5). This was a violation of Levit. xxi. 10. "And he that is the high priest among his brethren . . . shall not uncover his head, nor *rend his clothes*." Compare this with Leviticus x. 6 "And Moses said unto Aaron and unto Eleazer, and unto Ithamar, his

sons, uncover not your heads, neither rend your clothes; *lest ye die*, and lest wrath come upon all *the people*."

So, the only priest to look for was the one who already, "in the end of the age," had offered one sacrifice for sins or ever and was now at the right hand of God. "Christ is not entered into holy places made with hands, but into heaven itself now to appear in the presence of God for us." That was the Priest whom they were to look for to come out of the Holy place, and then to come in his Melchisedec character according to Heb. vii. 1, and viii. 1.

When we read of those that "shall be heirs of salvation" (Heb. i. 14), it can be only that salvation which is so often foretold in the prophetic Word when Israel will sing "a New Song." When God will have done marvellous things on their behalf: "O sing unto the LORD a new song for He hath done marvellous things: His right hand, and His holy arm, hath gotten Him the victory. The Lord hath made known His SALVATION . . . in the sight of the heathen" (nations.) Ps. xcvi. 1, 2. It is the prayer of Isaiah xxxiii. 2 at length answered "O LORD be gracious unto us, we have waited for thee, be thou . . . our SALVATION in the time of trouble." Again Isa. lxii. 11, it is the same subject: "Behold the Lord has proclaimed unto the end of the world, say ye to the daughter of Zion, behold thy SALVATION (Saviour) cometh; behold His reward is with Him, and His work before Him. And they shall call them The Holy People, the Redeemed of the Lord." Then we see the culmination of all this and how it is noted in heaven: "and I heard a loud voice saying in heaven NOW is come SALVATION and strength, and the Kingdom of God, and the power of His Christ (Rev. xii. 10).

This verse (Heb. i. 14) has been a stumbling block to many, partly from its insufficient translation, and partly from its being not rightly divided in accordance with the scope of the whole Epistle.

Heb. i. 14 (R.V.) reads, speaking of the angels. "Are they not all worshipping spirits being sent forth for service on account of those [who are] about to inherit salvation."

It is the same salvation in chap. ix. 28 "Christ shall be beheld a second time, apart from sin, by those who await Him for salvation."

Both these passages refer to Rom. xi. 26, which declares "And so all Israel shall be saved."

Heb. ix. 28, has been turned away from its proper setting by some, in order to sustain a theory that it is *only* those who *look for him* who shall have the privilege of being caught up at the coming into the air of the Lord Jesus. But it has no relation to that event at all. The godly remnant will be looking for Him as it is written, and when He returns they will say, "This is our God, we have waited for Him:" but the *nation* will have first to know the full measure of the wrath that is come upon them to the uttermost (1 Thess. ii. 16).

When Christ appears in His Melchisedec character, it will be as one that "hath put away sin by the Sacrifice of Himself," and as "Melchisedec, king of Salem, priest of the most High God, who met Abraham returning from the slaughter of the Kings, and blessed him" (Heb. vii. 1). When it is seen that the full accomplishment of this type

will be realised in that day, how vivid it all becomes. The slaughter of the Ten-king confederacy. The apparent hopelessness of their case; the condition of the people for whom the Covenant with Abraham still remains in force; the despair when brought to the distressing moment which is foretold and described in Zech. xiv. 2; Then, the true Melchisedec appears for the refreshment of the over-comers; "And in that day His feet shall stand upon the Mount of Olives," proving the truth of the word in Hebrews, that "He shall appear the second time without sin (*i.e.*, without the need of having to be a sacrifice) unto salvation" (Heb. ix. 28).

It has become an article of faith that priesthood is now a privilege belonging to Christians. This is a mere assumption in order to evade a difficulty and to meet the claims of Romanists and Romanizers. Those who know the Christian standing as being "in Christ," know that they are neither a "priesthood," nor a "holy nation." This fiction has gained credence from hymns; and among those, who, aspiring to a little brief authority cherish the idea of ecclesiastical superiority. There is no suggestion of anything of the sort in any of Paul's epistles. Priesthood is true only of the *elect nation*: "Ye shall be a peculiar treasure unto Me . . . And ye shall be unto Me a kingdom of priests, and a holy nation" (Ex. xx. 5-6). Here is God's purpose and promise. Gentiles never had such a promise, or such an honour; and never will. There is but one nation to be exalted to this nobility, "Arise, O Lord into Thy rest; thou and the ark of thy strength; let thy priests be clothed with righteousness; and let thy saints shout for joy" (Psalm cxxxii. 8, 9). The Epistle to the Hebrews anticipates that day; and while disclosing past failure, and "finding fault" (Heb. viii. 8), it yet speaks of a future glory. "For this is the Covenant that I will make with THE HOUSE OF ISRAEL after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people" (Heb. viii. 10).

This is called "a *new* Covenant" (v. 8). When the nation is brought into this high consecrated distinction, then the words of Isaiah will come to pass, "And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen . . . But ye shall be named the PRIESTS of the Lord; men shall *call you* the ministers of our God" (Isaiah lxi. 6).

(To be continued).

THE AGES: PAST, PRESENT, AND FUTURE.

By JAMES CHRISTOPHER SMITH.

VI.—Genesis vi.-ix.

WE are still dealing with the Age beginning with the Fall and ending with the Flood. We have noted the multiplication of the race and the origin and course of the two streams manifested in that multiplication—a line of exposition—bringing us to the "days of Noah." We must mark now

4. *The End of the Two Streams.*

It seems that after the days of Enoch the faithful members of the Sethite line grew fewer and fewer, until, at the

close of this fearful Apostasy, there was but one family left untainted with the prevailing corruption. On the other hand it is evident that the ungodliness (see Jude *vv.* 14, 15) of the majority increased rapidly, until—in the striking language of our passage—"the end of all flesh" came up before God.

And thus we are led to the respective ends of the two streams: the one ending in perfect Preservation through the provision God made; and the other ending in Destruction, or "blotting out," when God brought in the Flood on "the world of the ungodly."

Satan's purpose clearly was, as always, to prevent the coming of the "seed of the woman," and so he brought about this corruption and great wickedness. The great promise of Gen. iii. 15, which first hung on Abel, and then on Seth "appointed instead of Abel," now hung on one family out of the whole race; but so long as that one family remained untainted, God's promise was sure and Satan's purpose was defeated.

Dispensationally, we have Christ's own words indicating the comparison between that age and the close of the age in which we live, to which more particular reference will be made presently; but, following the narrative as we have it, we must endeavour to trace this unparalleled Apostasy to its main source and cause.

5. *The Main Cause of the Apostasy.*

In all God's ways with men, effects follow causes with precision and fitness; and the question will come up, viz., Could such a catastrophe as the Flood, involving the destruction of the whole race (save one family) be caused by the sin of members of the race, as such, either individually or conjointly? Or, Do we find that there was another agency at work, another source of mischief operating; using the members of the race, unwittingly, to accomplish their undoing?

Surely a fair treatment of the verses vi. 1-8 leaves no doubt as to the true answer to these questions.

When Satan fell, doubtless many angels fell with him, and that event must have happened before the creation of Adam; but no one can say that other angels would not fall, nor say how far Satan might tempt others to fall. And though one cannot definitely say so by the Word of the Lord, yet one's conviction, from analogy, is that the Tempter somehow induced these angels to leave their proper habitation, as he had tempted Adam and Eve to disobey God. All expositors realise that the crux of this paragraph lies in the expression "the sons of God." Are these "sons of God" men or angels? No such expression had been used before; it is suddenly brought in here to account for an extraordinary state of things. And if this were its only use we might well hesitate to decide as we do; but when we compare the places where it is used, elsewhere, in the Old Testament, namely, Job i. 6; ii. 1; xxxviii. 7; Psalms xxix. 1; lxxxix. 6; Dan. iii. 25; there is no getting away from the fact that in every one of these cases the expression means angels, and never man. Hence it is that the *usus loquendi* and consistent exegesis compel the conclusion that it means angels here also.*

* Angels are called *spirits* (Heb. i. 7, 14), and see Papers on "S." and "s." in previous Numbers of *Things to Come*.

The ordinary explanation is, that it was the godly seed of Seth mingling with the ungodly seed of Cain: but this will account neither for the *signs* of the Apostasy nor for its awful *end*. Why should such mixed marriages produce "giants" (*Nephilim* or fallen ones), "mighty men" and "men of renown"? And if they did so then why not now? For we have plenty of these unholy alliances among us still!

No, we must let Scripture interpret itself. And, specially, when we bring in the cross light of Jude and 2 Peter, can have no doubt left as to what is the real significance of this passage in Genesis. Carefully compare Jude *vv.* 6, 7; and 2 Peter ii. 4-6; and 1 Peter iii. 18-20; and it will be seen how perfectly the various expressions combine to lead us to the one only consistent conclusion. The "sinning," the "going after strange flesh," the "like manner" with Sodom; the "casting down to hell" (*Tartarus*, literally), the "chains," the "prison," the "darkness," the "reservation unto the judgment of the great day"; all these words tell one complete story. The devil and his angels, and the legions of demons are not shut up in *Tartarus*, nor yet bound in chains, but they are very much at large indeed, both in heaven and earth. Who, then, are these imprisoned angel-spirits who have a special repressive measure meted out to them? Who, but "the angels that sinned" in the days of Noah, who went after human flesh which for them was "strange (or different) flesh," and left behind them a progeny great in stature and mighty in mischief?

And this was not the only instance of the same thing. It distinctly says, in Gen. vi. 4, that, "after that" (*i.e.*, after the flood), the same thing happened: and this is referred to in Numbers xiii. 33, as accounting for the presence of these *Nephilim*, or fallen ones, who "come of the *Nephilim*" (see R.V.), in the land of Canaan. And here, again, we have the root cause for the extermination of the Canaanites. It was not at all a matter of unjust cruelty or vengeance on the part of Israel; but it was a matter of *moral necessity for the well-being of the human race, as such*; and hence it was a command of God. In this case the *sword* was the instrument of judgment. Joshua beginning the work, and David ending it: But in the previous case, the evil seems to have been far more extensive; and the instrument of destruction was not committed to any man's hand; but it came from above and below at the bidding of the God of Hosts, an irresistible sweeping Flood.

Only the progeny, of course, of the "Fallen Ones" could be blotted out by water: the "spirits" (or Fallen Angels) themselves could not be destroyed by such a means; and hence, God, to prevent them repeating their monstrous iniquity, shut them up in the "prison" of *Tartarus* to await their final doom at the Great Day. But in spite of this mingling of the forces of wickedness, God carried forward His purpose and promise: and it was to these very "spirits in prison" that Christ, the Seed of the woman, after He had been crucified and risen, went and made proclamation of the accomplishment of God's Will and the triumph of the Truth: to manifest the great fact, that, in spite of all the malice and malignity of the Devil and his angels, "the seed of the woman" had come into

the world; and that, now His heel had been bruised, the crushing of the head of the Old Serpent would surely follow in due time.

The word "giants" in our passage is unfortunate. It came into our Authorised Version through the Vulgate, which borrowed it from the LXX, who use the word *γίγαντες* (*gigantes*) *mighty ones* or *giants*. This word refers merely to the gigantic stature of their progeny (hence the spies called them "men of stature," as if each one had the stature of two ordinary men); but the Hebrew word is *Nephilim* or *Fallen Ones*, and this points to their angelic origin.

Let no reader imagine that this is a new, twentieth-century interpretation; even if it were so it need not be scorned; but that these "sons of God," by creation, were angels, was pointed to in some MSS. of the LXX, where the reading *ἄγγελοι τοῦ θεοῦ*, (*angeloi tou Theou*), *angels of God* is found; and it was held by such representative men as Philo, Josephus, Justin Martyr, Clement, Tertullian, Luther, Rosenmüller, Ewald, Delitzsch, Kurtz, Hengstenberg and Alford: and it is held, to-day, by many of those who lead us in Bible study.

We consider, therefore, that here we have a cause in keeping with the terrific judgment of the Flood; and, that signal display of the punitive justice of God was to preserve the race from absolute extinction, and secure the fulfilment of His Word and Will in the coming of the Seed of the woman (Gen. iii. 15).

6. Preservation and Destruction.

On the dark canvas, we have just one relieving bright figure: "Noah found grace in the eyes of the Lord." Noah was a man without blemish as to his pedigree* during his history up to and through the Flood. He and his family had not consented to the apostate sin going on around them; and hence, to this man God revealed Himself, told him what he was to do, and how the crisis was to be met.

There is no need here to go into detail on this fascinating narrative: it is enough for our purpose to note how all was provided and commanded by God; and how all was carried through with unquestioning obedience.

The Ark was the place of protection and preservation: and Noah was housed there in safety before the Flood came. It is always that way, in God's mercy.

As Enoch was translated, and Noah housed before the Flood came, so Lot was safely led out before the fire fell on Sodom: and so Israel walked safely through the Red Sea ere the waters closed in judgment on the Egyptians. In like manner, the members of Christ, at His descent, will be "caught up" to meet Him before the great and terrible Day of the Lord come. And so also at the end of the Millennium the same thing may be noted (Rev. xx, 9). It is a great principle we see illustrated—Preservation and Destruction, side by side. When Noah is safe and "shut in" by God, then the Flood came and the waters increased until everything that breathed on land was destroyed. It was truly "the end of all flesh" in a most awful sense. When God arises to judgment He does His work with solemn thoroughness!

* The word rendered "perfect" here is the word always used of the sacrificial animals, which were to be *without blemish*.

Then "God remembered Noah" and called him out of the Ark: and that brings us to our last heading, viz:

7. Noah and the New Earth.

The earth was cleansed by judgment, as it will be before and after the Millennium: and Noah came out of the Ark to take possession of the land, thus cleansed. It is on this account that Noah is a type of Israel who shall possess their land after the awful Tribulation.

(1). The new earth is *dedicated by sacrifice* (Gen. viii. 20-22): and the Lord accepted Noah and gave promises for the Land.

(2). The Lord *blessed Noah*; and committed to him and his seed the new government of the cleansed earth. (ix. 1-7).

(3). Then the Lord *established His covenant* with Noah and with the earth, and with every living thing that there should not be another flood of water.

(4). Finally, the Lord *gave the bow in the cloud* as the *token of the covenant*, and pointed to it as the object on which His eyes and the eyes of men might look (compare 9, 14 and 16): just as He has given His own Son, as the one Object, on whom His eyes and our eyes can rest, and in Whom we have Eternal Life.

All this will be more gloriously realised when, in the final Purpose of the Ages, the "heavens and earth that are now," having been cleansed by a flood of fire (2 Pet. iii. 12, 13), shall be changed and become

"The New Heavens and the New Earth"

wherein Righteousness will find a final and fitting home!

And here, now, discerning souls will see how this Age, bounded by the Fall and the Flood, is the type of every age; and of the issue of all the ages. Hence, we find Christ referring to it in this very way: "As the days of Noah were, so shall also the coming of the Son of Man be. For, as in the days that were before the Flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not, until the flood came and took them all away: so shall also the coming of the Son of Man be. Then shall two be in the field; the one shall be taken and the other left: . . . Watch, therefore, for ye know not what hour your Lord doth come" (Matt. xxiv. 37-42).

This, of course, has reference to the earth and a people possessing it; it has nothing to do with the Rapture of the Church of God referred to in 1 Thess. iv. In this case the "taken" ones were the judged ones, and the "left" ones (as Noah and his family) were the favoured ones: and it is always that way when God is cleansing the earth, and dealing with an earthly people.

And so we learn, definitely, that this age leading up to the coming of the Son of Man is to end, as the Age leading up to the Flood ended. The notion that the Gospel is to save the nations before the coming of our Lord is a mischievous fiction and a direct contradiction of the words above quoted. We are not here to deceive people by preaching a human gospel of "betterment;" but we are sent to preach a Gospel of Salvation, of regeneration, of a New Creation—to snatch people out of the fire, to save them out of a world drifting on to another Crisis which

Christ Himself affirms to have its parallel in the catastrophe of the Flood.

So far as we know, there was no code of Law or extended revelations of Truth, in this ante-Diluvian Age; but men were left with consciences enlightened by the distinct and well-known revelation of God's will in the sacrifices of Abel and Cain—the right way to approach God and the wrong way; the faith that pleases God and the unbelief that displeases Him. And what we behold, under this test, is a sad picture of utter failure, corruption and ruin. We may, therefore, designate this epoch of some 1500 years as

THE AGE OF ENLIGHTENED CONSCIENCE.

How precious it is to remind ourselves, in a closing sentence, of the faith of Abel and Enoch and Noah, and how they walked with God and obeyed Him, and how He revealed Himself to those who thus trusted Him. And above all we have happy foretokens of our blessed Lord in the one great typical sacrifice at the beginning of the period; in the living, Seth appointed instead of the dead Abel; in the life of walking with God; and in the Ark as the place of safety, not for a time, but, to those who are in Him, for evermore.

He is "All, and in all": and always was so! Blessed be His Name!—(To be continued).

Papers on the Apocalypse.

THE CONCLUSION.

A. (page 118†), xxii. 6-21.

THE CONCLUSION OF THE WHOLE BOOK.

This *Conclusion* is modelled precisely on the same lines, as to structure, as the *Introduction*. It is brief and very impressive. Its scope seems to be to anticipate the difficulties of the reader, by assuring him again and again as to the solemnity and truth of the words of this Book.

Their absolute truth and certainty are pressed upon us. Thrice it is repeated in this Book that these sayings are "faithful and true": xix. 9; xxi. 5; xxii. 6. In the *Introduction* and *Conclusion* it is (three times) affirmed that these words came from God (and not, therefore, from John, though they came through John): in i. 1 and xxii. 6, 16. In both also is a blessing pronounced on the readers and keepers of this Book: i. 3 and xxii. 7.

This is what the Book claims to be. If these claims be not true, then the Book is nothing better than a forgery; and is unworthy of our attention or consideration.

It seems to be the one great purpose of this *Conclusion* to press these claims upon us in the strongest possible manner.

Four times we have the person testifying; and four times the things testified. Four times we have the nearness of the Advent proclaimed; and four times the blessing announced.

The following is the Structure, and when we compare it with the *Introduction* (page 129), we shall at once see that it is constructed on the same model:—

A. (page 118), xxii. 6-21. CONCLUSION.

A ¹ | a ¹ | 6-	The Angel testifying.	A. (page 118), xxii. 6-21. CONCLUSION.
b ¹ | 6-	The things testified.	"Which must speedily come to pass."
(Compare i. -1.)		
B ¹ | c ¹ | 7-	Advent.	"Behold, I come quickly."
d ¹ | 7-	Benediction.	"Blessed is he . . ." (See i. 3-)
A ² | a ² | 8, 9.	The Angel testifying.	
b ² | 10, 11.	The things testified.	"The prophecy of this book" (i. -3, "the time is at hand").
B ² | c ² | 12, 13.	Advent.	"Behold, I come quickly . . ."
d ² | 14, 15.	Benediction.	"Right to the tree of life."
A ³ | a ³ | 16-	The Angel testifying.	"I Jesus have sent mine angel" (i. -1-).
b ³ | 16-	The things testified.	Jesus the hope of Israel (i. -4).
B ³ | c ³ | 17.	Advent.	The person of the coming one described as "the Morning Star."
d ³ | 17.	Benediction.	"Come" and take "the water of life."
A ⁴ | a ⁴ | 18.	Jesus Himself testifying.	"I testify" (i. -17, 18).
b ⁴ | 18, 19.	The things testified.	"If anyone . . ."
B ⁴ | c ⁴ | 20.	Advent.	"Surely I come quickly" (i. 7-). Promise and answering cry.
d ⁴ | 21.	Benediction.	"The grace of our Lord" (i. -4-, 5-).

THE FIRST FOUR MEMBERS.

a¹. (page 677), xxii. 6-. *The Angel Testifying.*
xxii. 6-. And he said unto me,] It is the angel of i. 1, reassuring John as to the truth of what he had been "sent" to show and to tell him.

b¹. (page 677), xxii. -6. *The Things Testified.*
-6. "These words are faithful and true: and the Lord God of the spirits* of the prophets sent his angel to show unto His servants things which must come to pass speedily.] The reading "spirits of the prophets" must be taken as the Figure *Metonymy*, by which the word "spirits" is put for *the gifts of the Spirit*, as in 1 Cor. xiv. 12, 32, &c. And the Figure is used to emphasise the fact that the revelations made by the prophets were given by the Holy Spirit of God; and were not their own sending forth or of themselves. Here, note also that it is still the "servants" of God who are specially addressed as being concerned in the interpretation of this book. (See page 28).

c¹. (page 677), xxii. 7-. *The Advent.*
7-. And † behold, I come quickly:] The words of the Angel pass into the words of Christ, which he was com-

*G.L.T.Tr.A. WH. and RV. read πνευμάτων τῶν (pneumatōn) spirits of the, instead of τῶν ἁγίων (τῶν ἁγίων) the holy.

†G.L.T.Tr.A. WH. and RV. add "and."

missioned to report. So in verse 12, and xi. 3. This corresponds with chap. i. 7, as does xxii. 16.

d¹. (page 677), xxii. -7. *The Benediction.*

-7. **blessed is he that keepeth the words of the prophecy of this book.**] Again the blessing of i. 3 is repeated, showing the importance of the study of this book. And it is "this book"; not merely certain parts of it, but the book as a whole. The Lord does not say who *understand it*, but who "keep its sayings" in their hearts, for the time is at hand; *i.e.*, the time next in order to the present.

No other dispensation is to intervene, and the sayings of this book are to be kept for the time that is at hand.

THE SECOND FOUR.

a¹. (page 677), xxii. 8, 9. *The Angel Testifying.*

8. **And I John was he who heard and saw these things.*** And when I heard and saw them I fell down to worship before the feet of the angel who was showing me these things. (9) **And he saith to me "Beware; do it not: †I am a fellow-servant of thine, and of thy brethren the prophets, and of those who keep the words of this book: Worship God."**] Again John was about to make the same mistake. The double correction shows how firm is the decree that God alone is to receive worship; and that it may not be rendered to any created being. Observe, also, that the Angel is a "fellow-servant" with John (for all *serve* God). Brotherhood is not restricted to *flesh*; it is according to *nature*. "Fellow-servant" implies only common service according to station and position. (See page 28).

b¹. (page 677), xxii. 10, 11. *The Things Testified.*

10. **And he saith unto me, "Seal not the words of the prophecy of this book: for the time is at hand."**] This command is in contrast with chap. x. 4, where it is a special prophecy in the midst of general prophecies, and is to be sealed up. It is in contrast also with Dan. xii. 4, 8, 9, where Daniel was to seal up the Vision, because another Dispensation was to intervene before that Vision could be fulfilled. That Dispensation concerned the mystery of the Church of God. That mystery will have been completed before the Apocalypse opens, and therefore the command is given here, "Seal not."

When the Angel commanded Daniel to seal up the Vision, he immediately added, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand" (Dan. xii. 10).

When the Angel, here, commands John not to seal up the prophecy, similar words are immediately added:

11. **He that is unjust (pres. part. of condition), let him act unjustly still (aor., relating to acts, not to condition): and he that is defiled (morally polluted), let him defile himself still: and he that is righteous,**

* This is the order of the words according to G.L.Tr.A. WH. and RV.

† G.L.T.Tr.A. WH. and RV. omit γάρ (gar) for.

let him work * righteousness still: and he that is holy, let him be holy still.] These mysteriously solemn words have no reference to the Post-Millennial or Eternal state. They are given as a present statement, and as a reason for the injunction to "Seal not," which immediately precedes them.

(1) "Seal not the words." Proclaim them; make them known; even though evil men go on in their wickedness, and the righteous in their righteousness. Yea, though none heed them, and the wise reject them, "Seal them not." The injunction is for those who shall belong to the period when that which is now called "the time at hand" shall have become time present. In that case, they belong to the time of the Apostasy.

(2) "The time is nigh." Let men go on their way; the time is short. As though it said, in the spirit of Matt. xxvi. 45, "Sleep on now, and take your rest; the hour is at hand." Compare Ezek. iii. 27.

(3) A third reason follows. Let the wicked go on with his wickedness, and the righteous in his righteousness. My advent is near; and my judgment and my reward is with me.

c¹. (page 677), xxii. 12, 13. *The Advent.*

12 **† Behold, I come quickly; and my reward is with me, to give to every man as his work is.**

13) **I am the Alpha and the Omega, the First and the Last, the Beginning and the End.**] This is the great reason why the righteous are to persevere and hold on their way. Their reward is certain, for the Advent is sure. The Speaker is the Lord Jesus; and that He is God is clear from the attributes used of Him; for they belong only to God. (See Isa. xli. 4; xliii. 10; xlv. 6; xlviii. 12.) Even though the Angel be the speaker, he speaks in the name of Him who commissions him. There are other places in this book where fresh speakers are introduced without being named.

d¹. (page 677), xxii. 14, 15. *The Benediction.*

14. **Blessed are they that do His commandments (or wash their robes ‡), that they may have right**

* L.T.Tr.A. WH. and RV. read δικαιοσύνην ποιησάτω (dikaiosunēn poiēsato) let him work righteousness, instead of δικαιωθήτω (dikaiōthēto) let him be righteous.

† G.L.T.Tr.A. WH. and RV. omit "and."

‡ L.T.Tr.A. WH. and RV. read ἐστί (estin) is, instead of ἔσται (estai) shall be.

§ This is the reading of L.T.Tr.A. WH. and RV., instead of "keep His commandments," as in the AV. The MS. authorities are divided; the Vatican MS. (B) supporting the AV., and the Alex. (A) and Sinaitic (N) supporting the RV. Thus both are ancient, and the reading of A and N may have been originally a marginal gloss, finding its way later into the Text.

The Coptic Version also has the "commandments" reading as do the Fathers Tertullian, A.D. 200; Cyprian, Bishop of Carthage, 248-258; Tichonius, 390; Andreas, Bishop of Caesarea in Cappadocia, Cent. vi.; and his successor, Arethas, Cent. x.

It is curious that, though the great Vatican MS. (B) supports the AV., the Vulgate does not follow it, but reads "that wash their robes," according to the Codex Amiatinus (A.D. 541) in Florence, and

to the tree of life, and may enter in through the gates into the city.] It is to be noted that in the passage which speaks of washing their robes (vii. 14), it is the *past* tense, because the act is spoken of as having been done in the past by those who have come out of the great tribulation. But here, it is in the *present* tense, because the words of the Angel contemplate, not those now present in this dispensation of grace, or in the next of judgment; but in the yet future dispensation of glory for the citizens of the holy city, distinguishing those who had been on the former earth from the nations of the new earth. The washing of robes has no reference to those in the previous dispensations.

15. Without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and practiseth a lie] These are not on the new earth. They are "without," and, according to xxi. 8, will have then been cast into the lake which burneth with fire and brimstone. The expression "dogs" is used in accordance with Eastern idiom of all unclean, vile, and injurious persons.

THE THIRD FOUR.

a³. (page 677), xxii. 16-. *Jesus Himself Testifying.*

xxii. 16-. **I Jesus sent mine angel (i. 1) to testify unto you]** It is the Lord Himself again, and the pronoun is emphatic.

b³. (page 677), xxii. -16-. *The Things Testified.*

-16-. **these things in the assemblies.]** It is to the assemblies of chaps. ii. and iii. that these things were and will be specially testified. For them, this book will have its special interpretation. The *application* is for all the servants of God (i. 1) now, and in all time; but the *interpretation* is specially for the *assemblies* who will be on the earth during the fulfilment of "the prophecy of this book."

c³. (page 677), xxii. -16-. *The Advent.*

-16. **"I am the Root and the Offspring of David, the bright, the Morning Star.]"** These titles are

the Codex Fuldensis (Cent. vi.). Three Fathers also support the Vulgate reading, viz., Primasius (Cent. vi.); Fulgentius, Bishop in Africa (508-533); and Athanasius, Bishop of Alexandria (326-373).

The Clementine Vulgate (Authorized by the Council of Trent) adds, "in the blood of the Lamb," though there is no Greek MS. authority for it whatsoever.

All the Romish Versions (including, of course, the English "Douai"), being made from the Clementine or Tridentine Vulgate, naturally have the full reading—"that wash their robes in the blood of the Lamb"—the latter part being quite unauthorized by any Greek Text, as we have said. They have this reading solely on textual grounds, and not because of any Romish or Protestant reasons.

The two readings are much alike,

OIIAYNONTACTACCTOACAYTON.

OIIIOYNTECTACETOACAYTOY.

The upper line is "that wash their robes." The lower line is "that do his commandments." The difference is exceedingly small, especially when we remember that OI was frequently written Y. It looks as though the upper line was the original reading; but many hold the opposite view.

In any case it is entirely a question of *reading* and not of *translation*.

essentially and exclusively Jewish: and proclaim their owner as the coming one who shall confirm and fulfil all the promises made unto David. The Lord Jesus is at once the "Root" whence David sprang, and the "Offspring" which sprang from David. (See Isa. xi. 1. John viii. 55-59). On this fact the Lord's question was based in Matt. xxii. 41-46.

But there is a third title—"The Morning Star," which ushers in the Eternal day. The reference is to Num. xxiv. 17.

d³. (page 677), xxii. 17. *Benediction.*

17. **And the Spirit and the Bride say, Come thou, And let him that heareth (these things) say, Come thou. And he that thirsteth, let him come. And he who willeth (or desireth to enter), let him take of the living water freely.]** This defines the Blessing, and goes back to the very beginning, embracing the enjoyment of all that was then lost. In Gen. iii. 22-24, the solemn sentence was pronounced and executed:—

"And now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever; therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken. So he drove out the man, and he placed (as in a Tabernacle) at the east of the Garden of Eden, Cherubim, and a flaming sword, which turned every way to keep (or preserve, Gen. ii. 15) the way of the tree of life."

In contrast with the *Expulsion* from "the tree of life" we have here, at the close of the Apocalypse, "right to the tree of life" (v. 14); and the *Invitation* to "the water of life." The seed of the woman had been bruised in the heel; the Serpent's head has been crushed. Hence the invitation "Come" can now be sent forth.

Man, who had been "sent forth" and "driven out," now at length sees Paradise restored, and hears the blessed invitation, "Come."

It is interesting to note how this invitation is given. The Spirit first gives forth the welcome word, "Come."

The Bride who has been revealed from heaven repeats it.

Those who hear it take it up, and

Those who are athirst, and all who will are invited to come and "take the water of life freely."

Israel, who ought to have been the Bride, was blessed, and entrusted with the charge to "be a blessing" and to bring in full earthly blessing. Israel should have brought back Paradise again.

But Israel was unfaithful, and instead of being a Bride, became a harlot (Isa. i. 21). Hence, God removed Himself from them; and, the Cherubim, the symbols of His presence, were taken away altogether.

Beautiful it is to see the recovered position of the Remnant, as the Bride, giving the invitation to "come" into Paradise restored.

The first Paradise was in the keeping of Adam and his Bride. The man did not lose it for his race. He was "not in the transgression" (1 Tim. i. 14). It was the woman, through Satan, who lost it.

But now, all is reversed. Satan is cast into the lake of fire; and it is the Bride who is privileged to say "Come!"

"The woman being deceived" was the cause of the sentence to *go forth*; but now, in this blessed time of reversal, she is the one to say "Come!"

The second man, the last Adam, has "restored all things" and "made all things new."

In this we see that Genesis is the book of the *beginnings*; and the Apocalypse is the book of the *endings*, the complement of Genesis (p. 57). Gen. i., ii. finds its correspondence in Rev. xxi., xxii.; and the last two chapters of the Bible refer back to the first two.

In the previous Benediction (v. 14), the blessing consisted in the right to eat of "the tree of life." In this it is the invitation to come and drink of "the water of life."

The first dread sentence is thus reversed, and the New Earth becomes Paradise restored. (See page 672-675).

"The Tree of Life," and "the Water of Life" are the great central subjects of the New Earth.

THE FOURTH (AND LAST) FOUR.

a¹. (page 677), xxii. 18. *The Lord Jesus Himself Testifying.*

18. **I** *testify unto everyone that heareth the words of the prophecy of this book.] The Lord Jesus Himself closes up the whole testimony. The pronoun "I" is very emphatic.

b¹. (page 677), xxii. -18, 19. *The Things Testified.*

-18. If anyone add unto these things, God shall add unto him the plagues which are written in this book: (19) And if anyone take away from the words of the book of this prophecy, God shall take away his part from the tree[†] of life, and [out of] the holy city, which are written in this book.] He who has given this book (i. 1) now closes it with this solemn warning. This warning, while it may refer especially to this book, yet, by a very true *application*, takes in the whole Scripture. But only the prophecy of this book comes within the true scope of this passage. The threat shows the extreme importance set by God upon this book. The adding of the "plagues" shows also the true character of the judgments recorded in the book; which are as real as those referred to in Deut. iv. 2; xii. 32.

There may be a still more literal interpretation which only those will understand whose lot will be cast in that dispensation of judgment.

c¹. (page 677), xxii. 20. *The Advent.*

20. He who testifieth these things saith, "Surely I come quickly. Amen." So it will verily be.

This is the final announcement of the coming advent of the Lord Jesus. It is given by Himself. This is the

* G.L.T.Tr.A. WH. and RV. read μαρτυρῶ ἐγὼ (*marturō ego*) I testify, instead of συμπαρατυρεῖμαι γὰρ (*sumparaturoimai gar*) for I jointly testify.

† So G.L.T.Tr.A. WH. and RV.

one great subject of the whole book. It is all "prophecy," and this final promise is the key to its interpretation. To this, the Apostle, and all who hear, and read, and keep the words of the book of this prophecy, respond with holy, heart-felt desire.

Come, Lord Jesus! The use of the word "Lord" characterises the utterance as John's: for none of His people were ever so irreverent as to address Him merely as Jesus. He Himself may do so, and say "I, Jesus." The Holy inspiring Spirit may call Him "Jesus." But it is irreverence of the grossest kind for His people ever to address Him other than as Lord, Master, Saviour, or Christ. John speaks of Him here, and also in the Benediction that follows, as "Lord."

The Lord may condescend to call us "brethren" in holy, infinite condescension; but it is quite a different thing for us to call Him "our elder brother." One great lesson and effect of this book will be to inspire us with greater reverence for Him who is at once the author and subject of the Revelation.

Yea: in very deed and truth (He says) "I am coming," and we reply, Amen, let it be verified: Come, Lord Jesus; let Thy parting promise be speedily fulfilled.

d¹. (page 677), xxii. 21. *The Benediction.*

21. The grace of* the Lord Jesus Christ† be with all the Saints. Amen.‡] This Benediction not only completes the correspondence of the Structure, but appropriately concludes the book, for, after all, there was grace in giving Israel the Law, and there must be grace even in a dispensation of works. But "true" grace came by Jesus Christ. And now, in this dispensation, ALL is of grace. It is this that gives the Church its different standing and different destiny. May we, while we strive to rightly divide the word of truth, know, more and more fully, our own standing in grace; and thus be more and more qualified to understand the ways and words of God with reference to the coming dispensation of judgment, and the dispensation of glory which will follow it.

(Concluding Paper).

Editor's Table.

WITH the commencement of the New Year it is our purpose to make some little changes under this Department.

We have such a large number of letters unanswered, that, if they are to be dealt with at all, more space must be given up to them.

We are struck by the fact that we have no letters or questions as to Creeds or Conscience, or Conduct. All relate to the Word of God; and deal with subjects which

* G.L.T.Tr.A. WH. and RV. omit "our."

† L.T.A. RV. (text, not margin), omit "Christ." WH. put it in brackets.

‡ The Textual critics, as well as the oldest MSS., are much divided as to these last four words. The weight of evidence is against "you," and in favour of "saints."

must be of interest to a wider circle than that of the respective writers.

The Papers on *pneuma* ended in November, and those on the Apocalypse close with the current number.

We shall, therefore, if the Lord will, in the coming year devote more space to these letters; and, not relegate them to small type (except January which is already in type) and an odd corner, but treat them with the respect they deserve.

It is not that the writers are slighted in any way: for we have enough "answers" already written to fill a Double Number of *Things to Come*!

It may be well to append a few hints for our Correspondents' attention and observance.

HINTS TO CORRESPONDENTS.

- 1.—Write your letters clearly and legibly, especially your *Names* and *Addresses*: we often spend much time in deciphering them.
- 2.—In giving references, give them correctly. Sometimes a *wrong* reference is given, or only the Epistle or chapter is given and we are expected to hunt up the verse, or find the correct reference.
- 3.—Before asking a question, look and see whether it has not already been answered. Many such have been repeated quite recently.
- 4.—We cannot undertake always to answer letters by post, even if a stamped envelope be sent.
- 5.—We cannot undertake to answer "in the next number," for the contents of these are practically arranged for two or three Numbers ahead; and cannot be disarranged at a short notice.

ANSWERS TO CORRESPONDENTS.

S. S. (Glasgow). As to judgment beginning at "the house of God" (1 Pet. iv. 17) it is well to look at the name and address on the envelope of any letter before interpreting the contents of the letter of ourselves. There may be much of interest and instruction in it; but there are sure to be many things difficult to understand, if it be not addressed to us. Peter writes to the "strangers scattered abroad," *i.e.*, to the *Diaspora* or "Dispersion," to believing Jews who lived "among the Gentiles" (ch. ii. 12). As Jews, they looked for the Apocalypse or "Revelation of Jesus Christ" (ch. i. 7). It is a question as to whether they knew anything about meeting the Lord in the air, and "our gathering together unto Him." They looked for His glory to be revealed (ch. iv. 13). Then in ch. iv. 17 "the time is come that judgment must begin at the house of God." That judgment did soon after "begin." The time did come, and the house of God in Jerusalem knew it and felt it. But the wrath is to come upon them to the uttermost (1 Thess. ii. 15, 16): but the end of that "uttermost" is not yet. The books of Ezra and Nehemiah will give us the key to the technical expression "the house of God."

The Epistle belongs to those to whom it was addressed; and a day is coming when the godly remnant will understand it better than we do, after the church shall have been caught away. In the days of Rev. vii. 14; xii. 6; xiii. 7, &c., it will be seen how even the righteous will "scarcely be saved" (1 Pet. iv. 18). If this sifting comes to the righteous, "where shall the ungodly and the sinner appear."

A. W. (Birmingham). You object to our chart, "the Plan of the Ages," because of the expression "Satan's first rebellion," and ask where we find any statement of it in Scripture. We replied that inasmuch as Satan is introduced to us in Gen. iii. 1 as already fallen, his fall must have come either between the first and second verses of Gen. i. or before the 1st verse. We put it between ch. i. 1 and 2. We thought you wanted information, and did not gather that you asked the question because you believe that "the term Devil is used as a personification of sin." If you are really in search of truth, try your belief on Matt. iv., and read "sin" where you have "Devil," and you will soon see how impossible your belief is. "Then was Jesus led up . . . to be tempted of sin" (v. 1), "And when sin came to him, &c. (v. 3). "Then sin taketh him up, &c." (v. 5). "And sin said to him (v. 6). But we need not pursue the matter further.

A. M. (Gloucester). 1 Tim. iv. 1 mentions "deceiving spirits and teachings of demons." There is no use in thus distinguishing "demons" from the "spirits" unless these are a different kind of being. We cannot explain the difference. The passage is meant to explain them to us—and that is all we can know.

J. S. E. (West Calder). You will find all your questions as to Romans vi. answered in our papers on "The Two Natures in the Child of God," and in our *Church Epistles*, published by Eyre and Spottiswoode, 33 Paternoster Row. 3/6.

W. G. (Victoria). Thanks very much for your kind letter and for all you feel able to say of the help *Things to Come* has been to you. Your remittance for books has been received.

R. B. (Ilford). The hare does chew its food again; not scientifically from the stomach, but phenomenally from the contents of the cheeks. To *chew again*, would be a more correct rendering of the Hebrew, than "to chew the cud." The German Version so render it (*wiederkauen*).

D. L. (London). The word "Heresy" is really a transliteration of the Greek word *αἵρεσις* (*haireisis*), as is the word Mystery. And like it, it has come to have quite a different meaning to-day from what it had in Greece, and from what it had in the A.V. of 1611. We must not therefore fix our modern meaning on the word, or substitute it for the Bible meaning. The real meaning is *the act of choosing*, then *that which is chosen*, especially the *choosing of a party*; then *the party so chosen*, *sect or division*. It occurs in Acts v. 17; xv. 5; xxiv. 5, 14; xxvi. 5; xxviii. 22. 1 Cor. xi. 19. Gal. v. 20. 2 Peter ii. 1. Of course, parties, sides, or divisions are *chosen* on account of their peculiar *tenets* (2 Peter ii. 1), and the word "heresy" is put by *Metonymy* for the result of such *choosing* (Gal. v. 20. 1 Cor. xi. 19).

Error may lead to division; but *heresy* (or *division*), however serious it may be, may not be error. It is easy to raise the hue and cry of "heresy" (according to its modern meaning of false doctrine), but a real heretic (in the Bible sense) is one who, though holding truth, may seek to *divide* and *distract* the people of God. A man may hold many errors and yet have no disposition to cause divisions. The usual course is, to call a man who disagrees with us in opinion a heretic; and then, without waiting for the "second or third admonition," reject him and excommunicate him, and sometimes pursue him and slander him. But such a man is *not* a heretic, though he may be an unbeliever or a mistaken man, unless he *divides* and *scatters* the flock of God. But the men who cry "Heresy!" most loudly are already dividing God's true people, or maintaining sectarian divisions already made, and thus are guilty of heresy themselves; for sectarianism is "heresy" in the Scripture sense of the term. It is well to clear the ground of these misstatements and misapprehensions which are working such havoc among the children of God.

G. A. S. (Portsmouth). The word "this" in Acts ii. 16, cannot refer to what precedes, because Joel ii. 17-22 refers to "the last days" even "the Day of the Lord," to scenes of judgment, and to the salvation of Israel. Moreover the plural "these words" in verse 22 refers to what follows and not to what precedes.

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E. C. (Stoke Newington). You are quite right *Church Epistles*, page 60, c | d | g- should be alive without law, instead of "alive without sin."

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