

# OUR BIBLE NOTE BOOK.

HUNDREDS OF NOTES ON SCRIPTURAL  
SUBJECTS

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Author of "Exposition of the Revelation"; "At Hand; or Things  
which must shortly come to Pass," etc.

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THIRD EDITION ENLARGED.

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LONDON:  
ALFRED HOLNESS: 14, PATERNOSTER ROW, E.C.  
GLASGOW: PICKERING & INGLIS, BOTHWELL STREET.  
CARLTON, NOTTINGHAM: WALTER SCOTT, GEDLING ROAD.



## NOTE.

In the preparation of "OUR BIBLE NOTE BOOK" we have considered the interests of the thousands who read and study the English Bible. The notes are numerous, varied, and suggestive. Evangelists, Sunday School Teachers, and others of the Lord's servants will, we doubt not, find ready help in these Notes. The index of contents will enable any one, at a glance, to find a note on most of the subjects met with in the course of Bible reading. This third Edition is not only enlarged and contains many additional notes, but we have also added a number of blank pages, which will be found useful in the insertion of notes as they occur to the reader.

1909.

WALTER SCOTT.



## OUR BIBLE NOTE BOOK.

Total number of words in the Bible, about 773,692.

Total number of letters in the Bible, about 3,566,480.

Total number of books in the *Old Testament*, 39.

Total number of chapters in the *Old Testament*, 929.

Total number of verses in the *Old Testament*, about 23,214.

The shortest book in the *Old Testament* is Obadiah.

The shortest chapter in the *Old Testament* is Esther x.

The shortest verse in the *Old Testament* is 1 Chron. i. 25.

Total number of books in the *New Testament*, 27.

Total number of chapters in the *New Testament*, 260.

Total number of verses in the *New Testament*, about 7,959.

The shortest verse<sup>s</sup> in the *New Testament* <sup>217</sup>is John xi. 35. & 1 PETESS - ch. 5. v. 16)

The moral condition of Israel at the coming of the Lord in grace is unfolded in the book of Malachi.

Old Testament history is comprised in sixteen books—from Genesis to Nehemiah—the first and last historical books of the Old Testament.

The *priests'* guide book was Leviticus.

The *Levites'* guide book was Numbers.

The *peoples'* guide book was Deuteronomy.

The following prophets prophesied after the restoration from the captivity:—Haggai, Zechariah, and Malachi.

The following prophets prophesied during the captivity :—Daniel in the royal court of the conquerors ; Ezekiel amongst the captives at the river of Chebar ; and Jeremiah amongst the poor of the people left in the land.

The first mention of believing in the Old Testament is in Genesis xv. 6.

The first person in Scripture termed a “ Hebrew ” is Abram (Genesis xiv. 13).

The first altar spoken of is Noah’s (Genesis viii. 20).

The first polygamist was Lamech (Genesis iv. 19).

The first worker for salvation was Cain (Genesis iv.)

The first city builder and murderer was Cain (Genesis iv.).

The first conqueror and hunter was Nimrod (Genesis x. 8–11).

The first recorded instance of a son dying before his father is noted in Genesis xi. 28.

The first recorded instance of a daughter being born is in Genesis iv.

The first general confederacy amongst men is recorded in Genesis xi. 1–6.

The first time the Hebrews are termed Jews is in 2 Kings xvi. 6.

The first mention of Assyria after the days of Nimrod is noted in 2 Kings xv. 19.

The first, second, and third kings of all Israel each reigned the probationary period of 40 years.

The first notice of the Rainbow—token of Divine goodness—is in Genesis ix. ; the last mention in Revelation x. 1.

Christ suffered at man’s hands as a martyr for righteousness, hence judgment is the result (Ps. lxi.).

Christ suffered at God's hands as a victim for sin, hence grace to man is the blessed fruit (Ps. xxii.).

The last five verses of Psalm xl.—the prayer of the suffering Messiah—form Psalm lxx., the prayer of the future remnant of Judah.

“There is no peace, saith the LORD, unto the wicked,” are the concluding words of Jehovah's expostulation with His people, because of their idolatry (Isa. xl.-xlviii.). “There is no peace, saith my God, to the wicked,” are the concluding words of God's expostulation with His people, because of their rejection of the Messiah (Isa. xlix.-lvii.).

Human life has been shortened by about a half several times; thus the longest liver after the flood (except Shem)—Heber—lived 464 years, a little more than half Methuselah's age, 969 years, the longest liver before or since the flood; the longest liver after the dispersion at Babel—Reu—lived 239 years, a little more than half Heber's age. In the wilderness, life was again shortened to about half of the age of Abram (Ps. xc. 10): the blessed Lord was cut off in the “midst” or half of His days, as a man (Ps. cii. 24).

Scripture furnishes no account of the birth or death of any of Cain's posterity, but simply records their doings (Genesis iv.). They were exceedingly clever in patching up a wrecked world. Science, music, and the lusts of the flesh characterized that energetic race.

Seth, third son of Adam, in whom the line of grace flowed, was contemporary with all the antediluvian fathers, except Noah.

Methuselah was contemporary with Adam for more than 200 years, and with Noah for about 600 years.

Enoch, who walked with God, was contemporary with

Adam for about 300 years, and with Noah for some time, and thus the truth and revelation of God then revealed, were handed down for 1656 years—from Adam to Noah.

The *Cherubim* (plural) are always connected with the judicial and governmental authority of God ; it is so in the first instance, where they are named as guarding the tree of life (Gen. iii. 24). In the tabernacle and temple they signify the moral supports of Jehovah's throne, as "justice and judgment" (Ps. lxxxix. 14); and in Ezekiel i. and x. they clearly set forth God acting judicially towards His people, in bringing against them that "bitter nation"—the Chaldeans.

The *Seraphim* (plural) announce the holiness of Jehovah, the Divine *glory* being their great care and concern ; they are only once named in Scripture (Isa. vi.) ; God's *righteousness* is the great care of the Cherubim.

Four cities originally constituted the strength of the Babylonian kingdom (Gen. x. 10), and four cities the strength of the Assyrian kingdom (verses 11, 12).

The *Patriarchs* were called upon to walk before God and be perfect (Gen. xvii. 1) ; *Israel* was to be perfect with the Lord her God (Deut. xviii. 13) ; *Christians* are to be perfect, as their Father in heaven is perfect (Matt. v. 48).

The Feasts of Jehovah were seven in number (Lev. xxiii.), and are termed in John's gospel "feasts of the *Jews*," because there the moral rejection of the Lord is assumed from the commencement of the gospel (i. 10, 11).

THE SEVEN FEASTS OF JEHOVAH (Lev. xxiii.):—

(a) The *Sabbath*—God's eternal rest for man and creation (Heb. iii., iv.).



(b) The *Passover*—Shelter by blood, the foundation of all blessing and glory (1 Cor. v. 7).

(c) The Feast of *Unleavened Bread*—Holiness of walk and life (1 Cor. v. 8).

(d) The Feast of *Weeks*—Pentecost, when the Holy Ghost came down and formed the Church (Acts ii.).

(e) The Feast of *Trumpets*—Israel again summoned and gathered to her land and God (Ps. lxxxi.).

(f) The day of *Atonement*—Israel coming into the blessing of redemption (Zech. xii.).

(g) The Feast of *Tabernacles*—Millennial glory of Israel (Zech. xiv. 16).

The first four chapters of Lamentations, Proverbs xxxi. 10–31, Psalms xxv., xxxiv., xxxvii., cxi., cxii., cxix., and clxv. are *acrostics* founded on the 22 letters of the Hebrew alphabet.

*Abimelech* was a common title of a race of Philistine kings.

*Pharaoh* was the royal designation of the Egyptian monarchs.

*Antiochus* was the royal title borne by the kings of the North, or of Syria.

*Cæsar* was the imperial title of the first Roman Emperors.

*Ptolemy* was the royal title of the southern or Egyptian kings.

Raguel, Reuel, Jethro are names given to Moses' father-in-law.

The following are various names and titles applied to the future Antichrist in the Scriptures:—(a) The King (Dan. xi. 36); (b) The Idol Shepherd (Zech. xi. 17); (c) Bloody and Deceitful Man (Ps. v. 6); (d)

Antichrist (1 John ii. 22); (e) False Prophet (Rev. xix. 20); (f) Another Beast (Rev. xiii. 11); (g) Man of Sin (2 Thess. ii. 3); (h) Son of Perdition (2 Thess. ii. 3); (i) Wicked One (2 Thess. ii. 8); (j) Come in his own Name (John v. 43).

The seven heathen nations inhabiting the land of Canaan, and which God ordained to be exterminated root and branch, were: (a) the Canaanites, (b) the Perizzites, (c) the Hivites, (d) the Jebusites, (e) the Hittites, (f) the Gergashites, (g) the Amorites. Israel failed in driving out these nations, hence their descendants will once again inhabit the land of Palestine, but will be utterly destroyed by the Lord at His second Coming: "And in that day there shall be no more the Canaanite in the house of the Lord of Hosts" (Zech. xiv. 21).

Interesting details as to the closing days are given us in the book of Zechariah.

A comprehensive outline of the prophetic future is found in the book of Isaiah.

The religious and civil state of Israel during the millennium is given in the prophecy of Ezekiel.

The rise, course, and doom of the Gentile powers of the west are unfolded in the prophecy of Daniel.

The feelings, exercises, and sorrows of the Israel God-fearing remnant in the future crisis of her history, are fully detailed in the book of Psalms.

The judgment and ruin of the Edomites were prophetically foretold by Obadiah.

The judgment and ruin of the Assyrians were prophetically foretold by Nahum.

The judgment and ruin of the Chaldeans were prophetically foretold by Habakkuk.

**THE TEMPLES.** The following are the temples mentioned in the Word of God:—*Solomon's* (1 Kings viii.); destroyed by Nebuchadnezzar in the year 588 B.C. *Zerubbabel's* (Ezra iii., vi.); pillaged and dedicated to the heathen god Jupiter, by Antiochus Epiphanes, in the years 168 and 170 B.C. *Herod's* (John ii. 20); reconstructed and almost rebuilt in a style of surpassing magnificence; commenced in the year 17 B.C. *Anti-christ's* (2 Thess. ii. 4); built by the Jews in unbelief when returned to their land (Isa. xviii.); the "Anti-christ," and the "Beast," *i.e.*, head of the revived Roman Empire, will establish idolatrous worship in it. *Christ's* Millennial Temple (Ezek. xl.); entirely new, and not on the site of the old one; it will be grand and capacious, according to Divine plan and measurement, and the glory of Jehovah will fully occupy it.

Both Phineas and Aaron were set in the priesthood; the latter by the *choice* of Jehovah (Lev. viii.), the former by *earning* his title to it (Num. xxv.).

We have no mention of *rain* during the first sixteen and a half centuries of the world's history (Gen. vii. 4); the ground was watered by a mist which went up from the earth (Gen. ii. 6).

The first recorded instance of Egypt invading Judah is in the reign of Rehoboam. The temple and palace were plundered of their wealth; but Jerusalem itself and the country were spared (1 Kings xiv.; 2 Chron. xii.).

**UNWRITTEN PERIOD OF PROPHECY.** Prophecy as an institution permanently established in Israel dates from the call of Samuel (Acts iii. 24). From Israel's settlement in Canaan under Joshua till the judgeship of Samuel—450 years (Acts xiii. 20), we have only three direct notices of prophetic ministry (Judges vi. 8; iv.

4; 1 Sam. ii. 27); again, from Samuel, the first of the long line of prophets which closed with John the Baptist, till the days of Uzziah, a period of about 300 years, we have no written prophecy. We would style that era *the historical period*.

Note three expressions in Hebrews, chap. ix.: "The tabernacle," the "first tabernacle," the "second tabernacle." The first expression refers to the whole structure, as in the first clause of verse 2: "for there was a tabernacle made;" the second expression refers to the holy place, and the third to the most holy.

**MATERIALS USED IN THE CONSTRUCTION OF THE TABERNACLE AND THE VESSELS, THE PRIESTS' HOLY GARMENTS, ETC. (Ex. xxv.):—**

*Gold*—Divine glory; Divine righteousness; Divine nature of the Lord Jesus Christ.

*Silver*—Jesus in the value of His work for the redemption of sinners.

*Brass*—Christ sustaining the judgment of God against sin.

*Blue*—Heavenly character of the blessed Lord.

*Purple*—Sufferings of Christ.

*Scarlet*—Earthly glories of Christ.

*Fine Linen*—Spotless purity of the blessed One in His person and ways.

*Goats' Hair*—Christ's absolute separation from all outward evil and sin.

*Rams' Skins Dyed Red*—Life-and-death devotedness of Christ to God.

*Badgers' Skins*—Absolute holiness of Jesus, repelling every form of outward evil.

*Shittim Wood*—The holy humanity of our Lord.

*Oil for the Light*—The Spirit of God the efficient power of all true testimony.

*Spices for Anointing Oil, and for Sweet Incense*—The moral graces and perfections of Christ expressed in the energy of the Holy Spirit (the *oil*), and also in Christ's intercession for believers (the *incense*).

*Onyx Stones*—The variegated glories of Christ.

*Stones for the Ephod and Breastplate*—Moral glories and beauties of Christ.

THE PROMINENT VESSELS, ETC., OF THE TABERNACLE.

*Ark* made of shittim wood, and covered all over with gold inside and outside, surmounted with a golden crown, and with its rings and staves:—Highest type of Christ in the two-fold glory of His person as man (shittim wood), as Divine (gold) and now crowned with glory and honour, and His perfect adaptation to all our wilderness circumstances (the rings and staves).

*Altar of Incense* made of shittim wood, and overlaid with pure gold, with its rings and staves, and surrounded with a golden crown:—Christ the holy meeting-place between God and His saints in respect to worship. By Him we offer the sacrifice of praise to God (Heb. xiii. 15). Crowned on high (Heb. ii. 9) and seated in the highest place (Heb. viii. 1), He presents the merits of His own glorious person and the infinite perfection of His own accomplished sacrifice before the face of God, and that too for us, who also act as kings and priests to God (Rev. i. 6). In yonder Man, "Who is set on the right hand of the throne of the Majesty in the heavens," our hearts rest, in Him our affections delight; on Him we feed, and find present, full, and eternal satisfaction. As we gaze on Him, the heart is filled with worship, and

we fill the holy place with songs of praise to Him Who loves us and washed us from our sins in His own blood.

*Altar of Judgment* made of shittim wood and overlaid with brass (copper), with its rings and staves, grating, etc.:—Christ the righteous meeting-place between God and the sinner in respect to sin. Christ on the cross measuring the distance and the responsibility of the sinner to God. There our need as sinners is fully met, and our guilty consciences perfectly satisfied. The golden altar in the holy place is the expression of our nearness to God as saints; the brazen altar in the court is the expression of distance from God and of the judgment due to the sinner.

*Breastplate of Judgment* made of gold (divine), blue (heavenly), purple (suffering), scarlet (earthly glory), and of fine-twined linen (spotless humanity), with stones engraved (reflections of the glories of Christ) and set in the breast-plate in a gold-enclosing (Divine securities):—Believers ever borne on the heart of Jesus before God in divine love and righteousness, and according to all that Christ is personally and officially.

*Cherubim* (plural) made out of the same piece of gold as the mercy-seat or lid of the ark, one on either end, covering it with outstretched wings:—Divine attributes judicially displayed, or the moral supports of Jehovah's throne, as justice and judgment (Ps. lxxxix. 14).

*Candlestick* of pure gold, with beautifully carved shaft, and with its branches, bowls, knops, and flowers:—The Holy Spirit's perfect display of Christ in the exquisite and variegated glories of His person as the wondrous light of a heavenly people.

*Golden bells, and Pomegranates* of blue, purple, and scarlet, hung alternately round the hem of the blue robe

of the ephod worn by the high priest in the presence of God :—The “golden bells” set forth the testimony of the Holy Ghost to us, as to the acceptance of Christ’s work in all that He is, as now within the veil. The precious pomegranates set forth the fruit as gathered out of this scene, and which He now presents to God in all the glorious efficacy of His person. The “bells” are testimony to us; the “pomegranates” are fruit to God.

*Laver* of brass, with its foot also of brass, and filled with water :—The ability of Christ in meeting His people’s defilement, so as to keep them practically clean for priestly service and priestly worship. The water figures the Word of God (Eph. v. 26) as constantly applied to our walk, ways, words, thoughts, and actions—the whole life.

*Mercy-Seat* of pure gold; the golden cover of the ark :—On this, and between the cherubim, rested the cloud symbol of Jehovah’s presence. It was on the mercy-seat, and thus before the eye of God, that the high priest sprinkled the blood once on the yearly atonement day, and before it seven times, thus giving us a standing in the Divine presence. The mercy-seat was also the trysting-place between God enthroned in Divine majesty and the people represented by the high priest, who entered with incense and blood. Christ is our mercy-seat (Rom. iii. 25).

*Table of Shew-bread* made of shittim wood, overlaid with pure gold, surrounded with a golden crown, and shew-bread set before the Lord alway :—Christ now crowned with glory and honour in the double glory of His person as God and man is the table; and Christ, too, the food set thereon, and all this He ever is before

our God. He is our light—the candlestick ; our food—the bread ; and our object in worship—the golden altar ; all these stood in the holy place. Is not Christ everything in these shadows ?

*Veil* of blue, purple, scarlet, and fine-twined linen, with cherubim :—We know from the Hebrews, chap. x. 20, that the veil represents “his flesh.” His varied glories, and all judicial and governmental attributes centre in Him, Who is the man Christ Jesus.

The glory of Jehovah filled the Tabernacle (Exod. xl. 34-38).

The glory of Jehovah filled the Temple (1 Kings viii. 10, 11).

The glory of Jehovah will occupy the Millennial Temple (Ezek. xliii. 1-5).

THE IMAGE AND BEASTS (Dan. ii. and vii.).

The <i>Gold</i> ..	Babylon.	The <i>Lion</i> ..	Babylon.
The <i>Silver</i> ..	Persia.	The <i>Bear</i> ..	Persia.
The <i>Brass</i> ..	Greece.	The <i>Leopard</i>	Greece.
The <i>Iron</i> ..	Rome.	The <i>Dreadful and</i>	
		<i>Terrible Beast</i> —	Rome.

THE OLDEST ALMANAC IN THE WORLD. In the British Museum (London) there is an Almanac 3000 years old. This ancient book was found on the body of an Egyptian ; it is written on papyrus and in columns. It establishes the date of the reign of Rameses the Great. It is not complete, nor of real value. Its antiquity lends all its interest to it.

BIBLES AND TESTAMENTS.

*Wycliffe's*—1380. First English Translation of the Bible.

*Tyndale's*—1526. First English printed New Testament.



*Coverdale's*—1535. First complete English Bible printed.

*Matthew's*—1537. Revision merely of Coverdale's Bible.

*Taverner's*—1539. Revision merely of Matthew's Bible.

*The Great Bible*—1539—from its size. A revision of its predecessors.

*The Geneva Bible*—1560. Not a revision, but a complete translation.

*The Bishop's Bible*—1568. A revision of "The Great Bible."

*Rheims New Testament*—1582. Roman Catholic.

*Douay Bible*—1609. Roman Catholic.

*Authorized Version of the Bible*—1611. Version and translation.

*Revised New Testament*—1881. On the basis of the Authorized.

*Revised Bible*—1885. On the basis of the Authorized.

FIRST BOOK PUBLISHED IN BRITISH AMERICA was "The Psalms in Metre, faithfully translated for the use, edification, and comfort of the Saints in Public and Private, especially in New England." Printed at Cambridge in 1640.

FIRST PRINTED BOOK was the Bible executed in Mentz, Germany, in 1450, by Gutenberg, supposed inventor of the art of printing in Europe.

THE CATACOMBS OF ROME. It has been calculated that these subterranean passages cover an extent of about 900 miles, and may contain about 7,000,000 of graves. They were discovered towards the close of the sixteenth century. In these gloomy abodes of the dead, numerous Christians found a hiding-place and a grave during the pagan persecutions of Rome.

**CHALDEANS.** The character and doom of these destroyers of Judah are eloquently and strikingly descanted upon by Habakkuk.

### EDOM.

#### ITS NAMES.

Edom	..	..	Isa. lxiii. 1.
Idumea	..	..	Isa. xxxiv. 6.
Dumah	..	..	Isa. xvi. 14.
Mount Seir	..	..	Ezek. xxxv. 2.
Mount of Esau	..	..	Oba. 21.

#### ITS CITIES.

Bozrah	..	..	Amos. i. 12.
Teman	..	..	Ezek. xxv. 13.
Ezer-Gaber	..	..	1 Kings ix. 26.
Dedan	..	..	Jer. xlix. 8.
Petra	..	..	Isa. xvi. 1.
			(see margin)

#### ITS PEOPLE.

Were Israel's brethren	..	Num. xx. 14.
Were craft, proud,		
mighty, wise	..	Jer. xlix.
Were hated of Jehovah	..	Mal. i. 3.
Were haters of Israel	..	Oba. 10.

#### WERE GOVERNED

By Dekes, then Kings,	
then by Deputy	..

#### THE COUNTRY.

Rocky and mountainous	..	Jer. xlix.
Exceedingly fertile	..	Gen. xxvii. 39.
Strongly fortified	..	Ps. lx. 9.
Contiguous to Judea	..	Num. xx.

#### EDOM'S PAST RELATION TO ISRAEL.

Israel refused a passage through
Edom.
Saul and David warred against
them.
Rebelled against the authority of
Solomon.
Leagued with others against Jehos-
haphat.
Threw off the yoke of Joram, King
of Judah.
Amaziah's destruction of the
Edomites.
Rebelled against Ahaz.
Actively helped the Babylonians
in the Jerusalem attack.

#### EDOM'S FUTURE.

Slaughter of the Gentiles on her
mountains.
Her wise and mighty to be utterly
destroyed.
Judah the instrument of Jehovah's
vengeance.
Full destruction of her people.
The country to belong to Israel.
Judgment and deliverance on the
Mount.
(See the prophets Obadiah, Isaiah,
and Ezekiel.)

EDOM is an interesting country of about 100 miles in length, and 20 miles broad. The Edomites were the descendants of Esau, Jacob's brother, "the people against whom the Lord hath indignation *for ever*" (Mal. i. 1-4). The cry of the exulting Edomite over the downfall of Judah (Ps. cxxxvii. 7), and the active assistance given to the Chaldeans in the overthrow of Jerusalem and captivity of the people (Obadiah), will be duly answered in the coming crisis. Christ in awful retribution will bathe His sword in the land of Edom, staining His garments with the blood of her people

(Isa. lxiii. 1-6); *this* after the restoration of the Edomites to their now ruined cities and rock-hewn dwellings. But Judah will yet possess that land (Isa. xi. 14; Obadiah 17-21), and the pride, strength, and wisdom of Edom will perish for ever.

### ISRAEL.

† Leading points in her history. In the loins of *Abraham* (Rom. iv.), as a family under *Jacob* (Gen. xlix.), as a nation under *Moses* (Exodus xii.-xiv.), a kingdom under *Saul* (1 Sam. x.), in captivity (ten tribes) under *Shalmaneser* (2 Kings xvii.), in captivity (two tribes) under *Nebuchadnezzar* (2 Kings xxv.), as restored (remnants of Judah) under *Cyrus* (Ezra ii.), and now dispersed (Judah) under *Titus* (Luke xxi. 24); lastly, "He shall set up an ensign for the nations, and shall assemble the *outcasts* of Israel, and gather together the *dispersed* of Judah from the four corners of the earth" (Isa. xi. 12). The whole nation will be saved, re-united, and blessed under the personal reign of the Messiah (Ezek. xxxiv.).

The first nineteen verses of the eleventh chapter of Genesis precede the historical account of the nations as given in chapter x. The moral reason of the dispersion is stated in chapter xi. 1-9. Further, "*Peleg*," *division*, in whose days the earth was divided (x. 25), is named in chronological sequence (xi. 19).

The three sons of Noah were Japheth, the *eldest*, Shem, the *second*, and Ham, the *youngest*. When the order of *grace* is given, Shem is first named (Gen. ix. 26); when the order of birth or *nature*, Japheth comes first (x. 2).

### DESCENDANTS OF JAPHETH.—

*Gomer*, the eldest son of Japheth, is the father of the ancient Cimmerians, who settled on the northern shore

of the Black Sea. The modern and familiar name "Crimea," and the "Cimbri" of olden times, are derived from the Cimmerians, the immediate descendants of Gomer. The Gauls and Celts of ancient times, and of more modern date the Germans, French, and English, or British rather, are descended from Gomer.

*Mugog* refers to the Scythians or Mongolian tribes who settled on the Caucasus and the Caspian Sea.

*Madai* has been identified as the well-known Medes, who were allied to the Persians in after years (Isa. xiii. 17).

*Jaran* is the ancient name of Greece (Dan. viii. 21).

*Tubal* is the modern Tobolsk, capital of Asiatic Russia. The people descended from Tubal were located between the Black Sea and the Caspian.

*Meshech*, from its association with Tubal and connection with Gog, or Russia, in Ezek. xxxviii., xxxix., we identify as Moscow, not only a large and populous province, but the city of that name, forming, till the beginning of this century, the metropolis of the whole Russian Empire.

*Tiras* is in all probability the progenitor of the Thracians.

*Ashkenaz*, whose descendants settled in the northern and southern side of the Black Sea.

*Riphat*, the father of the tribes who located themselves on the Rhiplean or Carpathian mountains, pretty far north of Tiras or Thrace.

*Togarmah*, better known as Armenia, the people of which assert that they are descended from "Targom," or the Togarmah of Scripture.

*Elishah*, a portion of the Greek race inhabiting the isles of the Ægean Sea (Ezek. xxvii. 7).

*Tarshish* is identified by many as Tuscany, in Italy ; it may be so, but the proof is not satisfactory. There was an eastern city and a western one, both of that name.

*Kittim* or *Chittim* is the ancient name for the now noted island of Cyprus, but we regard it in Scripture as denoting the islands and sea coast of the Mediterranean under the yoke of Rome (Dan. xi. 30).

*Dodanim*, believed by many to signify an ancient Greek race, " By these were the isles of the Gentiles divided in their lands, everyone after his tongue, after their families in their nations." It will be observed from the foregoing brief geographical notes, that the " seas round which the descendants of Japheth located, were the Mediterranean, Caspian, and Black Seas " ; this will help us to understand what is meant by the " isles of the Gentiles." A similar expression occurs in Zeph. ii. 11, etc.

#### DESCENDANTS OF HAM.—

*Cush* is wrongly translated " Ethiopia " in Isa. xviii. 1, and elsewhere. The Cushites settled partly on the Nile and partly on the Euphrates. " Rivers of Ethiopia " or Cush are therefore the rivers Nile and Euphrates.

*Mizraim* is a plural word denoting both Upper and Lower Egypt.

*Phut* an African people, known as the Libyans, and from whom the Moors are in turn descended.

*Canaan* is the general designation of the nations inhabiting the country from the Mediterranean on the west to the Jordan on the east, prior to Israel's occupation.

*Seba*, *Havilah*, *Sabtah*, *Raamah*, *Sabtechah*, *Sheba*,

and *Dedan*, all these seven names refer to peoples settled at or near the Persian Gulf.

*Babel, Erech, Accad, Calneh*, these four cities originally formed the strength of the Babylonian kingdom.

*Nineveh, Rehoboth, Calah, Resen*, these four cities originally constituted the strength of the Assyrian kingdom.

*Ludim, Anamim, Lchabim, Naphtuhim, Pathrusim, Casluhim*, these six, it will be observed, have the Hebrew dual ending, and denominate various African tribes or nations.

*Philistim*, the well-known people who settled within the western borders of Canaan, namely the Philistines.

*Caphtorim* the original inhabitants of the Isle of Crete, now known as Candia, in the Mediterranean, once a mighty kingdom of one hundred cities; so sang Homer.

#### DESCENDANTS OF SHEM.—

*Elam* is the ancient name for Persia.

*Asshur* is the country of Assyria.

*Arphaxad* is the northern portion of Assyria.

*Lud* refer to a people who settled in Asia Minor.

*Aram* is the Bible designation of Syria (Num. xxiii. 7).

(Here several of the names, as *Salah, Peleg*, must be read simply as the heads of races or peoples.)

*Eber* or *Heber*, from whence sprung the Hebrews.

The most of the other names refer to tribes inhabiting various parts of Arabia.

*Ezra*, being a priest and a scribe, unfolds the religious side or history of returned Judah, and that for about 80 years. This distinguished scribe and ecclesiastical historian is generally regarded as the compiler of the books of the Old Testament, and his memory held in

great reverence by Jews, ancient and modern. Work and *worship* are characteristic features of his book.

From chapter iv. verse 8 to chapter vi. verse 18, and from chapter vii. verse 12 to verse 26 of Ezra, are portions written in the Chaldean or Aramean language—the tongue of the Babylonians and Assyrians.

**PALESTINE:** and Names of the Country. Palestine is protected on the north by the Lebanon range of mountains, the summits of which are almost perpetually capped with snow; on the west it is washed by the waters of the Mediterranean; on the south lies Egypt and adjoining desert, the scene of the forty years' wanderings; while on the east from the Jordan stretches out the great Arabian desert to the Euphrates, a distance of about 300 miles. It is difficult to give the exact length of the country in miles, as geographers considerably differ in defining the limits of the land from north to south, and even from west to east; but it has been computed that its extreme length is from 140 to 150 miles or thereabout, having an average breadth of about 40 miles, but in some parts it is about double that. If the territory east of the Jordan, occupied by the two tribes and a half, be embraced, then the land of Canaan would nearly cover 20,000 square miles. The future size of the land, according to Gen. xv. and Ezek. xlviii., has been computed to be about two and a half times as large as Great Britain and Ireland, covering an area of about 300,000 square miles.

The names by which Palestine is spoken of are as follow:—

(a) Canaan (Lev. xiv. 34); (b) Palestine, so named by the ancients; (c) The Holy Land (Zech. ii. 12); (d) The Lord's Land (Hosea ix. 3); (e) Thy Land, O

Immanuel (Isa. viii. 8); (*f*) Land of Israel (1 Sam. xiii. 19); (*g*) Land of the Hebrews (Gen. xl. 15); (*h*) Land of Judah (Isa. xxvi. 1); (*i*) Land of Promise (Heb. xi. 9); (*j*) The Pleasant Land (Dan. viii. 9).

### JERUSALEM.

Jerusalem, the ancient capital of the kingdom, is named in the Scriptures upwards of 800 times. Some of its names are as follow :—

(*a*) The City of the Great King (Ps. xlviii. 1, 2); (*b*) The City of God (Ps. xlv. 4); (*c*) The City of the Lord (Isa. lx. 14); (*d*) A City of Truth (Zech. viii. 3); (*e*) The City of Righteousness (Isa. i. 26); (*f*) The Faithful City (Isa. i. 21); (*g*) The Holy City (Isa. xlviii. 2); (*h*) The City of Judah (2 Chron. xxv. 28); (*i*) The City of David (2 Sam. v. 7); (*j*) The City of Solemnities (Isa. xxxiii. 20); (*k*) The Throne of the Lord (Jer. iii. 17); (*l*) The Lord is there (Ezek. xlviii. 35); (*m*) The Zion of the Holy One of Israel (Isa. lx. 14); (*n*) Salem (Gen. xiv. 18); (*o*) Jebus (Josh. xv. 8).

*Described*—(*a*) Its Palaces and Towers (Ps. xlviii. 13); (*b*) Its Walls, Gates and Bulwarks (Isa. xxvi. 1); (*c*) Its Wealth, Population, and Industry (Isa. xxii. 2); (*d*) Its Idolatry, Wickedness, and Religion (Lam. ii.); (*e*) Its Geographical Situation (Ps. xlviii. 2).

*Besieged* by Shishak, king of Egypt (2 Chron. xii. 1–4); by Jehoash, king of Israel (2 Kings xiv. 13, 14); by Rezin and Pekah (2 Kings xvi. 5); by Sennacherib (2 Kings xviii. 17); by Pharaoh-Nechoh (2 Kings xxiii. 33–35); by Nebuchadnezzar, once (2 Kings xxiv. 1); by Nebuchadnezzar, a second time (2 Kings xxiv. 10, 11); by Nebuchadnezzar, a third time (2 Kings xxv.); by Titus (Luke xxi.), etc.



*Its Desolation*—Trodden down (Luke xxi. 24); Plowed as a field (Jer. xxvi. 18); Reduced to ruins (Isa. xxv. 2); Not one stone left upon another (Mark xiii. 2); A wilderness and desolation (Jer. xxv. 18); Forsaken and hated (Isa. lx. 15); Under Divine judgment (Lam. i.).

**RETURN OF THE JEWS.** The Jews in considerable numbers are returning to Palestine, and to England, but not from choice. In certain parts of Russia and Turkey they are barely tolerated, whilst almost every species of insult, contempt and robbery are their unhappy lot. *Wealthy* Jewish families in the lands of persecution are not so badly treated, as they can afford, by a liberal expenditure, to purchase a partial exemption from the trials to which their poorer brethren are exposed. Hence the influx of so many poor Jews—in a state of almost utter destitution is causing serious concern to the Jewish authorities in England and elsewhere. The drain upon the Jewish exchequer is enormous. Need we say that this is not the Jewish restoration foretold in Isa. xvii.-xviii., which will be a *national* one, and the grave political event of the century.

**THE LINKING UP OF THE TESTAMENTS.** The *first* three chapters of the Bible supply abundant material for the imagery employed in describing the glories and beauties of the New Jerusalem in the *last* three chapters of the Bible. Thus Moses and John bridge the compass of Revelation, and clasp hands—the beginning and the end are linked. But again, in the *last* book of the Old Testament we have a prophetic announcement of the coming of John the Baptist and also of Elijah; the Baptist to precede the advent of the Lord in grace

(Malachi iii.); and Elijah the forerunner of the Lord in judgment (chap. iv.). In the *first* book of the New Testament those two chapters of Malachi are each unmistakably referred to by our Lord (chap. xi.). Thus again, we have the linking up of the Testaments, and what God hath joined let no man put asunder.

There are about 960 Old Testament passages quoted, cited, or alluded to in the New.

**OLD TESTAMENT DIVISIONS.** In the New Testament oracles we meet with two classifications of the 39 books of the former revelation. (a) Moses and the prophets or, the law and the prophets (Luke xvi. 29), etc. (b) The law of Moses, the prophets, and the psalms (Luke xxiv. 44). This latter passage is an interesting one. "The law of Moses" refers to the first five books of the Bible. "The prophets" comprise the historical books as well as those from Isaiah to Malachi; 29 in all. Prophecy means "forth-telling," not necessarily "future telling." "The Psalms"—this divisional title is applied to the five remaining books of the Old Testament, as Job, Book of Psalms, Proverbs, Ecclesiastes, and Song. "The Book of Psalms" (Acts i. 20)—the second of the five—must not be confounded with the general title, "The Psalms." They are quite distinct.

The ancient title of the prophets was that of "Seer," for "he that is now called a prophet was beforetime called a Seer" (1 Sam. ix. 9). Possibly the latter differed from the former in this respect, that *visions* of God were opened to the gaze of the Seer, while the *word* of the Lord was as truly characteristic of the prophet (2 Chron. ix. 29).

**NEW TESTAMENT DIVISIONS.** The term "New Testament," borrowed from Matt. xxvi. 28, is the

chosen title of the 27 books begun by Matthew a few years after Christ's death, and finished by John ere the first century closed. The following seems a simple and natural arrangement of the New Testament. (a) The Gospels. (b) The Acts. (c) The Epistles.

The *royalties* of Christ are unfolded in the first Gospel. The *service* of Christ is the subject of the second Gospel. The *manhood* of Christ is developed in the third Gospel. The *Deity* of Christ is the happy theme of the fourth Gospel. This is followed by the progress of Christianity on earth for about 34 years, chiefly under the apostolic labours of Peter (Acts i.-xii.), and of Paul (Acts xiii.-xxviii.). Here, the acts, ways, words, and works of the Holy Ghost through sinners saved, and in answer to the exalted place and heavenly glory of Christ, are unfolded in this the only historical book of the New Testament. Then the teaching, feeding, guiding, and instruction of the saints as in *Ephesians*, *Jude*, etc., and of the Church as in *Corinthians*, *Thessalonians*, etc., and of servants as in *The Revelation*, etc., are richly and abundantly provided for in the 22 epistles.

The "heavenly places" is an expression found five times in the *Ephesians*; (a) The sphere of our blessings (chap. i. 3); (b) Where in the highest seat Christ sits (verse 20); (c) Where as believers we are seated (chap. ii. 6); (d) The present sphere of angelic intelligences (chap. iii. 10); (e) The scene of Christian conflict (chap. vi. 12).

Blessing prepared "*from* the foundation of the world" (Matt. xxv. 34); and that counselled in Him "*before* the foundation of the world" (Eph. i. 4), present an interesting distinction; the former is in TIME, the latter in ETERNITY.

Avoid one-sidedness in studying and applying the truth. If we want to be *like* Christ, avoid ranging yourself under Paul to the exclusion of Peter, else you will become *sentimental* and *unpractical*; or Peter to the exclusion of Paul, else you will become *earthly* instead of having heaven's character and ways imprinted upon you as you pass along serving Christ and waiting for His return from heaven.

The heathen are abruptly informed in their *own language*, the Chaldee, that their gods are doomed to utter destruction (Jeremiah x. 11); the rest of the book is written in Hebrew.

Idolatry was introduced after the defeat of the Babel attempt to establish a universal independency apart from God (Gen. xi. 1-9), and spread rapidly even in the family of Shem, so that Abram's father was an idolater. Idolatry is first mentioned in Joshua xxiv. 2. It was this awful evil which led to the call of Abram by the Word of Jehovah and the appearing of the God of glory; thus God morally judged the world, and began afresh, depositing promise in Abram (Gal. iii. 16) and committing a new testimony to man (Rom. xi.), of which the patriarch was the root, *i.e.*, of the olive tree.

THE BOOK OF PSALMS. The title (Acts i. 20) and numbering (Acts xiii. 33) of this divine collection of heart-utterances are fully owned of God. The headings, many of which are untranslated, are of very ancient date, being found in the Septuagint or Greek version of the Old Testament, commenced nearly 300 years B.C. There are 116 psalms titled or headed, the remaining 34 being strangely enough styled "Orphan Psalms." The name of David occurs in the headings in more than the half of these titled psalms. Those dedicated to

“the sons of Korah” are evidence that God remembered mercy in that awful scene of judgment recorded in Numbers xvi., for to them were committed the choral services of worshipping Israel. The psalms historically cover the whole period from Moses (Ps. xc., the *first* chronologically) to the Judean captivity in Babylon (Ps. cxxxvii., the *last* written), about 1000 years.

DIVISIONS OF THE BOOK OF PSALMS. There are in all 150 psalms, *not* chronologically, but morally divided into five books, thus :—

Book *One* contains psalms i.—xli. Of these psalms, 37 contain the name of *David* in the headings; *Jehovah* is the characteristic Divine title throughout.

Book *Two* contains psalms xlii.—lxxii. All these psalms are titled, save three, and 18 bear the name of *David*; *God* is the characteristic Divine title.

Book *Three* contains psalms lxxiii.—lxxxix. All these psalms are headed and titled. The Divine names *God* and *Jehovah* occur in about equal numbers, although *God* is more prominent in the first 11 psalms.

Book *Four* contains psalms xc.—cvi. There are only three of these psalms titled. *Jehovah* is here the characteristic Divine title.

Book *Five* contains psalms cvii.—cl. Of these psalms 16 are titled. *Jehovah* is the Divine name which is here almost exclusively used.

The complete overthrow of the mighty and extensive Persian Empire; its destruction by Alexander the Great, and rapid growth of the Grecian power; its break-up and subsequent four-fold division, are all described with wonderful circumstantiality of detail in the prophet Daniel, vii. 6; viii. 1-8.

The awful condition of the Jews during the great siege of Jerusalem in the year A.D. 70, and the character of the Roman power, are minutely described by Moses more than 1500 years previously (Deut. xxviii. 44-67).

### PERSIAN SOVEREIGNS.—

NAME IN HISTORY.	NAME IN SCRIPTURE.
Cytus .. .. .	Cytus (Ezra i., etc.).
Cambyzes .. ..	Ahasuerus (Ezra iv. 6).
Smerdis .. .. .	Artaxerxes (Ezra iv. 7-23).
Darius Hystaspis ..	Darius (Ezra iv. 24, etc.).
Xerxes .. .. .	Ahasuerus (Esther i., etc.)
Artaxerxes Longimanus	Artaxerxes (Ezra vii.; Neh. ii. 1).

It will be observed that Israel is spoken of as *outcast* and Judah as *dispersed* (Isa. xi. 12). Notice, too, that the first three divisions of the prophecy of Isaiah end with a *bright* millennial scene, and the last three divisions with a *dark* millennial picture.

### CORRECTIONS IN THE TEXT OF CHAPTER LIII. OF ISAIAH.—

EXISTING TEXT.	CORRECTED TEXT.
Ver. 8. Who shall declare his <i>generation</i> ?	His <i>manner of life</i> who would declare ?

(The question was alone answered by the dying robber, who justified Christ, saying, "*This man hath done nothing amiss.*")

Ver. 9. He <i>made</i> his grave with the wicked.	His grave was <i>appointed</i> with the wicked.
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(Man's *appointment* to lay the holy One of God in the same grave with the wicked was divinely overruled, for God had determined otherwise —John xix. 38-42.)

Ver. 11. By His knowledge shall my righteous Servant *justify* many, *for* He shall bear their iniquities.

By His knowledge shall my righteous Servant *instruct* many (*i.e.*, in practical righteousness), *and* He shall bear their iniquities.

(In this verse we have the *life-work* of the blessed Lord, and also His *death-work*. He instructed His disciples (Matt. v.-vii.) during His *life*. He bore the iniquities of sinners in His death).

BABYLON AND NINEVEH. In the destruction of Babylon and Nineveh, the respective capitals of the Chaldean and Assyrian kingdoms, there are strong points of resemblance; but there is also marked contrast. The besiegers of Babylon entered the city through the almost dry bed of the river, which had been diverted from its usual course, but in the case of the latter city, the waters of the Tigris overflowed its banks and poured into the doomed city. The proud monarch retired to his palace and set it on fire, and thus perished, after sustaining a siege of about two years. The charcoal and burnt wood were plentifully found by the excavators in the ruins of Nineveh—which will never again rear its head (Nah. iii. 19). Assyria, however, but *not* its capital, will share millennial blessedness (Isa. xix.).

Note the distinction in the terms *Sacrifice*, *Oblation*, and *Offering*. *Sacrifice* involved the shedding of blood, as of bullocks, lambs, etc.; *oblation* referred to the presentation of fruits, vegetables, where no blood was shed; *offering* is the more general word, and could apply to either or both of the foregoing.

There were morning (3rd hour), evening (9th hour), weekly, monthly, and yearly sacrifices, besides other national festivals and feasts, all of which will be found specifically mentioned in Leviticus, Numbers, etc. The three national and compulsory feasts were the *Passover* (shelter), *Pentecost* (first fruits of the nation to God), and *Tabernacles* (millennial glory); in other words, shelter by blood, liberty of grace, and glory.

There are nearly 300 plants, flowers, herbs, and trees named in the Scriptures—from the tree of life in Genesis to the tree of life in Revelation.

The word *Emmanuel* (God with us) occurs but once in the New Testament (Matt. i. 23).

The word *Eternity* occurs but four or five times in the Bible.

#### BOOKS OF THE JEWISH RESTORATION.—

- (a) *Ezra* unfolds the *ecclesiastical* state of things.
- (b) *Nehemiah* depicts the *civil* condition.
- (c) *Haggai*, the book of *encouragement*.
- (d) *Zechariah*, the book of the *future*.
- (e) *Malachi*, the book of *moral* condition.

GOG AND MAGOG. Who is Gog and Magog of Ezekiel xxxviii., xxxix.? The reference is to the last prince or autocrat of all the Russias: Magog, or ancient Scythia, is his land. Russia will be the great antagonist and leader of the powers north and east of Palestine in the coming future for Israel. The attack described in these chapters will be *after* the Lord has come, and *at* the introduction of the millennial era. The words, "O Gog, the *chief prince* of Meshech and Tubal," is rendered in the Septuagint, "O Gog, prince of *Rosh*," i.e., Russia. This is confirmed by the naming of the former European and present Asiatic capitals of the



empire—Moscow and Tobolsk. Gog and Magog in this book, therefore, refer to the Russian people and land ; but in the Apocalypse (chap. xx. 8) the expression must be understood symbolically.

#### PROPHETIC SYMBOLS IN DANIEL.—

*Chapter ii.*—The great image represents Gentile authority or government. The gold, the Babylonian empire. The silver, the Persian empire. The brass, the Grecian empire. The iron and clay, constitutional governments. The stone cut out of the mountain, Christ in judgment.

*Chapter vii.*—The four beasts represent the four universal empires. The lion, Babylon. The bear, Persia. The leopard, Greece. The four wings, the fourfold partition of Alexander's empire. The fourth beast, Rome. The ten horns, the ten kings of the Roman empire. The little horn, the personal head of the empire. "Till the thrones were *cast down*," read, "till the thrones were *placed or set up*."

*Chapter viii.*—The ram with two horns represents the Medo-Persian empire. The goat from the west, Alexander the Macedonian. The great horn was broken, Alexander's empire was broken up on his death. Four notable ones, the fourfold division of the empire. Little horn (verse 9), Antiochus the Syrian king.

*Chapter xi.*—The first 35 verses record *past* fulfilment ; from verse 36 to the end the application is yet *future*.

The days of Daniel and the Apocalypse are *literal*, and apply to the time of the end.

*Horns*, signify kings ; *beasts*, empires ; and *heads*, the governing powers.

## NOTES ON THE KINGS OF ISRAEL.—

None of the kings of Israel, or of the ten-tribed kingdom, were really good ; of only one (Jehoahaz) is it said he “ besought the Lord,” and that only under deep pressure.

Idolatry from first to last characterized the reigns of the kings of Israel, and it would be well to note carefully that oft-recurring expression “ walked in the ways of *Jeroboam*,” as Israel’s first king really gave character to the kingdom during its entire history.

The longest reign was that of Jeroboam II., and the shortest reign Zimri’s—the former reigned forty-one years, and the latter seven days.

Observe that there were two kings of the name of “ Jeroboam.”

The *fifth* king of Judah and the *ninth* king of Israel were both named “ Jehoram ” ; and the *sixth* king of Judah and the *eighth* king of Israel were named “ Ahaziah ” ; the *seventeenth* king of Judah and the *eleventh* king of Israel were called “ Jehoahaz ” ; while the *eighth* king of Judah and the *twelfth* king of Israel were called “ Jehoash.”

The books of Kings specially detail the history of the kings of Israel.

There were eight dynasties in the history of this kingdom, the founders of which were Jeroboam, Baasha, Omri, Jehu, Shallum, Menahem, Pekah, Hoshea.

The kingdom of Israel, or that of the ten tribes, existed for about 260 years under 19 kings. The kingdom was destroyed by the Assyrians about 130 years before the overthrow of Judah (2 Kings xvii.).

## MEANING OF THE DIVINE NAMES AND TITLES.—

*God* (Elohim). Glory and power connected with creation, and God-Head fulness.

*God* (Eloah). Only living and true God, object of worship and subject of testimony.

*Lord God*. Creature-relationships established with the Creator.

*Lord or Jehovah*. Moral relationship established with man and Israel.

*Almighty God*. Divine sustainment for the saint ; Divine wrath on the sinner.

*Most High God*. Mediatorial power, priesthood, and blessing in the coming kingdom.

*Lord of All the Earth*. Authority over and proprietorship of the earth.

*God of Heaven*. Divine government exercised providentially on the earth.

*Father*. God's relationship to New Testament believers.

*Jesus*. Personal name of our Lord Jesus Christ.

*Christ*. In Whom we are before God, and the measure too of our new place and blessing.

*Jesus Christ*. The once humbled, but now exalted One.

*Christ Jesus*. The now exalted One, once humbled on earth.

*Lord Jesus Christ*. Authority united to manhood and glory.

*Son of God*. Divine and personal glory.

*Son of Man*. Earthly glory and dominion.

*Son of David*. Judaic glory—co-extensive with Immanuel's land and people.

## TEN IMPORTANT DATES.—

*Destruction of the Old World*, 2348 B.C. We have no authentic history, or even scrap of information in book or stone of the times preceding this appalling event of universal interest, save what is contained in the first seven chapters of the Bible.

*Call of Abraham*, 1921 B.C. Within four centuries after the flood the *new world*, founded on sacrifice (Gen. viii. 20, 21), had as completely departed from God as had the *old world*. The race, including the highly favoured family of Shem, with open eyes and in deliberate self-will, gave up the knowledge and worship of God for numerous and disgusting forms of satanic worship (Rom. i. 21-23). Man gave up God for Satan, and so God gave him up to the fruits of his own morally degraded nature (verses 24-32). As a testimony against an apostate world, God called out of it Abraham, making him the depository of promise (Gal. iii. 16) and root of the olive tree (Rom. xi.)—responsibility to God on earth; father, too, of the circumcision (Rom. iv. 12) and of all believers (verse 11).

*The law given by Moses*, 1491 B.C. From Abraham to Moses, or, from *promise* to *law*. This period is carefully noted more than once to be 430 years (Exod. xii. 40, 41; Gal. iii. 16, 17); only the former Scripture refers to the *Exodus*, while the latter oracle points to the promulgation of the *law*. Paul more fully than any of the inspired penmen enters into the doctrinal teaching of the law; showing its object, purpose, and scope, as also its contrast with promise to Abraham, and grace by Christ; see *Romans* and *Galatians*.

*Commencement of the Hebrew Monarchy*, 1095 B.C. The duration of the *United Kingdom* of Israel was

120 years. Each of the three successive kings reigned 40 years. *Saul* typifies the future anti-christian king in Palestine. *David* figures Christ, first nominated for the kingdom, then rejected, afterwards setting up the millennial kingdom on the ruin of all opposing authority. *Solomon* sets forth the regal splendour and magnificence of the coming peaceful reign of Christ.

*Capture of Samaria—Overthrow of the Kingdom of Israel*, 721 B.C. The origin of this kingdom was marked by disloyalty to the royal house of David (1 Kings xii. 16-20), and by open, public apostasy from Jehovah (verses 27-33). It existed about 254 years under 19 bad kings. The evils which characterized its formation were fully displayed throughout its progress and history. The oft-recurring expression, "walked in the way of Jeroboam," is a mournful commentary upon this apostate period of Israelitish history. Shalmaneser, king of Assyria, after a determined and prolonged siege of three years, captured Samaria and carried Israel into captivity.

*Nineveh totally destroyed*, 625 B.C. "The bloody city" and proud capital of the Assyrian kingdom, after a lengthened siege by the combined forces of the Medes and the Babylonians, was taken and completely destroyed by fire and water. It is remarkable that the rival cities of Babylon and Nineveh, the respective centres of Gentile hatred in the past to Judah and Israel, are doomed to perpetual desolation. Their degradation will continue so long as sun and moon endure. The prophet Nahum gives a wonderfully graphic and interesting account of the siege of Nineveh.

*Jerusalem destroyed—Overthrow of the Kingdom of Judah*, 588 B.C. The Hebrew monarchy which had

existed for 500 years—from Saul to Zedekiah—was totally subverted by the Chaldean invasion of Judah, the destruction of her capital and temple, and deportation of the king, princes, priests and people. The government of the world was then changed. Babylon, and *not* Jerusalem, the Gentile, and *not* the Jew, from the date 588 became the seat and channel of government. Nebuchadnezzar became “head of gold” and Babylon the first of the four universal monarchies. The siege of Jerusalem lasted for about 18 months (Jer. xxxix. 1, 2). A month after its capture, the temple, palaces, and whole city were totally destroyed. The desolation was complete (2 Kings xxv.).

*Babylon overthrown*, 538 B.C. Cyrus the celebrated Persian and Darius the Mede combined their forces and besieged Babylon—the largest and probably the most strongly fortified city in the then known world. The distinguished Persian is named in the Scriptures as the deliverer of Judah from the 70 years’ Chaldean captivity, as also his purpose to rebuild Jerusalem and the temple destroyed by Nebuchadnezzar, and to destroy the Babylonian empire—the first of the great Gentile monarchies—by the capture of the mighty city, which latter event is not more accurately described in the pages of Herodotus—“the father of history”—than it is in the inspired pages of Isaiah and Jeremiah (Isa. xlv., xlv.). All this, and more, was foretold in the writings of the Hebrew prophets about 170 years before it took place. Belshazzar, grandson of Nebuchadnezzar, conducted the defence of his capital with consummate skill, and for a time successfully defied the utmost strength and stratagem of the besieging host. The walls, upwards of 300 feet in height,

and more than 80 feet in breadth, flanked with towers, and with her 100 gates of solid brass, with no lack of resources and provisions within the city, seemed to mock the strength and skill of the Persian commander investing the city. But God had decreed the downfall of the Babylonian monarchy, and the triumph of the Persian, who in turn would give place to the third empire, then lastly the Roman. The last night of the Babylonian empire was one of revelry and of daring impiety. During the drunkenness which prevailed, and lulled to a fatal sense of security by the impregnable nature of their defences, vigilance was relaxed; the gates of the river were carelessly left open. “*I* (Jehovah) will loose the loins of kings, to open before him (Cyrus) the two-leaved gates; and the gates shall not be shut” (Isa. xlv. 1). Thus the invaders entered the city, massacring all they met, and penetrating to the palace of the monarch slew the guests in the very height of daring impiety. “In that night was Belshazzar the king of the Chaldeans slain.” Babylon’s last night is tersely and fully described by Daniel in chapter v. of his prophecy.

*Judea annexed to the Roman Empire, 63 B.C.* Rome was founded in the year 753 by Romulus, its first king, and rapidly increased in wealth and extent until it spread its giant arms from the Tiber to the Euphrates. Its direct connection with Palestine dates from 63 B.C., Under it our Lord was crucified, the legal sanction of the Roman name being attached to it.

*Jerusalem destroyed by the Romans, 70 A.D.* The national hopes of unbelieving Israel perished in the awful destruction of the city and temple, and universal scattering of the people after a siege unparalleled in

history. God's historical dealings with Judah were now closed. They had clamoured for the death of their Messiah, saying, "His blood be on *us*," and the demand was awfully answered in the fiery baptism of judgment under the Romans; "and on *our* children," the future most awful tribulation will yet witness to this imprecation. But Judah's agony will cease, her 2000 years' degradation will close, and the Babe of Bethlehem and Calvary's victim will come in glory and reinstate His ancient people in their land, made glorious by the touch of His sceptre. The people will mourn and be saved, and gaze upon their Messiah, once wounded to death for their sins (Isa. liii.), but now all-glorious for evermore.

#### THE FIVE EPISTOLARY WRITERS.—

*Paul* writes of and to the *Church* of God.

*Peter* in his Epistles feeds the *flock* of God.

*John* carefully instructs the *family* of God.

*James* comforts and warns Israel—the *people* of God.

*Jude* addresses himself to the *saints* of God.

#### WHAT WE ARE AND HAVE.—

Our *Sinnership*.—Rom. iii. 9-19; Eph. ii. 1-3.

Our *Standing*.—Rom. iii. 25, 26; 1 Cor. xv. 1-4.

Our *Salvation*.—Eph. ii. 4-9; Titus ii. 11.

Our *Saintship*.—Rom. viii. 27; Eph. i. 15.

Our *Perfection*.—Heb. x. 14; Col. ii. 10.

Our *Portion*.—Heb. xi. 40; Eph. i. 3-14.

Our *Rank*.—Rev. i. 6; Rom. viii. 17.

Our *Dignity*.—1 Cor. vi. 2, 3; Rev. xx. 6.

Our *Service*.—Luke xxii. 24-27; Rom. xii.

Our *Worship*.—John iv. 21-24; Heb. xiii. 15, 16.

Our *Hope*.—John xiv. 1-3; Titus ii. 13.

Our *Glory*.—John xvii. 22-24; Rev. xxi.



## THE TEN SECTIONS OF GENESIS.—

(a) Chap. ii. 4.—Generations of the heavens and of the earth.

(b) Chap. v. 1.—Generations of Adam, in Seth his third son.

(c) Chap. vi. 9.—Generations of Noah.

(d) Chap. x.—Generations of Noah's sons.

(e) Chap. xi. 10.—Generations of Shem, Noah's second son.

(f) Chap. xi. 27.—Generations of Terah, Abram's father.

(g) Chap. xxv. 12.—Generations of Ishmael, founder of the Arab races.

(h) Chap. xxv. 19.—Generations of Isaac, the heir, figure of Christ.

(i) Chap. xxxvi. 1.—Generations of Esau, founder of the Edomites.

(j) Chap. xxxvii. 2.—Generations of Jacob, from whence sprung the Jews.

The first date recorded in the Word of God is in the interesting book of Genesis, and in that chronological chapter v., verse 3: "And Adam lived an *hundred and thirty* years, and begat a son in his own likeness, after his own image; and called his name Seth." This is surely important, as it establishes the *point* from whence we are to reckon; namely, the creation of *man*, and not, as is generally done, the making of the *world*.

THE HEBREW ALPHABET. In the Lamentations of Jeremiah we have a striking example of the use of the Hebrew alphabet. Chapters one, two, and four, consisting of 22 verses each, are arranged in strict alphabetical order, the 22 letters of the alphabet answering to the 22 verses in each chapter, which are

found in the opening words of the verses. Our translation, of course, fails to convey this to the English reader; then, in chapter three, we have once more the letters of the Hebrew alphabet enumerated in order, but with three verses to each letter—66 verses in all. Chapter five, although consisting of 22 verses, is not alphabetically arranged. To the Hebrews, who had neither paragraph, chapter, nor other division in their ancient writings, this Divine arrangement must have been extremely useful, and shows the condescending care of our God in thus aiding the memories of His people. Again, in the longest of the Psalms—119th—consisting of 22 sections of eight verses each, the Hebrew letters in alphabetical sequence head the sections.

The Jewish writers had an exalted idea of their sacred language—perhaps the primitive language of man—and used the letters of their alphabet in many striking combinations; thus they reduced the 39 books of the Old Testament to 22; this they accomplished by coupling certain books and counting them as one. But the reader would do well to turn from the vagaries of man, which, at the most, contain but an element of truth, to the Word itself. Search these imperishable records, they contain *the* truth; they are the living source, the Divine fountain, while all else are but muddled channels.

**THE MOABITE STONE.** This interesting relic of antiquity was discovered by the Rev. F. A. Klein, at Dhiban, in the country of Moab, in August, 1868. It is a large stone about 40 inches in length, 20 inches broad, and the same in thickness. It must be nearly 3000 years old, as it dates from 896 B.C., and records

the victories of Mesha, king of Moab, over Israel. There are 34 lines in the old Phœnician characters. Most of the places referred to are found in Jeremiah xlviii., while the names of the kings of Israel are recorded in the second book of Kings.

Peter commends the writings of his "beloved brother Paul" (2 Peter iii. 16). Yet in one of these very writings (Gal. ii. 11) Paul had to rebuke Peter rather sharply. Peter, too, lets us into the secret of the much disputed point as to the authorship of the Hebrews; saying of Paul "who hath written unto *you*" (2 Peter iii. 15), *i.e.*, Jewish believers.

THE BLOOD AND THE LAMB. The *first* mention of the blood of the Lamb is in Exodus xii. 7: on earth the righteous ground of our security; the *last* reference to the blood of the Lamb is in Revelation xii. 11: in heaven the holy ground of our triumph. But how unutterably precious that the Lamb *Himself* in His love, strength, perfection, and glory will be our Husband and Lover through Eternal Ages! Compare Revelation xix. 7 with chapter xxi. 2, and remember that between the events indicated in these passages 1000 years of glory transpire. Yet Christ and the bride remain unchanged—the love and relationship are eternal.

THE CREATION. The first 34 verses of the Bible contain a full and orderly account of creation. In the narrative God, the creatorial name, occurs 34 times. There is no date to the first or second verses of Genesis, neither forming part of the creative week. The antiquity of the globe is undetermined in Scripture and hitherto insolvable by science. The primal creation of verse 1 was one of perfection. The subsequent ruin

of the earth *only*, is mentioned in verse 2. How long the perfection lasted (verse 1), or the duration of the ruined state (verse 2), we are not informed. Neither are we told *when* the angels were created, nor *when* many of them morally fell (2 Peter ii. 4). Matter is not eternal, for "God created"; nor were things produced by evolution, for the various creations were specific, each after its "kind"—ten times repeated. Creating and making are distinguished, thus "created, to make" (margin of chap. ii. 3). "God said"—a simple and majestic expression—occurs ten times; twice on the third day, and four times on the sixth. Man was created in the latter part of the sixth day, and as the subject of special God-head counsel (verse 26). Faith is the grand requisite for creation study (Heb. xi. 3).

EGYPT AND ASSYRIA. The origin of these rival powers, which has baffled the keenest research of ancient and modern historians, is given us by Moses (Gen. x.). Wherever they are referred to in God's Word, it is always in connection with Israel as a people, and Palestine as the centre of God's government on earth. The second notice of these kingdoms is contained in the second book of Kings, 1500 years after the Mosaic reference. After repeated conflicts with each other, with Israel, and the surrounding nations, Assyria and Egypt were in turn put down by the then rapidly growing power of Babylon. Consequent upon the break up of the Grecian empire, on the death of its mighty chief, these kingdoms were again formed, known in prophetic Scripture (Dan. xi.) as of the north and south toward Palestine. The geographical position of these kingdoms, and their relationship to Israel in

the historic-past, and in the prophetic-future, are minutely told by Daniel in the eighth and eleventh chapters of his prophecy.

**HISTORICAL STATEMENT.** The Persian succeeded the Chaldean in rule over Judea ; followed by the Grecian. On the break up of the Grecian, or third universal Empire, the northern or southern kingdoms, formed shortly after the death of Alexander the Great, strove for possession of Palestine (Dan. xi.). The kingdoms established east and west are unnoticed in Scripture as having no direct connection with the Jewish people. Rome, which commenced its history 752 B.C., rapidly came to the front, and ultimately became the mighty colossal power of the world. It will yet be a greater object of admiration to the world than it has ever been in the past (Rev. xiii. 3)—startling and wonderful as that history has been. In the year 63 B.C. Judea was annexed to the Roman dominions. In 70 A.D. Jerusalem was destroyed, and is yet “trodden down of the Gentiles, until the times of the Gentiles be fulfilled”—this in accordance with the Lord’s prophetic announcement 37 years previously (Luke xxi.). A few years before the Roman destruction of Jerusalem and dispersion of Judah, Paul definitely announced the judicial judgment of his people uttered by Israel’s favourite prophet, Isaiah (chap. vi.), 825 years before its fulfilment. How patient is the longsuffering of our God ! The Roman plough-share has passed over Zion. Jerusalem is now in the possession of the haughty Turk, whose empire—thank God!—is tottering to its utter end. Israel scattered, and Judah dispersed—a broken vessel among the Gentiles—proclaim the absolute truth of the prophetic Scriptures.

The tide of Jewish emigration, principally from the persecuting power of Russia, has been steadily flowing on towards Palestine for the last fifteen years. But that is *not* the predicted return; the national one, for political reasons, and by a western power, will be in unbelief; a subsequent return will be of individuals and families who will be saved and knowing the Lord (Isa. xxvii. 12, 13; xxxv. 10; lxvi. 19-21; Matt. xxiv. 31). *Israhelites* (Ephraim) as well as *Jews* (Judah) are noted in these Scriptures.

TURKEY. Turkey is not once mentioned by name in the Word of God. The Euphrates, which is supposed to point out the decaying Mohammedan power (Rev. ix. 14; xvi. 12), was originally the seat of the first of the Universal Monarchies, Babylon. In John's day, 96 A.D.—the period of the apocalyptic visions—the Euphrates formed the eastern boundary of the Roman conquests; while the prophetic references (Gen. xv. 18; Deut. xi. 24) mark it as the eastern limit of extended Palestine in the future. The Euphrates is ever a boundary river.

THE CITIES OF BABYLON AND NINEVEH. These cities, being the respective capitals of the kingdoms which destroyed Judah and Israel—the centres of hatred to God's people—are doomed to perpetual desolation. As cities they shall never again rear their heads. For Babylon, see Jeremiah li. 62-64; for Nineveh, consult Nahum iii. 18, 19.

"Clean every whit" (John xiii. 10), "Perfected for ever" (Heb. x. 14), and "Complete in Him" (Col. ii. 10), are precious three-word sentences. The first refers to the new birth, the second to the result of Christ's sacrifice, the third to our spiritual

completeness. The three are equally true of every believer.

CHINA. We believe the Celestial Empire is referred to in Isaiah xlix. 12, where the prophet, referring to the future gathering of Israel, says "these from the land of Sinim"—the ancient Asiatic name for China.

In the year 364 A.D. the division of the Roman Empire into east and west took place—Constantinople and Milan being the respective capitals. But this amicable arrangement failed to preserve the integrity of the Empire, which was threatened by numerous and warlike enemies without, while corruption and weakness reigned within. In the year 476 A.D. the Empire ceased to exist. Charlemagne and the first Napoleon each sought to re-establish the fallen Empire and revive its ancient greatness and glory ; but in vain.

PERIOD OF UN-WRITTEN REVELATION. From Adam to Moses is a period of 25 centuries, that is, 2500 years, in which there was no written revelation from God. Hieroglyphic inscriptions on stone, rock, lead, and other hard and imperishable material were the earliest forms of writing. Jehovah wrote the ten commandments on tables or slabs of stone ; the Peninsula of Sinai is covered with rock inscriptions ; the monuments of Egypt, the bricks of Babylon, and the exhumed remains of Nineveh bear witness to that most ancient style of writing ; the first mention of a book is in Exodus xvii. 14. There is no proof, however, that writing was practised, even in its rudest forms, prior to Moses, unless we except Job xix. 23, 24.

THE INCARNATION. The Incarnation, or, God manifested in the flesh, is a great fact, and is the basis of Christianity. It is treated of historically only in

the Gospels of Matthew and Luke. In the Gospels of Mark and John the fact is, of course, assumed. Matthew records the Incarnation in *Jewish* connection; whereas Luke relates it in connection with the *Human* family. As to the vexed question of the different genealogies, it is really very simple. In Matthew, chap. i., it is the *legal* line of succession from David, *royalty*, and Abraham, *promise*, and *down* through Joseph, the reputed father of the Lord. In Luke, chap. iii., it is the *civil* genealogical tree, through the mother of the Lord, *up* to Adam. The two lines meet in David. But in Matthew i. 6 it is traced through *Solomon*, the royal branch of the family; whereas in Luke iii. 31 it is traced through *Nathan*, the civil branch of the Davidical family.

“A little leaven (*evil*) leaveneth the whole lump” is stated as a principle in connection with evil *practice* (1 Cor. v. 6) and also in connection with evil *doctrine* (Gal. v. 9).

We would call attention to a curious circumstance, that in the tombs, and papyrus inscriptions, the “*blessed west*” and the “*filthy east*” are so spoken of, whereas in the sacred books of the Brahmans the order is reversed. It is with them the “*filthy west*” and “*blessed east.*” The respective positions of Egypt and India as geographically situated west and east from the scene of the dispersion, would account for the difference. From the Euphrates to Egypt the descendants of Ham would go west, while, of course, to occupy India, Burmah, etc., the colonists would proceed eastward.

It has not yet been ascertained with certainty whether the Nile or the Euphrates was the earliest



seat of civilization and empire. Both Egypt and Chaldea were colonized after the dispersion at Babel and confusion of tongues, nearly 2500 years before Christ. The regions about the Euphrates and Tigris were certainly more accessible and nearer the scene of the dispersion than the Nile. In that important chapter, Genesis x., which gives authoritative information upon the origin of nations and kingdoms, we learn by *whom*, and about the time *when*, the kingdoms of Chaldea and Egypt were founded.

**THE PRESENT SAMARITANS.** The ancient city of Shechem, now Nablous, is the headquarters of the Samaritans, whose existence, at the present day, at the foot of the holy mountain, is one of the most astonishing testimonies to the historical accuracy of the Bible. A few years ago this people had colonies in Damascus and other cities of Syria. A few centuries ago they extended into Egypt. Gradually they dwindled in numbers, until at length there are but a few families, numbering in all 130 persons, left as a testimony. They still cling to the side of their holy mountain, where they continue to eat the "Passover" as they have done for over 2,500 years. Their religion is remarkable for its simplicity, being founded on the five books of Moses, and the book of Joshua. Beyond this they will not go; it is their all. They are Sadducees, believing in no resurrection. They therefore required no prophets as to the future, no Messiah, no scheme of salvation. It is a code of morality in this world, and there it all ends. They are bitter enemies of the Jews.

It is difficult to estimate the number of Jews throughout the world. There are not less than eight millions, but so rapid have they increased in late years that it

is computed that there are about twenty millions of Hebrews.

The Babylon of the Apocalypse occupies the same relation to the Babylon of the prophets as does the New Jerusalem to the Jerusalem of the prophets. In the Revelation, both cities are used in a *mystical* sense ; in the prophets, the cities are to be understood in their *literal* import. The prophets Jeremiah, Isaiah and Ezekiel are remarkably definite in their statements upon Babylon and her relation to Judea.

The repentance of a *sinner* is shown in Luke xv. 17, 18 ; that of an erring *saint* in Luke xxii. 61, 62 ; and of a failed and failing *assembly* in 2 Corinthians vii. 8-11.

Body and spirit are distinguished in Ecclesiastes xii. 7 ; soul and spirit are distinguished in Hebrews iv. 12 ; spirit, and soul, and body form the man (1 Thess. v. 23).

#### ISRAEL UNDER SIX CONDITIONS.—

- (a) *Promise*.—Israel in the loins of Abraham—the father of the nation (Rom. iv. 11-13). In the period from Abram to Moses we have the planting, discipline, and culture of the fathers of the people.
- (b) *Law*.—Israel grew rapidly from a family (Acts vii. 14) into a populous nation—a nation of slaves, yet feared and dreaded by Pharaoh (Exod. i. 10). The moral testing of the people was by law.
- (c) *Royalty*.—Israel a kingdom under David. Her kingdom-history and trial lasted for more than 500 years. Assyria and Babylon made her desolate, and destroyed her regal independence.
- (d) *Captivity*.—Israel was sent into captivity because of her idolatry and wickedness—Ephraim to Assyria, and Judah to Babylon.

(e) *Dispersed*.—Israel is now dispersed amongst the Gentiles. Her *political* history is sketched in Genesis xlix. Her *ecclesiastical* history is unfolded in Leviticus xxiii.

(f) *Restored*.—Israel will be nationally restored—Judah in one way, Ephraim in another. Both houses of Israel will be saved, blessed, and united in the land (Jer. xxxi. ; Ezek. xxxiv., xxxv.).

Regeneration occurs but twice in the Scriptures. It is often confounded with the new birth. But both terms are totally distinct. Regeneration is an *outward* change (Titus iii. 5 ; Matt. xix. 28) ; new birth is an *internal* state. The former is objective ; the latter subjective.

Priesthood and ministry are distinct truths : the former is towards God ; the latter towards man.

Asia is the largest of the continents, being four and a half times the size of Europe. It is nearly 7000 miles from east to west, and about 5000 miles from north to south. Its estimated population is 784,000,000, giving about 40 persons to each square mile.

Asia Minor, the most westerly portion of the continent, is a peninsula of about 900 miles from east to west, and about 400 miles from north to south.

Palestine is about 150 miles in length from north to south ; the average width is about 40 miles. It covers an area of about 12,000 square miles. The countries of Holland, Belgium, and Switzerland are about the same size. The prophetically defined limits of the country (Gen. xv. 18) are from the Nile to the Euphrates—west to east—and from Hethlon to Kadesh—north to south (Ezek. xlvi. 1-28). This will give an area of about 300,000 square miles, or

nearly twice and a half as large as Great Britain and Ireland together.

The **MEDITERRANEAN** (middle of the earth; from *medius*, middle, and *terra*, earth) is the largest inland sea in the world, consisting of 977,000 square miles; 2320 miles extreme length, and 1080 miles extreme breadth. In some places it is 6000 feet deep.

The name *Mediterranean* is not found in Scripture, but it is spoken of as the "Great Sea," "The Sea of the Philistines," "The Hinder Sea," etc.

The **RED SEA**, or **EGYPTIAN SEA** (Exod. xxiii. 31), is about 1400 miles long and about 150 miles broad. Its area is about 180,000 square miles. Its western arm, or Gulf of Suez, is about 190 miles long, with an average breadth of 21 miles. Its eastern arm, or Gulf of Akabah, is about 112 miles long, with an average breadth of 15 miles. Within the last eighteen Christian centuries the head of the Gulf of Suez has retired at least 50 miles from its ancient limit, hence the difficulty of fixing the precise spot of the passage of the Red Sea (Exod. xiv.).

The **SEA OF GALILEE**, or **SEA OF TIBERIAS** (John xxi. 1), or **LAKE OF GENNESARET** (Luke v.), is nearly 700 feet below the level of the Mediterranean. It is about 12 miles long, and about 6 miles broad. Unlike the Dead Sea, its waters are pure and abound in fish. The direct distance from the Dead Sea is about 70 miles.

The **DEAD SEA**, or "**SALT SEA**" (Gen. xiv. 3), or "**SEA OF THE PLAIN**" (Deut. iii. 17), and from its geographical position, according to Hebrew usage, the "*East Sea*" (Joel ii. 20), is the final receptacle of the waters of the Jordan. Its length is about 46 miles, its greatest width is about 9 miles, its greatest depth

about 1300 feet, and it is also about 1300 feet below the level of the Mediterranean. Its area of square miles is about 300. The southern part of the sea for a considerable length is only about 18 feet deep, thus in marked contrast to the northern portion of the sea, which is there at its deepest. The Dead Sea, so called by Jerome, from its character, as life only in its lowest forms can exist in it, is the most depressed sheet of water known, and its shores evidently bear witness to violent disruptions having taken place. It is believed to cover the site of the doomed cities of the Plain, and may have anciently formed a channel between the Mediterranean and the Red Sea. Although the Jordan discharges into it about 6,000,000 tons of water daily, yet no outlet to the sea has yet been discovered. There is either a subterranean passage, or the waters pass off by evaporation—perhaps both together give the solution.

FINGER-POSTS TO THE SUBJECTS OF THE BOOKS OF THE NEW TESTAMENT.—

*Matthew* reveals Christ in Jewish connection, according to Old Testament prophecy and prediction.

*Mark* shows Jesus as His Father's servant, acting in grace in the midst of human misery.

*Luke* unfolds Christ's pathway as a man amongst men—a Perfect Man, full of human sympathy and tenderness.

*John*—Christ is here revealed as Son and Lamb of God. His moral and Divine glories broke through the veil of His perfect humanity and scattered rays of light and love all along His blessed path.

NOTE.—The four Gospels combined give the Spirit's perfect revelation of the Christ of God. Behold the

*King* is the testimony of Matthew. Behold the *Servant* is that of Mark. Behold the *Man* is that of Luke. Behold the *Son* and *Lamb* is that of John. In the four, the death and resurrection of our Lord are narrated; in the second and third only is the Ascension recorded. There is no genealogy of the Lord in Mark and John. In Matthew it is the *legal* genealogy through Joseph; in Luke it is the *civil* genealogy through Mary.

*Acts* is the only missionary record of a reliable character extant, as to the progress of Christianity for the first 30 years and more of the Christian era, or from Pentecost—from Jerusalem to Rome.

*Romans* is the unfolding of the great doctrines of Christianity; as Righteousness, Justification, etc., and the consequences upon the state of soul and practice in daily life.

1 *Corinthians* rebukes loose walk, low state of morals, and bad doctrine. It also unfolds church order, ministry, gift, discipline, etc.

2 *Corinthians* delineates the feelings, experiences, trials, and circumstances of the Apostle in his life and service for the Lord.

*Galatians* contrasts Judaism with Christianity, or Moses with Christ.

*Ephesians* unfolds the fulness of christian blessing and privilege; also christian responsibility and conflict.

*Philippians* delineates christian experience, which is simply Christ in life and death for the believer.

*Colossians* discloses the pre-eminent glories of Christ in every sphere and in all things, and this glorious One—the Church's Head.

1 *Thessalonians* unfolds the truth of the Lord's personal return, but in connection with His saints.

2 *Thessalonians* treats of the Lord's coming chiefly in relation to the world.

1 *Timothy* unfolds the ecclesiastical ordering of the Church according to God.

2 *Timothy* is the last of the Pauline Epistles, and, while treating of the Church as in disorder and ruin, reveals the path of faith for the individual believer.

*Titus* shows the needed qualifications for office in the Church ; and also insists upon godly conduct.

*Philemon* is the first and finest specimen of private christian correspondence extant.

*Hebrews* reveals Christ as the Apostle, Sacrifice, High Priest, Witness, and other official glories and offices, and our association with Him.

*James* writes to the twelve tribes of Israel, distinguishing also the godly from the nation, insisting upon practical Christianity, and treating of the Synagogue and of their Assemblies.

1 *Peter* treats of God's righteous and holy government over His saints.

2 *Peter* shows God's righteous and public government over the world and on to eternity.

1 *John* descants upon *Eternal Life*, the characteristics of the new nature, and communion with God.

2 *John* insists upon acknowledgment of Christ and love in the truth as safeguards in the last days.

3 *John* urges to christian hospitality, especially to servants of the Lord.

*Jude* sketches energetically, and in forcible figures and language the apostasy of the public christian profession, yet future.

*Revelation* is a marvellous disclosure of the future, and fitly closes the volume of inspiration.

# FINGER-POSTS TO THE SUBJECTS OF THE BOOKS OF THE OLD TESTAMENT :—

*Genesis* contains in germ every truth and subject unfolded in the Word of God.

*Exodus* illustrates in grand and impressive types the great truth of Redemption, and resulting consequences in grace and government.

*Leviticus* treats of sacrifice and priesthood, the basis and means of drawing nigh to God. Its counterpart in the New Testament is the Hebrews.

*Numbers* records the trials, service, and wanderings of Israel in the wilderness, and abounds in moral instruction to us.

*Deuteronomy* reviews the wilderness and instructs us as to Canaan-ways and conduct.

*Joshua* treats of the wars of Canaan and conquest of and partition of the country amongst the tribes.

*Judges* notes the repeated failures of the people, with Jehovah's unchangeable faithfulness and grace.

*Ruth* unfolds in type Israel's future reception on the ground of sovereign grace alone.

1 *Samuel* shows governmental power in the hands of Saul.

2 *Samuel* shows governmental power in the hands of David.

1 *Kings* shows governmental power in the hands of Solomon, and its subsequent decline.

2 *Kings* traces the decline of royal power, especially in the kingdom of *Israel*.

1 *Chronicles* shows royal power and glory in David connected with the Throne and the Temple.

2 *Chronicles* traces the decline of royal power, especially in the kingdom of *Judah*.



*Ezra* unfolds the *ecclesiastical* condition of the returned Jews from Babylon to Jerusalem. *Ezra* was a priest and scribe.

*Nehemiah* unfolds the *civil* condition of the returned Jews to Jerusalem. *Nehemiah* was the civil governor over Jerusalem.

*Esther* reveals the providential care of Jehovah over the mass of His people, *not* returned to Judea from the captivity. Contains also the origin of the Jewish feast of *Purim*, i.e., *lots*, yet observed.

*Job* details the process by which the flesh and human righteousness are withered up—all being under the disciplinary hand of God.

*The Book of Psalms* records the experiences of Christ personally, of Israel, and of the godly in all ages; and also shows the Messiah's connection with Israel and Judah in the past and future. The book is both moral and prophetic.

*Proverbs* is a divine collection of wise maxims for a righteous walk in the world, ensuring prosperity under the government of God.

*Ecclesiastes* gives the search of the king for happiness, with the result, "All is vanity"—all under the sun. Our object is *above* (Phil. iii.).

*The Song of Solomon* unfolds the changing feelings of the bride and the unchanging affections of the bridegroom.

*Isaiah* is the grandest and most comprehensive of all the prophetic writings.

*Jeremiah* is both historical and moral in character, and deals with Israel, Judah, and the nations of the past and future.

*The Lamentations* depict the sorrows of a heart

breaking itself over the miseries of God's people—Israel, and is a *supplement* to the book of Jeremiah.

*Ezekiel* unfolds the judgment of Israel by the Chaldeans, and reveals latter-day blessing connected with Israel and her land and temple.

*Daniel* comprehensively sketches the times of the Gentiles and their latter-day connection with Judah (Luke xxi. 24).

*Hosea* points out the sins of Israel and Judah ; but also their future blessing.

*Joel* speaks of the day of the Lord (*judgment*), afterward, the Spirit poured out upon all flesh—Pentecost being a sample of the blessing (Acts ii.).

*Amos* declares the iniquities of Israel and the nations ; at the close, however, glory and blessing break out for all Israel.

*Obadiah* presents a brief and forcible record of Edom's ways and doom.

*Jonah* announces judgment upon Nineveh, and also records its repentance.

*Micah* predicts certain judgment upon Jerusalem and Samaria, but announces full blessing for both in the last days.

*Nahum* is the announcement of final judgment upon haughty Nineveh—capital of the Assyrian kingdom.

*Habakkuk* abounds in moral reflections and exercises upon Israel's sorrowful condition and guilty ways.

*Zephaniah* speaks of unsparing judgment upon Jerusalem and the nations ; a remnant, however, preserved and blessed. "The day of the Lord" is the characteristic term of the book, and one which always denotes judgment.

*Haggai* affords Divine encouragement to the people

to resume the building of the temple, which had been interrupted for about 14 years.

*Zechariah* unfolds the scenes of the last days, Jerusalem being the centre of them all.

*Malachi* gives a touching record of Jehovah's last pleadings with His people. John the Baptist is referred to in chap. iii.; Elijah in chap. iv.; Christ's coming in grace, chap. iii.; Christ's coming in judgment, chap. iv.

INVENTIONS. Music, as the harp and organ; agriculture; and working in metals were known and practised in the infantile age of the world (Gen. iv.). The finest specimens of pottery are of Egyptian manufacture, 2000 B.C. The monumental remains and architecture of ancient Egypt leave that of the moderns far behind. Our English word "paper" is from the papyrus plant, which anciently grew on the banks of the Nile and Jordan, and was used for writing—numerous specimens having been recovered from Egyptian tombs. Paper from rags was invented by the Chinese 170 B.C., and printing by the same people many centuries before it was known in Europe. Glass was manufactured in Egypt 3000 B.C.

#### TREES.—

*Tree of Life.*—The first and last mentioned in Scripture. Expression of God's sovereign grace (Gen. ii., and Rev. xxii.).

*Tree of Knowledge of Good and Evil.*—Expression of human responsibility (Gen. ii.).

*The Willow.*—Expression of sorrow (Ps. cxxxvii. 2).

*The Palm.*—Emblematic of victory (Rev. vii. 9).

*The Olive.*—Testimony (Rom. xi.).

*The Fig.*—National profession (Matt. xxiv.).

*The Vine.*—Fruitfulness (John xv.).

The subject of 1 Corinthians xii. is that of *gift*; of chap. xiii., *love*; of chap. xiv., *ministry*. Thus love becomes the connecting link between gift and its exercise, alike needed by every servant and saint.

THE CHALDEAN DESTRUCTION OF JERUSALEM. The Chaldeans were a "bitter and hasty" people; and Zedekiah—who had sworn by Jehovah to be a true and faithful vassal of the mighty heathen monarch, Nebuchadnezzar—certainly stirred up the slumbering passions of the Babylonian. Relying upon Egypt's help, Zedekiah despised the name of Jehovah by whom he had sworn, and threw off his allegiance to Nebuchadnezzar. The Chaldeans commenced the siege of Jerusalem in the ninth year of Zedekiah's reign (2 Kings xxv. 1). The defence was a bold and protracted one. Egypt, the only hope of the despairing people, marched an army to the relief, which compelled Nebuchadnezzar to raise the siege, but the respite was but of short duration (Jer. xxxvii.), and the siege was prosecuted with increased vigour. The city was completely invested on all sides. Even then, had the king and nobles accepted the counsel of Jeremiah and gone out, submitting themselves to the clemency of the Babylonian, the city and people would have been spared (Jer. xxxviii. 2); but, alas! the word of Jehovah was set at nought, and the weeping prophet committed to a filthy dungeon in Jerusalem. Soon, however, famine and pestilence desolated the city, and the besiegers making a breach in the walls, poured into the doomed city, wreaking their vengeance on the truly miserable and infatuated people. No mercy was shown. The streets of Jerusalem ran with blood, and

her sanctuary courts were polluted with the slain of her people. Neither youth, beauty, age, nor sex moved the heart nor arrested the relentless arm of the Chaldean. The city was taken after a siege of about eighteen months (Jer. xxxix. 1, 2). The king and princes vainly attempted to escape. They were captured, and Zedekiah's sons cruelly slain before him; and, by a refinement of cruelty, made the last object he ever beheld. His eyes were put out, and he was taken, heavily fettered, to Babylon, where he lingered in prison till his death. Upwards of threescore of the nobles and chief men were cruelly massacred at Riblah. A month after the capture of the city (compare 2 Kings xxv. 3 with verse 8) the captain of the Chaldean army burned the temple, the palaces, and laid the whole city in ruins. The desolation was complete; hence these mournful elegies—the *Lamentations of Jeremiah*.

THE EPISTLES. The 22 Epistles of the New Testament are the work of five writers, and their individuality is distinctly and broadly reflected in their writings. What do persons mean when they speak of this or that being the style of the Holy Ghost? The human characteristics of the selected vessel of inspiration give the Spirit's style for the time being. Of these writings Paul contributed fourteen; John four; Peter two; James and Jude one each. But how perfect the combination! How necessary for the growth of Christian character! *Heaven* is the standpoint of Paul; *earth* the standpoint of John; the *wilderness* that of Peter; the *battlefield* that of Jude; and the *Assembly* and *Synagogue* that of James. Our heavenly and earthly relationships are unfolded by *Paul*; our

strangership and pilgrimage under the government of God are the truths graven on the epistles of *Peter*; the manifestation of Eternal Life on earth by the family of God is the great theme of *John*; a practical walk according to your profession is insisted upon by *James*; and energy in contending for the faith, i.e., Christianity, is the commanding subject of *Jude*—the Lord's brother.

THE TERM HEBREW. The term "Hebrew" was the Gentile appellation for Abraham and his descendants. It is derived from the word "Eber," signifying "from the other side"; i.e., the Euphrates on the way to Palestine. Abraham is the first one termed a "Hebrew" (Gen. xiv. 13). The Hebrews of Acts vi. 1 were Jews of Palestine, in distinction to the Hellenists, or foreign Jews speaking Greek, the then common language of civilized nations. Thus the term "Hebrews" has a somewhat more restricted bearing in the New Testament than it has in the Old. In the latter *all* Israel are termed Hebrews; in the former, the Jews only. "Jews," as a term, first occurs in 2 Kings xvi. 6, and is applied to the men of Judah, who maintained loyalty to the house of David, and who inhabited Judea, the southern part of Palestine, in contradistinction to the seceding ten tribes known as Israel, or Ephraim. Thus the Jews were Hebrews, but all Hebrews were not Jews.

The names Satan, *adversary*, and Devil, *accuser*, occur in the Scriptures, the former about 42 times, and the latter about 50 times; they are also found in conjunction in such passages as Matthew iv. 10, 11; Revelation xx. 2. It seems to us preposterous to deny the *personality* of Satan, who is a spiritual being, and the leader of the fallen hosts of spiritual beings.

Jewish tradition asserts that the prophet Amos was badly used by the apostate priest Amaziah, on his refusal to leave the land of Israel for Judah; and further, that the priest's son completed the work of his father by driving a nail into the prophet's temple, whose friends then removed him in a dying condition to his native place, where he died, and was buried in the sepulchre of his fathers. But, as we have already observed, this is merely tradition.

THE ANIMAL CREATION. That interesting department of natural history—zoology, thus classifies the animal kingdom; *first*, land mammalia; *second*, birds, or all kinds of flying fowl; *third*, reptiles or creeping things; *fourth*, fishes; and *fifth*, invertebrates. These distributions of animal life are most useful when scientific accuracy is required; but to a general reader, and for all practical purposes, the scripture classification is amply sufficient—as, *first*, marine creatures; *second*, winged and flying fowl; and *third*, land animals. We have the seas, then heaven or the air, and lastly the land, respectively stocked with life (Gen. i. 20–25). This is the order, too, observable in modern geological research.

Israel's *first* king (Saul) was the man of the people's choice (1 Sam. viii.); Israel's *second* king (David) was the man after God's own heart (Acts xiii. 22). The kingly power was continued in the tribe of Judah for 130 years after the destruction of the kingdom of Israel or ten tribes, but was finally destroyed by Nebuchadnezzar, 588 B.C.

Assyria became the place of captivity to Ephraim—the ten tribes. They have never been restored, and *who* and *where* they now are has not been ascertained

with certainty. Ezekiel, chapter xx., details their future restoration. The Jews were deported to Babylon, and the government of the earth transferred to the Gentiles (Daniel ii.) ; at this point of the history " the times of the Gentiles " commence.

After a captivity of 70 years, remnants of Judah are permitted to return, first under Cyrus and then under Artaxerxes ; they settle again in Palestine, but *under* Gentile subjection, and, after having been ruled over by Persia, Greece, Egypt, and Syria, the Romans, in the year 63 B.C., took Jerusalem, and Judea became a tributary province to the Roman empire.

THE ACTS OF THE APOSTLES. The historical circumstances which led to the founding of Assemblies, and to the penning of those inspired Epistles which were severally addressed to them, are here detailed. Connect chap. xv. with the Epistle to the *Galatians* ; chap. xvi. with that to the *Philippians* ; chap. xvii. with those to the *Thessalonians* ; chap. xviii. with those to the *Corinthians* ; chap. xix. with that to the *Ephesians* ; chap. xxi. with that by *James*, etc.

REFERENCES TO THE PENTATEUCH. In the historical books of the Old Testament " the Law of the Lord " is mentioned more than 30 times, while Moses is named 15 times as the giver or mediator of it. Again, in the New Testament, Moses is mentioned 80 times ; in about 40 of those instances, the law-giver is expressly referred to as the deliverer of it. *All* the prophets refer to the Pentateuch. In Deuteronomy alone we meet with about 36 express references to the previous books. But the chain of evidence is complete, the Divine legation of Moses proved and vindicated, and the authority of the whole Pentateuch amply vouched for,



inasmuch as the Lord *before* the cross appealed to the writings of Moses as of equal authority with His own words (John v. 46, 47): while *after* the cross He spoke of them as the first great division of the Old Testament books (Luke xxiv. 44): also expounding them and applying them to the hearts of His two fellow-travellers to Emmaus (verse 27).

In John's first Epistle the children are first seen at *home* in the presence of the Father (chap. i.); then at *school* learning their lessons (chap. ii. 13-27); lastly, in the *world* witnessing for the truth (chaps. iii.-v.). "Children" in verses 1, 12, 28 of chap. ii. refer to *all* believers; but in verses 13 and 18, babes in Christ only are referred to; the words are different.

**THE PHARISEES.** The two most powerful sects in Judea were the Pharisees and the Sadducees, the former being more numerous and influential, while the latter were more intellectual and wealthy. The Pharisees laboured with unbounded zeal—worthy of a better cause—to extend their influence and increase their numbers (Matt. xxiii. 15), and to a very large extent they succeeded, being regarded by the great body of the people with peculiar veneration and respect, and being by far the most numerous ecclesiastical party in the country. The Maccabees, in their bold struggle to regain their country's freedom, received powerful support from two classes of their countrymen, the Chasidim or pious, and the Zadikim or righteous; these ultimately came to be designated under the well-known and familiar names of Pharisees and Sadducees. Pharisee is derived from a word signifying to *separate*, hence *Separatists* or Pharisees, who have their counterpart in the christian profession as pointed out in Jude,

verse 19: "These be they who *separate* themselves, sensual, having not the Spirit." The Pharisees were a highly religious class, keen observers of the life and ways of Jesus, rigid exactors of the tithes and dues prescribed in their cumbersome ritual; most scrupulous in the observance of the traditions of the elders, to which they attached more authority practically than even to the commandments of the Lord; right, too, as to doctrine, in which they bitterly opposed their enemies the Sadducees. Of this strictest of all sects (Acts xxvi. 5) was Paul; but if they were the most religious, they were also the most hypocritical class of persons that ever lived. They were ever the opposers of the Lord in His most holy life and ways, and when baffled by a life which exposed their hollow pretensions, they conspired His death. The Lord gives a most withering exposure of pharisaical life and practice, denouncing "woe" upon "woe" on that proud, haughty, and hypocritical people (Matt. xxiii.). "Beware ye of the heaven (*evil*) of the Pharisees"—i.e., a mere *formal life*—is a solemn word to all.

THE SADDUCEES. This smallest of all the Jewish sects derives its name from its founder, Sadoc or Sedoc (*justice*), who lived more than 250 years before Christ. The members of this party were chiefly confined to the wealthy and governing classes. They possessed little or no influence amongst the people generally, for they never courted the commonalty as did the Pharisees. Caiaphas and others of the priestly party were of this sect, and they seemed on several occasions to have gained the upper hand over their rivals the Pharisees in guiding the ecclesiastical affairs of the nation (Acts v. 17). The opposition of the Pharisees

to Christ was mainly directed against His holy, spotless life ; while that of the Sadducees attacked His teaching or doctrine. The *life* of the Lord was the best exposure of pharisaical hypocrisy ; while the *resurrection* of the Lord was equally destructive of the sadducean system. The Lord again and again confronted the Pharisees ; the Apostles repeatedly confronted the Sadducees. The *heaven* (*evil*) of the Sadducees was bad doctrine, which is briefly summed up in Acts xxiii. 8 : “ For the Sadducees say that there is no *resurrection*, neither *angel*, nor *spirit*.” The denial of these truths led, as a consequence, to the negation of many others.

**THE SCRIBES.** The Scribes were not a sect, but were a distinct class of learned men employed in writing out and in transcribing the Sacred Writings. From their verbal acquaintance with the Scriptures, they also taught the people and expounded the law. But mere intellectual knowledge of Divine truth or a perfect understanding of the *letter* of Scripture will not avail for God and eternity. The Scribes could accurately inform the king (Matt. ii.) from the prophetic writings where Jesus should be born, thus playing into the hands of the most cruel of the Herods in compassing the death of Jesus : “ The letter killeth, but the Spirit giveth life.” The Scribes most thoroughly identified themselves with the Pharisees in their determined opposition to Christ, and hence the Lord, in His truly terrible denunciations of “ woe ” and withering exposure of the character and practices of the Pharisees, couples the Scribes with them (Matt. xxiii. ; Luke xi. 44). The term “ scribe ” is used in 1 Corinthians i. 20 to signify the learning of the world.

**THE LAWYERS.** The Lawyers were probably the

ablest class of men among the many sects and parties in Judea. Their influence among all classes of the community was very great, as their profession brought them into contact with all grades of society. Their duties were to study and expound the Jewish law and all questions affecting its interpretation; disputed points, too, were generally submitted to their decision. In keeping with their profession they repeatedly sought to entangle the blessed Lord with craftily-put questions, but their subtlety was of no avail against Him whose very name is "Wisdom" (Prov. viii.), and the whole college of the "Doctors of the Law" (Luke v. 17) were baffled and put to shame and silenced by a wisdom which they could neither gainsay nor resist (Luke x. 25, etc.; Matt. xxii. 35, etc.).

**THE PUBLICANS.** The Publicans were a class of men cordially detested by the Jews. They were the appointed farmers of the taxes imposed by the Romans, and as the right to collect these taxes was sold to the highest bidder, great temptation was thereby afforded to men of a cruel and rapacious spirit to exact their dues with rigour. Many of them were exceedingly rich. The Lord often accepted their hospitality (Matt. ix. 10; Luke v. 29). As a class and in general the Publicans gladly listened to the Saviour's teaching, and many entered the kingdom (Matt. xxi. 31, 32). Heathen, Publicans, sinners, and harlots were regarded as the off-scouring of religious Judea, but the most obnoxious of any were the Publicans who, by their very occupation, continually reminded the nation that they were under Gentile subjection. While but few persons of the religious sects received the Word, it was listened to gladly by numbers of these most despised of their

religious neighbours, who with joy received the tidings of grace from the lips of the blessed Lord. Zacchæus, a chief Publican, seems to have conducted his duties with unexceptionable honesty, but it was not so generally amongst his class (Luke xix.).

**THE HERODIANS.** The Herodians were those who, through fear or self-interest, allied themselves to Herod, the Idumean king of the Jews. Herod contrived to ingratiate himself with the court at Rome, and thus through influence obtained the royal authority in Judea. Through his craft and policy he succeeded in attaching an influential party to himself and to the Cæsars. Thus the Herodians were purely a political class, and the questions they proposed to the Lord savoured of their principles, which were a species of political craft or time-serving (Matt. xxii. 16 and Mark xii. 13). The Pharisees could take counsel with the Herodians, to whom they were strongly opposed, when it suited their purpose—the destruction of Jesus (Mark iii. 6). Mere religion without Christ, and the world without God, respectively represent the Pharisee and the Herodian.

**THE ELDERS.** The Elders are frequently referred to in the New Testament as a recognized body of men in Judaism and in the Church. Age and experience, thus carrying moral weight and authority, are denoted by the term “Elder.” As a class in Judea they were associated with the rulers and others in the social and ecclesiastical government of the country. They assisted in all matters affecting the welfare of the people, and were held in great respect and veneration, while their counsels, being regarded as the fruit of old age and matured experience, were highly esteemed. Yet these aged men, whenever mentioned in the Gospels

and Acts, are seen as leaders in determined opposition to Christ and His Apostles.

It was not what Christ did only, but the way He did things, which elicited the note of admiration, "He hath done all things *well*."

The Incense of old (Exod. xxx. 34) was composed of *four* valuable ingredients of equal weight, and then tempered together and beat or crushed small. Now the incense represents the personal merits of Christ *Himself*. The Divine records of Christ as in the *four* Gospels present Him when thus viewed as the precious incense. The bruising only brought out His perfections for God and man.

#### SEVEN DISTINCTIVE PERIODS OF TIME.—

##### (a) *From Adam fallen to the Judgment of the Flood.*

During this long period of  $16\frac{1}{2}$  centuries man was left without law, as the Apostle tells us in Romans v. 12-19. Conscience supplied its place. Man left to the freedom of his own will can only do Satan's bidding (Eph. ii. 2). This period we term the age of *Unrestrained Self-Will*.

##### (b) *From the Judgment of the Flood to the call of Abram.*

The institution of civil government; the peopling of the earth; the Judgment at Babel; the introduction of idolatry (Joshua xxiv. 2), and other grave events during this period, would lead us to call it the age of *Public, Governmental Dealing*.

##### (c) *From the Gracious Call of Abram to Moses the*

*Lawgiver*. The call of Abram, because of widespread idolatry—prevalent even in the family of Shem—is one of the most blessed interventions of grace recorded in Scripture. Man was to be placed on the *new* ground of promise (Gal. iii. 16).

Abram also became the *root* of God's testimony on earth (Rom. xi.). Hence we term this period the age of *Promise and Testimony*.

- (d) *From Moses (Law) to Christ (Grace), and Christianity.* "The law was given by Moses, but grace and truth came by Jesus Christ" (John i. 17). How long the people were to remain under the terms of the sinaitic covenant we are told in Galatians iii. 24: "The law was our schoolmaster unto Christ," *i.e.*, till His coming in grace (delete the italicised words).

During this period kingly power on the earth was committed to Israel (1 Sam. viii.), who in course sinned it away; government was then transferred to the Gentile (Dan. ii.), and the people put under Gentile rule till the year 70, when Jerusalem was totally destroyed by the Romans. We style this period the age of *Law and Monarchal Government*.

- (e) *From Christ to the Translation of the Saints to Heaven.* This is the blessed time when a world-wide testimony to the Son of God is being proclaimed. The season, too, when the heirs of God and Christ's joint-heirs are being gathered by the effectual testimony of God's Word and Spirit. We are safe, therefore, in naming this period as the age of *God's long-suffering Grace to a Guilty World*.

- (f) *From the Translation of the Saints (1 Thess. iv.) to their descent from Heaven with the Lord (Rev. xix.).* The period lying between these events—the rapture of the saints *to* heaven, and their subsequent descent *from* heaven—is a solemn and impressive

one. Christendom's apostasy; the satanic revival of the Roman empire; the rise of Antichrist; the great tribulation—these and a host of other events happen during this terrible period, which, blessed be God! will be a brief one. This sixth period we name *The Coming Crisis and Satan's Rule*.

(g) *From the Introduction of the Kingdom, or Millennium, till its Close.* Just take a glance over the prophetic Scriptures of the Old and New Testaments,—as to this blessed era. Christ will reign over the earth, and Satan will be bound for the full period of 1000 years—and say—Is not this time well styled the age of *Righteousness, Blessing, and Glory*?

Then succeeds the eternal rest of God, into which believers are now called, and into which they will assuredly enter (Heb. iv.).

The number of the people who left Egypt under the leadership of Moses, then 80 years of age, and Aaron, 83 years, cannot with certainty be determined. We know, however, that 600,000 men, besides women, children, and a large mixed multitude (Exod. xii. 37, 38), took their departure from the land of captivity and cruel bondage, and we cannot be far wrong in estimating the whole number at about two and a half millions of people.

#### SYNOPSIS OF HEBREWS XI.—

- (a) Verses 1–7. Faith in the great relationships of man with God.
- (b) Verses 8–16. Faith patiently waiting for fulfilment of promise.
- (c) Verses 17–22. Faith looking alone to the God of Resurrection.



(d) Verses 23–27. Faith overcoming the world in its power and riches.

(e) Verses 28–31. Faith using divinely given means, however insignificant.

(f) Verses 32–35. Faith the root and spring of all energy and service for God.

(g) Verses 35–40. Faith in all ages ever a suffering path.

The word “faith” is used 24 times in the chapter; its properties and powers are noted in verse 1; but the definition of faith is given in John iii. 33. This famous and practical treatise on faith for *every-day use* closes with chap. xii., verse 2: “Looking unto Jesus, the author and finisher of faith (not of *our* faith, but of His *own*), who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.”

ALEXANDRIA. This famous Egyptian city derives its name from its founder, Alexander the Great. Founded about 332 B.C., it soon became the centre of learning and commerce, and upon the death of the renowned soldier and accomplished statesman, and break-up of the empire he had so rapidly established. Alexandria became the royal residence of the Ptolemies for nearly 300 years. Many of these Egyptian kings, being men of taste and learning, enlarged, adorned, and beautified the city, so that it was justly ranked as unequalled in the world for wealth, commercial importance, and literature. The researches of antiquarians in the ruins of the great city have been richly rewarded in a large accumulation of ancient and interesting relics, while its former grandeur is fully attested by its numerous monumental remains of temples, streets, columns, etc., accessible to all. Here,

too, existed the most famous library of the ancient world, consisting of 700,000 volumes or rolls, the fruit of centuries, and embracing the lore of every land and clime. The Saracens, true to their faith and traditional policy of extirpating all and everything opposed to Islamism, burned this wondrous and celebrated collection of works in the seventh century. Here, too, the Old Testament was translated into Greek—commenced about 284 B.C., commonly termed “The Septuagint,” and frequently quoted from and referred to by the Lord, the Apostles, and writers of the New Testament. Here also was born Philo, the learned Jewish author and philosopher, who flourished in the early part of the first christian century. Clement, Origen, and other distinguished men maintained for the first half-dozen of the christian centuries the high reputation of Alexandria. The eloquent Apollos was born here (Acts xviii. 24). Its shipping supplied a vessel to carry Paul and his companions to Rome (Acts xxvii. 6). The present population of the town is about 40,000; its ancient population probably numbered fully 600,000. Situated on the western side of the Nile, on the shore of the Mediterranean Sea.

**THE BIBLE AND THE NEWSPAPER.** The *first* portion of the Bible is 3330 years old, and the *last* part of the wonderful book about 1780 years old. Now how old is the newspaper? The word is derived from a practice between the years 1695–1730, in which the initial letters of the compass were put over papers containing general news, thus:—



meaning news from all parts of the globe, hence “newspaper.” What is the newspaper but the record of man’s doings?—useful and necessary for commercial and other purposes.

*Divine Sovereignty* in the bestowal of gift, and according to the natural ability of the recipient, is taught in Matthew xxv. 14–30. Here the rewards for faithful service are the same. *Human responsibility* according to what has been given is the main point in Luke xix. 12–26. Here the rewards for faithful service are proportioned according to the work done—not as to its amount, but as to its character and quality.

THE SAMARITANS. In the time of our Lord Canaan was divided into three provinces: Judea the *religious* being south, Galilee the *rational* lying north, while Samaria the *defiled* lay between. Shalmaneser, king of Assyria, completed the overthrow of the kingdom of the ten tribes of Israel, removing the nation into captivity, and occupying the deserted cities of Israel with the heathen from his own kingdom. But the Lord would teach the idolatrous heathen that the land was His, although in judgment He had removed His people. Lions were sent amongst the heathen, many of whom were slain. On their representations to the king that this judgment was in consequence of their not knowing the manner of the God of the *land*, one of the captivity priests was sent to Bethel for their instruction in Jewish worship. The result was the wicked union of Jehovah and idol worship; “So these nations feared the Lord and served their graven images, both their children and their children’s children; as did their fathers, so do they unto this day.” The seventeenth chapter of the second book of Kings will afford the

reader an interesting and Divine account of the origin of the people, who were held in such abhorrence by the Jews that the vilest epithets they could apply to the Blessed One, were that He was a Samaritan, and devil (*demon*) possessed (John viii. 48). The Jews refused all social and neighbourly intercourse with the Samaritans, hence the surprise of the woman in being accosted so graciously by the Lord (John iv.), and the point of the beautiful parable of Luke x. 30-37. The Samaritans alleged that theirs was a Divine worship and an ancient authority as title to share in the work of the returned remnants to Jerusalem (Ezra iv.), but Zerubbabel rejected their claims and refused their co-operation in the work of the Lord. The woman in the fourth chapter of John, too, claimed for herself and people a pure descent from Israel's great progenitor, "*our father Jacob*," and also proposed to the Lord the much vexed question between Jew and Samaritan: "Is Mount Gerizim or Jerusalem the place of worship?" The Lord in His reply levels all Samaritan pretension to equal Jewish right and privilege, "*Ye worship ye know not what; we know what we worship: for salvation is of the Jews*." Samaria, thus rebuked and humbled, became the scene of an extensive work of grace; still the Lord is ever true to Himself and to His ways, and so the saved Samaritans were indebted to Jerusalem instrumentally for the gift of the Holy Ghost (Acts viii. 14-17).

**THE TITLE JEHOVAH.** God is the name of the Divine Being; Jehovah one of the Divine titles. The signification of LORD or Jehovah is given us in Revelation i. 8,—*ever is, ever was, ever will be*. It occurs about 7000 times in the Sacred Scriptures. It is

rendered "God" about 800 times; "the Lord" about 6000 times; while "Jehovah" only occurs a very few times in the text.

Jehovah-Ropheca—Exod. xv. 26, "healeth."

Jehovah-Nissi—Exod. xvii. 15, "banner" (see margin).

Jehovah-Shalom—Judges vi. 24, "peace" (see margin).

Jehovah-Rohi—Ps. xxiii. 1, "shepherd."

Jehovah-Tsidkenu—Jer. xxiii. 6, "righteousness."

Jehovah-Shammah—Ezek. xlviii. 35, "there."

Jehovah-Mekaddesheem—Exod. xxxi. 13, "sanctify."

Jehovah-Heleyon—Ps. vii. 17; xlvii. 2, "most high."

Jehovah-Jireh—Gen. xxii. 14, "see" or "provide."

Jehovah-Tsebahoth—1 Sam. i. 3, "hosts."

JAH is another sublime title. It occurs about 50 times, and only in the books of Isaiah, the Psalms, and Exodus; rendered "the Lord" in our English Bible. We wish the various titles of God had been distinguished in our Bible. They are indifferently translated, and we are the losers, there being so much beauty in the Divine names and titles scattered throughout the sacred pages.

Adam was created in *innocence*; we are born in *sin* (Ps. li.); in Christ humanity was *holy* (Luke i. 35). The period of innocence or sinlessness was a brief one, and in it Adam stood *alone*, as Christ did before the work of the cross (John xii. 24). Adam, as fallen, became the head of the race (Rom. v. 15); Christ in victorious power over death is head of His redeemed (1 Cor. xv. 45). Innocence and Eden once forfeited

cannot be regained ; but Holiness, Heaven and Eternal Life are ours in Christ.

PLACES DISTANT FROM JERUSALEM. " Thus saith the Lord God : This is Jerusalem : I have set it in the midst of the nations and countries that are round about her " (Ezek. v. 5).

About Miles			About Miles		
Ajalon .. ..	14		Corinth .. ..	830	
Ananiah .. ..	3		Cyrene .. ..	790	
Anathoth .. ..	4				
Antioch .. ..	300		Dalmanutha .. ..	74	
Athens .. ..	780		Damascus .. ..	136	
Ashan .. ..	20		Dothan .. ..	50	
Ararat, Mount .. ..	760				
			Ebal, Mount .. ..	35	
Bethabara .. ..	30		Eliph .. ..	1	
Beeroth .. ..	10		Emmaus .. ..	7½	
Bethany .. ..	2		Engedi .. ..	25	
Bethlehem .. ..	6		Eleutheropolis .. ..	25	
Bethphage .. ..	2½				
Beersheba .. ..	41		Gibeah of Judah .. ..	10	
Bethshemesh .. ..	14		Gibeah of Benjamin .. ..	5	
Bethel .. ..	12		Gethsemane .. ..	½	
Beirut .. ..	150		Gerizim, Mount .. ..	32	
Babylon .. ..	560		Gibeon .. ..	6	
			Gilgal .. ..	20	
Capernaum .. ..	80				
Cana of Galilee .. ..	70		Hormah .. ..	60	
Cairo .. ..	260		Hebron .. ..	20	
Carmel .. ..	75				
Cesarea of Palestine .. ..	70		Jacob's Well .. ..	33	
Cesarea of Philippi .. ..	120		Jericho .. ..	25	
Chorazin .. ..	82		Joppa .. ..	40	

	About Miles		About Miles
London, direct line	2240	Rome ..	1450
		Ramah ..	5
Malta ..	1240	Sidon ..	120
Modin ..	15	Samaria ..	40
Mediterranean ..	30	Sinai, Mount ..	230
Michmash ..	7	Schemen ..	34
		Shechem ..	29
Nazareth ..	60	Tiberias ..	70
New York ..	6200	Tyre ..	110
Nineveh ..	570	Thebes ..	450
Pisgah, Mount ..	30	Tappuch ..	12
Ptolemais ..	80	Tomb of Rachel ..	4

Herod built the temple. Ten thousand labourers were employed for two years, and 1000 priests were empowered to give the necessary directions. The most holy place was finished in a year and a half; but including the courts and other improvements by Herod's successors, it was forty-six years in building (John ii. 20). There are five temples mentioned in the Word of God: first, Solomon's; second, Zerubbabel's; third, Herod's; fourth, Antichrist's (yet future); fifth, Christ's millennial temple. Yet in the view of the Spirit there is but one house, as we read, "the latter glory of *this* house" (Hag. ii. 9)—not "the glory of *this* latter house."

Herod the Idumean King, Antiochus the Syrian Monarch, Galerius the Roman Emperor, and Philip II. of Spain—all notorious persecutors, were eaten of worms.

In the estimation of statesmen, the Jew, if at all thought of in any scheme of state policy, is but an

insignificant element in the situation. What is said of the Jews in Constantinople may be said of their position generally in eastern lands. "The Greeks detest them, the Turks loathe them, the Christians abhor them." (In passing, it may be remarked that the Jew points to Scotland as the only country where he has not been persecuted.) The Jew is the kernel of the whole question, and the key to the world's blessing in grace *now* (Rom. xi. 11), as also in governmental blessing *when* restored (verse 12).

The first mention of the Lord's reign is in Exodus xv. 18.

**THE BLOOD OF THE LAMB OF GOD.** The *Blood* of the New Covenant has secured to the believer an immediate, full, Divine, and eternal remission of all his sins.

The *Blood* of His Cross is the ground on which all things will be reconciled, and also the ground of the present reconciliation of persons (Col. i. 20, 21).

The *Blood* of Christ is God's answer in grace and righteousness to man's state of evil in life and practical ungodliness (Rom. iii.).

The *Blood* of Jesus is the title to pass through the rent veil into the uncreated light of God, and worship in His holy presence (Heb. x. 19).

The *Blood* of Christ—the spotless Lamb of God—is the price of our redemption from a mere traditional religious life (1 Peter i. 18, 19).

The *Blood* of the Lamb is the only and Divine ground of safety, as it is written—"When I see the blood I will pass over you" (Exod. xii. 13).

The *Blood* sprinkled ONCE upon the Mercy-Seat was the holy and righteous ground on which God could bless a guilty people (Lev. xvi. 14).



The *Blood* sprinkled seven times before the Mercy-Seat secured a righteous standing for the people in the Divine presence (Lev. xvi. 14).

The *Blood* of the everlasting Covenant was the ground and claim on which the God of peace raised up from the dead the "Great Shepherd" of the sheep (Heb. xiii. 20).

The *Blood* is the purchase-money of the flock of God (Acts xx. 28). By it persons are washed from their sins (Rev. i. 5), and in it their robes are made white (Rev. vii. 14), while by it they overcome (Rev. xii. 11). By it the conscience is purged (Heb. ix. 14), and by it peace is made (Col. i. 20). By it *He* entered into the holy place (Heb. ix. 12), and by it *we* enter in also (Heb. x. 19). By it we are made nigh (Eph. ii. 13), are justified (Rom. v. 9), and have redemption (Eph. i. 7).

*Having* and *knowing* are distinct things, yet closely related. In John's gospel the point is ye "*have*" (xx. 31); in his first epistle it is ye "*know*" (v. 20).

All revealed truth, from the "in" in Genesis to the "Amen" closing the Bible, is intended to act in present, sanctifying power.

Man was formed of the *dust* of the ground—the only creature so made (Gen. ii. 7)—not of rock or stone. His *frailty* is the point, and this God never forgets, but ever remembers in His providential dealings. "He knoweth our frame: He remembereth that we are *dust*" (Ps. ciii. 14).

God has cast all your sins into the depths of the sea, where *you* cannot find them (Micah vii. 19), and behind His back, where *He* cannot see them (Isa. xxxviii. 17). He has set you *without your sins* before His face for ever (Ps. xli. 12). Thus God is between us and our sins.

The foot-notes to Paul's epistles are destitute of Divine authority; they date from the fifth century.

#### THE VARIOUS COMPANIES NOTED IN THE REVELATION.

"The twenty-four elders" represent the redeemed of past and present ages (chaps. iv.-xix). Israel—the twelve tribes—are referred to in chapter vii. as 144,000 who are sealed for millennial blessing. The preserved company of 144,000 spoken of in chap. xiv. are of Judah *only*, and are distinct from the number noted in chap. vii. The harpers of chap. xv. are the company of martyred Judah. The apostate part of Israel is noted in chap. ix. 4-6. Two companies of martyrs—Jewish and Gentile—are referred to in chaps. vi. and xiii., and a special class of Jewish witnesses is the subject of chap. xi. 1-12. The general body of Gentiles saved is spoken of in chap. vii. 9-17.

Of the Epistles, Paul penned fourteen; the *first* in historical sequence being that to the Thessalonians, and the *last* being addressed to his son Timothy. The first, however, in moral order is undoubtedly the Roman Epistle. Paul usually wrote on parchment (2 Tim. iv. 13), John on paper (2 John 12). The only Epistle written by the hand of Paul was that to the Galatians (chap. vi. 11). He generally employed an amanuensis (Rom. xvi. 22), while he wrote the salutations with his own hand in token of their Pauline authorship (2 Thess. iii. 17).

**PAUL'S SECOND EPISTLE TO TIMOTHY.** This is the last written of Paul's 14 Epistles. The martyrdom of the aged Apostle under Nero was an almost immediate and expected event, which, with the darkened state of the Church and the increasing power of evil, imparts a solemn character to the Epistle.

Chapter i., Paul the Lord's prisoner, and Timothy strengthened.

Chapter ii., Paul the Lord's servant, and Timothy encouraged.

Chapter iii., Paul the Lord's witness, and Timothy warned.

Chapter iv., Paul the Lord's martyr, and Timothy charged.

The normal condition of the Church before the world is the great subject of *first* Timothy; the abnormal condition of things in presence of widespread profession is characteristic of *second* Timothy.

#### DESTRUCTION OF THE OLD TESTAMENT WRITINGS.

The very copy of the law written by the hand of Moses, and deposited in the Ark, was preserved for about 800 years, being found by Hilkiah, the High Priest, in the days of the godly Josiah (2 Chron. xxxiv.). It is likely that the original documents perished in the destruction of the Temple by the Chaldeans, in the year 588 B.C., and about a month after the overthrow of the city (2 Kings xxv.). The Sacred Books, and other MSS. of value, were carefully deposited in the Temple, regarded by the Jews as a stronghold guaranteeing absolute security, because hedged about by Divine grace and favour. Hence, when the Temple was robbed of its costly vessels, and despoiled of its precious contents, the Sacred Books would be regarded as only fit for the fire by the triumphing heathen. Probably, too, the writings of the prophets shared the same fate during that awful Jewish persecution under Antiochus Epiphanes, about 170 B.C. — a man of infamous name and memory by Jews, ancient and modern.

## PEACE WITH GOD.—

- (a) Christ made it (Eph. ii. 13-15).
- (b) It was made by blood (Col. i. 20).
- (c) It was made on the Cross (Col. i. 20).
- (d) It was made 1876 years ago, A.D. 33.
- (e) It was made with God (Rom. v. 1).
- (f) It was made for the sinner (Eph. ii. 15, 16).
- (g) It was first announced by Christ (John xx. 19).
- (h) The believer has it (Rom. v. 1).
- (i) It cannot be lost, for Christ is it (Eph. ii. 14).

## UNINSPIRED WRITINGS REFERRED TO IN THE BIBLE.—

- (a) The Greek heathen poets *Aratus* and *Cleanthes*; see Acts xvii. 28.
- (b) The Greek heathen poet *Menander* quoted; see 1 Cor. xv. 33.
- (c) The Greek heathen poet *Epimenides* quoted; see Titus i. 12.
- (d) The book of the wars of the Lord (Num. xxi. 14).
- (e) The book of Jasher (Josh. x. 13; 2 Sam. i. 18).
- (f) The book of the acts of Solomon (1 Kings xi. 41).
- (g) The book of the chronicles of the Kings of *Judah* (1 Kings xv. 7).
- (h) The book of the chronicles of the Kings of *Israel* (1 Kings xv. 31).
- (i) The book of Samuel the seer (1 Chron. xxix. 29).
- (j) The book of Nathan the prophet (1 Chron. xxix. 29).
- (k) The book of Gad the seer (1 Chron. xxix. 29).
- (l) The prophecy of Ahijah the Shilonite (2 Chron. ix. 29).
- (m) The vision of Iddo the seer (2 Chron. ix. 29; xii. 15).

(*n*) The book of Shemaiah the prophet (2 Chron. xii. 15).

(*o*) The story of the prophet Iddo (2 Chron. xiii. 22).

(*p*) The book of Jehu (2 Chron. xx. 34).

(*q*) The history of Uzziah by Isaiah the prophet (2 Chron. xxvi. 22).

(*r*) The written Lamentations over the godly Josiah (2 Chron. xxxv. 25).

(*s*) The book of the Kings of Israel and of Judah, 2 Chron xxxv. 27.

(*g, h*) There seems to have been a separate account of each monarch's reign, to which reference could readily be had.

(*i*) This may refer to the books of Samuel, and which were originally written as one.

(*j, k*) Jewish tradition is sometimes well founded. We are inclined to receive it in this instance, which attributes the authorship of the first twenty-four chapters of the first book of Samuel to that prophet, while relegating the remaining seven chapters, along with the second book, to the prophets Gad and Nathan: see also 1 Chron. xxix. 29. "And Samuel *died*" (1 Sam. xxv. 1) is evidently the historical statement of another, and not the prophetic utterance of the prophet about himself.

(*o, p*) See the margin of our English Bibles.

(*s*) This is not exactly the same as *f* or *g*.

THE PAPAL SYSTEM. As showing the weakness of the papal system in Italy—its birthplace, Christian missions are tolerated in Rome itself—the seat of the papacy. The Italian government, one of the most vigorous in Europe, has thrown off the yoke of the Vatican and stripped the Holy See of its temporalities.

But the aims and political aspirations of popery are as pretentious as ever, and its rapid increase in England and elsewhere is a remarkable fact. The growth and development of evil, of which the papal system is part, is certainly noted in the prophetic parts of the New Testament as characterizing the last days—already set in (2 Tim. iii. ; Jude ; Rev. ii. and iii. ; 2 Peter ii., etc.). Our path is a simple one. Do not become politicians ; but trim lamps and go out to meet the coming Bridegroom (Matt. xxv.).

There are two mountain-sermons recorded in Matthew ; first in chaps. v.—vii. ; second in chaps. xxiv., xxv.

The Lord's Prayer is given in John xvii. The disciples' prayer is noted in Matt. vi., and ends with the word "evil" ; the doxology is rejected by the authorities, verse 13 ; compare with Luke xi. 4.

If the Lord's three special temptations are compared, as recorded in Matt. iv. and Luke iv., an interesting difference in the order is observable.

Atonement and Redemption are distinct truths ; the former is the great theme of Lev. xvi. ; the latter that of Exodus xiv. The High Priest to deal with the blood was needed to effect the former ; Moses the deliverer was required to accomplish the latter.

Carefully distinguish between Purchase and Redemption. All persons and things are purchased by Christ, this is change of proprietorship (Matt. xiii. 44 ; 2 Peter ii. 1) ; but believers only are redeemed (1 Peter i. 18 ; Rev. v. 9). The connection between purchase, *present*, and redemption of things, *future*, is to be noted in Eph. i. 14.

Both things and persons are estranged from God ; but by the blood of the cross believers are *now* reconciled,

and things shall *be* ; the former is present, the latter future ; 2 Cor. v. 18 for persons, Col. i. 20 for things.

#### ON PRAYER.—

The Prayer of Agreement (Matt. xviii. 19).

The Prayer of Faith (Matt. xxi. 22).

The Prayer of Importunity (Luke xviii. 7).

The Prayer of Confidence (1 John v. 14).

#### MISCELLANEOUS NOTES—FIFTY-THREE.

There are more than 40,000,000 Bibles in circulation.

There are about 800,000,000 souls without the Bible.

The Bible is published in more than 400 different languages and dialects.

First English Bible (Wycliffe's) published in 1380.

First printed of all books was a Latin Bible.

Price of a Bible in 1270 from £30 to £37.

Careful writing of a Bible in the Scriptorium occupied about ten months.

Bible divided into chapters in the 13th century.

Bible divided into verses in the 16th century.

The Septuagint was commenced about 284 B.C.

The Apocrypha was written *after* the completion of the Old Testament.

Oldest MSS. are those of the New Testament.

The Vatican and Sinaitic MSS. are of the fourth century, and the Alexandrian of the fifth.

The three divisions of the Old Testament, Luke xxiv. 44.

God acting in government—the Old Testament.

God revealed in grace—the New Testament.

Isaiah is most complete as to prophetic subjects.

Kingdom of Judah ; see the books of Chronicles.

Kingdom of Israel ; see the books of Kings.

Headings of the Psalms are as ancient as the text.

"Selah," *pause*, occurs about 70 times in the book of Psalms.

Historical origin of all nations ; see Gen. x.

Chaldean destruction of Jerusalem, 588 B.C.

Roman destruction of Jerusalem, 70 A.D.

Kingdom of Judah existed about 390 years.

Kingdom of Israel existed about 260 years.

There were 20 Sovereigns of Judah—many *good*.

There were 19 Sovereigns of Israel—all *bad*.

"The Faith" might characterize Paul's 14 Epistles.

"God" *plural*, occurs about 2,700 times.

"God" *singular*, occurs in the Bible about 60 times.

"LORD" occurs about 6,860 times in the Old Testament.

"Jehovah"—Israel's title of covenant relationship.

"Father"—God's title of relationship to Christians.

The Church is first *prophetically* announced in Matt., chaps. xvi. and xviii.

The Church is *historically* given in the Acts.

The Church is *doctrinally* taught, and only so, in Paul's Epistles.

The fulness of time (Gal. iv. 4) refers to the *incarnation* ; the fulness of times (Eph. i. 10) refers to the *millennium*.

Christ as the Apostle (Heb. iii. 1) came from God to speak *to* us ; Christ as the High Priest (Heb. viii. 1) has gone to God to speak *for* us.

The gift of Jesus was the declaration of God's *love* (John iii. 16) ; the death of Jesus was the necessity of God's *righteousness* (John iii. 14).

Aaron is styled "high priest," but Jesus "*Great High Priest*" (Heb. iv. 14).



The latter times (1 Tim. iv. 1) delineate *Papal* Apostasy; the last days (2 Tim. iii. 1) describe *Christendom's* Apostasy.

Christ's present Priesthood is exercised according to the *pattern* of Aaron (Heb. ix.), but according to the *order* of Melchizedek (Heb. vii.).

Jesus was raised from the dead by the *power* of God (Eph. i. 19, 20) and by the *glory* of the Father (Rom. vi. 4).

God willed our salvation; Christ effected it; the Holy Ghost testifies of it (Heb. x. 7-15).

Christ once *appeared* to put away sin, and now *appears* in God's presence for us, and soon will *appear* in glory with us (Heb. ix. 24-28).

The *times* of the Gentiles (Luke xxi. 24) refer to rule and government on earth exercised by the Gentiles, having been transferred from Judah at the epoch of the Babylonian captivity. The *fulness* of the Gentiles (Rom. xi. 25) denotes God's gracious visitation of the Gentiles, and their ingathering in grace consequent upon the present judicial setting aside of Israel.

"Redeeming the time *because* the days are evil" (Eph. v. 16). Here the point is the energy of Christian walk and the solemnity of Christian motive. "Redeeming the time" (Col. iv. 5). Here the exhortation is to embrace every moment and seize every opportunity of commending the truth to those "without," *i.e.*, the world.

"Kingdom of heaven," a phrase peculiar to the first Gospel, and of which there are about 30 occurrences, is a *dispensational* term. "Kingdom of God" is a favourite expression in the third Gospel, occurring also about thirty times, and is of *moral*, besides of dispensational application.

We *are* saved (Eph. ii. 5) ; also working *out* salvation (Phil. ii. 12) ; and our salvation in *nearing* (Rom. xiii. 11). Thus salvation is already accomplished as to the soul ; yet progressive as to practical life and conduct ; while undoubtedly future as to the redemption of the body.

Peace *with* God is the common blessing of the redeemed (Rom. v. 1) ; Peace *of* God is conditional upon the burdened heart emptying itself before God (Phil. iv. 7).

Our place of worship is *inside* the veil, for Christ *is* there (Heb. x. 19-22) ; our place of testimony is *outside* the camp, for Christ *was* there (Heb. xiii. 12, 13).

Delete the italicized words in Gal. iii. 24, which will then read, " the law was our schoolmaster unto Christ," that is, until His coming in *grace*.

#### PROPHETIC NOTES—TWENTY-NINE.—

Increase of evil foretold (2 Tim. iii. 1-9).

Size of Palestine from west to east (Gen. xv. 18).

Future extent of Palestine about 300,000 square miles.

Palestine gifted to the Jews (Gen. xiii. 14-17).

National restoration of the Jews (Isa. xviii.).

The Antichrist a Jew (Dan. xi. 37).

The Antichrist will reign as King (Dan. xi. 36).

" Little horn " of Daniel vii. arises from the *west*.

" Little horn " of Daniel viii. arises from the *east*.

King of the South is Egypt (Dan. xi.).

" Gog " of Ezekiel xxxviii., xxxix. is Russia.

Individual return of Israelites (Isa. xxvii. 12, 13).

The second beast of Rev. xiii. 11 is the Antichrist.

Idolatry will be again rampant in Judea (Matt. xii. 45).

Satan will revive the fourth Empire (Rev. xvii. 8).

The revived Empire of Rome a persecuting power (Rev. xiii. 7).

The Empire a blaspheming power (Rev. xiii. 6).

The Roman prince and Jews make a seven years' covenant (Dan. ix. 27).

The Weeks of Daniel ix. are weeks of years.

The great Tribulation lasting nearly  $3\frac{1}{2}$  years (Rev. xii).

King of the North and the Assyrian are identical.

Jerusalem besieged and partly captured (Zech. xiv.).

Church saved from the coming Tribulation (Rev. iii. 10).

Western Europe espousing the cause of and politically favouring the Jews.

Eastern powers politically hate the Jews (Ps. lxxxiii.).

The "woman," and mother, of Rev. xii. is Israel.

The "man-child" of Rev. xii. is Christ.

Miracles wrought by satanic power (Rev. xiii. 12-15).

The gathering together of the long lost ten tribes (Ezek. xxxiv.).

#### MILLENNIAL NOTES—TWENTY-ONE.

The coming of Christ to Mount Olivet (Zech. xiv. 4).

All Israel saved (Rom. xi. 26).

Satan confined in the bottomless pit for 1000 years (Rev. xx. 3).

Christ's reign of 1000 years (Rev. xx. 4-6).

Jerusalem rebuilt and adorned (Isa. lx.).

A large and costly Temple erected (Ezek. xl.).

- Israel's sacrifices commemorative (Ezek. xliii.-xlvi.).  
New land-arrangement of the tribes (Ezek. xlviii.).  
"The Prince of the House of David," Christ's vicer-  
gerent, on the throne of Judah (Ezek. xlv.-xlviii.).  
Jerusalem holy for ever (Zech. xiv. 20, 21).  
Jerusalem the city of the great king (Ps. xlviii. 2).  
Palestine exceedingly fruitful (Ps. lxxii.).  
Israel greatly multiplied (Ezek. xxxvi. 37, 38).  
Waters of the Dead Sea healed (Ezek. xlvii.).  
The Egyptians blessed and saved (Isa. xix. 18-22.).  
No more war (Isa. ii. 4).  
No more idolatry (Isa. ii. 18-20).  
Instincts of the animals changed (Isa. lxv. 25).  
Long life on earth (Isa. lxv. 22).  
The Church in glory (Rev. xxi.).  
No tears, no curse, no night (Rev. xxi.).
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THE ROMAN DESTRUCTION OF JERUSALEM, A.D. 70.  
Possibly, nearly 3,000,000 of people were crowded within the city walls of Jerusalem. The houses, public buildings, courts, and streets were occupied by worshipping crowds—Jews from all quarters of the Empire having flocked to their distinguished feast. The sword of Judgment hung suspended over the doomed city, while murder and violence triumphed within, and the blood of the citizens was shed as water by the rival sects and contending parties. Jerusalem was as hell let loose. Then the Roman trumpets sounded, the camp at Cesarea was broken up, the clash of arms was heard, and the terrible march of the trained and veteran soldiers of Rome commenced. Jerusalem was quickly encircled by an iron band, and the most memorable

siege on record, and most unexampled in the annals of human sorrow, began and lasted for 134 days. The details of the siege have been often told, and many of these are sickening and revolting in the extreme. On the anniversary of the destruction of the Temple by Nebuchadnezzar, it was again totally destroyed by the Romans, and the city levelled to the ground. Titus commissioned Turnus Rufus to inflict the last dregs of wrath upon the guilty city, who performed his work so perfectly that the Roman plough was passed over its ruins; not one stone was left upon another of the magnificent Temple. Literally, Zion was ploughed as a field, according to the prediction of Micah, chap. iii. 12. More than a million of Jews miserably perished either by famine or sword, and 97,000 were taken captive. Those under 17 were sold as slaves, and so glutted were the slave marts in Egypt and elsewhere, that ultimately purchasers could not be found at any price (Deut. xxviii. 68). Many of those spared were *thrown amongst the wild beasts, to afford brutal sport* to the Roman populace, and others were murdered at the mere will and whim of their savage conquerors. At Cesarea Philippi Titus celebrated the birthday of his brother, the savage Domitian, on which occasion he caused no fewer than 2,500 of his captives to be killed, either by fighting with gladiators, or with wild beasts. Vast numbers were sent to labour in the Egyptian mines. Others again were selected to grace the triumphal entry into Rome, and were then, according to custom, severely scourged and killed. Go to Rome, yet to become the capital of the restored Gentile Monarchy before it is finally crushed by the Lord of Glory (Dan. ii.), and gaze upon the triumphal and

sculptured arch of Titus, and there behold the witness of Jehovah's vengeance upon Judah; or look upon those coins struck to commemorate the proud Roman triumph, inscribed with the words *Judea Capta*, also bearing the emblematic and expressive figure of a woman sitting under a Palm tree, sadly mourning, with a Roman soldier standing by. The very country was publicly sold, and lands gifted to some thousands of soldiers who had distinguished themselves in the war.

### CHRONOLOGY OF THE FIRST CHRISTIAN CENTURY.

A.D.

- 9 Archelaus governs Judea instead of Herod.
- 12 Jesus in the Temple about His Father's business.
- 14 Tiberius ascends the throne of the Cæsars.
- 30 Jesus is baptized.
- 33 Jesus is crucified.
- 36 Paul is converted.
- 37 Caligula, the wantonly cruel, reigns.
- 41 James killed.
- 50 London built by the Romans.
- 51 The *first* of the Epistles written—that to the Thessalonians.
- 55 Nero reigns—a monster of cruelty.
- 59 Conquest of Great Britain completed.
- 64 *First* persecution of the Christians under Nero.
- 66 Martyrdom of the Apostles Peter and Paul.
- 69 The Christians in Jerusalem retire to Pella.
- 70 Jerusalem besieged and taken by Titus.
- 83 Agricola reduces Britain to a Roman province.
- 93 John banished to the isle of Patmos.
- 94 *Second* persecution of the Christians under Domitian.
- 99 John dies, urging love *in* the truth upon the saints.

The Divine circles of interest are the Church, the World, and the Family : the first loved by Christ (Eph. v. 25) ; the second loved by God (John iii. 16) ; and the third loved by the Father (1 John iii. 1).

“ Covenant ” and “ Testament ” are the same in the original, the former occurring about 12 times in the New Testament, and the latter about 20 times. In all these 32 instances the word “ Covenant ” should be used, save in Heb. ix. 16, 17, where “ Testament ” is clearly the force and sense of the word there employed.

The judgment from which we are delivered is “ eternal ” (Heb. vi. 2) ; the salvation in which we rejoice is “ eternal ” (Heb. v. 9) ; our redemption, too, is “ eternal ” (Heb. ix. 12) ; our inheritance also is “ eternal ” (Heb. ix. 15).

“ The heavenly Jerusalem ” (Heb. xii. 22) refers to the city which God and the saints will occupy in the coming ages, and must not be confounded with “ the holy Jerusalem ” (Rev. xxi. 9, 10), which is itself the bride, the Lamb’s wife.

John speaks of the whole of the present period as “ the last time ” (see first epistle, chap. ii.), which Paul divides into “ the latter times ” (1 Tim. iv.), and “ last days ” (2 Tim. iii.)—the former covering the Papal Apostasy—the middle ages ; while the latter contemplates the setting in of the Apostasy of these days.

*James* insists upon works as evidencing faith.

*Peter* conducts the flock of God through the wilderness.

*John* treats of life displayed in Christ and then in the believer.

*Paul* sets the believer in a new place before God.

*Jude* would have the saints buckle on their armour and earnestly contend for the faith.

*God's* love is omnipotent, and is opposed to all creature might (Rom. viii. 38, 39). *Christ's* love is tender, and is opposed to all creature difficulty (verses 35-37).

The Church or Assembly is indestructible (Matt. xvi. 18); is distinguished from the kingdom (verse 19); is the special subject of Christ's love (Eph. v. 25); and subject, too, of angelic admiration (Eph. iii. 10). The Church as Christ's bride is the *dearest* object, while as His body it is the *nearest* thing to Him. Is first named in the New Testament in Matt. xvi. 18.

The Holy Ghost has two temples on earth,—the Church (1 Cor. iii. 16) and the body of the believer (vi. 19).

The faith of the *Jewish* believer rested on what God was able to perform (Rom. iv. 21); whereas the faith of the *Christian* believer rests on what He has done (verses 24, 25).

#### SIGNIFICATION OF THE LEADING DIVINE NAMES AND TITLES.

(a) God (*Elohim*). A *plural* word, occurring about 2,700 times in the Bible. The expression of creation-power and glory, and God-Head fulness.

(b) God (*Eloah*), *singular*. Used about 60 times in the Holy Scriptures, and generally, if not always, in marked contrast with the many gods of the heathen. Distinguishing name for Him who is the only living and true God.

(c) Lord God. Occurs in the second and third chapters of Genesis 20 times, and denotes Creator-relationships; that is, certain responsibilities and relationships founded upon our creation and established with the Creator.



(d) Lord or Jehovah. First used in Genesis iv., expressive of moral relationship.

(e) Almighty God. Occurs twice in Scripture : first, in Gen. xvii. 1, all-sustaining *grace* to the pilgrim : second, in Rev. xix. 15, all-consuming *wrath* to the sinner. "Almighty," used singly or in conjunction with other Divine titles, occurs about 60 times in the Bible. Supreme and unlimited power would give as near as possible the signification of this title.

(f) Most High God. Occurs four times in Gen. xiv., 18-24, and several times in the prophet Daniel. The Genesis-scripture, typical of the Millennial Kingdom, gives the force of the title, which is the union of royalty and priesthood in Christ exercised mediatorially in the millennium.

(g) Lord of all the Earth. First used in Josh. iii. 11-13 ; last occurrence of this title in Rev. xi. 4 (slightly altered). These instances would significantly express the meaning to be Divine proprietorship of the earth.

(h) God of Heaven. Used about 20 times, only two of which are found in the New Testament—the Revelation ; as implied in the title, it is God acting from heaven upon earth, hence it may be explained as Divine providential government on earth.

(i) Father. God's New Testament name to believers. Title of God's relationship with Christians (John xx. 17).

(j) Jesus. Occurs about 700 times in the New Testament, and in no case is it written with an adjective. "Jesus" needs no qualifying or added word to set His glory forth. Most of those occurrences are in the Gospels. It is the personal name of the Lord on earth and in heaven.

(*k*) Christ. This is an official and positional title, and is usually written in the Gospels with the article prefixed (see Greek), as “the Christ.”

“Messiah,” which is Hebrew, and “Christ,” which is Greek. Both mean the “Anointed,” as in Ps. ii. 2. In the Epistles the title is used to express the saint’s place and position before God, whether alive or dead ; see 2 Cor. xii. 2, as to the *living* ; 1 Thess. iv. 16, as to the *dead*.

(*l*) Lord. The *root* idea in this title is that of authority : one who has claims over us. All duties, responsibilities, and relationships of every kind pertaining to the Christian are in reference to Christ as *Lord*. It expresses also universal and absolute proprietorship (Matt. xiii. 44 ; 2 Peter ii. ; Jude). Power and authority are the cardinal thoughts in this title.

(*m*) Jesus Christ. This title is found eight times in Peter’s first Epistle. It is one rarely used by Paul. It seems to link up His sufferings on earth with His glories in Heaven. The thought is from what He *was* to what He *is*—the humbled and suffering One now exalted and glorified.

(*n*) Christ Jesus. Paul’s favourite title. John in his Epistles and Revelation and Jude in his brief letter do not once write “Christ Jesus,” but invariably “Jesus Christ.” What He *is* in glory to what He *was* on earth seems the thought ; hence the signification of this interesting title ; the now exalted and glorified Man was once the humbled and suffering One on earth.

(*o*) Lord Jesus Christ. The full written title of our Lord ; is found in the introduction to all the

Pauline Epistles, save in the Hebrews and 2 Timothy, but is found in the last verse of the latter Epistle. It is not once used in John's three Epistles; in fact, the title "Lord" does not once occur in these Letters. By connecting the thoughts given under each name, the scriptural idea of this fullest of the Lord's titles will be easily seen. It connects power, manhood, and glory.

(p) Son of God. This grand and Divine title is neither official nor dispensational; it is one of full personal and moral glory, and is only fully declared and unfolded in John's writings. Son of *God* in His dignity; Son of the *Father* in Divine relationship: *Only* begotten Son in the *bosom of the Father*—alone in the secrets and love of the Divine bosom. Son of God, we regard, as signifying the full personal glory of the Son.

(q) Son of Man. Jesus is not once called the Son of Man in the Gospels; but He used the title of Himself upwards of 60 times—the one He peculiarly delighted in. This title is used of Ezekiel more than 100 times, and in Daniel three times. It occurs but once in the Epistles—the Hebrews, chap. ii. 6, as a quotation from Ps. viii. Judgment, and power to execute that judgment, are Son of Man glories (John v.); and, as Son of Man, He will bring in blessing and righteous rule for the earth. Earthly glory and universal sovereignty are the thoughts embodied in this title.

(r) Son of David. This Judaic title is a dispensational one, connecting itself with royalty and blessing, specially within the circumscribed limits of Judea. We therefore regard it as expressing Royalty and Blessing made good in Israel.

GOD as                    | Almighty to the Patriarchs.  
                               | Jehovah to Israel.  
                               | Father to Christians.

Amongst the most ancient forms of commerce was that practised by Abraham, who bought the field of Ephron, containing the cave of Machpelah, for a burying-place for himself and family, for four hundred shekels of silver, estimated according to *weight*; not necessarily of one size. Buying and selling by weight, and not by current money, is still extensively practised in certain parts of the world.

#### NIGHT.—

First Watch. Evening	-	-	-	6—9	p.m.
Second Watch. Midnight	-	-	-	9—12	p.m.
Third Watch. Cockerow	-	-	-	12—3	a.m.
Fourth Watch. Morning	-	-	-	3—6	a.m.

#### DAY.—

Third Hour	-	-	-	6—9	a.m.
Sixth Hour	-	-	-	9—12	noon.
Ninth Hour	-	-	-	12—3	p.m.
Twelfth Hour	-	-	-	3—6	p.m.

In the Eastern world the *evening* and the morning constituted the day (Gen. i.). This borne in mind will afford a clue to the solution of many chronological difficulties.

THE PENTATEUCH. Pentateuch, from the Greek words *pente*, five, and *teuchos*, volume or book; thus the pentateuch or “five books” of Moses. These early books of Scripture were originally written in one scroll, according to Hebrew custom, and are still used as such

in Jewish reading, and in all modern synagogues. The distribution of the pentateuch into separate books can be traced up to the days of Ezra, about 450 B.C. ; but their English titles, which are of Greek origin, and which are supposed to denote their contents generally, are borrowed from the Septuagint or Greek version of the Old Testament, about 280 B.C. The Hebrew titles of the books are taken from the opening word or sentence of each, but are not regarded by the Jews as descriptive of their character. Thus, the Hebrew Pentateuch, though not arranged in books, has yet 54 pretty lengthy sections, and 669 very short ones ; while the English version has its five books and 187 chapters—the latter dating from the 13th century.

It is an interesting circumstance that the Samaritans—the religious rivals of the Jews (John iv.)—possessed a copy of the Pentateuch written in the ancient Phœnician or Hebrew characters, which they regarded with peculiar veneration, and from which the woman of Samaritan race gathered that Messiah was to come (John iv. 25). There are said to be several complete copies of the Samaritan Pentateuch now in Europe, and one is believed to date from the 8th century—the age of Mohammed. The Pentateuch, as a whole, was from earliest times familiarly spoken of by the Jews as “the law,” or “the law of Moses,” etc. The blessed Lord, and writers of the New Testament, not merely refer to the Pentateuch as a whole, and to its several books repeatedly, but the writings of Moses are held to be of equal authority with the words of the Lord Himself (John v. 45–47), and the testimony of Moses placed on equal par with the voice of resurrection (Luke xvi. 31).

## REVELATION ii. and iii.

Ephesus, *desire*, the ECCLESIASTICAL period.

Smyrna, *myrrh*, the SUFFERING period.

Pergamos, *lofty*, the WORLDLY period.

Thyatira, *dunghill* or *cesspool*, the PAPAL period.

Sardis, *the escaped* or *delivered*, the PROTESTANT period.

Philadelphia, *brotherly love*, the REMNANT period.

Laodicea, *justice for the people*, the CHRISTLESS period.

Sanctification is viewed absolutely and progressively : absolute as regards the *person*, progressive as regards the *state*.

It is a remarkable fact that there is no authentic profane Gentile history previous to the time when the Gentile nations began to be raised up as the scourge of Jerusalem, *i.e.*, about 787 B.C. In the eighth century the Assyrian power began to be consolidated under Pul ; the nucleus of the Persian power was formed by the revolt of the Medes ; the Grecian era was introduced by the establishment of the Olympiads, and the city of Rome was founded. The migration of the Cimmerian Scythian nations, on which all the arrangements of modern Europe are founded, also commenced in this century.

“ Holy and without blame ”—“ holy,” that is, *character* ; “ without blame,” *conduct*.

The word for “ Gospel ” in the Irish language is a very fine one. It means “ The Story of Peace.”

*Ancient History* covers a period of about 4480 years, down to the fall of the western Roman empire.

*Mediæval History* covers a period of about 1000 years,

down to the discovery of America, Printing, and introduction of the Reformation.

*Modern History* covers a period of about 350 years, from the Reformation to our own times.

There are of known dialects and languages, 2623 ; of these 587 are European, 396 are Asiatic, 376 African, 1264 American ; in all 2623. All these may be reduced to *three* great families, and these again to *one* parent source.

To trifle with any of the earthly relationships in which God has placed us, is to trifle with the authority of God and of His Word. We have observed with deepening sorrow that saints are not so careful in maintaining and insisting upon *obedience* to the laws of the land as formerly ; obedience to the constituted authority is really obedience to God's Word (Rom. xiii. ; Titus iii. 1 : 1 Peter ii. 13-15).

**HISTORICAL ACCOUNT OF BABYLON.** Herodotus, the historian, who saw it in its glory, describes it as a most magnificent sight. Situated on the highway of the nations, it covered a space of about 56 miles—the largest city in the world. It stood on both sides of the river Euphrates, and formed an exact square of 14 miles each side. Its walls are said to have been 87 feet thick and about 335 feet high, and so broad that six chariots could ride abreast. There were 25 gates on each side, of solid brass, and enormously strong. Inside, the city was divided into 676 squares, and 15 streets, each 150 feet wide. The hanging gardens, constructed as terraces, were exceedingly grand, and regarded as one of the wonders of the world. The Median Princess—Nebuchadnezzar's Consort—had them built to remind her of her own country's magnificent gardens. The

two most magnificent buildings were the Temple of Belus and the Palace of Nebuchadnezzar, both built in separate squares, at immense cost, and superbly adorned and finished. Fully allowing for a measure of exaggerated language, it is allowed on all hands that its glory, wealth, and commercial importance fully justify its designation as the "praise of the whole earth," the "emporium of the world"; styled also "the golden city," and "the glory of kingdoms" (see also Isa. xliii. 14; Dan. iv.). This as to its *worldliness*.

As to its *idolatry*, we read—"It is the land of graven images, and they are mad upon their idols" (Jer. l. 38). Bel or Baal, the great Babylonian deity, had a magnificent temple erected for his worship, which was pillaged by the famous Xerxes 478 B.C. As to the mystical Babylon (Rev. xvii. and xviii.), she is seen decked out in the world's glory, and "become the habitation of devils (*demons*) and the hold of every foul spirit" (*idolatry*). Compare as to the destruction of the literal Babylon (Jer. l. and li.) with the overthrow of the mystical city (Rev. xvii. and xviii.). It was besieged and taken by Cyrus, the Persian, 538 B.C. Thus the destruction of Babylon and the deliverance of the Jews were effected at the same time. The historians Herodotus and Xenophon give a circumstantial account of the taking of Babylon, but not more minute than do the prophets Isaiah and Jeremiah, the former of whom lived and prophesied 160 years before the event occurred (and at a time, moreover, when the Persians were scarcely known), and the latter prophet 60 years before. The conqueror is foretold by name (Isa. xlv. 28; xlv. 1). The Persians and Medians are pointed out as the successful besiegers (Isa. xxi. 2; Jer. li. 11). The duration of



the Babylonian dynasty is given (Jer. xxv. 11, 12). Belshazzar's impious feast to his thousand nobles, with its revelry and drunkenness, is also carefully noted in Scripture (Jer. li. 39-57); the suddenness and unexpected nature of the assault (Jer. li. 41); the drying up of her famous river, the Euphrates—pledge of a future event of similar import (Rev. xvi. 12; Isa. xlv. 27; Jer. li. 36); the carelessness of the besieged in leaving open the two-leaved gates of brass through which the invaders entered (Isa. xlv. 2);—these and other particulars of deep interest are fully given in the Scriptures.

The *country* of Babylonia lay between the rivers Tigris and Euphrates, and was about 400 miles in length and 100 in breadth. It first bore the name of Shinar, then Babylonia, and latterly Chaldaea.

CHRIST IN THE BOOK OF PSALMS. The Songs and Praises of the Messiah are written in Psalms xxx., xcii., ci., cviii., cxvi., xxii. 23-31, etc.

The Glories and Exaltation of the Messiah are celebrated in Psalms ii., viii., xxi., xxiv., xlv., lxxii., lxxv., cx., etc.

The Life and Service of the Messiah are rehearsed in Psalms xvi., xvii., xxiii., xl., lxiii., etc.

The Sufferings and Death of the Messiah are recorded in Psalms xxii., xxxi., lxix., lxxxviii., cii., etc.

Euthalius of Alexandria, A.D. 458, edited an edition of Paul's Epistles, and appended those subscriptions transferred to our English New Testaments.

Geology clearly enough establishes the truth of a creation prior to Adam, but no conflict need thereby be apprehended between science and the Mosaic or

rather Divine account of creation. The *first* verse of Genesis refers to the original creation of the heavens and earth, and is an independent statement, entirely apart from what follows; the *second* verse shows the earth in a *ruined* state, yet at a period prior to man; while from verses 3-31 we have the earth prepared in six *literal* days as a dwelling for man. The terms "creating" and "making" are important in this connection. "These are the generations of the heavens and of the earth when they were *created* (verse 1 of the Bible), in the day that the Lord God *made* (in six days, Exod. xx. 11) the earth and the heavens" (Gen. ii. 4).

THE LANGUAGES IN WHICH THE BIBLE WAS WRITTEN. These were the Hebrew and the Syriac or Aramean in the Old Testament, and the Greek in the New. The Hebrew of Moses, of Abraham, of Isaiah, was probably the primitive language of man—the language of Adam. The Syriac is more generally termed the "Aramean," from Aram, the Bible name of Syria (Gen. x. 22, 23), sometimes also called, but erroneously, "Chaldean," that being a dialect peculiar to the learned in Babylon (Dan. i. 4). The Syriac was the tongue spoken by the Assyrians who destroyed the kingdom of Israel, and of the Babylonians who destroyed Judah. The several instances in which this language is used in the Old Testament are, *first*, Jeremiah x. 11, in which the triumphing heathen are abruptly informed that their gods are doomed to utter destruction; *second*, Ezra iv. 8 to vi. 18, and vii. 12-26, in these portions the haughty Gentile conquerors of Judah are informed in their own language of Jehovah's abiding interest in His people, although but weak and few in number, having just emerged from their long captivity; *third*, in Daniel ii. 4

to the close of chapter vii., here the rise, progress, and total destruction of Gentile power are Divinely sketched, and thus they are left without excuse.

The Hebrew tongue (Acts xxvi. 14) and the various Hebrew words and expressions, such as in Mark v. 41 ; vii. 34 ; xv. 34, spoken by Christ ; also John v. 2 ; Rev. ix. 11, must not be understood to mean the original Hebrew language, but simply that *then* spoken by the Jews. In general, the Lord and the Apostles spoke the common tongue—Greek. The exceptions we have indicated, as also Paul's address on the Castle stairs at Jerusalem (Acts xxii.), were in the Syriac tongue. The whole of the New Testament was written in Greek. John, Paul, James, and Luke wrote it.

ISRAEL'S THIRTEEN JUDGES. The names of the thirteen *Judges* and the several periods of *rest* granted to the people consequent on the various deliverances wrought on their behalf, are as follows :—

Othniel	-	-	-	40 years, chap. iii. 8-11.
Ehud	-	-	-	80 years, chap. iii. 12-30.
Shamgar	-	-	-	———— chap. iii. 31.
Deborah and Barak				40 years, chaps. iv., v.
Gideon	-	-	-	40 years, chaps. vi.-viii.
Abimelech	-	-	-	3 years, chap. ix.
Tola	-	-	-	23 years, chap. x. 1-2.
Jair	-	-	-	22 years, chap. x. 3-5.
Jephthah	-	-	-	6 years, chaps. xi., xii. 7.
Ibzan	-	-	-	7 years, chap. xii. 8-10.
Elon	-	-	-	10 years, chap. xii. 11-12.
Abdon	-	-	-	8 years, chap. xii. 13-15.
Samson	-	-	-	20 years, chaps. xiii.-xvi.

## THE BOOK OF JOB.

God, Satan, and Job           chaps. i.-iii.

*The Argument stated.*

The address of Eliphaz       -   chaps. iv., v.  
 The answer of Job       -   -   chaps. vi., vii.  
 The address of Bildad       -   chap. viii.  
 The answer of Job       -   -   chaps. ix., x.  
 The address of Zophar       -   chap. xi.  
 The answer of Job       -   -   chaps. xii.-xiv.

*The Argument continued.*

The address of Eliphaz       -   chap. xv.  
 The answer of Job       -   -   chaps. xvi., xvii.  
 The address of Bildad       -   chap. xviii.  
 The answer of Job       -   -   chap. xix.  
 The address of Zophar       -   chap. xx.  
 The answer of Job       -   -   chap. xxi.

*The Argument continued.*

The address of Eliphaz       -   chap. xxii.  
 The answer of Job       -   -   chaps. xxiii., xxiv.  
 The address of Bildad       -   chap. xxv.  
 The answer of Job       -   -   chaps. xxvi.-xxxi.

*The Argument continued.*

The speeches of Elihu       -   chaps. xxxii.-xxxvii.  
 Jehovah addressing His  
     servant       -       -       -   chaps. xxxviii.-xli.  
 Job's brokenness of spirit,  
     and happy conclusion   -   chap. xlii.

The sovereignty of God in election cannot be questioned, for the Word of God is full of it from Genesis to Revelation. Jacob instead of Esau, Isaac instead of

Ishmael, Shem instead of Japheth, Seth instead of Cain, Arphaxad instead of Elam, Ephraim instead of Manasseh. Joseph instead of Reuben, royalty in the fourth son of Jacob, and priesthood in the third, are all witnesses of the sovereign elective purposes of God.

The subject of Isaiah liii. commences with verse 13 of chapter lii.

The Jews have been successively ruled over by the Babylonians, the Persians, the Greeks, the Egyptians, the Syrians, and the Romans.

### NOTES ON THE JUDEAN KINGS.

About the half of the Judean sovereigns were good : hence the long continuance of the kingdom over that of Israel.

It will be observed that, as a rule, the mothers of the Judean kings are specially named, but not so in the case of the kings of Israel.

There is only one female sovereign amongst those of Judah, and not one amongst the sovereigns of Israel.

The fathers of the godly kings Hezekiah and Joshua were bad men, thus illustrating the sovereign goodness and choice of God.

It is worthy of careful observation that, according to the personal piety and faithfulness of the monarch. Judah was blessed, and the country enjoyed peace and prosperity.

The longest reign was that of Manasseh 55 years : while the shortest was that of Jehoahaz, which lasted only three months.

The books of the Chronicles specially detail the doings of the kings of Judah.

Christ is spoken of as the woman's seed (Gen. iii. 15), and the seed of Abraham (Gal. iii. 16); the former refers to His connection with *man*, the latter to His connection with *Israel*.

For, "Who shall declare His generation?" read, "Who shall declare His manner of life?" (Isa. liii. 8). Who? asks the prophet 750 years before Christ came. God answers it. The dying robber, in face of assembled priests and people, fearlessly asserts the holy life of Christ, saying, "*This Man hath done nothing amiss.*" Who was there to speak a word for Jesus? Strange advocate at such a moment! Truly God's ways are not as our ways.

The threatened judgment upon the serpent is only executed 7000 years afterwards. How slow, yet how sure the judgment! Compare Gen. iii. 15 with Rev. xx. 10.

In the book of Daniel it is the "*Medes and Persians*"; in the book of Esther the order is reversed, it is the "*Persians and Medes.*" In the time of the former the "*Medes*" were prominent; in the time of the latter the "*Persians*" had gained the ascendancy.

Thirty pieces of silver, Israel's valuation of our blessed Lord (Matt. xxvi. 15), was about three pounds fifteen shillings of our money, as also the money value of a slave in Judea (Exod. xxi. 32).

Golgotha or Calvary (place of a skull) was the place of execution which was always outside the city, or without the gates (1 Kings xxi. 13; Acts vii. 58; Heb. xiii. 12).

THE ORIGINAL HEBREW AND GREEK MSS. We are thankful that the original MSS.—Hebrew and Greek—

which proceeded from the inspired penmen are *not* in existence. Men would worship them, as Israel did the brazen serpent, type of salvation by Christ (2 Kings xviii. 4), and as the devil sought possession of the body of Moses (Jude 9), no doubt for a similar purpose. The original Pentateuch was in existence about 800 years after Moses (2 Chron. xxxiv. 14). Probably the *early* books of the Old Testament perished in the Chaldean destruction of Jerusalem and of the Temple (in which the sacred records were preserved), 588 B.C. The *later* books were most likely destroyed during the reign of Antiochus Epiphanes, of infamous memory. Under the reign of Diocletian numerous MSS. of rare value, and probably the original books of the New Testament, were committed to the flames; this, the hottest and last of the imperial persecutions, lasted just ten years, from A.D. 303–312. The oldest existing Greek MSS. date from the era of Constantine the successor of Diocletian.

The following days of the week are set apart for the public observance of religion in different nations: Sunday by the Christians; Monday by the Grecians; Tuesday by the Persians; Wednesday by the Assyrians; Thursday by the Egyptians; Friday by the Turks; Saturday by the Jews.

The manna and the water—*Christ* and the *Spirit*—were given to Israel in the wilderness, not to take them out of trouble, but to sustain them in it, and to impart strength and joy in the way. Exod. xvi. and John vi. show *Christ* as the manna; while Exod. xvii. and John vii. give the *Spirit* as the water.

“*Dead with Christ*”; therefore necessarily dead to

all *He* died to ; “ *risen with Christ* ” ; therefore risen to all *He* rose to as man. God deals with the roots of what we were and are—*Dead to sin and alive to God*.

The first seven chapters of the book of Leviticus contain a mine of spiritual wealth. We dig because we *know* Christ the treasure is embedded there. The Jew attempted to grope his way through the shadows on to the substance. The Christian, on the contrary, has grasped the substance, and hence he can with certainty interpret the shadows of the past. These chapters are replete with interest ; they abound in precious detail of Christ and of His finished work. They naturally divide into two parts : (a) The offerings in all their typical value as estimated by God—His acceptance of and part in Christ’s infinitely precious work (chaps. i. vi. 7) ; (b) “ The law of the offerings,” in which our part and communion in the person, work, and affections of Christ are unfolded (chaps. vi. 8,—vii.)

The personal recognition of friends in heaven is unquestionable from Luke ix. 30–33. How did Peter know Moses and Elias ?—the former had been in heaven for about 1500 years, and the latter 900 years. “ *Then shall I know* ” (1 Cor. xiii. 12) explains it.

The frequent use of the word “ *Selah* ” in the book of Psalms—about 70 times (see also Habakkuk iii., where the word occurs three times)—is to be carefully noted. You naturally *pause* where the word occurs, as in Psalms iii. and iv. ; and this, we believe, is the force of the word, whatever it signifies critically, and that the ripest scholarship has not yet definitely settled.

#### THE FIFTEEN SONGS OF DEGREES.—

Psalm cxx., *First song of degrees*. Deliverance from deceit and falsehood.



Psalm cxxi., *Second* song of degrees. Jehovah helps, keeps, and preserves.

Psalm cxxii., *Third* song of degrees. Jerusalem built ; its peace sought.

Psalm cxxiii., *Fourth* song of degrees. Jehovah-God alone looked to.

Psalm cxxiv., *Fifth* song of degrees. Jehovah on Israel's side.

Psalm cxxv., *Sixth* song of degrees. Jehovah His people's protection.

Psalm cxxvi., *Seventh* song of degrees. Redemption from the captivity celebrated.

Psalm cxxvii., *Eighth* song of degrees. Jehovah keeps and watches.

Psalm cxxviii., *Ninth* song of degrees. Jehovah blessing out of Zion.

Psalm cxxix., *Tenth* song of degrees. Haters of Zion confounded.

Psalm cxxx., *Eleventh* song of degrees. Jehovah known in His grace and mercy.

Psalm cxxxi., *Twelfth* song of degrees. Quietness in presence of Jehovah.

Psalm cxxxii., *Thirteenth* song of degrees. Davidical grace and blessing.

Psalm cxxxiii., *Fourteenth* song of degrees. Unity of Israel in blessing.

Psalm cxxxiv., *Fifteenth* song of degrees. Jehovah's servants in unceasing praise.

These songs were sung on successive stages of the journey to Jerusalem in returning from the captivity.

THE EPISTLE TO THE PHILIPPIANS.—

Chap. i.—We have Christ the Christian's *life*.

Chap. ii.—We have Christ the Christian's *pattern*.

Chap. iii.—We have Christ the Christian's *object*.

Chap. iv.—We have Christ the Christian's *strength*.

This Epistle delineates Christian experience as witnessed in Christ, Paul, and others. The word "Apostle" does not once occur. Apostolic experience as such is delineated in 2 Corinthians.

#### JUSTIFICATION.—

We are justified by *God*, the SOURCE of it (Rom. iii. 26).

We are justified by *grace*, the SPRING of it (Rom. iii. 24).

We are justified by *blood*, the GROUND of it (Rom. v. 9).

We are justified by *resurrection*, the ACKNOWLEDGMENT of it (Rom. iv. 25).

We are justified by *faith*, the PRINCIPLE of it (Rom. v. 1).

Justification is a judicial term, and thus connected with God's throne or seat of government, before which believers stand cleared from every charge by the blood of Christ.

THE DEAD SEA, so called because life only in its lowest forms can exist in its waters, comes in for special blessing. It will be healed and filled with fish equal to any found in the Great Sea, or Mediterranean; its banks will be covered with trees yielding fruit and medicine—to sustain and to restore. This celebrated sea is about 50 miles in length, and its greatest breadth about 10 miles; its utmost depth is 1300 feet. The Jordan flows into it, as well as other rivers and streams. It has no visible outlet. The surface of the Dead Sea is about 1300 feet below the level of the Mediterranean, and is the most depressed sheet of water in the world.

The past, present, and future of the Dead Sea is a story of interest. The future of the earth is grandly foretold in Ps. lxxii. ; Amos ix. 13, etc. Does not Zechariah xiv. 6, 7 teach that there will be no darkness on the earth during the millennial era, as Revelation xxi. 25 undoubtedly shows that night will be banished from the higher region of that blessed period ?

#### ELECTION IN THE CALLING OF PERSONS.—

*Seth*, Adam's third son.

*Shem*, Noah's second son.

*Arphaxad*, Shem's third son.

*Sarai*, not Hagar.

*Isaac*, not Ishmael.

*Jacob*, not Esau.

*Joseph*, not Reuben.

*Ephraim*, not Manasseh.

#### THE AGES.—

(a) *Innocence*—connect with Adam (Gen. ii.).

(b) *Lawlessness*—connect with Cain (Gen. iv.).

(c) *Governmental Dealing*—connect with Noah (Gen. viii., ix.)

(d) *Promise*—Connect with Abram (Gen. xii.).

(e) *Law*—connect with Moses (Exod. xix.).

(f) *Grace*—connect with the Cross—Christ (1 Cor. i. 23).

(g) *Glory*—connect with the Throne—Christ (Matt. xxv. 31).

(h) *Rest*—connect with God (Heb. iv.).

The governmental judgment on the Serpent (Gen. iii. 14, 15).

The governmental judgment on the Woman (Gen. iii. 16).

The governmental judgment on the Man (Gen. iii. 17-19).

#### TEN DISTINCT TITLES APPLIED TO SATAN.—

- (a) *Serpent*—seducer.
- (b) *Devil*—tempter.
- (c) *Satan*—adversary.
- (d) *Great Dragon*—cruelty.
- (e) *God of this world*—head of its religion.
- (f) *Prince of this world*—head of its power.
- (g) *Prince of the power of the air*—head of the wicked spiritual world.
- (h) *King of the bottomless pit*—commands the power of darkness.
- (i) *Roaring lion* (to the *careless*)—seeking his prey.
- (j) *Angel of light* (to the *watchful*)—seeking to deceive the saints.

Jehoiakim was the first person who burnt the written Word of God (Jer. xxxvi. 28).

EPISTLE TO THE HEBREWS. Paul was the writer, so Peter informs us (2 Peter iii. 15). Its subjects are : *First*, the person of the Lord, as Divine (chap. i.), and as man (chap. ii) ; *second*, the rest of God—the eternal state, chaps. iii., iv. ; *third*, the priesthood of the Lord, chaps. v.–vii. ; *fourth*, the two covenants both made with Israel—the one past, the other future, chap. viii. ; *fifth*, the sacrifice of Christ contrasted with Jewish sacrifice and its present and eternal application to believers, chaps. ix., x. ; *sixth*, the walk of faith and divine exhortations and encouragements, chaps. xi.–xiii.

#### FOURFOLD VIEW OF CHRIST.—

Behold the *King* !—Matthew.

Behold the *Servant* !—Mark.

Behold the *Man*!—Luke.

Behold the *Son*!—John.

In the four Gospels the death and resurrection of the Lord are presented as forming the solid basis of the believing sinner's salvation; but in two of them only is the Ascension narrated, viz., Mark and Luke; in two of them only the genealogy, viz., Matthew and Luke.

NUMERALS OF SCRIPTURE. One, *unity* (Mark xii. 32; (1 Cor. xii. 13); two, *fulness of testimony* (John viii. 17); three, *divine testimony and manifestation* (Matt. xxviii. 19); four, *universality* (Rev. vii. 1; Dan. vii. 17); five, *human responsibility* (Exod. xxvii.); six, *non-completeness* (John ii. 6); seven, *completion, perfection* (Rev. vi., viii.; Matt. xiii.); eight, *new commencement* (Lev. xiv. 23); nine, *an intensely solemn hour* (Mark xv. 33, 34; Acts iii. 1); ten, *testimony from God, or towards Him by man* (Exod. xix.; Matt. xxv.); twelve, *administrative government* (John vi. 13; Rev. xxi. 21); forty, *probationary period* (1 Kings xix. 8).

#### SCRIPTURAL TERMS AND EXPRESSIONS.—

“Dead to sin” (Rom. vi. 2) and “dead to sins” (1 Pet. ii. 24)—evil in principle and practice—are said of believers only, whereas “dead in sins” (Eph. ii. 5) is alone true of the unbeliever.

“Old man crucified” (Rom. vi. 6) is judicial dealing.

“Body of sin” (Rom. vi. 6) is sin in its totality.

“The new man” (Eph. iv. 24) is not the same as “one new man” (Eph. ii. 15); the former is the new nature in each of us, the latter is the mystical body of Christ.

“The body of *His* flesh” (Col. i. 22), i.e., Christ's,

which is holy ; the body of the flesh " (Col. ii. 11), i.e., ours, which is corrupt.

✠ " Dead *with* Christ " ; " risen *with* Christ " is scriptural thought and language. Dead *in* Him, risen *in* Him, is unscriptural. It is the ascension of the Lord which gives the further thought of being "*in* Him." Distinguish between being united *to* Him and being *in* Him ; the former connects us with Christ as members of His body : the latter is connected with our place as of the new race of which He is Head.

#### OLD AND NEW TESTAMENT CONNECTIONS.—

Serpent of brass (Num. xxi. 8) with Son of Man lifted up (John iii. 14).

The manna (Exod. xvi.) with Christ Incarnate (John vi.)

The water (Exod. xvii.) with the Holy Ghost given (John vii. 39).

The laver (Exod. xxx. 18) with the basin (John xiii. 5).

The temple (1 Kings vi. 5) with the Father's house (John xiv. 2).

Canaan (Josh. v.) with heavenly places (Eph. vi. 12).

The correspondence between the *facts* of the Old Testament and the *teachings* of the New forms an interesting subject of study. The two Testaments are linked and gripped by these facts and doctrines, which are of unquestionable strength : What God hath joined, let not man put asunder.

#### CONTRASTS.—

The two natures in the believer (Rom. vii.) are contrasted in character and results.

The flesh and the Spirit are contrasted in Gal. v.

The two Adams are contrasted in Rom. v.

The Father and the world are opposed in 1 John ii.

Christ and the devil are opposed in John viii.

The children of the devil and the children of God are contrasted in 1 John iii.

The works of the flesh as opposed to the fruit of the Spirit in Gal. v.

The mind of the flesh is opposed to the mind of the Spirit in Rom. viii.

Full growth in contrast to babyhood in Eph. iv. 13, 14.

Earthly and heavenly are contrasted in 1 Cor. xv. 49.

Natural and spiritual are contrasted in 1 Cor. xv. 44.

The sacrifices, priests, sanctuaries, mediators, and covenants are contrasted in the epistle to the *Hebrews*.

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“Without form and void” (Gen. i. 2) are the same in the original as “confusion” and “emptiness” (Isa. xxxiv. 11).

We learn alone from Heb. ix. 4 that a “golden censer” was in use in the yearly Atonement. The other censers were of brass.

The word “girl” occurs but once in the Bible (Joel iii. 3).

THE REVELATION—*Signifying “the Veil rolled aside.”*—These visions were seen and the prophecy written by John in the Roman convict establishment of Patmos, an island of about twenty-five miles in circumference, and about the year A.D. 96.

*Its Subjects and Character.*—The history of the professing Church; the revival by satanic agency of the ancient universal Empire of Rome in blasphemy against God and persecution of the saints—Jewish and Gentile, and its connection with Apostate Judah then returned

to her land; Satan's future plans and eternal ruin with his confederates in evil; the judgment of the wicked—living and dead; the blessing and glory of the saints in association with Christ in the Millennium and Eternal State, are the main subjects of the book. Its general character is one of *Judgment*.

*Its Parts.*—From verse one of chapter i. to verse eighteen of chapter xi., the general condition of things is prophetically sketched from the close of the first Christian century to the commencement of the Eternal State. From verse nineteen of chapter xi. till chapter xxii., details are furnished connected with Israel and the world in the future awful crisis.

*Its Divisions.*—The threefold division of this prophecy is noted in verse nineteen of chapter i., "The things which thou hast seen," being contained in chapter i. 12-16. "The things which are," written in chapters ii. and iii. "The things which shall be hereafter" or "after these" are fully narrated in chapters iv.-xxii.

*Its Sections.*—*First*, The introduction, chap. i. 1-11. *Second*, Christ's inspection of and judgment of the Church as the house of God, chap. i. 12-20. *Third*, The Church's history on earth as God's public witness therein, chaps. ii., iii. *Fourth*, The saints of this and previous ages in presence of the Throne (chap. iv.) and of the Lamb of God (chap. v.). *Fifth*, The opening of the seven seals successively by the *Lamb*, chaps. vi.—viii. 1. *Sixth*, The seven trumpets successively blown by the *Angels*, chaps. viii. 2; xi. 18. *Seventh*, The chief actors, sources of evil, and results in grace and judgment in the future crisis, chaps. xi. 19; xiv. *Eighth*, The seven vials of *God's* wrath, successively poured out upon the prophetic earth, chaps. xv., xvi. *Ninth*,



Babylon in her political and ecclesiastical associations, chaps. xvii., xviii. *Tenth*, Chronological order of events from the fall of Babylon till the Eternal State, chaps. xix.-xxi. 8. *Eleventh*, The Church as the bride and wife of the Lamb in millennial glory and her relation to Israel and the world, chaps. xxi. 9 ; xxii. 5. *Twelfth*, Warnings and encouragements, chap. xxii. 6-21.

*Its Parentheses*.—Chapter vii. between the sixth and seventh Seals. Chaps. x., xi. 13, between the sixth and seventh Trumpets. Chapter xvi. verse 15 between the sixth and seventh Vials.

*Its Symbols*.—*The Candlesticks*, the Church. *The Stars*, the moral representatives of the Church. *The Woman* of chap. xii. is Israel ; *the Man-Child* is Christ ; *the Dragon*, Satan's power through Rome. *The beasts* of chap. xiii. are the heads of the civil (verses 1-10) and ecclesiastical Apostasies (verses 11-18). *The Twenty-four Elders* represent the redeemed of present and past dispensations worshipping in heaven. *The beasts or living creatures* (chap. iv.) set forth the Judicial Government of God. *Sun, Moon, and Stars*, supreme, derived, and all subordinate authorities. *Lion*, majesty. *Calf or Ox*, endurance. *Man's face*, intelligence. *Horse*, conquest. *Sword*, slaughter. *Bow and Arrow*, distant warfare. *Earthquake*, disruption of society. *Third part*, the Roman earth. *The Fourth part*, a circumscribed sphere. *Grass*, general prosperity. *Trees*, eminent political persons. *Trees and river of life*, what sustains and gladdens. *Gates*, government. *Horns*, kings. *Gold*, Divine righteousness. *White raiment*, righteousness of Saints. *Harvest*, separating judgment. *Vintage*, unsparing judgment upon the wicked. *Earth*, settled government. *Sea*, unsettled condition of things.

*Jasper and sapphire*, symbols of God's glory. *Babylon*, the corrupt Church. *New Jerusalem*, the Church in glory.

NOTES ON THE REVELATION. The strictly prophetic part of *The Revelation* commences with chap. vi. and concludes with verse 8 of chap. xxi.

The Seal Judgments are widespread and comparatively light compared to the Trumpet and Vial series of Judgments. The first four trumpets (chap. viii.) specially concern the Roman world. The "woe" trumpets announce Judgment respectively upon apostate *Israel*, apostate *Christendom*, and upon the guilty *World*. The Trumpets succeed the Seals. The Vial Judgments are the full expression of God's wrath upon the prophetic earth.

The book is specially addressed to the saints in their *servant* character, chap. i. 1. The reader, hearers, and doers of this prophecy are pronounced blessed, while those who tamper with it, bring themselves under its judgments and plagues.

The *martyred* company of Judah, harping and singing, are noted in chap. xiv. 2, 3; xv. 2-4.

The *preserved* company of Judah on earth learn the song of their brethren in heaven, chap. xiv. 1-5.

The *sealed* company of Israel (chap. vii.) are not said to emerge out of the Tribulation, and are a totally different class from the one hundred and forty-four thousand of chap. xiv.

In chap. vi. 1, 3, 5, 7, the words "and see" should be omitted. The call "come" is addressed to the minister of judgment, not to the seer.

THE SEPTUAGINT.—About 280 years B.C. the Old

Testament was commenced to be translated into Greek, and was completed a century at least before Christ. This was the first of all translations. This important work was begun under the orders of Ptolemy Philadelphus, the learned King of Egypt, who was desirous, not only of enriching the great Alexandrian library with a copy of the Sacred Scriptures, but also on behalf of the many thousands of Alexandrian Jews who knew nothing of Hebrew. The Alexandrian version of the Old Testament, or Septuagint, as it is generally termed, was in general use in Palestine during the time of Our Lord, and from which He and the writers of the New Testament repeatedly quoted. The Hebrew text, however, is paramount as an authority, for the chief advantage of the Jews over all others consisted in this, "that to them were committed the oracles of God" (Rom. iii. 2), and these written oracles were penned in Hebrew.

THE INSCRIPTION OVER THE CROSS. (John xix. 19, 20). —It was written in Hebrew, the ecclesiastical and sacred language of the Jews; in Greek, the language of the people; and in Latin, the official language of the then Imperial power. The very title thus pointed to the general guilt in the crucifixion of Our Lord.

The *ecclesiastical* calendar of Israel is given in Lev. xxiii. Her *prophetic* future is recorded in Gen. xlix. Her *governmental* history in the past is written in Deut. xxxiii.

God loved the world (John iii. 16). Christ loved the Church (Eph. v. 25). The Father loves the children (1 John iii.)

**A TRINITY OF EVIL.**—The devil, the world, and the flesh. Satan, the beast, and the false prophet.

**EUTHEOS.**—This word occurs in the New Testament Greek Scriptures about 80 times, and about half of these occurrences of the word is in the shortest of the Gospels, St. Mark. It is variously translated, "immediately," "anon," "forthwith"—servant language, and fittingly characteristic therefore of that Gospel which specially unfolds the ministry of our Lord.

**RIGHTEOUSNESS.**—The theological expression "the righteousness of Christ" is not found in scripture, nor is it said to be imputed. "The righteousness of God" is the Biblical phrase, and that being the manifestation of His nature, cannot be imputed. Righteousness simply as such is imputed (Rom. iv.). In chapter iii. of the Romans the righteousness of God in justifying believing sinners is the great subject, but with no thought of imputation. How could God impute His *own* righteousness to another? In chap. iv., however, the subject is imputation, hence righteousness simply is spoken of, but "of God" is omitted. "The righteousness of God" in chap. iii.; "Righteousness" in chap. iv. In Phil. iii. 9 "righteousness which is of God," or, "from God," used in the sense of Rom. iv.

**GOD'S THREEFOLD CHARACTER OF LOVE.**—God's love *toward* us for life and propitiation (1 John iv. 9, 10). God's love *in* us for love and communion (1 John iv. 12). God's love *with* us for blessing in the day of judgment (1 John iv. 17).

**ROBBERS OF CHURCHES** (Acts xix. 37), *i.e.*, of heathen temples.

**CHRIST'S HEADSHIPS.**—He heads creation in virtue of His person as Divine (Col. i. 15–17 ; ii. 10). He is head of every man in virtue of His Incarnation (1 Cor. xi. 3). He is head of the body as ascended (Col. i. 18). He is head of the race in heaven (1 Cor. xv. 22, 23). “In Christ” gives headship of the race in contrast to being “in Adam.” United to Christ gives the thought of the body.

**CHURCH.**—Church in a house, of which there are four (Rom. xvi. 5 ; Col. iv. 15 ; Philemon 2 ; 1 Cor. xvi. 19). Church of, or at a city, as Jerusalem (Acts xi. 22), Corinth (1 Cor. i. 2), Ephesus (Rev. ii. 1). Churches of a province or country, as of Asia (Rom. xvi. 19), of Galatia (1 Cor. xvi. 2), of Judea (Gal. i. 22), of Macedonia (2 Cor. viii. 8). We read, too, of the Churches of the *saints*, because composed of such (1 Cor. xiv. 33), of the Churches of *Christ*, because they are the fruit of His love (Rom. xvi. 16), of the Churches of the *Gentiles*, because planted in and composed of those outside Judaism (Rom. xvi. 4). Church, and its plural, occurs about 115 times in the New Testament.<sup>1</sup>

Chemarims (Zeph. i. 4) is translated “idolatrous priests” in 2 Kings xxiii. 5.

**SEALED AND BAPTIZED.**—Believers are sealed by God (2 Cor. i. 21, 22) with the Spirit (Eph. i. 13). The indwelling Holy Ghost is the seal or divine mark that one belongs to God. Believers have been baptized by the Lord on high (John i. 33) ; as the effect, one body has been formed (1 Cor. xii. 13). God seals. Christ baptizes. The sealing is individual. The baptism is a corporate act, and never repeated.

Cloven tongues like as of fire (Acts ii. 3). "Cloven"—Jew and Gentile were to be addressed. "Fire" expresses the energy of the testimony.

The *first* mention of the Spirit is in Gen. i. 2, seen brooding over the scene of ruin; the *last* mention of the Spirit is in Rev. xxii. 17, joining in the invitation to Christ to come.

The seven feasts of Jehovah (Lev. xxiii.); the seven kingdom-parables of Matt. xiii.; the seven Churches, the seven seals, the seven trumpets and the seven vials of the Apocalypse are divided into the respective numerals of *three* and *four*. The *Divine* idea dominates the first; the *human* is impressed on the second.

The first of the "Higher Critics" was Satan. He questioned the truthfulness of the Word of God: "Yea, hath God said?" (Gen. iii. 1).

Adam's responsibilities were threefold: first, to *God*, because of his peculiar creation (Gen. ii. 7); second, to *Creation*, because he had conferred on him dominion on the earth and lordship over it (Gen. i. 28); third, to his *wife*, because of her close relation to him (Gen. ii. 21-25). In these three relations man has utterly failed.

#### JUDICIAL HARDENING.

The judicial hardening of Pharaoh's heart by God commenced *after* the monarch had wilfully and of set purpose rejected every testimony and threat. The judicial hardening commenced with Exod. ix. 12, not before. For Christendom, see 2 Thess. ii. 11.

#### THE PENTATEUCH.

*Genesis* might be studied in light of God as Creator.

*Exodus* might be read in view of God as Redeemer.

*Leviticus* might be explored in light of God the Holy One.

*Numbers* might be pondered in view of God as Care-taker.

*Deuteronomy* should be examined in light of God as God of all His People.

### JEHOVAH AND PSALM TWENTY-THREE.

Jehovah *Jireh* (Gen. xxii. 14)—the PROVIDER—is the theme of verse 1 of the Psalm.

Jehovah *Shalom* (Judges vi. 24)—our PEACE—is the subject of verse 2.

Jehovah *Rophi* (Exod. xv. 26)—our HEALER—is the happy thought of verse 3.

Jehovah *Tsidkenu* (Jer. xxiii. 6)—our RIGHTEOUSNESS—is impressed on the latter part of verse 3.

Jehovah *Shammah* (Ezek. xlvi. 35)—His PRESENCE—is the delightful subject of verse 4.

Jehovah *Nissi* (Exod. xvii. 15)—our BANNER—embodies the truth of the first part of verse 5.

### A REMARKABLE CHAPTER.

Chapter four of Genesis is a remarkable one. We have *polygamy* in verse 19 ; *agricultural life* in verse 20 ; *music*, sacred and secular, in verse 21 ; *engineering* in its many branches in verse 22 ; *feminine grace and sweetness* in verse 22. The chapter shows the world in a high state of civilization, *but without God*.

### DEFINITIONS OF SIN.

SIN, *missing the mark*, which is God's glory (Rom. iii. 23). DARKNESS, *fundamental and final ignorance of God*, who is light (John i. 5 ; 1 John i. 5). TRANS-

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GRESSION, *breaking a known command ; passing over a boundary* (Rom. v. 14). INIQUITY, *morally distorted or perverted—contrary to equity* (Ps. xxxii. 5). DEFILEMENT, *moral or ceremonial uncleanness* (Num. xix. ; Matt. xv.). UNRIGHTEOUSNESS, *state of inconsistency with one's relation to God or man* (Rom. iv.). GUILT, a judicial term, *amenable to punishment* (Rom. iii. 19). GUILF, *fraud, deceit* (Ps. xxxii. 2).

### SCRIPTURAL DIVISIONS OF THE HUMAN RACE

(1 Cor. x. 32).

<i>The Jew.</i>	<i>The Gentile.</i>	<i>The Church.</i>
Rom. ix. 4, 5.	Eph. ii. 11, 12.	Eph. i. 22, 23.
John iv. 22.	Eph. iv. 17, 18.	Eph. v. 29-33.
Rom. iii. 1, 2.	Mark vii. 27, 28	1 Peter ii. 9.

The Church is the Bride and Wife of the Lamb (Rev. xix). Israel is the divorced wife of Jehovah, but to be reinstated in Jehovah's favour (Hosea i. ii.). The queen in gold of Ophir is Jerusalem (Ps. xlv). The mother of the Man-child is Israel (Rev. xii.) ; the Man-child is Christ (Rev. xii. ; Ps. ii., etc.).

All the mysteries are confined to the New Testament ; the word *mystery* is not found in Old Testament Scripture.

The first parable in Matthew thirteen is not termed a likeness of the kingdom, as it describes the work of the Lord on earth as a sower, whereas the kingdom in mystery commenced when the Lord ascended to heaven.

### DIVINE TRIADS.

Divine love *toward us* (1 John iv. 9, 10).

Divine love *in us* (1 John iv. 12).

Divine love *with us* (1 John iv. 17).

The love of *compassion* (John iii. 16).

The love of *complacency* (1 John iii. 1).

The love of *relationship* (Eph. v. 25).

Conscience is that which God has set up in every man, that inward tribunal before which and by which actions are pronounced good or bad. Man acquired it in the fall. An innocent man does not need a conscience (Gen. iii. 5). The heathen has it (Rom. ii. 14, 15). The conscience is spoken of as *purged* (Heb. ix. 14); as *pure* (1 Tim. iii. 9); as *good* (1 Tim. i. 5); as *weak* (1 Cor. viii. 7); as *defiled* (Titus i. 15); as *evil* (Heb. x. 22); as *seared* (1 Tim. iv. 2). Conscience should be governed by the Word of God.

A door is opened in heaven (Rev. iv. 1) that the Seer may pass in; heaven itself is opened that Christ and His victorious hosts may come out (xix. 11).

#### GEOGRAPHICAL ALLOTMENTS OF THE TRIBES OF ISRAEL.

East of the Jordan were located *Reuben* (south); half tribe of *Manasseh* (north); and *Gad* between both.

West of the Jordan, and on the shores of the Mediterranean, occupying the extreme north, were located *Asher*; while *Naphthali* lay due north-east.

*Zebulon* lay south of *Naphthali*, and touched the sea of Galilee on the east.

*Issachar* was exactly south of *Zebulon*, and occupied an insular position.

*Manasseh*—One-half of this tribe lay north of *Ephraim*, and had the Mediterranean on the west and the Jordan on the east.

*Ephraim's* territory extended west and east from the great sea till the Jordan.

*Benjamin* had Judah due south, and Dan on her western side.

*Dan* bordered on the country of the Philistines, and lay north-west of Judah.

*Judah* and *Simeon* were the two most southern tribes.

#### MONARCHS OF THE UNITED KINGDOM.

1. Saul reigned 40 years.
2. David 40 years.
3. Solomon 40 years.

#### SOVEREIGNS OF JUDAH AND ISRAEL.

##### *The Sovereigns of Judah.*

Rehoboam reigned	-	-	-	-	17 years.
Abijah	..	-	-	-	3 years.
Asa	..	-	-	-	41 years.
Jehoshaphat	..	-	-	-	25 years.
Jehoram	..	-	-	-	8 years.
Ahaziah	..	-	-	-	1 year.
Athaliah	..	-	-	-	6 years.
Joash	..	-	-	-	40 years.
Amaziah	..	-	-	-	29 years.
Uzziah	..	-	-	-	52 years.
Jotham	..	-	-	-	16 years.
Ahaz	..	-	-	-	16 years.
Hezekiah	..	-	-	-	29 years.
Manasseh	..	-	-	-	55 years.
Amon	..	-	-	-	2 years.
Josiah	..	-	-	-	31 years.
Jehoahaz	..	-	-	-	3 months.
Jehoiakim	..	-	-	-	11 years.
Jehoiachin	..	-	-	-	3 months and 10 days.
Zedekiah	..	-	-	-	11 years.

*The Kings of Israel.*

Jeroboam reigned	-	-	-	-	22 years.
Nadab	..	-	-	-	2 years.
Baasha	..	-	-	-	24 years.
Elah	..	-	-	-	2 years.
Zimri	..	-	-	-	7 days.
Omri	..	-	-	-	12 years.
Ahab	..	-	-	-	22 years.
Ahaziah	..	-	-	-	2 years.
Jehoram	..	-	-	-	12 years.
Jehu	..	-	-	-	28 years.
Jehoahaz	..	-	-	-	17 years.
Jehoash	..	-	-	-	16 years.
Jeroboam II.	..	-	-	-	41 years.
Zachariah	..	-	-	-	6 months.
Shallum	..	-	-	-	1 month.
Menahem	..	-	-	-	10 years.
Pekahiah	..	-	-	-	2 years.
Pekah	..	-	-	-	20 years.
Hoshea	..	-	-	-	9 years.

## THE OFFERING OF PERFUMES.

“All over the ancient world the offering of perfumes formed a recognized and indispensable part of religious worship. There is a reference to this well-known fact in the inspired description of idols, ‘Noses have they, but they smell not.’ Until very recently the sweet sedge was strewn on the floors of the cathedrals of England, particularly Norwich cathedral, and it exhaled, when trodden, a delicious fragrance which filled the whole building as with incense.” What is this but a modified form of idolatry so prevalent in the Greek church, and even in her western rival—Popery! Is

Protestantism entirely free from the awful charge? Idolatry is having a centre for the heart short of the living God, revealed in Christ, and personally known and loved as a Saviour-God.

#### EIGHT VISIONS BEHELD BY ZECHARIAH.

In the first six chapters of the prophet Zechariah we have eight visions seen on the same night (chap. i. 7, 8). The *first* vision represents the three empires which succeeded the Babylonian, it having passed away at the time of these prophecies. The earth was at rest under the yoke of the first of the three—the Persian power (chap. i. 8–11). The *second* vision represents the four empires and their final destruction after they had scattered and destroyed Judah (chap. i. 19–21). The *third* vision represents the measuring of Jerusalem, thus signifying the appropriation of the city and people for Jehovah: the people will return in large numbers from the centre, from whence they were universally scattered, namely, Chaldea or the north. Surely Jerusalem is ever before the eyes of Jehovah, for in it He will yet establish His throne and His temple (chap. ii.) The *fourth* vision represents the nation in the person of Joshua, the high priest, guilty and defiled; but God, in the exercise of His sovereign grace, pronounces their justification, and accepts them to favour and clothes them with glory (chap. iii.). The *fifth* vision represents the combined glories of royalty and priesthood centring in Messiah, then returned to Judah (chap. iv.). The *sixth* vision represents unsparing judgment upon the apostate and wicked part of the nation (chap. v. 1–4). The *seventh* vision represents Babylon as the seat and centre of wickedness, civil and ecclesiastical (chap. v.

5-11). The *eighth* vision represents the providential course of the four great empires; the judgment upon Babylon having in *meantime* satisfied and vindicated the God of righteousness (chap. vi. 8); the full execution of Divine judgment upon the Gentile imperial powers will be effected at the coming of the Ancient of Days (Dan. vii.). Thus closes this series of visions (chap. vi.).

### THE UNTRANSLATED HEBREW WORDS IN THE BOOK OF PSALMS.

The following valuable paper is part of an article from *The Present Testimony*, vol. i., and which appeared many years ago. We trust this public acknowledgment of the source from whence it is taken will be accepted by the publishers and proprietor of *The Testimony* :—

#### 1. AIJELETH-SHAHAR. (Ps. xxii. title).

Aijeledh occurs only here and in Ps. v. 19, “the loving *hind*”; and Jer. xiv. 5, “the *hind*.” But there are many kindred words which confirm this meaning.

Shahar occurs about twenty-three times; it means *morning*, e.g., Gen. xix. 15, “when the *morning* arose”; and xxxii. 24 (25) “the breaking of the *day*”; and 26 (27) “the *day* breaketh,” etc.

The marginal reading for *Aijeledh-Shahar*, given by the translators is, “*hind of the morning*.”

Query? Was this the name of an instrument; or of a tune to which the Psalm was to be sung; or was it rather a name given to the Psalm on account of its subject?

2. ALAMOTH occurs in 1 Chron. xv. 20, “with psalteries on *Alamoth*”; Ps. xlv. title, “A song upon *Alamoth*.”

The same word *Alamoth* (which is only the plural of

the word commonly used for Virgin, as Isa. vii. 14, "a virgin shall conceive," etc.), is, however, found, (Ps. lxxiii. 25, "the *damsels* playing," etc. Cant. i. 3, "The *virgins* love thee"; Cant. vi. 8, "*Virgins* without number."

"*For the Virgins*" (i.e., virgin voices) makes good sense, and accords with modern singing: as we say, "for boys' voices."

It may, however, be the name of an instrument, or of a tune.

3. AL-TASCHITH occurs in the titles of Ps. lvii., lviii., lix., and lxxv.

Al means *not*, and TASCHITH, *destroy*, as the translator's margin reads—"Destroy not."

Observation must decide whether this was connected with the subject of the Psalms, or whether it was the name of a tune.

4. DEGREES. Though Anglicized songs of *Degrees* in Ps. cxx.-cxxxiv., a few words may not be amiss, inasmuch as "Degrees" is nearly as unintelligible to some as would *Mangaloth* be.

The same word is used in Ex. xx. 26, for the *steps* of an altar, as in 1 Kings x. 19, of a throne; 2 Kings ix. 13, the *stairs*, and xx. 9, the *degrees* of a sun-dial; 1 Chron. xvii. 17, a man of *high degree*; Ezra vii. 9, for a journey, "*began to go up*"; Ezek. xi. 5, "the *things which come into your mind*"; Amos ix. 6, "he that buildeth *his stories* in the heaven (marg., ascensions or spheres). The word from which it is derived means, simply, *to go up—ascend*."

Luther renders it, "in the higher choir," *higher*, either as to position in which placed, or, perhaps, tone of voice.

Some have supposed these songs were sung on the steps of the Temple : so the LXX, and Vulgate.

To my own mind, there is an eternal evidence in them of their being written, in grace, for the times when, thrice in the year, the males were to go up from their homes and appear before the Lord. A few of them may also have reference to such goings up as Ezra's from captivity.

5. GITTITH. Ps. viii., lxxxi., and lxxxiv.

The word *Gath*, winepress, is by most connected with this word, as the inhabitants of Gath were called Gittites.

Whether the vat ; or Gath, the town ; or an instrument of the name ; or a tune is referred to ; Query ?

Some one suggests that they are all joyous songs, suited to be sung on such an occasion as a *harvest-home*, or a *vintage*.

6. HIGGAION. Thus once rendered in Ps. ix. 16. It occurs in three other places :—"and the *meditation* of my heart," Ps. xix. 14 ; "harp with a *solemn-sound*," Ps. xcii. 3 ; "and their *device* against me," Lam. iii. 62

The humming sound of a harp struck, is supposed to correspond to the indistinct thoughts of musing ; or the device against one who is hated ; for the device, in this case, tells, but indistinctly the hatred within.

I do not see why *meditation*, or *solemn-sound* or *device* might not have been put for Higgsaion, and the verse anglicised with the addition of some words in italics, as (this was their) *meditation*, or *device*, or a *solemn-sound* (this).

7. JONATH-ELEM-RECHOKIM is only found Ps. lvi. title.



Jonah means *dove*, as in Gen. viii. 8, 9, 10, 11, 12, or *pigeon*, as in Lev. i. 14, etc.

*Elem* means *bound*; the verb is frequently used to mark silence; as, *I was dumb*, Ps. xxxix. 3, 10; but it is applicable to any binding: as Gen. xxxvii. 7, *binding* sheaves.

The word *Elem* only occurs here, where it is commonly said to mean *silence*, and in Ps. lviii. 1, where it is rendered, "Do ye indeed speak righteousness, O congregation?" (i.e., mass of persons bound together).

*Rechokim*, in Hebrew, is a distinct word from *Elem*; though in English sometimes printed as one with it; it is a participle of the verb translated (Ps. xxii. 11), "Be not far from me": see also v. 19, and xxxv. 22, and xxxviii. 21, and lxxi. 12, and cix. 17, etc.

"*The dove of silence (among) strangers*" is a common *literal*.

The dove of—that which is bound—persons afar off—are its three representative terms in English. Compare the Psalm itself.

8. LEANNOOTH. See under 9.

9. MAHALATH occurs alone Ps. liii.

The dictionary says, "meaning uncertain." Why not, as others, *sickness*, or *disease*, taking it as the common noun of the verb (Gen. xlviii. 1), "thy father is *sick*"; Ps. xxxv. 13, "when they were *sick*," etc.

The 53rd Psalm is striking, concerning the diseased state of the nation, and its importance as a Psalm is seen in its being given a second time in the book, but slightly altered (see xiv.).

The word *Mahalath* also occurs with *Leannoeth*, after it Ps. lxxxviii., which may be the plural of the word rendered *Wormwood*, Deut. xxix. 18; Prov. v. 4;

Jer. ix. 15, xxiii. 15, etc. ; and *Hemlock*, Amos vi. 12—unless *Leannoth* be a proper name, concerning the sickness of Leannoth ; concerning the disease of worm-wood (i.e., the deadly, bitter disease), which would suit the Psalm.

The LXX divided Leannoth into *le*, the preposition *to*, and *sing, respond to* ; and consider *Mahalath* either a proper name, of a tune, or instrument to sing on, or to Mahalath. I prefer the other.

10. MASCHIL. Translated in margin, “*or giving instruction.*”

There are thirteen of these Psalms, viz. : xxxii., xlii., xlv., xlv., lii., liii., liv., lv., lxxiv., lxxviii., lxxxviii., lxxxix., cxlii.

As the translators have given a rendering here, I say no more than that their side readings (as found in King James' Bible) are as authoritative as their text, and of far more value than modern “lit,” which are often worse than nonsense. As a whole, their translation is as wonderful as is the mercy which God has shown to this land, in connection with it, as above that of other lands.

11. The MIGHTAM Psalms are xvi., lvi., lvii., lviii., lix., and lx.

I know no better rendering than the common one, a *golden psalm*. The word *Michtam* occurs nowhere else : but the word rendered, *in gold of Ophir* (Ps. xlv. 9), and *golden wedge* (Isa. xiii. 12) is a kindred word, and occurs nine times as *gold*, and in no other sense.

12. MUTH-LABBEN. Ps. ix. title.

*Muth* (Ps. xlviii. 14), “*our guide unto death.*”

*La, for the ; ben, son.* “Concerning death for the Son.”

The LXX—*concerning the secret things of the Son.*

13. NEGINAH, of which *Neginoth* is the plural.

Job xxx. 9, "I am their *song*"; Ps. lxix. 12, lxxvii. 6, *song*; so Isa. xxxviii. 20; and Lam. iii. 14, v. 14, *musick*; Hab. iii. 19, "on my *stringed instruments*" (margin. *neginoth*) shows the meaning plainly enough. The verb is to *strike the strings*. *Neginah* occurs on Ps. lxi. title; *Neginoth*. Ps. iv., vi., liv., lv., lxvii., lxxvi. Upon the stringed instrument, or upon the stringed instruments.

14. NEHILOTH. Ps. v.

The pipes, or flutes, as commonly derived from the verb, *to pierce*.

15. SELAH occurs seventy times in the Psalms, and three times in Habakkuk.

All sorts of tortures have been inflicted on this word, to make it speak. Some take its three consonants as the first letters of three words, and render it as equivalent to our *da capo*, in music: *let the musician return*. But this is very unlike old Hebrew.

Gesenius says it is *Silence*, supposing it equivalent to the words, *at rest*, Dan. iv. 4; as if *Shelah* and *Selah* were the same. Though I desire to read with shoes off my feet (for the place is holy, and I dread conjectures), it might, according to kindred words, mean *raising*. And so *silence*, as the result of one's rising from singing; for the idea of *weighing* is found in Lam. iv. 2; in a good sense *comparable to gold*: and also, in a bad sense, Ps. cxix. 118, *trodden down*.

I observe that *Selah* is put often where a pause is natural, as after some peculiar statement: and thus, *practically*, I feel that it is *pause*, or *silence*, with Gesenius. More I cannot say.

16. SHEMINITH occurs in 1 Chron. xv. 21; Ps. vi. title, xii. title.

The translator's margin gives, *on the eighth*. It is the common ordinal adjective for *eight*, and refers to strings of instruments.

Some render it *Octave*, as denoting that it is to be played an octave lower than it is written; so, I think, Gesenius. I prefer the margin.

Observe that in 1 Chron. xx. 21, *Alamoth* and *Sheminith* are in contra-position.

17. SHIGGAION, Ps. vii., and Hab. iii. 1, *Shigionoth* in the plural.

The verb is, *to err*, as in Ps. cxix. 10, 21, 118; Lev. iv. 13, *sin through ignorance*. *A wandering ode—an ode of wandering*.

Variable songs—songs with variations. But I prefer either of the former.

18. SHOSHANNIM. The lilies, as in Cant. ii. 16, iv. 5, etc., occurs Ps. xlv., xlix., and in connection with *Eduth*, Ps. lxxx.

*Shushan-Eduth* (Ps. xl.) is the same word *nearly*, it occurs only 1 Kings vii. 19, *lily*. *Eduth* is the common word for *the testimony*, in Exodus, etc. The *lily* is supposed to refer to an instrument, from its shape: so, I think, Calmet. Others connect it with the name of a song.

The word for *upon*, may just as well be rendered *concerning to*, etc.

AJELETH-SHAHAR	-	-	The hind of the morning.
ALAMOTH	-	-	Virginals.
AL-TASCHITH	-	-	Destroy not.
DEGREE	-	-	To go up—ascend.
GITTITH	-	-	The wine-vat.

HIGGAION	-	-	-	Meditation
JONAH-ELEM-RECHOKIM	-			The dove dumb (among) strangers.
MAHALATH	-	-	-	Disease.
-----LEANNOTH	-	-		Bitter disease.
MASCHIL	-	-	-	To instruct.
MICHTAM	-	-	-	Golden (psalm).
GNAL-MUTH-LABBEN			-	
NEGINAH	-	-	-	A stringed instrument.
NEGINOTH	-	-	-	The stringed instruments.
NEHILOTH	-	-	-	The pipes.
SELAH	-	-	-	Pause.
SHEMINITH	-	-	-	Eight-stringed instrument
SHIGGAION	-	-	-	Wandering ode.
SHOSHANNIM	-	-	-	The lilies.
SRUSHAN	-	-	-	The lily.
EDUTH	-	-	-	---of the Testimony.

#### A SEVENFOLD POSITION.

God has conferred upon us a seven-fold position, which cannot be sinned away, but which is dependent upon our practical state for its enjoyment. He has gifted you with *relationship*, for you are a child (1 John ii. 1) ; with divine *dignity*, for you are a son (Rom. viii. 14) ; with *authority*, for you are a king (Rev. i. 6) ; with *nearness*, for you are a priest (1 Peter ii. 5) ; with *glory*, for you are an heir (Rom. viii. 17) ; with *holy separateness*, for you are a saint (1 Cor. i. 2) ; and with *united fellowship*, for you are a brother (John xx. 17).

“ 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 which are sanctified.”—Acts xx. 32.

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