

BIBLE WORDS AND BIBLICAL NOTES

BY
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INTRODUCTORY NOTE.

THE present Volume has been prepared in the interests of thousands of English readers of the Bible who cannot afford to purchase high-priced Works of Reference, and whose time for reading and study is limited.

If our *Bible Words and Biblical Notes* prove helpful to many, we can but thank God.

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Bible Words and Subjects Briefly Explained.

ABADDON (Rev. ix. 11), Satan's *Hebrew* title to apostate Jews, as *Apollyon* in his *Greek* name to apostate Gentiles in the future, both meaning *the destroyer*. Angel, too, of the Abyss, or bottomless pit.

ABBA, *father*, a Chaldee word; occurs three times in the New Testament (Mark xiv. 36; Rom. viii. 15; Gal. iv. 6), and implies such love and reverence that none but a child dare use it.

ABIB, *green ears*; the first month of the Jewish sacred year (Exod. xii. 2; xiii. 4), commencing with the Pass-over.

ABJECTS, *low, despicable persons* (Ps. xxxv. 15).

ABOMINATION, *idol* (1 Kings xi. 5, 7; 2 Kings xxiii. 13). In Gen. xvi. 34 signifies intense hatred.

ABOMINATION OF DESOLATION refers to a certain idol set up on the temple in the middle of Daniel's future week of seven years, and which brings on the people a desolater, *i.e.*, the political scourge, the king of the North (Matt. xxiv. 15; Dan. xi. 31).

ACELDAMA, *field of blood* purchased with the betrayal money "to bury strangers in" (Matt xxvii. 7, 8), formerly the potter's field where clay was extensively found (Acts i. 18, 19).

ACRE, as much as a yoke of oxen could plough in a day (1 Sam. xiv. 14).

ADVOCATE, or Care-taker of our interests on high (1 John ii. 1), as also on earth by the Holy Ghost. "Comforter" in John xiv. xvi., same word as in 1 John ii. 1. The advocacy of Christ is with the Father and is exercised on behalf of Saints who have sinned. Their restoration to fellowship is the end in view.

AFFECT you, or *flatter* you (Gal. iv. 17).

AGE, duration of a *man's life* (Ps. xxxix. 5), *generation* (Job. viii. 8); the past times of Jewish hope. The present times of Church failure. The future times of Jewish, Gentile, and Church-glory are spoken of as *periods*, or *ages*.

ALPHA AND OMEGA, first and last letters of the Greek Alphabet. Christ the beginning and end of human testimony (Rev. i. 8).

ALTARS. Sacrifice dates from Abel (Gen. iv. 4; Heb. xi. 4). Altar, first named in connection with Noah Gen. viii. 20). Previous to the institution of the Levitical sacrificial system, Altars were made of stone—rough and unhewn—or of earth (Exod. xx. 24-26). There were two Altars in the Jewish ecclesiastical system (Ps. lxxxiv. 3; Jer. xvii. 1). The brazen altar—on which alone sacrifice was offered—stood in the Court of the Tabernacle, and

is fully described in Exod. xxvii 1-8. The golden altar for worship was placed in the Holy Place in front of the Veil. Its construction is the subject of Exod. xxx. 1-10.

ANGELS, spiritual beings (Heb. i. 7); ministers to the saints (Heb. i. 14); representatives of our little ones on high (Matt. xviii. 10); ministered to Christ (Matt. iv. 11); are subject to Christ (1 Pet. iii. 22); created by Christ (Col. i. 16); worshippers of God and of Christ (Neh. ix. 6; Rev. v.); interested in the truths of Redemption and the Church (1 Peter i. 12); are holy (Matt. xxv. 31), powerful (2 Thess. i. 7), wise (2 Sam. xiv. 20), countless (Heb. xii. 22), elect (1 Tim. v. 21), obedient (Ps. ciii. 20); are of various orders and ranks (1 Peter iii. 22); there are fallen angels in the heavenly places (Eph. vi. 12), and others chained up under darkness (Jude 6; 2 Peter ii. 4); Gabriel and Michael are chief angels (Luke i. 19; Jude 9), the only ones named. Satan is the prince of the fallen host (Rev. xii. 9); the age of *law* was under the government of angels (Acts vii. 53). "Angel" is a term denoting *office* not *nature*; the context in each passage will determine whether saints or spiritual beings are meant.

ANON, *immediately* (Matt. xiii. 20; Mark i. 30).

ANTICHRIST, the false Messiah (1 John ii. 18-22; 2 John 7); these are the only instances where the word occurs. An Antichrist is one who is in direct opposition to Christ. The Antichrist will come in his own name (John v. 43); leader in the Christian and Jewish apostacies (2 Thess. ii); a Jew (Dan. xi. 37); a king in Palestine (verse 36); institutes a new kind of idolatry (verse 38); divides the land of Palestine amongst his supporters

(verse 39); worshipped (2 Thess. ii. 4); works miracles (Rev. xiii. 13, 14); ally of the civil power of wickedness (Rev. xiii.); shares a common doom with the "beast" or civil power of Rome in its personal head (Rev. xix. 20); names and titles Antichrist (1 John ii.), false prophet, three times so spoken of (Rev. xix. 20), man of sin, son of perdition, wicked one (2 Thess. ii.), another beast (Rev. xiii. 11), the idol shepherd (Zech. xi. 17); described as the bloody and deceitful man (Ps. v. 6). The rise, appearance, and deeds of the Antichrist must be sought for *after* the translation of the Saints (1 Thess. iv.), and *before* the return in power and glory (Jude 14, 15)—a period of at least seven years.

APOSTACY refers to the utter abandonment of Christianity. This public rejection of God, of Christ, and of the Holy Ghost is yet future; "a falling away," literally "the Apostacy" (2 Thess. ii. 3), and for this there is no recovery, only judgment pure and simple; see Heb. vi. and x.

ARCHANGEL, only one so termed (Jude 9; 1 Thess. iv. 16).

ARCTURUS, ORION, PLEIADES (Job. ix. 9); the *first* is a constellation in the northern heavens, the *second* a planet in the southern heavens, the *third* a cluster of seven stars; the first is connected with *winter*, the second with *summer*, and the third with *spring*.

ARK OF THE COVENANT OF JEHOVAH (Num. x., 33, etc.). Termed also "the Ark of God" (1 Sam. iii., etc.); the "Ark of His Testament" (Rev. xi. 19); and the "Ark of Thy Strength" (Ps. cxxxii. 8). The

Ark was the most revered of the Sanctuary vessels and was the only one transferred from the Tabernacle to Solomon's Temple. It was amongst things the most significant and expressive symbol of Christ, and the sign of Jehovah's presence with His people. There is no Ark in Ezekiel's millennial Temple as Jehovah Himself will be there (Jer. iii. 16). The Ark was the first made of the sacred vessels of the Tabernacle so as to receive the sacred tables of stone written by Moses. The ark was made of shittim wood and gold—the Human and Divine Natures of our Lord.

ARIEL, *lion of God*, figuratively, "Jerusalem" (Isa. xxix.); also said of the "altar" in millennial times (Ezek. xliii. 15; see margin).

ATONEMENT occurs only in the Old Testament, and is a word of compound signification (Lev. xvi); derived from a word meaning *to cover*. First occurrence in Gen. vi. 14, "pitch (*cover*) it within and without"; thus made judgment-proof. Rom. v. 11 should read *reconciliation*.

BAKERS' STREET, the residence of and occupation of bakers, hence their "street" (Jer. xxxvii. 21).

BAND, the *tenth* part of a Roman legion, consisting of from 6,000 to 7,000 men (Acts xxi. 31), which was divided into ten bands.

BAPTISM, its *institution* and *breadth* (Matt. xxviii. 19); its *history* (see the Acts); its *doctrine* (see Rom., Col., and Gal.); is individual (Mark xvi. 16); household

(Acts xvi.); unto Christ (Rom. vi. 3); unto His death (Rom. vi. 3); the formula (Matt. xxviii. 19); the authority (Acts x. 48).

BAPTIZED WITH FIRE (Matt. iii. 11; Luke iii. 16), refers to a baptism of judgment upon the chaff in Israel, after the wheat has been garnered.

BAPTIZED INTO ONE BODY (1 Cor. xii. 13); (see R.V.). This is a corporate act embracing in its scope *all* believers of this Dispensation. Water baptism is individual. Baptism in the Spirit is corporate action, and was effected on two occasions: first, of Jews (Acts ii.); second, of Gentiles (Acts x.). The body is complete; is formed, and hence a repetition is impossible.

BAR, a Chaldee word signifying *son*, prefixed to numerous proper names, as *Bar-Jona*, *Bar-Abbas*, etc., etc.

BARBARIANS, applied to all save the polished Grecians and religious Jews; the modern use of the term is distinct from its scriptural usage (Rom. i. 14; Acts xxviii. 2, 4; 1 Cor. xiv. 11).

BEAST, the, Rev. xi. 7; xvii., etc., refers to the Imperial Power of Rome—the fourth of the Universal Empires (Dan. vii.)—revived in a ten kingdom form in the coming prophetic crisis, after the removal of the Church to her heavenly home. “Another beast” (Rev. xiii. 11), refers to the Antichrist. “The four beasts (Rev. iv.; v.; vi.), should read “living creatures” (R. V.). These living ones are endowed with intelligence of a high order. They are part Seraphim (*holiness* of Jehovah), and Cherubim (*authority* of Jehovah), and should never be termed “beasts.”

BEEVES, *cattle*, the old plural form of the word *beef* (Lev. xxii. 19).

BELIAL, worthless and wicked (Deut. xiii. 13); thus applied to Satan, the prince of evil (2 Cor. vi. 15).

BEN, the Hebrew for *son*; prefixed to many proper names, as *Ben-Jamin*, *Ben-Oni*, etc., etc.

BESTEAD, now obsolete; in Isa. viii. 21, means *distressed*.

BETH, the Hebrew for *house*, as *Bethlehem* house of bread; *Bethel* house of God, etc., etc.

BEULAH, *married*, the land of Israel in closest association with Jehovah (Isa. lxii. 4).

BEWRAYETH (Matt. xxvi. 73), *discover* or *expose*.

BISHOP, an ecclesiastical term. Elders and Bishops refer to the same persons (Acts xx. 17, 28); men of age and gravity are signified by the former, the latter refers to their work, *i.e.*, *spiritual oversight*.

BLASPHEMY against the Holy Ghost (Matt. xii. 31, 32); attributing to the power of Satan the work of the Holy Spirit; the rejection of evidence submitted to the senses of men. It *was* committed in the past and will in the future. All sin is against the Holy Ghost, but all sin is not blasphemy.

BOOKS. Writing was anciently practised on *sticks* (Ezek. xxxvii. 20), *rock* (Job. xix. 24), *stone* (Exod. xxiv. 12), *paper reed* (Isa. xix. 7), *parchment* (2 Tim. iv. 13); also in copper, lead, brick, cloth, leaves of trees, and various kinds of prepared skins, and made up in rolls

(Jer. xxxvi. 2) and sealed (Rev. v. 1). Enduring parchment used by Paul (2 Tim. iv. 13) and the brittle papyrus by John (2 John 12). About twenty different historical books mentioned in the Old Testament Scriptures *not* necessarily inspired. There is a book referred to by Moses in which he was vitally interested (Exod. xxxii. 32, 33). Daniel mentions "The Scripture of Truth" (chap. x. 21), part of which is incorporated in his prophecy: see also xii. 1. We have a book or record of Christian *profession* out of which names may be blotted out (Rev. iii. 5). There is also a book of names written *from* the foundation of the world (Rev. xiii. 8; xvii. 8). The two foregoing are each termed "the book of life." Finally, we have the books or records of human history, out of which the wicked dead are judged (Rev. xx. 12-15).

BORROWED of the Egyptians (Exod. xii. 35); the word means "ask" or "demand" and does not imply a return. The lengthened service of Israel demanded "wages."

BOWELS; used to express the whole system of feelings and affections, as in 2 Cor. vi. 12, etc.

BRANCH AND RUSH (Isa. ix. 14); the great and small.

BRAVERY, *fine attire*, hence the Scotch phrase "braw clothing" (Isa. iii. 18).

BREACHES, *havens* or places of safety (Judg. v. 17).

BREAKINGS, *terrors* (Job. xli. 25).

BRIDE, THE, is the Lamb's Wife, and His eternal companion in glory (Rev. xix. 7; xxi. 2, 9; xxii. 17). Israel is the divorced wife of Jehovah, and cannot therefore in the nature of things be again a virgin. This latter the Church is, and as such is espoused to Christ (2 Cor. xi. 2). The Church is the destined wife of the Lamb. As the bride she now unites with the Spirit in the cry to Christ "Come," in the last Apocalyptic reference.

BIRTH, THE NEW (John iii. 1-8). In the new birth an absolutely new, holy and divine nature is communicated. The nature derived from Adam is not incorporated, or bettered, or changed in character, or forms part in any degree whatever of the divine nature in the believer. The two natures in every Christian are ever opposed and opposing powers. In character, principle and tendencies they are ever hostile. God is the source of the new birth (John i. 13). The Holy Ghost is the Divine Agent in effecting it (John iii. 8). The Divine Word is the instrument (1 Peter i. 23). The new birth is a sovereign act of Divine power in which one is constituted a child of God. The new birth must not be dissociated from faith on the human side (John i. 12).

BRIGANDINE, *a coat of mail* (Jer. li. 3).

BURDEN, or *judgment* of Babylon, etc. (Isa. xiii. ; xv. ; xvii.)

CABINS, or *inner cells* in the prison (Jer. xxxvii. 16).

CALVARY, *skull*, only named in Luke xxiii. 33; termed *Golgotha* in John xix. 17. Calvary is *Latin*, *Golgotha Hebrew*.

CALVES of our lips (Hosea xiv. 2); *fruit or praise of our lips*.

CAMPAIGN, a *plain*, or level part of a country (Deut. xi. 30).

CANDLE, originally an *oil-lamp* (Job xviii. 6).

CARRIAGES, not *what* carried, but what *was* carried, *i.e.*, goods, or travelling requisites (Acts xxi. 15).

CARNAL (1 Cor. iii. 3, 4); the expression of an unhealthy condition amongst believers. *Spiritual* describes the state of those living and walking in the Spirit—the true Christian state (Gal. v., 25). *Sensual*, the condition of the unsaved (Jude 19).

CARDINAL VIRTUES, THE THREE, are faith, hope, love. This latter reflects the nature of God and hence is enduring (1 Cor. xiii. 13).

CAST-AWAY, a *reprobate*, or lost person (1 Cor. ix. 27). Paul was not that, nor can any one truly born of God become an Apostate or a cast-away.

CAST-OUT, or *ex-communicated* (John ix. 34).

CENTURION, a Roman officer having command of 100 men (Matt. viii. 5).

CHAMBERING, practices of a *licentious character* (Rom. xiii. 13).

CHAMBERLAIN, *eunuch* employed in high position in eastern courts (Esther i.); the city treasurer (Rom. xvi. 23).

CHANCELLOR, a Persian officer of high station (Ezra iv. 8).

CHAPITERS, the upper and ornamental parts of the columns, or pillars, of public buildings (Exod. xxxvi. 38).

CHAPMEN, or *hawkers*; in the East the employment was a highly respectable one (2 Chron. ix. 14).

CHARIOT OF ISRAEL (2 Kings ii. 11), *Israel's Divine Safeguard*. Elijah "went up by a whirlwind into heaven," not in a chariot of fire, as generally reported.

CHARITY, this old English word should be translated *love* in chapter xiii. of 1 Cor. in its nine occurrences. Its ancient meaning was *love*; its modern sense is *almsgiving*.

CHEMARIM (Zeph. i. 4), or *idolatrous priests* (2 Kings xxiii. 5, Hosea x. 5). The plural ending is *im.*, hence omit the "s" at the close of such words as "Seraphim," "Cherubim," "Chemarim."

CHERUBIM, plural, cherub singular; the ministers of God's Judicial Government (Gen. iii. 24; Ezek. i. ; x.); animated by spiritual energy; the glory of God their care (Ezek. i. ; x). Nowhere the representatives of the redeemed. A Cherub was made of pure gold on either side of the mercy seat (Exod. xxv. 18-20); also represented on the curtains and vail of the Tabernacle (Exod. xxvi. 31), and on the walls and vail of the Temple (2 Chron. iii.), on its doors (1 Kings vi. ; vii.). God *dwelt* between the Cherubim (Exod. xxv. 22) above the mercy seat, and from thence uttered His mind (Num. vii. 89) and manifested His presence (Ps. lxxx. 1). The Cherubim of the *Temple* exceeded in size and other particulars those in the *Tabernacle* (compare Exod. xxv.

with 2 Chron. iii.). The "four beasts" or living ones of Rev. iv., etc., are said to be "in the midst of the throne and round about the throne." They are substantially the same as the Cherubim, and represent the Judicial Authority of God.

CHIEF OF ASIA (Acts xix. 31), or *Asiarchs*, an official title used of the presidents of the games selected from the chief cities of the province.

CHIEF PRINCE (Ezek. xxxviii. 2, 3; xxxix. 1). The Revised Version reads "Prince of Rosh," i.e., Russia. The mention of "Meshech" (Moscow), and "Tubul" (Tobolsk) confirms the reference to Russia.

CHILD AN HUNDRED YEARS OLD (Isa. lxxv. 20), refers to the prolongation of life in millennial times. Life lengthened to a 1,000 years.

CHILDREN OF THE EAST (Judges vi. 3, 33) denote the inhabitants of the country lying between Canaan and the Euphrates.

CHIMNEY (Hosea xiii. 3). The same word in the original translated *windows* (Gen. viii. 2). The word signifies any opening for the escape of smoke. Our modern chimney was utterly unknown in Palestine.

CHITTIM (Dan. xi. 30). "Ships of Chittim" refer to the naval power of Rome. The historical fulfilment of the first thirty-five verses of the chapter makes it evident that the fourth empire is referred to as "Chittim."

CHOLER (Dan. viii. 7), denoting the *great rage* of Alexander the Great.. See also xi. 11.

CHRIST (Matt. i. 17; Acts ii. 36). Christ (Greek) and Messiah (Hebrew) both signify *anointed*. It rarely occurs as a proper name, but designates Him in special relation to Israel, and also to Christians, in whom we and our blessings are set.

CHRISTENDOM, the scene of Christian profession, in contrast to Judaism on the one hand, and Paganism on the other. Christianity is *real*. Christendom is *profession* in which the true and false are found.

CHURCH is an old ecclesiastical term; the Greek word denotes *Assembly*, and is so translated in Acts xix.; as well speak of the "Church, *i.e.*, *assembly* in the theatre" in that passage as the "Church in the house." "The Church or Assembly which is His body," dates its existence from Pentecost (Acts ii.); see 1 Cor. xii. 13; John i. 33; Acts i. 5.

CLEANSING by blood is distinguished from cleansing by water. The respective symbols of the brazen altar, and the brazen laver set forth this double character of cleansing (Exod xxvii. 1-8; xxx. 17-21; see also 1 John i. 7; John xiii. 1-10). Cleansing is never applied to the sinful nature; that is condemned, not cleansed.

COLLEGE, *not* an educational establishment, but the residence of the prophetess Huldah (2 Kings xxii. 14).

CONCISION, an expression of contempt applied to Jewish teachers whose aim was to destroy the true character of Christianity by forcing the principles of Judaism upon the saints (Phil. iii. 2)—law under Moses and grace under Christ are opposed, yet both of God.

CONSCIENCE is the moral perception of good and evil, acquired in the Fall (Rom. ii. 15), "Ye shall be as gods, *knowing* good and evil," that is Conscience. A *purged* conscience is the present and eternal portion of every believer (Heb. x. 2); it is the fruit of Christ's sacrifice, and according to God's knowledge of good and evil (Heb. ix. 14); respect a *weak* conscience (1 Cor. viii. 7); practically maintain a *good* conscience (Acts xxiii. 1); cultivate a *pure* conscience (1 Tim. iii. 9); you can never forfeit the blessing of a *purged* conscience (Heb. x. 2).

CONSECRATION (Lev. viii. 22, 29). The priests of old were consecrated to conduct the worship of Israel. Christ consecrated for ever as High Priest (Heb. vii. 28). He has also consecrated a way into the immediate presence of God (Heb. x., 20). Consecrate lit, to "*fill hands*" (Exod. xxix. 9, 33, 35; xxxii. 29, etc.).

CONVERSATION, manner of life, behaviour, conduct (Eph. ii. 3); translate *citizenship* in Phil. iii. 20.

CONVERTS, the root idea in this word as in that of *conversion* (Acts xv. 3) signifies "turned," a change of life and ways; in Isa. i. 27 the "converts" are those of Israel turned from captivity and idolatry to God.

CONVOCATION, this Latin word signifies a *religious gathering* or *festival* (Exod. xii. 16).

CORBAN, a gift (Mark vii. 11); in the Pentateuch it means *offering*.

COUNTERVAIL (Esther vii. 4). Could not avail against, or damage the King's interests.

COVENANTS (Heb. viii.). Two Covenants both made with Israel—one past, the other future. The first founded on the people's obedience, hence its failure on the human side. The second is founded on the absolute Grace of God : see verses 10-12.

COVENANT OF SALT (Num. xviii. 19). A league or agreement of an enduring character.

COVERETH HIS FEET (Jud. iii. 24 : see margin).

CUNNING (Exod. xxviii. 15). *Artistic*, clever, skilful, not to be understood in a bad sense.

DAMNATION, with its derivatives, occurs about fifteen times, and only in the New Testament. *Judgment*, employed in a judicial sense, gives the force of the word : see Revised Version.

DANCING (Exod. xv. 20 ; Ps. cxlix. 3). Dancing is frequently referred to in Scripture. In the religious life of Israel it figures largely. We have instances of men (2 Sam. vi. 14), of women (1 Sam. xviii. 6), of children (Job xxi. 11) dancing, but never of the sexes dancing together. How Christian parents can permit their children to take part in promiscuous dancing is a marvel to us. The modern dance, in character, aim, and object is as unlike the dancing sanctioned in Scripture as light is to darkness.

DARKNESS is both physical (Gen. i. 2) and moral (1 John i. 5).

DARK SAYINGS OF OLD, the true and spiritual design of Israel's early history (Ps. lxxviii. 2).

DARLING (Ps. xxii. 20). The soul as being precious.

DAYS MAN, *umpire* (Job ix. 33 ; see marginal reading).

DAYS PRING, the *dawn* of light ; see 2 Peter i. 19).

DAY STAR, or *morning* star (2 Peter i. 19) ; the hope of Christ's personal return from heaven (see also Rev. ii. 28 ; xxii. 16).

DAY OF CHRIST (Phil. i. 6, 10 ; ii. 16), refers to the coming era of blessedness for the Church, for Paul and every faithful servant, and for the world as well, when the undimmed Glory of Christ will shine and when His rights as man over and in creation are universally acknowledged.

DAY OF THE LORD (2 Peter iii. 10 ; Zeph. i. 14, etc.), refers to the judgment side of the millennial period of 1,000 years—especially to its commencement and its close.

DAY OF GOD (2 Peter iii. 12), refers to God's public intervention at the close of the Millennial reign. When He burns up the heavens and earth and brings in the grand eternal state of things, then seated upon His throne He declares, " Behold, I make all things new " (Rev. xxi. 5).

DEACON, literally *servant* ; a special class chosen by the Church and ordained by the Apostles (Acts vi. 3, 6) ; their qualifications are set forth in 1 Tim. iii.

DEAL of flour, a *portion* of flour (Num. xv. 4).

DEATH, spiritual (Eph. ii. 1-5); and physical (Rom. v. 14). The death of the righteous is spoken of as "sleep" (John xi. 11-13; 1 Thess. iv. 14). Death separates the soul and body for a time, but never touches the consciousness of the "I," the responsible person (Luke xvi. 23; Rev. vi. 9-11). The bodies of all—saved and unsaved—are mortal (subject to death), and corruptible (subject to decay). The bodies or believers are to be raised in glory, immortal, incorruptible, in power, and like Christ's body of glory (1 Cor. xv.; Phil. iii. 21).

DEEP, *deep* (Luke viii. 31), and *bottomless pit* (Rev. xx. 3); both refer to the dwelling place of demons. In the final stage of the Apostate Church, demons issue from this loathsome home and find a habitation where once the Holy Ghost dwelt (Rev. xviii. 2).

DEGREES, the psalms of *degrees* are fifteen in number cxx.-cxxxiv.), and refer to the *moral stages* of Israel's return to God from the Babylon captivity of 70 years.

DEMONS, *apostate spirits*, "possession is never ascribed to Satan, but to demons"; for this see the Synoptical Gospels.

DENOUNCE, *announce or declare* (Deut. xxx. 18).

DEPUTY, or Roman *proconsul* (Acts xiii. 7).

DESERT OF THE SEA (Isa. xxi. 1), expressive of the utter desolation of the ancient Babylon.

DEVIL, the *tempter*; Satan, the *adversary*; the serpent, the *seducer*; the personal leader of the powers of

darkness. What he was in his pristine state ; see Ezek. xxviii. 12-17.

DEVOTIONS, *objects* of idolatrous worship (Acts xvii. 23).

DISPENSATIONS, or characteristic modes of public dealing, as the age of *law*, of *promise*, of *grace*: the periods or dispensations began with Noah. In Eph. iii. 2 read *administration*.

DOTE or *stupid* (Jer. 1. 36); in Ezek. xxiii. *doted* occurs six times, and implies *intense* and *all-absorbing affection*.

DUKES (Gen. xxxvi.) *patriarchal chiefs* or *rulers*.

EAGLES OR VULTURES, gathered together (Matt. xxiv. 28), the instruments of judgment upon apostate Judah in the future. • “Eagle” is rendered “ravenous bird” in Isa. xlv. 11. This unclean bird (Lev. xi. 13) is frequently alluded to both in a good and in a bad sense.

EAR bored (Exod. xxi. 6), digged (see margin Ps. xl. 6, compare with Heb. x. 5), the life-long and voluntary obedience of the Blessed Lord in accomplishing the will of His Father. “Itching ears” (2 Tim. iv. 3); “ears heavy” (Isa. vi. 10); “ear uncircumcised” (Jer. vi. 10), are terms easily understood.

EARING-TIME (Exod. xxxiv. 21). This is one of those old English words preserved for us in our venerable

Authorised Version. *Ploughing* or *tilling* is the modern signification. “*Eared nor sown*” (Deut. xxi. 4), should be “*ploughed nor sown*” and so elsewhere.

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EARNEST of our inheritance (Eph. i. 14). The Holy Spirit given to indwell believers is the seal or mark that they belong to God, but the Spirit given thus is also the *earnest* of future enjoyment and of glory (2 Cor. i. 22). God seals. The Spirit is the seal.

EAST, geographically, according to Hebrew sacred and profane writers, refers to those nations and countries beyond or bordering on the rivers Euphrates and Tigris. The “*East Sea*” (Ezek. xlvii. 18, etc.), is the Dead Sea, or “*sea of the plain*” (Deut. iii. 17). Help, blessing, deliverance comes from the *east* or sun rising. The gate into the court of the Tabernacle; the door into the holy place; the veil into the holiest, were each placed on the east.

EASTER (Acts xii. 4), or *Passover*: see R. V.

ELDERS, TWENTY-FOUR, accrues 12 times in the Revelation; first mention in chap. iv. 4; last reference in chap. xix. 4. They are the representatives of the redeemed in heaven.

ELDERS, of a city (Deut. xix. 12); of Israel (Num. xi. 16); of a church (Acts xx. 17), signified men of age and of ripe experience. Local Government and general oversight are characteristic of elders whether under Judaism or in the church. Elders are termed overseers in Acts xx. 17, 28. The former designating the *person*, the latter term pointing to the *office* occupied when ordained by Apostles (Acts xiv. 23), or their delegates (Titus i. 5).

ELOHIM, God (Gen. i. 1), the plural form of God; occurs about 2,700 times in the Sacred Scriptures. *Eloah*, singular, occurs nearly 60 times in the Bible. The name implies *Creatorial, Omnipotent Power*. •

ELOI, ELOI, LAMA SABACHTHANI; there are three instances of the Saviour speaking in the Syro-Chaldaic tongue (Mark xv. 34; v. 41; vii. 34); in each case the Evangelist interprets or explains in the text, thus in beautiful accord with the Church rule (1 Cor. xiv. 27).

ETERNAL OR EVERLASTING. The word is found in the New Testament fully 70 times and is applied to the life of God, to the life of Christ, to the life of the Holy Ghost, to the life of the righteous, to the existence of the wicked, and to the doom of Satan and his angels. Any limitation of the word in the New Testament is impossible. *Eternal* knows neither a past nor future; it is an *ever present*. The judgment of the wicked dead is in eternity, after measures of times are past (Rev. xx. 11-15). The sinners of Sodom, Gomorrha, and adjacent cities are to-day "suffering the vengeance of eternal fire" (Jude 7).

EUROCLYDON, a tempestuous wind peculiar to the Mediterranean; in some respects it resembles a whirlwind, and thus exceedingly dangerous to the navigation of the Sea (Acts xxvii. 14). It is now spoken of in nautical language as a *Levanter*.

FAIRS, occurs seven times and only in Ezek. xxvii.; established emporiums for the sale and barter of general merchandise. Ancient and modern fairs are substantially the same in kind.

FAITH as a verb should be distinguished from its substantive, *the faith*. The former is a subjective act and signifies the hearty reception of God's testimony in the Scriptures (John iii. 33); the latter is an objective thing referring in general to the whole system of Christian truth revealed (Jude 3; Eph. iv. 5).

FASTING from food and from other of nature's indulgences was frequently practised under Judaism, both nationally (Jud. xx. 26) and individually (2 Sam. xii. 16). It is also practised under Christianity and has the direct sanction of the Lord Himself (Matt. iv. 2; vi. 16-18; Acts xiii. 3; 1 Cor. vii. 5). In the New Testament prayer and fasting are associated. Fasting is humbling the body and bringing it for the time being into moral correspondence with the afflicted state of the soul.

FAT and blood were forbidden as articles of food to the Jews (Lev. iii. 15, 16, 17). God claimed both. The excellency of the sacrificial victim was exhibited in the fat and that was necessarily God's portion. The word is also metaphorically used in a bad sense (Isa. vi. 10) and in a good sense (Luke xv. 23). "Fats," Joel ii. 24, should be "vats," the lower part of the winepress.

FEASTS OF JEHOVAH (Lev. xxiii.). The feasts or "holy convocations" (2, 27), here enumerated are seven in number, and constitute the ecclesiastical calendar of Israel. (1), The Sabbath, *rest* (2), The Passover, *sheltered from Divine Judgment*. (3), Unleavened bread, *holiness*. (4), Weeks, *pentecost* (Acts ii). (5), Trumpets, *Israel called and gathered*. (6), Atonement, *saved Israel*. (7), Tabernacles, *Israel in millennial glory*.

Three of these national feasts were compulsory on all the males of Israel (Deut. xvi.), namely, Passover, Weeks, and Tabernacles. Besides those enumerated we have the feast of Purim (Esther ix. 21, 26-28), also the feast of the Dedication (John x. 22), referring to the dedication of the sanctuary after its profanation by Antiochus Epiphanes of abhorrent memory to Israel.

FELLOES, the circumference of a wheel (1 Kings vii. 33).

FELLOW, or *companion*, thus saints are the *companions* of Christ enthroned (Heb. i. 9), while Christ on the cross was the "fellow" or *companion* of Jehovah (Zech. xiii. 7). Sometimes it is employed in a contemptuous sense, as in Gen. xix. 9.

FIG-TREE, Israel as a nation (Luke xxi. 29). The vine denotes *fruitfulness* (John xv. 1-5). The olive signifies *testimony* (Rom. xi. 17-24). The fig-tree is *profession* (Matt. xxi. 19).

FILLET, silver fastenings for the pillars of the Tabernacle (Exod. xxvii.)

FIRE, emblem of the Divine Majesty (Exod. xix. 18); of the Spirit's energy in testimony (Acts ii. 3); of never consuming judgment upon the lost (Mark ix. 49); of consuming judgment upon the worthless service of the believer (1 Cor. iii. 13-15); of agony on the wicked in the separate state (Luke xvi. 24); and the expression of eternal punishment generally (Matt. xxv. 41; Rev. xiv. 10; xxi. 8).

FIRMAMENT, the expanse or sky-covering over the earth (Gen. i. 14). "Spreadeth" (Isa. xl. 19); "cover-

ing" (Num. xvi. 38, 39), are the same as expanse or "firmament."

FIRST-BORN, a title of dignity, not necessarily denoting birth (Rom. viii. 29; Ps. lxxxix. 27). Christ is pre-eminently the First-born in the respective spheres of creation (Col. i. 18), resurrection (Rev. i. 5), and glory (Rom. viii., 29).

FLESH, used in a doctrinal sense as opposed to the Spirit (Gal. v. 17). The *badness* of human nature, *strength* for evil, and *impossibility* of pleasing God or being subject to His authority, are moral characteristics of the flesh or corrupt nature of man (Rom. vii. and viii., and Gal. v.), and from which believers are only freed by death or at the coming of the Lord.

FOLD, in John x. 16 "one fold" should be "one flock." Judaism with its enclosed *fold*, and Christianity with its one *flock* are thus contrasted.

FULNESS OF THE TIME (Gal. iv. 4), when the Word became flesh, after the previous testings to which man and Israel were subjected; the blessed moment had come when God was manifested in flesh, and the tale of grace announced. "Fulness" or completeness of the God-head centres in Christ as man (Col. ii. 9).

FULNESS OF TIMES (Eph. i. 10), refer to the coming era of blessedness on earth and glory in the heavens popularly spoken of as the Millennium. The glory of Christ will be the special object of display.

GEHENNA as a word does not occur in the text of the English Bible. It is tendered "hell" twelve times

in the New Testament. The Revisers have inserted *gehenna* as a marginal reading save in the last passage. The following are the texts : Matt. v. 22, 29, 30 ; x. 28 ; xviii. 9 ; xxiii. 15, 33 ; Mark ix. 43, 45, 47 ; Luke xii. 5 ; James iii. 6. Gehenna was situated outside Jerusalem in the valley of Hinnom. Sons and daughters of idolatrous Israel were made to pass through the fire and offered up in sacrifice (Jer. vii. 31 ; 2 Chron. xxviii. 3). The godly Josiah defiled the place of such cruel and loathsome rites. Decayed matter and putrid flesh were consigned to the disgusting spot. Worms preyed upon the refuse and fires were kept perpetually burning, the appropriate emblem of the lake of fire. Compare Isa. xxx. 33 ; lxvi. 24, with Mark ix. 43, 45, 47. Not Hades but Gehenna symbolises the eternal place of punishment, i.e., the lake of fire.

GENERATION, who shall declare ? (Isa. liii. 8), who shall declare *His manner of life* ? Who ? The saved thief (Luke xxiii. 41). "This man hath done nothing amiss."

GENTILES, all not Jews, or not circumcised (Isa. xi. 10), were so regarded.

GIFTS of the Holy Ghost (Heb. ii. 4), should be "*distributions*" of the Holy Ghost, *not* the Spirit but Christ as man is the source of gift (Eph. iv. 8).

GLASS, the invention of the 12th century ; highly polished metal and other materials were anciently used as mirrors (James i. 23 ; Exod. xxxviii. 8).

GLORY OF THIS LATTER HOUSE, read the "*latter glory of this house*" (Hag. ii. 9, R. V.). The

contrast is not between the house that *was* and *will* be, but between the former and latter glory of the house or temple, which is ever regarded as one.

GOD, *strength, power*, occurs in a plural form *Elohim* about 2,700 times; in the singular *Eloah* nearly 60 times.

GODS, *idols* (Deut. xxxii. 17); *angels* (Ps. xcvi. 7), *judges* (Exod. xxii. 28), the *Jews* (John x. 34, 35). The root idea in the word is that of *power, authority*.

GOG (*extension*) and MAGOG, the last head or chief of the Russian peoples and his land (Ezek. xxxviii.), politically hostile to the future Restored Hebrew Commonwealth. In Rev. xx. 8 the expression is symbolically employed.

GOSPEL, or *glad tidings*; in Irish it means "the story of peace" (1 Cor. xv. 1). The term Gospel is used of God's Grace, of Christ's Glory, and of the millennial Kingdom (Acts xx. 24; 2 Cor. iv. 4; Matt. xxiv. 14). It is termed the Gospel of *God*—He being its source (Rom. i. 1); and the Gospel of *Christ*—He being its object (Rom. i. 16).

GREAVES, *defensive armour* for the legs (1 Sam. xvii. 6).

HABERGEON, *coat of mail* chiefly for protection of neck and shoulders (Neh. iv. 16).

HALLELUJAH, *praise ye the LORD*, opens and closes each of the last five Psalms. Read "Hallelujah" in verses 1, 3, 4, 6 of Rev. xix; Psalms cxiii.-cxviii., were termed "The Great Hallel."

HAND-STAVES, weapons of attack, and thrown by the hand as javelins usually were (Ezek. xxxix. 9).

HARVEST, discriminating judgment, or the separation of the righteous from the wicked (Matt. xiii. 30), succeeded by the vintage, which is unsparing and unmitigated judgment (Rev. xiv. 18).

HEAD SICK and HEART FAINT, moral condition of Israel from the *king* to the *priest*, in whom were embodied the civil and ecclesiastical states (Isa. i. 5).

HEAD and TAIL, BRANCH and RUSH, *king* and *prophet*, *distinguished* and *common* of the people (Isa. ix. 14).

HEAVEN, "the *third* heaven" (2 Cor. xii.) the immediate dwelling place of God, of Christ, of saints; the *second* heaven the region of the celestial orbs (Job xxxviii. 31-33), the *first* heaven or expanse the region of cloud, air, etc. (Job. xxxv. 11).

HEAVENLY PLACES, occurs five times in the Epistle to the Ephesians. Spheres of blessing and of conflict, i. 3, 20; ii. 6; iii 10; vi. 12. Good spirits, wicked spirits, and saints are there. Rev. xii. 7-13, shows how, as the result of a mighty conflict the heavenly places will be for ever cleared of the presence of wicked spirits.

HELL, *hades the unseen*, the separate state, denotes two conditions of existence; thus Lazarus and the rich man were both in *hades*, however widely separated (Luke xvi.), the former happy, the latter in torment. Hades as a condition and place exists from death till the resurrection; compare Luke xvi. with Rev. xx. 14. Hades

occurs in the following passes: Matt. xi. 23; xvi. 18; Luke x. 15; xvi. 23; Acts ii. 27, 31; 1 Cor. xv. 55 ("grave," *hades*); Rev. i. 18; vi. 8; xx. 13, 14. Hades embraces the double thought of locality and state. Death claims the body. Hades claims the soul.

HEPHZI-BAH, *my delight is in her*, intimating Jehovah's future delight in Israel (Isa. lxii. 4).

HEREAFTER, *henceforth*, not the future, but the present (John i. 51).

HERESY, or *sect*; not necessarily what is evil in itself. Judaism was termed a *sect* or *heresy* (Acts xxvi. 5), so also Christianity (Acts xxiv. 5); in the Church *sects* tended to division (1 Cor. xi. 19); and *sect-makers* were to be rejected after a third admonition (Titus iii. 10).

HIGGAION, this Hebrew word occurs three times in the Psalms ix. 16 (in the margin *meditation*); xix. 14; xcii. 3 (see margin).

HIRELING, one who serves simply for payment and not for *love* of the sheep—legal and not love service (John x. 12)

HOSANNA, *save now* (Matt. xxi. 9), a joyful exclamation of praise.

IMMORTALITY is applied to the bodies of believers in the resurrection-state (1 Cor. xv. 53); they are mortal *now*, they will be immortal *then*, that is no longer subject to death. In Rom. ii. 7 read "*incorruptibility*." "Who *only* hath immortality" refers to God, Who has

it absolutely and independent of the creature (1 Tim. vi. 16). Immortality is never applied to the soul, yet the soul cannot die; it has an endless life : see Gen. ii. 7; Matt. x. 28.

IMPLEAD, a judicial term (Acts xix. 38).

INCONTINENT, or *unchaste* (2 Tim. iii. 3).

INDIGNATION, THE, that special period of wrath appointed by Jehovah for His guilty people in the coming day (Isa. x.). In its most acute phase it will last three years and a half.

INFALLIBLE (James i. 17); incapable of error. Infallibility is alone used of God, and can only apply to a *person*, not to the Scriptures, nor to what is written. Scripture is inspired. God is infallible.

INFIDEL or *unbeliever* (2 Cor. vi. 15; 1 Tim. v. 8).

INNOCENCE was the Adamic condition previous to the fall (Gen. ii.); there cannot be recovery to that state. Adam was created *innocent*. We are born in *sin* (Ps. li. 5). Christ was essentially *holy* in birth (Luke i. 35)—three states in which human nature is witnessed.

INSPIRATION (2 Tim. iii. 16), *God breathed* applies to what is written, *i.e.*, the Holy Scriptures; is also applied to the sacred writers (1 Peter i. 10-12).

JACHIN, *established* (1 Kings vii. 21) a temple pillar; probably referred to in Rev. iii. 12).

JEGAR-SAHADUTHA, an Aramean word, signifying *heap of witness*; the Hebrew word is *Galeed* (Gen. xxxi. 47).

JEHOVAH, *The Self-existing One*, explained in Rev. i. 8 : occurs nearly 7,000 times. God's Covenant Name with Israel (Exod. vi. 3).

JEHOVAH-JIREH, *the LORD will provide* (Gen. xxii. 14).

JEHOVAH-NISSI, *the LORD my banner* (Exod. xvii. 15).

JEHOVAH-ROPHECKA, *the LORD that healeth thee* (Exod. xv. 26).

JEHOVAH-SHALOM, *the LORD send peace* (Jud. vi. 24).

JEHOVAH-SHAMMAH, *the LORD is there* (Ezek. xlvi. 35).

JEHOVAH-TSIDKENU, *the LORD our Righteousness* (Jer. xxiii. 6).

JERUSALEM is named more than 800 times in the Scriptures. The Throne of Jehovah will be established in that wonderful city (Jer. iii. 17). Great and glorious in millennial days (Isa. lx.). No city has sinned more deeply ; no city will experience Jehovah's favour as Jerusalem, under the personal reign of the Lord Jesus Christ.

JESHURUN, *righteous* ; God's righteous or justified people of Israel (Deut. xxxii. 15).

JESUS, signifies *Jehovah the Saviour* (Matt. i. 21). The personal name of the Lord as man on earth ; occurs nearly 700 times in the New Testament. The name is never written with an adjective prefixed. We

should address him as Lord. Christ is an official title (Acts ii. 36). •

JOT OR TITTLE. The smallest letter or particle in the Greek alphabet. A Jewish expression intimating that the *least* particle of God's word as expressed in the law would meet with the most ample fulfilment (Matt. v. 18).

JUDGMENT, JUDGMENTS. These terms are variously applied. (1), Specific declarations of the Divine Will (Ps. cxix.). (2), The unseen and unfathomable ways of God (Ps. xxxvi. 6). (3), Govermental and eternal punishment (Isa. xxvi. 9; Rev. xx. 11-15). Believers shall not come into judgment is the express declaration of our Lord (John v. 24); their ways and works shall be reviewed at the Bema of Christ, and praise or blame accorded.

JUDGMENT SEAT OF CHRIST (2 Cor. v. 10). This comprehensive expression includes the judgment of the *living* on earth (Matt. xxv. 31-46), and the wicked *dead* in eternity (Rev. xx. 11-15). The *Judgment Seat of Christ* is not confined to any specific act, or moment of time, but in its range covers the whole period of 1,000 years. *Manifestation* before the tribunal of Christ (see R. V. of 2 Cor. v. 10) is the point. Good and bad are manifested there at different times. The manifestation of believers takes place before the marriage scene of Rev. xix, and consequently before the Kingdom is set up.

JUSTIFICATION is the righteous and holy act of God in freely and fully justifying a guilty sinner believing

in God. He is thereby cleared judicially from every charge. It goes much further than forgiveness of sins. God is ever the Justifier (Rom. iii. ; iv.).

KERCHIEFS, *female veils or head-coverings* (Ezek. xiii. 18-21) .

KEY OF DAVID, royal and other authority vested in Christ (Rev. iii. 7).

KEYS OF THE KINGDOM were alone committed to Peter (Matt. xvi. 19); the *authority* or "keys" to admit into the Kingdom were used by Peter in Acts ii. and x.—Jews in the former case, Gentiles in the latter; entering "into the Kingdom" is by the new birth (John iii. 5; Matt. vii. 21; xviii. 3), &c.

KINGDOM OF HEAVEN or of the HEAVENS occurs about twenty-eight times and only in Matthew; it is a *dispensational* phrase embracing baptized Christendom; wherever the authority of Christ is owned, nominally or really, *that* constitutes the "kingdom of heaven."

KINGDOM OF GOD occurs about thirty times in Luke, and is as distinctly characteristic of that Gospel, as the former expression is of Matthew; it has a *moral* signification, as in Rom. xiv. 17, but not exclusively so. The Kingdom—present and future—belongs to God.

KINGDOM OF THE FATHER, *heavenly* department of the Millennium (Matt. xiii. 43). The reign of the risen and heavenly Saints with Christ in a glory celestial.

KINGDOM OF THE SON, *earthly* side of the Millennium (Matt. xiii. 41). Jews and Gentiles are in-

cluded. The whole world is embraced in this expression (Rev. xi. 15).

LAST DAYS, THE, of the professing Church on earth are shewn to be days of abounding evil; ecclesiastical and every other form and kind of iniquity will universally prevail (2 Tim. iii. 1-13).

LAST TIME, THE, characterised by Antichrist and other evils subversive of Christianity (1 John ii. 18).

LATTER TIMES, prophetically the times and character of the papacy, while not restricted to that iniquitous system (1 Tim. iv. 1-4).

LATTICE, a *window* made of net-work (Jud. v. 28).

LEASING, old English for *lying* (Ps. iv. 2).

LEAVEN, this word of frequent occurrence signifies *evil*; evil *ways* in 1 Cor. v. 6 and evil *doctrine* in Gal. v. 9. In Matt. xiii. 33, however, it refers to the rapid spread of doctrine, good and bad.

LEGION, a military term; the Roman Legion consisted of from 6,000 to 7,000 men; countless numbers and power are referred to in Matt. xxvi. 53.

LET, or *hinder* (2 Thess. ii. 7).

LIEUTENANTS, *Persian deputy-governors* (Ezra viii. 36).

LIVELY occurs three times in the New Testament : 1 Peter i. 3; Acts vii. 38; 1 Peter ii. 5, and means *living*.

LO-AMMI, *not my people* (Hosea i. 9); the present national rejection of Israel.

LO-RUHAMA, *not having obtained mercy* (Hosea i. 6); Israel at present outside the mercy of Jehovah as a people.

LOOKING-GLASSES were made of various metals highly polished (Exod. xxxviii. 8).

LORD'S SUPPER, instituted by our Lord on the night preceding His death: see the Synoptic Gospels. John xiii. 2 refers to the Passover Supper. The "Supper" was constituted a Church ordinance by Divine revelation (1 Cor. xi. 23). It is a thanksgiving and a memorial feast. The two prominent truths are (1) Remember Me; (2) the announcement of His death. None but Christians should partake. Eight times the name "Lord," expressive of authority, is attached to it: see 1 Cor. xi. 23-32. The Lord's Table occurs but once in the New Testament (1 Cor. x. 21), and signifies the whole Christian profession on earth: see context.

LOWER PARTS of the Earth (Eph. iv. 9), the *grave*.

LUST; this word is used in the Scriptures both in a *good* and *bad* sense; for the former see Deut. xii. 15, for the latter Gal. v. 17.

MAHER-SHALAL-HASH-AZ; this mystic name is a prophetic witness of the Assyrian invasion of Israel, and signifies *hastening to the spoil* (Isa. viii. 1).

MAMMON, *riches* personified as a master (Luke xvi. 13; Matt. vi. 24); a Syriac word.

MANNA. *What is it?* The expression of Israel's bewilderment at the Manna—wilderness food—rained down daily from Heaven, except on the Sabbath (Exod. xvi.; John vi. 31-57). Sets forth Christ in humiliation, i.e., on earth.

MARTYR, same word translated *witness*, which would suit every passage where the word occurs.

MASCHIL; this untranslated Hebrew word occurs in the titles to thirteen psalms, and signifies *giving instruction*.

MATRIX, the *womb* (Ex. xiii. 12).

MAZZAROTH, the *twelve signs* of the Zodiac (Job xxxviii. 32).

MEDIATOR, there is but *one* (1 Tim. ii. 5). The Man Christ Jesus is competent to lay His Hand on the throne and on the deep, deep need of the sinner. He brings God and men righteously together. He is a Mediator between God and *men* (individuals)—not *man* (the race). Moses was the Mediator for Israel under law (Gal. iii. 19). Christ Jesus is the alone Mediator for sinners under Grace (Heb. xii. 24).

MELCHIZEDEK is specifically referred to in Gen. xiv.; Ps. cx.; Heb. v. 7. Christ is our High Priest after the *order* of Melchizedek, but after the *pattern* of Aaron. As a type of our High Priest, the former had no beginning and no end—no birth, no death recorded of him. Christ is after that *order* as Priest, now exercised in Heaven, as Aaron in the holiest. Melchizedek was both Priest and King, so in the Lord's reign we witness a combination of priestly

grace and kingly authority. "He shall be a priest upon His throne" (Zech. vi. 13). *Then* it shall be both *order* and *pattern* of Melchizedek.

MENE, MENE, TEKEL, UPHARSIN (Dan. v. 25); Babylon was *numbered, numbered, weighed, divided*; the kingdom was *numbered* and *ended*; was *weighed* and found *light*; was *divided* and given to the Persians.

MERCY-SEAT, the lid or cover of the Ark (Exod. xxv. 17). The Mercy-Seat was made only of pure gold. It had two golden cherubim—one at each end—and formed out of the same piece of gold from which the Mercy-Seat was made. Blood was sprinkled *on* and *before* it on the yearly day of Atonement (Lev. xvi.). Christ is our Mercy-Seat. (See Rom. iii. 25, 26).

MICHTAM, or *golden*; this untranslated Hebrew word occurs in the headings of six Psalms (xvi.; lvi.; lvii.; lviii.; lix.; lx.).

MILLENNIUM, refers to the Coming Reign of our Lord *over* the earth for a 1,000 years. He reigns *on* the earth by His Deputy, the prince (Ezek. xlv. 3; xlv., etc.). The extent and character of the millennial reign is the main, the grand subject of the prophets of old. The term a 1,000 years occurs six times in Rev. xx.. In no other Scripture is the duration of the reign stated.

MINISHED, or *reduced* in number (Ps. cvii. 39).

MINISTER; this term does not necessarily denote an official person, but applies to anyone who *serves*; Christ (Heb. viii. 2), angels (Ps. ciii. 21), men (1 Cor. iv. 1), and magistrates (Rom. xiii. 6), are so termed.

MUFFLERS, *veils* for covering the face (Isa. iii. 19).

MUNITION, *fortress* or place of defence (Isa. xxix. 7).

MURRAIN, *death* (Exod. ix. 3).

MUTH LABBEN, an untranslated Hebrew word in the title of Psalm ix., *concerning death for the Son*.

MYSTERY; this word does not mean, what cannot now be known, but what was unknown till revealed; the mysteries of the Kingdom (Matt. xiii.), mystery of godliness (1 Tim. iii. 16), mystery of iniquity (2 Thess. ii. 7), mystery of God (Rev. x. 7), etc. The word only occurs in the New Testament.

NAZARENE, a term of reproach and contempt (Matt. ii. 23; Acts xxiv. 5). The word does not occur in the Old Testament, but what the term implies, *i.e.*, *reproach*, is the testimony of the prophets concerning Christ; see Isa. liii., etc.

NECROMANCER, one who professes acquaintance with the state of the dead, which is alone known to God (Deut. xviii. 11).

NEGINOTH, *stringed instrument*; see title of Psalm iv.

NEHUSHTAN, *piece of brass*, contemptuously applied to the Brasen Serpent (Num. xxi.) when worshipped by Israel (2 Kings xviii. 4).

NUMBERS:—One, *Divine Unity* (Eph. iv. 4-6); Two, *competent testimony* (John viii. 17); Three,

Divine manifestation (Matt. xxviii. 19); Four, *universality* (Gen. ii. 10); Five, *weakness* (Lev. xxvi. 8); Six, *non-completeness, imperfection* (John ii. 6); Seven, *spiritual perfection and completion* of good or evil; occurs upwards of fifty times in the Revelation alone; Eight, *resurrection and eternity* (John xx. 1; vii. 37); Ten, *responsibility Godward* (Exod. xx.); Eleven, *incompleteness of earthly administration* (Acts i. 26); Twelve, *administration of Divine government connected with the earth* (Matt. xix. 28); Forty, *full period of trial and testing* (Matt. iv. 2). "Thousands of thousands" means countless myriads.

OATH, a solemn appeal to God; strictly forbidden in familiar intercourse (Matt. v. 34-37; James v. 12). Christians should *respect the oath and take it* when administered by the magistrate. The Lord thus answered the High Priest's appeal (Matt. xxvi. 63). An oath should never be taken save under grave circumstances, or when administered judicially (2 Cor. i. 23; Heb. vi. 13-18).

"OLD MAN" AND THE "NEW MAN." The "old man" occurs three times in the New Testament (Rom. vi. 6; Eph. iv. 22; Col. iii. 9). It does not denote the person, but refers to the old nature which is *in* every individual of the human race—saved and unsaved. It is utterly corrupt and deceitful, and wilfully unsubject to God and to Divine Authority. Believers only get rid of it by death or at the Coming of the Lord, but we have present mastery over it (Rom. vi.). The "new man" is *in* every believer and is formed, rather created,

after the moral character of God. The two great principles of the new man are Righteousness and Holiness, and the pattern of it—the life of Jesus on earth (Eph. iv. 21-24).

ORACLE, an authoritative declaration of the truth (1 Peter iv. 11); also the most holy place from whence God uttered His mind (1 Kings vi. 5), so too the Sacred Writings (Rom. iii. 2).

ORDINATION. Valid Ordination to office in the Church there is not now; only Apostles and a duly appointed delegate ordained. Scripture does not warrant the transfer of authority to any one or body of men now (Acts xiv. 23; Titus i. 5).

OVER-FLOWING SCOURGE, Israel's great enemy when restored to her land, known otherwise as the "Assyrian" (Isa. x.) and "King of the North" (Dan. xi.).

PARADISE is a present and future place of blessedness. It occurs three times in the Old Testament in the original (Eccles. ii. 5; Song iv. 13; Neh. ii. 8), and three times in the New (Luke xxiii. 43; 2 Cor. xii. 4; Rev. ii. 7).

PASSOVER. This great Jewish yearly feast was instituted to commemorate the deliverance of the nation from Divine Judgment (Exod. xii). It will be duly observed in millennial times (Ezek. xlv. 21). Christ our Passover has been slain for us (1 Cor. v. 7).

PASTORS or *shepherds* of the flock of God (Eph. iv. 11); these were never ordained in apostolic times, being *gifts* not *office*.

PATIENCE means *endurance*; the first distinguishing quality of a saint (Rom. v. 3); *much* patience of a servant (2 Cor. vi. 4).

PENTECOST (Acts ii. 1; Lev. xxiii. 15-21; Deut. xvi. 9-11). This great national feast was observed on the 50th day after the resurrection of our Lord (Acts ii.). It pointed onward to the grace and liberty accruing to us from the glorious resurrection of our Lord from the dead. The Holy Ghost made good then in power the result of God's acceptance of Christ's precious sacrifice. Pentecost was one of the three national feasts compulsory on the males of Israel.

PERFECTION; saints are to be *perfect* as to the principle of their walk which is *love* (Matt. v. 48), and to the great object of life which is *Christ* (Phil. iii. 15). Perfection will only be fully obtained when raised, and we see Him as He is (Phil. iii. 12; 1 John iii. 2).

PLEIADES, a cluster of *seven stars* (Job. ix. 9; Amos v. 8).

POTSHERD, *broken earthenware* (Ps. xxii. 15).

PREDESTINATION (Eph. i. 5) refers to the blessings to which believers are set apart (Rom. viii. 29). The term is used of individuals only, not of the Church as such.

PRESBYTER, an *elder* or *old man* (1 Peter v. 1); an ordained person in Acts xiv. 23; the word ordinarily

means one entitled to respect either by age or moral worth or both.

PREVENT, never used in the Bible to *hinder*, but always to *anticipate* or *go before* (1 Thess. iv. 15; Ps. lxxix. 8).

PROPHECY (2 Peter i. 19) concerns the earth and its interests. Prophecy mainly circles round Jerusalem, the City of the great King (Jer. iii. 17), Israel, the people of Jehovah's choice (Amos iii. 2; ix. 11-15). and Palestine, the land of Emmanuel (Isa. lxii. 4). The Gentiles and their lands come in subordinately to Israel (Rom. xv. 10).

PROPHECY; *this word literally means to *forth-tell*, not simply to *foretell*; it is the voice of God to the conscience whether as to the present or the future (1 Cor. xiv. ; John iv. 19).

PROPITIATION is that part of Atonement (Lev. xvi.) in which the blood was sprinkled on the propitiary or mercy-seat (verses 14, 15, with Rom. iii. 25). Propitiation was made *in* the Sanctuary, *in* the holiest of all, and by blood : see also Heb. ii. 17; 1 John ii. 2; iv. 10.

PROSELYTE, *comer in* from Heathenism to Judaism (Acts ii. 10).

PSALMS, HYMNS, and SPIRITUAL SONGS; the *first* refers to grand compositions; the *second* of direct address to God, and Christ; the *third* express the varied feelings and experience of saints (Col. iii. 16).

PULPIT, an *elevated place* or *platform* of wood (Neh. viii. 4).

PURCHASE. The world is purchased (Matt. xiii. 38, 44). The Church is purchased (Acts xx. 28). Christ's great possession is purchased (Eph. i. 14). Christians are purchased (1 Cor. vi. 20). The wicked are purchased (2 Peter ii. 1). Purchase is by the blood of Christ.

PURIM, of Persian signification, meaning *lots*; a present feast of the Jews (Esther iii.)

QUARRIES, *idols* (Judges iii. 19-26).

QUATERNION, or guard of *four* soldiers (Acts xii. 4).

QUICK, *living* persons (1 Peter iv. 5).

RABBI, a distinguished epithet applied to certain Jewish doctors (Matt. xxiii. 7).

RABBONI, *master*, a title of respect and honour (John xx. 16).

RACA, an Aramean word of contempt meaning *fool* (Matt. v. 22).

RANGES, or *ranks* (2 Kings xi. 8).

RECONCILIATION. Persons and things have departed from God; the former voluntarily, the latter involuntarily (Rom. viii. 20), hence the need of reconciliation to God. Persons are reconciled *now* (2 Cor. v. 18). Things are to be reconciled (Col. i. 20).

REDEMPTION signifies a changed state or conditions—from bondage to freedom. Purchase intimates a new ownership. Things already purchased await redemption at the Advent of our Lord. Believers *are* redeemed by blood (Eph. i. 7); our bodies await redemption by power (Rom. viii. 23). The wicked are purchased but are never said to be redeemed.

REGENERATION signifies a *new beginning*, and occurs but twice in the New Testament. In Matt. xix. 28 the word intimates a *new* state of things, popularly spoken of as the Millennium. In Titus iii. 5 it refers to a *new* outward position on earth. *New birth* is subjective. *Regeneration* is objective.

RESURRECTION. All who die—good and bad—are to be raised by Christ (John v. 28, 29). Between the resurrection of the just and of the unjust there is a period of 1,000 years (Rev. xx. 5).

RIGHTEOUSNESS is the basis of all Divine dealing. The Righteousness of God is developed in chap. iii. of the Epistle to the Romans. Righteousness imputed to the believer is the subject of chap. iv. Practical righteousness in every-day life is insisted upon in Titus ii. 12; Phil i. 11; Ps. xxiii. 3.

ROBBERS OF CHURCHES, or *idol temples* (Acts xix. 37).

SCEPTRE, the *tribal* character of Israel (Gen. xlix. 10); elsewhere used for *righteous government* (Ps. xlv. 6).

SEALING is by God (2 Cor. i. 22). The seal in the believer is the Holy Ghost Himself (Eph. i. 13). Sealing is the inward witness that we belong to God.

SEED, SEEDS; the first refers to *Christ*; the second to *Israel*; compare Gen. xxii. with Gal. iii.

SELAH, *pause*, occurs about 70 times in the Book of Psalms, and three times in Habak. iii.

SEPTUAGINT, the Greek translation of the Old Testament commenced nearly three centuries B.C., the earliest translation.

SERAPHIM, "seraph," singular; "Seraphim," plural (Isa. vi.), signifies *brilliant ones*, proclaimers of the Glory, and Holiness of Jehovah, *i.e.*, of Christ (John xii. 41).

SEVERAL HOUSE, a *dwelling* by itself (2 Kings xv. 5).

SHEAR-JASHUB, *the remnant shall return*, a prophetic name (Isa. vii. 3).

SHEOL. This word occurs sixty-five times in the original Hebrew of the Bible, and is rendered, in the common English translation, thirty-one times "hell," thirty times "the grave," three times "the pit," and once "grave."

SHIGGAION, occurs in the title of Psalm vii., a *wandering ode*.

SHILOH, "to whom the government belongs," *i.e.*, the Messiah (Gen. xlix. 10).

SHOSHANNIM, *lilies*; see titles of Psalms xlv.; lxix.

SIN. What a volume of misery is comprehended in that one little word *sin*! It had its birth in heaven in the bosom of the most exalted of the angelic hosts (Ezek. xxviii. 15-17), whilst the first subject of it on earth was the fairest of God's creatures (Gen. iii. 6). Sin is in us, on us, around us, above us, beneath us. It has wrapped itself round the roots and fibres of our moral being, and stamps its character on the most trivial details of life. Sin only explains the agony of the universe. It has bred corruption and withered and blasted wherever it has permeated. Sin has "built the great state prison of hell, kindled its first fires, and awakened groans that never end." After the millennial reign of 1,000 years God shall gather from all parts of the universe the subjects of sin and banish them, along with its moral and physical effects, to that vast, gloomy, and eternal prison, "the lake of fire" (Rev. xx. 15; xxi. 8), not prepared for men (Matt. xxv. 41), but for angelic sinners. The scriptural definition of sin is *lawlessness* (1 John iii. 4, R. V.). There is but one sovereign, dominant will in the universe—the will of the Creator. Sin therefore is simply doing your *own* will and not God's. Definitions: 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). Transgression, *breaking a known command; passing over a boundary* (Rom. vii. 14). Iniquity, *morally distorted or perverted—contrary to equity* (Ps. xxxii. 5). Defilement, *moral or ceremonial uncleanness* (Lev. xiii.). Unrighteousness *state of or inconsistency with one's relationships to God*

or man (Rom. iii. 10-18). Guilt (a judicial term) *amenable to punishment* (Rom. v. 16). Guile, *fraud, deceit* (Ps. xxxii. 2).

SINIM, or the land of *China* (Isa. xlix. 12).

SODOMITES, this dreadful sin—unnatural lust—was one characteristic of Sodom (Deut. xxiii. 17).

SOP, *morsel* of bread or other food (John xiii. 26).

SPIRIT, AND SOUL, AND BODY (1 Thess. v. 23); the *first* refers to the thinking and intelligent part of man (1 Cor. ii. 11); the *second* to the emotional part of his being (Heb. iv. 12); the *third* to the tabernacle or home of both (2 Cor. v.).

SPRINKLE MANY NATIONS, the Messiah in grace and blessing reaching out to the Gentiles (Isa. lii. 15).

STRAIN *at*, read, *strain out*, make a great deal of a mere trifle (Matt. xxiii. 24).

TABLETS, *scent boxes* or *bottles* (Isa. iii. 20).

TALE of the bricks (Exod. v. 8), *full measured quantity*.

TEMPT, or *try* (Gen. xxii. 1, etc.).

TESTAMENT, should always be translated *covenant*, except in Heb. ix. 16, 17, where clearly it has the sense of a *testamentary deed*.

TIRES, female coverings for the head, *wreathed in folds* (Isa. iii. 18).

TIRSHATHA, a Persian title meaning *august*, and conferred only on persons of distinction (Neh. vii. 65; viii. 9).

TO WIT, *to see or understand* (2 Cor. viii. 1).

TRIBULATION, THE (Rev. vii. 14; Jer. xxx. 7), refers to that specific time of trouble, yet future, lasting 1,260 days (Rev. xii.; xiii). The Church is exempted from it (Rev. iii. 10). The Jewish circumstances connected with that awful period are described in Matt. xxiv. 15-28: see also Mark xiii. 19.

TRINITY, THE. There are three Divine Persons in the Godhead: the Father, the Son, the Holy Ghost, of equal authority, of equal greatness, of equal glory. The respective spheres of Divine operation differ, but in absolute unity they are one. The Devil has his trinity: himself, the beast, the false prophet, each the object of worship in the coming apostacy (2 Thess. ii. 3, 4; Rev. xiii. 4, 8, 14, 15).

TUTORS AND GOVERNORS, *tutors* for the government of the person; *governors* for the charge of the inheritance or possession (Gal. iv. 2).

URIM AND THUMMIM, signifying *lights* and *perfections* (Exod. xxviii. 30).

USURY means interest simply, not as with us exorbitant interest. Under the law it was forbidden to take interest from one another. Should Christians take interest for money lent to another? Is Christianity less gracious than law? (Matt. xxv. 27).

VANITY, or *moral ruin* (Rom. viii. 20). The *emptiness* of mere human life—a life without God, as in Ecclesiastes.

VERILY, VERILY, *truly, truly*; occurs about 25 times in the Gospel of St. John.

VINE, THE (John xv. 1-8; Ezek. xv. 1-6). Israel was Jehovah's vine brought out of Egypt (Ps. lxxx. 8-16). Christ morally replaces Israel as the *alone* fruit-bearing system on earth, *i.e.*, now the profession of His name. The branches are disciples—true or false.

WORLD, THE. Distinguish between the *earth* and the *world*. The latter is a system of things opposed to God as in 1 John ii. 15-17, of which Satan is prince and god. The world of people as in John iii. 16, is loved of God, yet as characterised by evil and awaits judgment (1 Cor. xi. 32). Believers are crucified to the world-system (Gal. vi. 14). Believers are in the world while not of it (John xvii. 14). The world was commenced by Cain (Gen. iv.).

Biblical Notes

Key Notes to the Books of the Old Testament.

THE PENTATEUCH.

Genesis.

An independent source of Divine Revelation.
Beginnings. Sources. Seed-plot of the Bible.

Exodus.

Deliverance. Redemption. Law. Grace in
Tabernacle-type, and Sacrifice.

Leviticus.

Priests prominent. Sacrifice. Priesthood. Worship.

Numbers.

Levites prominent. Wilderness-Walk. Testing.
Trial and Service.

Deuteronomy.

Review of the Wilderness. Conduct and ways
becoming the Land of Canaan.

HISTORICAL.

Joshua.

The energy of Faith. The Wars of Canaan : read
Epistle to the Ephesians.

Judges.

Decline of Faith. Repeated failures of Israel.
Fourteen Judges.

Ruth.

David the root of sovereign Grace and Royalty.

1 Samuel.

Royal Government in the hands of Saul. Samuel wrote the first 24 chapters: see 1 Chron. xxix. 29.

2 Samuel.

Royal Government in the hands of David.

1 Kings.

Royal Government in the hands of Solomon and successors.

2 Kings.

Decline of Royal Government in Israel.

1 Chronicles.

God's earthly elect people connected with the Throne and Ark.

2 Chronicles.

The Ruin of Royal Government in the House of David.

Ezra.

The Temple, the Centre. *Religious* condition of the returned Jews from the Babylon captivity of 70 years.

Nehemiah.

The City, the Centre. *Civil* condition of the restored Babylon-remnants.

Esther.

Providential care over part of Judah in captivity.

POETIC.

Job.

Human righteousness and goodness divinely tested.

Book of Psalms.

Israel's Praise-Book of Holy Song and Worship.

Proverbs.

Path of Wisdom under the government of God.

Ecclesiastes.

Everything under the sun tested—the result, all is
Vanity.

Song.

The King developing and drawing out the affections of the spouse : see 1 Kings iv. 32.

PROPHETIC.

Isaiah.

The most comprehensive of the Prophetical Books.

Jeremiah.

Warnings to the conscience of Israel, and latter-day blessing.

Lamentations.

Mournful elegies over the Chaldean desolation of Judah.

Ezekiel.

Judgment of Israel and the nations. Millennial arrangements. Past Chaldean destruction of Jerusalem (Chapter xxv.).

Daniel.

Gentile History and Prophecy : read in connection with chapters ii. and vii., Revelation, chapters xiii. and xvii.

Hosea.

Israel's moral condition—past, present, future.

Joel.

Judgment and Universal Blessing.

Amos.

Judgment and Blessing—Israel and the Nations.

Obadiah.

Judgment upon Edom and the Heathen : a book of only 21 verses.

Jonah.

Judgment pronounced upon Nineveh, and its repentance.

Micah.

Judgment and Blessing upon Jerusalem and Samaria.

Nahum.

The final doom of Nineveh and Assyria.

Habakkuk.

Jewish Spiritual Exercise.

Zephaniah.

Judgment upon Jerusalem and the Nations.
Blessing at the end.

Haggai.

Encouragement to rebuild the Temple. The second material Temple.

Zechariah.

Judgment upon Israel's enemies. Full blessing after judgment.

Malachi.

Jehovah's last pleadings and expostulations with Judah.

Key Notes to the Books of the New Testament.

CHRIST ON EARTH.

Matthew.

Christ the *King* and the Kingdom. Behold the King !

Mark.

Christ the *Servant* and His Service. Behold the Servant !

Luke.

Christ the *Man* and the perfect Human Life. Behold the Man !

John.

Christ the *Son* and His Divine Life. Behold your God !

CHRIST IN HEAVEN.

Acts.

Christ in Heaven. The Holy Ghost working on earth. A great missionary book.

Romans.

Christianity unfolded and founded on the Righteousness of God.

1 Corinthians.

Ordering of the Church of God on earth : see especially chapters xii. and xiv.

2 Corinthians.

Christian Ministry. Paul's apostleship and sufferings.

Galatians.

Christianity and Judaism. Law and Grace contrasted.

Ephesians.

Christian blessing, privilege and responsibility.
Divine Counsel.

Philippians.

Record of true Christian experience, in four chapters.

Colossians.

Christ in varied glories—personal and official.
The Church's Head.

1 Thessalonians.

Christ coming *for* (chap. iv.) and *with* (chap. v.)
His saints. Our Hope.

2 Thessalonians.

Christ coming, and the "Day of the Lord."
Judgment upon the Christless scene.

1 Timothy.

Church order and government. The House of God.

2 Timothy.

Church disorder. Laxity in doctrine and morals.

Titus.

Christian qualifications for local office in Church.

Philemon.

Christian intercourse A model of Christian courtesy.

Hebrews.

Christ the Apostle, High Priest, Sacrifice, Mediator and Witness. A grand epistle.

James.

Christian walk in and out of Church and Synagogue. Faith tested by godly walk.

1 Peter.

God's Holy and Righteous Government over His people.

2 Peter.

God's Righteous Government over His House and the World.

1 John.

Fellowship with the Father and the Son. Eternal Life practically tested by obedience, righteousness and love.

2 John.

Christ in the truth of His Person maintained at all costs.

3 John.

Christian hospitality, especially to the Lord's servants.

Jude.

The Soldier in the battlefield. Christian Apostacy. Contend for the faith.

Revelation.

Christ's assumption of the Government of the world.

The age of *law* was inaugurated by Angels (Acts vii. 53).

The age of *grace* is characterised by angelic ministry (Heb. i. 14).

The age of *government* to be under Christ and His Saints (Heb. ii. 5).

The first is past, the second is present, the third is future. Angels were, are, and ever shall be servants; they never rise above *that* position.

THE DEATH OF CHRIST: HOW ATTESTED.

(Matt. xxvii. 50-53.)

Darkness like a huge funeral pall wrapped itself round the land. There never was a midnight like those three hours—from the sixth to the ninth hour. It was not an eclipse. It was God who covered the face of the sky.

The *Veil* was rent in the midst, is the record of one inspired oracle, and from the top to bottom the significant statement of another. The whole Levitical system was shaken from its centre to its circumference.

The *Rocks* were rent. The strength of nature gave way before the greater power of that death.

The *Earth* quaked. It throbbed horrified at the awfulest deed ever perpetrated on its surface.

The *Graves* of Jewish saints were shattered and opened, although the dead were not raised till *after* His resurrection. Death, the power of Satan, was thus shivered to pieces.

THE GREAT DIVISIONS OF THE BIBLE.

The Bible consists of 66 books, and these are distributed into seven divisions. Before noting these, however, observe that these 66 books are broken up into two parts, respectively known as "The Old Testament" and "The New Testament," with about 400 years between. In the former there are 39 books; in the latter 27. The 39 should be reduced to 36, as the double books of Samuel, of Kings, and of Chronicles were originally written as one volume each. Now, this number 36 is significant. GOD IN GOVERNMENT is the great feature of the Old Testament. *Three* is the Divine number—expressing the plurality of the Persons in the God-Head; while twelve expresses Divine Government on earth as the twelve tribes of Israel, twelve Apostles, &c. These numerals combined give us *God in Government*. The 27 books of the New Testament carry with it the numeral three intensified and augmented. Thus three is the only divisible number obtainable. GOD IN GRACE—the characteristic feature of the New Testament.

First Division, the PENTATEUCH, or first five books of Scripture written by Moses 3,500 years ago. The last chapter recording the death and burial of Moses was probably written—the first eight verses by Joshua

and the concluding four verses by another hand. History, Biography, Science, Chronology, Legislation, Public Government, Civilization, Patriarchial Life and Customs, and God's ways of unfailing grace are characteristic features of the Pentateuch. This exceedingly grand old book forms to-day the foundation of the world's literature and government.

Second Division, the PROPHETS. Under this comprehensive designation are embraced the historical books from Joshua to Esther, and the prophetical writings from Isaiah to Malachi; 29 books in all. Prophecy means *forth-telling*. The term "prophet" may signify the declaration of the Divine mind as to the present or future, hence the aptness of this Divine title as embracing both present and future.

Third Division is denominated the PSALMS, under which are grouped the remaining five books of the Old Testament, namely, Job, Book of Psalms, Proverbs, Ecclesiastes, Song of Songs. "The Psalms" is a divisional title and must not be confounded with "The Book of Psalms" expressly named (Acts i. 20; Luke xx. 42).¹ This three-fold classification of the books of the Old Testament has the direct authority of the Lord Himself: see Luke xxiv. 44. The Psalms are the only books of the older Revelation which deal with the feelings, experiences, and exercises of the human heart—distinctly moral in character.

Fourth Division unfolds the history of JESUS CHRIST on earth as depicted in the FOUR GOSPELS—the history is traced from the Incarnation till the Ascension. Matthew writes of Christ as King and of His

Kingdom. Mark delineates Christ as His Father's Servant and of His Service. Luke unfolds Him as Son of Man and of His ministry and relation to men as such. John writes of Christ as Son of God and Lamb of God. His every act and word bears the stamp of Deity.

Fifth Division, the ACTS. This is the historical portion of the New Revelation, and constitutes a necessary *supplement* to the Gospels. How did Christianity fare in this world? How did it progress? Was the Cross the doom and death-knell of Christianity? Nay, it was the glorious foundation on which it securely rests. But this book is also a needful *introduction* to the study of the Epistles, containing as it does the historical elements, without a knowledge of which, the Epistles would be but poorly apprehended. The historical circumstances which led to the writing of the Epistles are here noted. Thus read and compare chap. xv. with the epistle to the Galatians; chap. xvi. with the Phillipian epistle; chap. xvii. with the Thessalonian epistles, chaps. xviii. and xix. Corinthian epistles; chap. xxi. with the epistle of James, etc. Evangelists should carefully read this book of missionary and evangelistic enterprize of about thirty years, as detailing apostolic method of work and service under the guidance of the Holy Ghost. Much of the modern style and character of work cannot stand the searching light of the Acts. The services of the Holy Ghost, come down from Heaven consequent upon the heavenly glory of Christ, is the main point developed. The book naturally divides itself into two parts: the first consisting of chaps. i.-xii. and which unfolds chiefly,

the ministry of Peter amongst the Jews—Jerusalem being the religious centre ; while the second part, which is from chap. xiii. to the end, records the active ministry of Paul amongst the Gentiles—Antioch, then Rome being the religious centres.

Sixth Division, the EPISTLES, of which there are 21. Of these Paul wrote fourteen, John wrote three, Peter penned two, Jude one, and James one. The work in all of five writers answering to the five-fold ministry given by our Ascended Lord (Eph. iv. 11). Paul writes of and to the Church of God. John contemplates the family of God. Peter feeds the flock of God. Jude has before him the Saints of God, and James the Israel of God. Another interesting feature of the Epistles is their several connections with the Acts : connect Galatian epistle with chap. xv. ; the Thessalonian epistles with chap. xvii. ; the Corinthian epistles with chap. xviii. ; the Phillipian epistle with chap. xvi., etc. The historical circumstances which led to the transmission of the epistles to the various saints or churches are found in the Acts. Hence the Acts of the Apostles, rather the Acts of the Holy Ghost, is *the* introduction to the study of the epistolary position of the New Testament.

Seventh Division is the REVELATION, the only prophetic book of the New Testament, and contains the closing actions of men and nations, and the last dealings of God with the race.

NOTE.—Fully two-thirds of the history treats of the service of the Gentile apostle and is brought down to his imprisonment at Rome, A.D., 65.

We shall now briefly sum up these divisions :—

1. THE PENTATEUCH : The foundation of history, prophecy, and government.
2. THE PROPHETS : God's mind and the development of human history.
3. THE PSALMS : The moral side of human history and of Christ.
4. THE GOSPELS : Foundation of Christianity in the birth, life, and death of Christ.
5. THE ACTS : Progress of the Gospel and Establishment of the Church.
6. THE EPISTLES : The Church built up and taught under the energy of the Holy Ghost.
7. THE REVELATION : Complete sketch of the close of God's dealings with the race.

THE PENTATEUCH.*

The first five books of Holy Scripture were written 3,500 years ago, and is thus the most venerable document extant. The Pentateuch was written on one scroll, in Hebrew, and divided into numerous sections so as to facilitate its reading in the Synagogues. Its distribution into books can be traced up to the days of Ezra, the inspired Editor of the Old Testament, according to Jewish tradition.

The Pentateuch has been for ages the world's great preacher on science, history, and in the moral domain as

*From the Greek *pente*, five, and *teuchos*, book; the five-volumed book of Moses.

well. The rudiments and earliest stages of human history are unfolded in these, the earliest records of the race. The foundations of European legislation, government, law, and society are here disclosed in their original simplicity and purity. Our relationship God-ward and man-ward are laid in this five volumed book, which, we doubt not, is preserved and hid away as the other inspired books (1 Peter i. 23, 25).

The last chapter of the Pentateuch is a very touching one. It records the death and burial of the aged Deliverer of Israel. No human eye beheld the closing moments of his eventful life; no human hand in sympathetic touch was laid on the dying saint; no human voice was heard. But Jehovah, the exhibitor of the beauties of Immanuel's land (verses 1-4) was beside His dying servant. Jehovah is better than man. Jehovah buried him in a sepulchre known *only* to Himself (verse 6). The first eight verses of the concluding chapter were probably written by Joshua, the successor of Moses, and the last four verses by an unknown hand at a subsequent date. Both the Scriptures (writings) 2 Tim. iii. 16, and the writers 1 Peter i. 11, were inspired or God-breathed.

On the completion of the Pentateuch, Moses directed the Levites to place it in the side of the Ark—the most sacred and secure custodian (Deut. xxxi. 24-26) known. It lay there for about seven hundred and fifty years—forgotten and to some extent disregarded. It was a wise Deuteronomic law that the Kings of Israel were to write out a copy of the Pentateuch and read it constantly (Deut. xvii. 18). It was the original Pentateuch and not a copy merely that was found by

Hilkiah, the high priest, in the Temple (2 Kings xxii. 8; 2 Chron. xxxiv. 14). What a discovery !

The Divine Legation of Moses is more fully verified and attested than any fact recorded. We do not of course refer to the Divine testimony concerning Jesus Christ. He is the subject of *all* Scripture, and in all respects He exceeds and excels. But the discredited Moses of German and English theology is the honoured subject of Kings, Prophets, Apostles, and of the Lord Himself. . By Joshua i. 7; by Samuel, 1 Sam. xii. 6-8; by David, 1 Kings ii. 3; by Solomon, 1 Kings viii. 53, 56; by JEHOVAH, 2 Kings xxi. 8; by Josiah, 2 Kings xxiii. 2, 3; by Jehoiada, 2 Chron. xxiii. 16-18; by Hezekiah, 2 Chron. xxx. 16; by Ezra vii. 6; by Nehemiah xiii. 1; by Daniel ix. 11-13; by Malachi iv. 4; by CHRIST, John v. 45-47; by Peter, Acts iii. 22-26; by Stephen, Acts vii.; by Paul, 1 Cor. ix. 9. By all Jewish writers—ancient and modern. Apostates as Mohamet and Julian, and heathen writers as Longinus and Tacitus, have borne testimony to Moses. Yet in the face of such overwhelming witnesses Christian (?) divines are found bold enough and bad enough to impugn the Divine Authority of the Pentateuch and its Mosaic authorship !

When our Saviour and Lord rose from the dead, He referred the sorrowing travellers to Emmaus to the ancient Scriptures," *beginning at Moses*"—for underneath the abstract typical system elaborated in the Pentateuch, Christ lay hid in His sacrificial, prophetic and regal glories. "He expounded unto them in *all* the Scriptures the things concerning Himself" (Luke xxiv.

27). Probably the conversation lasted nigh if not quite two hours. The Old Testament must have seemed like a *new* Bible under the inspiration of the ONE, whose glories and excellencies it pourtrayed.

THE NEW TESTAMENT.

NEW TESTAMENT is an expression of the believer's new position before God since the work of the Cross, the rending of the Veil, the Ascension, and the descent of the Holy Ghost. It is one no doubt borrowed from Matt. xxvi. 28; and we suppose that 2 Cor. iii. 14 would give title to the previous revelation—*Old Testament*. The New Testament was written during the latter half of the first century. The original documents which came from the pen of Inspiration, were generally either of parchment or of the brittle papyrus plant. Paul seems to have used the former more specially (2 Tim. iv. 13), which was very enduring, being prepared from the skins of sheep, antelopes, &c.; while John wrote on the latter material (2 John 12), which grew plentifully on the banks of the Nile and elsewhere, from whence our word *paper* is derived. A few specimens of this Egyptian paper have been found in tombs. The earliest documents we have are Biblical MSS. The *Vatican MS* is supposed to date from the fourth century. It is in the custody of the Romish Church at Rome. The *Sinaitic* codex, also of the fourth century, is in possession of the Greek Church at Petrograd. The *Alexandrian* codex in London is of the fifth century. No classical MSS are anything so old. The reader may rest assured and rejoice in the moral certainty that he

in very deed possesses *The Word of God*. Although there exists a period of about 280 years from the apostolic age to the earliest copies of these writings now extant, yet the gulf is easily bridged. Other and adequate sources are available for our Biblical critics, whose labours in restoring the original text to nigh the state in which it left the hands of the inspired writers is beyond all praise.

THE FOUR GOSPELS.

The *Galilean* ministry of our Lord is detailed in the synoptic Gospels; while His *Judean* ministry is the subject of the fourth. The three first Gospels portray the Lord's service in Galilee. The casting of John into prison is an important chronological epoch in the ministry of our Lord; see Matt. iv. 12; Mark i. 14; Luke iii. 20; thus the first four chapters of *John* would precede historically the public commencement of the Lord's ministry as noted in the synoptic Gospels, which latter also shew the Lord's return to Jerusalem for the last time by the opening of the eyes of the blind men at Jericho; (see Matt. xx. 30; Mark x. 46; Luke xviii. 35). Another important observation in the study of the Gospels is, that in the three first, the rejection of our Lord by Israel and the Gentiles is presented at the *close*; whereas in the fourth, this thorough rejection is assumed at the *commencement* (John i. 11, 12). In the former man is on his trial; in the latter he is regarded as judged already. Hence man had nothing to give God in the former save *undying hate*, whereas in the latter God gives man *undying love*. In the Gospel of St. John

every *one* and every *thing* is judged by the revelation of Christ the Son of God—a title expressive of full and personal glory.

EXPLANATION OF CERTAIN TERMS EMPLOYED IN PSALM CXIX.

You ask what is the distinctive meaning of the words *commandments*, *judgments*, *statutes*, *testimonies*, *precepts*, *law*, in Ps. cxix.

COMMANDMENTS.—*Mitzvoth*, have, of course, for their subjects things which are enjoined on men, and so is often a word of general import. Abraham kept God's commands (Gen. xxvi. 5).

JUDGMENTS.—*Mishpatim*, are judicial decisions, and where God is concerned, His revealed decisions in matters for men, but not in this Psalm in His acts of judgment. So we read of Solomon's judgment respecting the two children. David asks for God's judgments to be given to his son (Ps. lxxii. 1). We read of the breast-plate of judgment (Exod. xxviii. 15), and the judgment of Urim and Thummin (Num. xxvii. 21).

STATUTES.—*Chukkim*, are decrees. In Ps. ii. 7-9, we have a decree about the Lord, and in Lev. vi. 18, in Heb. Bible it is vi. 11, a statute regarding Aaron and his sons.

TESTIMONIES.—*Edoth*, are God's attestations of Himself and of His will in the Word of revelation. So *Delitzsch*.

PRECEPTS.—*P' Koodim*, are orders for men's conduct for the most part. The word occurs only in the .

Psalms, and chiefly in the cxix. Elsewhere in Ps. xix. 8 (Heb. 9); ciii. 18; cxi. 7.

LAW.—*Torah*, is divine teaching.

In Ps. xix. 7-9 (Heb. 8-10), we have the *law*, the *testimony*, *precepts* rather than *statutes*, *commandment*, and *judgments* all brought in. In Gen. xxvi. 5, we have *commandments*, *statutes*, and *laws*, all spoken with reference to Abraham.—By the late C. E. S.

While *two* chapters in Genesis are given to tell us how the world was created and made, there are *sixteen* chapters in Exodus to inform us how the Tabernacle was constructed—the former speaks of creatorial-power, goodness and wisdom; the latter of redemption, grace and glory.

The historical beginning of God's earthly people in Genesis; their deliverance is recorded in Exodus; their positional sanctification is the subject of Leviticus; their testings in the wilderness are written down in Numbers; their obedience is the main point developed in Deuteronomy; the triumphs of faith is given us in Joshua; and their abounding evil and unfaithfulness to Jehovah is fully narrated in Judges.

There are five characteristic blessings not to be found in any portion of the Old Testament :—

1. THE KNOWLEDGE OF ETERNAL LIFE
(1 John v.).
2. THE CONSCIENCE PERMANENTLY
PURGED (Heb. x.).

3. IMMEDIATE ACCESS TO GOD—THE VEIL
RENT (Heb. x.).
4. UNITED TO CHRIST BY THE HOLY
GHOST (Eph. i.).
5. THE CONSCIOUSNESS OF RELATION-
SHIP—"FATHER" (Rom. viii.).

The life of the Church was for a time vigorously maintained, while she continued stedfastly in:—

1. APOSTLES' DOCTRINE, or teaching.
2. FELLOWSHIP, that formed by the teaching.
3. BREAKING OF BREAD, or the Lord's Supper.
4. PRAYERS—Church prayers are referred to
(Acts ii. 42).

Officialism grows on the decline of Spirituality. It must be either the guidance of the Spirit, or human arrangement. In the Church of the twentieth Century, the Holy Ghost is practically ignored.

Reader, face the naked truth:—

The ARK of safety or the DELUGE (Gen. vi.).

The BLOOD of the Lamb or the SWORD of Judgment (Exod. xii.).

The CROSS or the LAKE OF FIRE (Gal. vi. 14;
Rev. xx. 15).

In ADAM or in CHRIST? (Rom. v. 12-19).

SAVED or LOST—Which?

Guilty Sinners need Justification (Romans).

Dead Sinners need Life (Ephesians).

Unclean Sinners need Sanctification (Hebrews).

The denial of Eternal Punishment necessarily involves Annihilation, or Restoration without the new birth. New birth is on earth, not in heaven, and certainly not in hell.

The sacrifice of Christ has secured four things for all believers (Heb. ix. ; x.) :—

- (1) Rent the Veil.
- (2) An Eternal Redemption.
- (3) Purged the Conscience.
- (4) Perfected for ever.

The Heavenly and Glorified Saints fear not. Why should they? The Lamb before the THRONE (Rev. v.) was the Lamb on the ALTAR (Gen. xxii. 8).

Creatorial Name—God.

Patriarchial Name—Almighty God.

Covenant Name—Jehovah.

Relationship Name—Father.

ONE.

ONE GOD—Mark xii. 32. The first and fundamental truth of Divine Revelation.

ONE LORD—Eph. iv. 5. All christian responsibility falls under this title of authority.

ONE SPIRIT—Eph. iv. 4. One sovereign directing power in diversified operation.

ONE MEDIATOR—1 Tim. ii. 5. The condemnation of the mediatorial system of Rome.

- ONE SACRIFICE—Heb. x. 12. Its exclusive character and permanent value.
- ONE OFFERING—Heb. x. 14. The personal worth of the offerer gives the value of the offering.
- ONE FAITH—Eph. iv. 5. Christianity in all its parts and doctrines—one complete system.
- ONE HOPE—Eph. iv. 4. Christ's personal presence and revealed glory.
- ONE BAPTISM—Eph. iv. 5. The unity of the ordinance is founded on the undivided name of Christ (1 Cor. i. 13).
- ONE FLOCK—John x. 16. The scattered sheep throughout the earth constitute but one flock.
- ONE BODY—Eph. iv. 4. The death blow to sectarianism in every shape and form.
- ONE THING—Phil. iii. 13. Unity of aim and purpose to reach Christ in glory.

There is but *one* source of permanent authority—The Holy Scriptures. The Cross is but *one* in its exceeding worth and glory. The Sacrifice was *Himself* in the dignity of His Person, in the absolute perfection of His nature, and in His unsullied holy life. *This*, then, is the Rock of Ages on which our souls rest.

One Fellowship—save when marred by sin—extends to the utmost limits of the one mystical body of Christ. We travel out from the Centre (Christ), down from the Head (Christ), to the extremity of the circumference in Asia, Africa or elsewhere. The limit of the body is the limitation of our fellowship.

One Hope, just about to be realised, is His personal presence for us, His personal coming with us, the Revelation of His personal Glory, and our share in the vast, grand, and everlasting inheritance with Him. Oh, what a magnificent future !

THE VARIOUS DEATHS OF THE APOSTLES.

Matthew is supposed to have suffered martyrdom, or was slain with the sword at the city of Ethiopia.

Mark was dragged through the streets of Alexandria, in Egypt, till he expired.

Luke was hanged on an olive tree in Greece.

John was put into a cauldron of boiling oil at Rome, and escaped death. He afterwards died a natural death at Ephesus, in Asia.

James the Great was beheaded at Jerusalem.

James the Less was thrown from a pinnacle or wing of the Temple, and then beaten to death with a fuller's club.

Philip was hanged up against a pillar at Hierapolis, a city of Phrygia.

Bartholomew was flayed alive by the command of a barbarous king.

Andrew was bound to a cross, whence he preached to the people till he expired.

Thomas was run through the body with a lance at Coromandel in the East Indies.

Jude was shot to death with arrows.

Simon Zelotes was crucified in Persia.

Matthias was first stoned and then beheaded.

Judas sold his salvation very cheap, for thirty pieces of silver; and yet they that paid the money, paid very dear, for they bought their own damnation.

THE SEVEN BIBLES OF THE WORLD.

THE SEVEN BIBLES OF THE WORLD are (1) the Scriptures of the Christians, (2) the Koran of the Mohammedans, (3) the Tri Pitikes of the Buddhists, (4) the Five Kings of the Chinese, (5) the Three Vegas of the Hindus, (6) the Zendavesta of the Persians, and (7) the Eddas of the Scandinavians.

The Koran is the most recent of all, dating from about the seventh century after Christ. It is a compound of quotations from both the Old and New Testaments, and from the Talmud.

The Tri Pitikes contain sublime morals and pure aspirations. Their author lived and died in the sixth century before Christ.

The sacred writings of the Chinese are called the Five Kings, the word "kings" meaning web of cloth. From this it is presumed they were originally written on five rolls of cloth. They contain wise sayings from the sages on the duties of life, but they cannot be traced further back than the eleventh century before our era.

The Vedas are the most ancient books in the language of the Hindus, but they do not, according to late commentators, antedate the twelfth century before the Christian era.

The Zendavesta of the Persians, next to our Bible, is reckoned among scholars as being the greatest and most learned of sacred writings. Zoroaster, whose sayings it contained, lived and worked in the twelfth century before Christ.

Moses lived and wrote the Pentateuch fifteen hundred years before the birth of Christ; therefore that portion of our Bible is at least three hundred years older than the most ancient of other writings.

The Eddas, a semi-sacred work of the Scandinavians, was given to the world in the fourteenth century.

ELECTION.

Adam's third son—Seth.
Noah's second son—Shem.
Shem's third son—Arphaxad.
Sarai instead of Hagar.
Isaac instead of Ishmael.
Jacob instead of Esau.
Joseph instead of Reuben.
Ephraim instead of Manasseh.

A REMARKABLE CHAPTER.

Genesis, chapter four, is a remarkable chapter. We have polygamy in v. 19; agricultural life in v. 20; music—sacred and secular—in v. 21; engineering in all its numerous branches in v. 22; feminine grace and sweetness in v. 22. It reveals a high state of civilisation. It had its religion too—the way of Cain (Jude 11). But it is a world and a state of things *without God*.

Christ's Death *for us* and our death *with Him* (1 Cor. xv. 3; Rom. vi. 8).

Christ's Resurrection *for us* and our resurrection *with Him* (1 Cor. xv. 4; Col. iii. 1).

A remarkable fact; the term "Lord" does not once occur in any of John's three epistles.

The countless number of the stars (Gen. xv. 5), the rotundity of the globe (Isa xl. 22), the earth suspended in space (Job xxvi. 7), vegetation apart from sun-light (Gen. i. 11-13), the orderly series of creations—from the lesser to the greater (Gen. i.), the origin of the human race (Gen. ii.), the original languages of mankind (Gen. xi.), the historical rise of nations (Gen. x), the moral fall of man (Gen. iii.), the chronological history of the race (Gen. v.), the universal deluge (Gen. vi.), a primal creation, subsequent ruin and restoration of the earth (Gen. i. 1-3), the early ages and characteristics of human history (Gen. i.-ix.). These and numerous other and interesting facts are recorded in *one* book of eleven chapters (Gen. i.-xi.)—a period of 2,000 years, a third of human history.

Courtesy is beautiful in all and on all occasions, especially when exhibited in language and deportment by an aged servant of the Lord, "*I beseech thee, Lady.*"—(2 John 5).

God Himself as *light* settles every question as to right and wrong. Hence we dare not on any plea whatever sanction evil. It is a principle of eternal right that God as *light* and *love* is the one and only standard, and everything short of His Moral Character is *sin*, and must be condemned as such.

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The old nature : the old man : the flesh : the carnal mind : are expressions substantially meaning the same thing. There are shades of difference in the use of each term, but all refer to the inbred corruption of the life and nature derived from Adam, and existing in every human being on earth—saved and unsaved. Conversion neither changes the moral character of the flesh, nor removes it. This latter, *i.e.*, its absolute separation, is effected at death or at the Coming.

There are two Sanctuaries—the earthly and the heavenly. Aaron ministered in the former : Christ officiates in the latter. Both were entered by blood. When Christ was on earth He could not be a priest (Heb. viii. 4). He never entered the earthly or Jewish Sanctuary. His priesthood is exercised in the Sanctuary above. Aaron's ministry in the Sanctuary on earth was on behalf of the nation. Christ's service in the heavenly Sanctuary is for believers only.

Humanity is viewed as *innocent* in Adam when created ; *sinful* in us in natural birth ; *holy* in Christ when He entered the World.

The father *ran*. The prodigal *walked* (Luke xv. 20).
The only instance in the Bible of God being in a hurry.

Our resources are ample :—

- (1) God is *for* us (Rom. viii. 31).
- (2) Christ is *with* us (Matt. xxviii. 20).
- (3) The Spirit is *in* us (Rom. v. 5).

Christians are dead to sin, its root and principle
(Rom. vi. 2).

Christians should be dead to sins, its practise
(1 Peter ii. 24).

The absence of all mention of elders or of a ruling body in the Corinthian Church is remarkable. The discipline (1 Cor. v.) and order and worship and ministry (xi.-xiv), and firm maintenance of the faith (xv.), are matters in which the conscience of each and all are to be exercised. The responsibility to act on these detailed instructions is obligatory on all irrespective of a governing or official body.

The *first* prophetic reference is contained in Gen. iii. 15 : the *last* in Rev. xxii. 20.

Three things Satan has done :—

- (1) Falsified the Character of God.
- (2) Ruined Man morally and physically.
- (3) Dragged down the creation to ruin.

Three results of the Cross :—

- (1) God everlastingly glorified.
- (2) The basis of eternal blessing.
- (3) The ground of reconciliation for men and things.

Three Spheres of Divine Government :—

- (1) Christ and the glorious Inheritance—Eph. i.
- (2) Son of Man and His great Dominion—
Ps. viii.
- (3) King and the vast Kingdom—Ps. ii.

Three grounds of rejoicing in heaven (Rev. xix.) :—

- (1) Destruction of the harlot on earth.
- (2) Reign of the Lord God over the earth.
- (3) Marriage of the Lamb in Heaven.

The first eleven chapters of the Bible are quoted from or referred to upwards of 60 times in the New Testament. These chapters form a book of SCIENCE and HISTORY, without which the world would be groping in darkness to-day. They cover a third of human history. Can the world's literature furnish such a compendium of exact scientific, moral, and historic truth ?

Four things to hold fast (Rev. iii. 7-11) :—

- (1) Christ's Word of priceless worth.
- (2) Christ's Name in all its value.
- (3) Christ's Patience on high.
- (4) Christ's Coming again.

FOUR PRECIOUS EXPRESSIONS.

- (1) "The Glory of His Grace" refers to the cluster of Divine blessings contained in Eph. i. 3-6.
- (2) "The Riches of His Grace" meets our bankrupt state as in Eph. i. 7.
- (3) "The Praise of His Glory" (Eph. i. 12) refers to Millennial and Eternal Times.
- (4) "The Exceeding Riches of His Grace" (Eph. ii. 7), to be displayed to all created Intelligences in the greatness and grandeur of the Inheritance.

The Power of God is *for* us (Eph. i. 19). The Power of the Spirit is *in* us (Eph. iii. 20). We strong in Power *against* Satan (Eph. vi. 11-12).

Sin must be judged either by the *Blood* for you, or by the *Sword* on you; either *on* the Cross or *in* the Lake of Fire.

The threefold result of Justification :—

- (1) Peace with God.
- (2) Present Standing in Grace.
- (3) Hope of the Glory of God.

Rom. v. 1, 2.

The first 25 words of the fourth Gospel contain the following sublime truths concerning Christ :—

- (1) “ Was the Word ”—*Eternal Existence*.
- (2) “ With God ”—*Divine Personality*.
- (3) “ Was God ”—*Deity*.
- (4) “ In the beginning with God ”—*Divine Companionship*.

The Word ever *was* and ever *is* a Divine Person, for “ all things were made by HIM,” *i.e.*, the Word. He is “ The Word of Life ” (1 John i. 1), and “ The Word of God ” (Rev. xix. 13). The absolute expression of Eternal Life, and the perfect witness of God in Judgment.

Presumptuous sins, as in Num. xv. 30-31; Deut. xvii. 12-13, and Heb. vi. 1-8; x. 26-29, are *not* forgiven. They take the character of Apostacy, for which there is no remedy. Mere professors only are contemplated in

the texts in the Hebrews, and not true children of God; for these latter SACRIFICE, PRIESTHOOD, and ADVOCACY are provided.

We are living between the *close* of the 69th Prophetic Week and the *opening* of the 70th—weeks of years (Dan. ix. 24-27).

The order of the following great events :—

- (1) *The Air*—the appointed meeting-place. 1 Thess. iv. 17.
- (2) *The Father's House*—the great family-gathering. John xiv. 2.
- (3) *The Judgment-Seat*—where all is adjusted. 2 Cor. v. 10.
- (4) *The Kingdom* lasting a thousand years. Rev. xx. 6.
- (5) *The Eternal State*. All light and love. Rev. xxi. 1-5.

The woman was made of a *living* organism. God did not breathe into her nostrils the breath of life. The woman was brought to the man, not the man to the woman (Gen. ii. 22).

The Old Testament Scriptures throw their assembled rays of light onward to the Man Christ Jesus. From the first prediction (Gen. iii. 15) to the last (Mal. iv. 5), and from the first Sacrificial type (Gen. iii. 21) to the last (Mal. i. 8, 14), the Lamb of God, Who is also the Lion of Judah, is prefigured.

The coming glory of Israel pales before the greater glory of the Messiah. The future glory of the Church is outshone in the magnificent disclosures of the Christ of God.

Dispensational—types in Genesis. *Redemption*—types in Exodus. *Sacrificial*—types in Leviticus. *Heavenly*—types in Joshua. *Kingdom*—types in the historical books. *Prophetic*—types in the Prophets.

Utter weakness grips the Throne of the Living God : faith clings to God Himself and can thus laugh at the word *impossibility*.

First step in Christian life :—DEAD with Christ (Rom. vi. 8).

Second step in Christian life :—RISEN with Christ (Col iii. 1).

Third step in Christian life :—SEATED in Heavenly places in Christ (Eph. ii. 6).

Four circles of Divine interest :—

- (1) *Israel* loved by Jehovah (Mal. i. 2).
- (2) *World* loved by God (John iii. 16).
- (3) *Church* loved by Christ (Eph. v. 25).
- (4) *Family* loved by the Father (1 John iii. 1).

Ever the personal Name *God* in the book of Ecclesiastes. Ever the relationship Name *Lord* in the book of Proverbs.

“In the beginning God created,” refers to a primal creation—not to the six days’ work. Whether the original creation of the heavens and the earth was the result of a series of acts or one act of Divine Power we are not informed. Neither date nor particulars are given in Scripture; nor can science help us.

It is believed that no Christians were found in the **guilty** city after it was completely invested by Vespasian and overthrown by Titus. The Christians had previously left Jerusalem, having profited by the Lord's warning 37 years before (Luke xxi. 20-21), during the temporary respite, between the defeat of Crassus and the siege by Vespasian and Titus.

- (1) Personal Trespass (Matt. xviii. 15-18).
- (2) Disorderly Walk (2 Thess. iii. 6, 11, 14, 15).
- (3) Overtaken in a Fault (Gal. vi. 1).
- (4) Them that sin (1 Tim. v. 20).
- (5) Heretical Men (Titus iii. 10).
- (6) Divisions and Offences (Rom. xvi. 17).
- (7) A Wicked Person—*Morals* (1 Cor. v. 13).
- (8) A Wicked Person—*Doctrinal* (2 John 9, 11).

Armenia is an ancient and interesting country. On one of its loftiest mountains—probably about 13,000 feet above the sea-level rested the ark; here, too, Noah erected his altar—the first recorded in Scripture. The Togarmah of scripture history (Gen. x. 3) and of scripture prophecy (Ezek. xxvii. 14; xxxviii. 6) has been identified as Armenia. It is the traditional belief of the people that they are descended from Thorgomass, from whom the name of the country was derived, *i.e.*, Togarmah. Russia will occupy the country as shewn by the prophet of the captivity. The sooner she does so the better. Her troops are on the borders. Enter Russia and drive the Turk out of Asia completely.

On three occasions Israel stood on the shores of the Red Sea.

- (1) They learn experimentally the meaning of Salvation (Exod. xiv.).
- (2) They sing the triumphs of redeeming grace (Exod. xv.).
- (3) They muse and worship (Num. xxxiii. 10).

The natural man reasons from effect to cause: the Christian travels from cause to effect. The human mind is limited in its range and capacity. Its utmost stretch is to *suppose* a Creator endowed with Omnipotence, Supremacy, and perhaps Eternal Existence. The Christian *knows* the Creator as endowed with moral attributes as *love*, goodness, mercy, life and *light*—the first and last of these describe what He is in essential Being.

There is considerable confusion as to the two little Horns of Daniel vii. and viii., and of the two Beasts of Revelation xiii. The "little horn" of Dan. vii. is the personal head of the revived empire of Rome. The "little horn" of Dan. viii. is the King of the north and the great political enemy and oppressor of Israel when restored to her land. He is *historically* the great Syrian King who destroyed Judaism, *typically* the future Assyrian. Carefully note that in chap. viii. there is no mention whatever of either the first or the fourth empires—only the second and third. As to the two Beasts of Revelation xiii. the first (verses 1-10) is the revived Roman empire controlled by Satan through its personal head the "little horn" of Dan. vii. The second Beast (verses 11-17) is the personal Antichrist. This latter is more dangerous, more subtle, than his great associate, who acts in brutal

force. The Antichrist sets himself to ruin the *souls* of men; the former destroys the *bodies* of men. The two perish together—(Rev. xix. 20).

The institution of the Lord's Supper is recorded in the Synoptical Gospels. The supper of John xiii. refers to the Passover. In chap. vi. we eat His flesh and drink His blood; that is, we appropriate His death. It refers to what is vital. In the Lord's Supper we read of "bread" and a "cup," whereas in John vi. it speaks of "flesh" and "blood." John vi. has no reference whatever to the Lord's Supper. In fact, John never once speaks or writes of the Lord's Supper, or of Christian Baptism. His themes are of a vital character.

There are two things for which urgent prayer is needed. *First*, that God would enlarge our hearts and widen our sympathies toward *all* who are His—irrespective of sect or party. *Second*, that our feet may tread a path neither broader nor narrower than the Word of God would warrant.

The Coming of the Lord to the "air" (1 Thess. iv. 17), and His descent to "Olivet" (Zech. xiv. 4) are distinguished in time, circumstances, and objects.

THE AGES.

The past ages have completed their course, and now yield their rich and varied stores of instruction to us "upon whom the ends of the ages are come" (1 Cor. x. 11, R.V.). From *innocence* to *enmity*; or from the garden of life (Gen. ii. 7, 8), to the garden of death (John xix. 41), the finish or consummation of the ages centre in the Cross of Christ, for to it they all tended.

What a wondrous meeting place ! *There*, where the complete and utter ruin of man is openly declared, the boundless grace of God is as publicly manifested. *There*, the depravity and guilt of man is thoroughly exposed, *there*, too, the greatness and grandeur of God's salvation for all is witnessed.

The ages to come will have a history as sorrowful and humbling as those of the past. As the previous ones finished their course in the rejection of Christ in *grace*, so those yet future will close their story by the rejection of Christ in *glory* (Rev. xx. 7-15). The *cross* (Heb. ix. 26) and *the lake of fire* (Rev. xx. 15) respectively close the past and future ages. How fruitful in lessons to us !

ADAM.—I. INNOCENCE.—The period of innocence was a brief one; its salient features are described within the compass of eighteen verses (Gen. ii. 8-25). In a sinless state and in a specially prepared garden, Adam and Eve stood alone (Gen. ii. 8). The state and place being forfeited by sin there can be no return to either (Gen. iii. 24). Outside the garden and in sin the race commenced its sorrowful history (Gen. iv. 1; Psalm li. 5).

CAIN.—II. CONSCIENCE.—From the fall to the flood—a dreary period of 1656 years of lawlessness and sin prevailed. Unbridled self-will was rampant, and the moral corruption universal. God left the race without promise to cheer or law to restrain. Man, however, had been supplied with conscience—God's inward, warning monitor. During the last 120

years of this dark and darkening period God interposed with a combined testimony, through Noah, of Salvation and Judgment (Gen. vi., vii.; Heb. xi. 7; 1 Peter iii. 20).—Gen. iii.-vii.

NOAH.—III. GOVERNMENT.—Magisterial authority and the first and fundamental principles of civil government for man as such, were revealed to Noah after the flood; these principles ever remain in all their force. All governments and powers are responsible to God for the due maintenance of law and authority in their respective spheres. God in governmental dealing with man at large in judgment and in blessing, is the great characteristic of this period. This fresh beginning was founded on sacrifice (Gen. viii. 20-21).—Gen. ix.

ABRAM.—IV. PROMISE.—Owing to the universality of idolatry (Jos. xxiv. 2), Abram, himself an idolator, was called “out” (Gen. xii. 1) to head a new race (Rom. iv.); to commence anew, public testimony for God (Rom. xi.); and to become the source and channel of blessing to the world (Gen. xii. 2-3), God thus morally judging the wicked scene. “Now to Abraham and his seed were the promises made” (Gal. iii. 16); to the former in Gen. xii., to the latter in Gen. xxii. Believers in all ages become “Abraham’s seed” (Gal. iii. 29), and can claim him as their father (Rom. iv. 11).—Gen. xii.; xxii.

MOSES.—V. LAW.—The law was given by Moses as a test and trial of mankind; and its history and effects as exhibited in Israel have been faithfully chronicled for instruction in all ages. It proved a

ministry of death and condemnation to Israel (2 Cor. iii.) as it also does to every individual soul quickened, but yet undelivered (Rom. vii.), not knowing that as Christians we are dead to it (verse 4). The law as a covenant existed from Moses to Christ (Gal. iii. 24)—an interesting period of about fifteen centuries; under it the Jews became transgressors (Rom. iv. v.).—Exod. xix.

JOSHUA.—VI. THEOCRACY.—During the period of the Judges—about 450 years—(Acts xiii. 20) Israel was governed by Jehovah, but instrumentally by successive Judges—16 in all—raised up in various parts of the country. This dark period in Israel's history brings into bold relief some striking instances of individual faith in God and traits of noble character. The sovereign grace of God to His failed and ever-failing people is also conspicuously displayed on the dark back-ground of Israel's unbelief. Pre-eminently the "dark ages" of Israelitish history.—The book of Judges gives the dismal picture.

DAVID.—VII. MONARCHY.—A new and important era in Israel's history dates from her rejection of the theocracy, *i.e.*, of Jehovah as king and law giver, and in her publicly expressed determination to have a king like the nations (1 Sam. viii.). The monarchy—from Saul till Zedekiah, first and last kings—existed for about 500 years. Not Saul, however, the people's choice, but David was Jehovah's chosen king (Psalm lxxxix.).—The books of Samuel, Kings, and Chronicles cover this period.

DANIEL.—VIII. CAPTIVITY.—Ephraim or the ten tribes after existing as a separate kingdom for about 260 years under 19 kings, was destroyed by Assyria (2 Kings xvii.). Judah as a distinct monarchy existed for about 390 years under the sway of 20 sovereigns, and was destroyed by the Chaldeans in the year 588 B.C. (2 Kings xxv.). The captivity of Judah lasted 70 years (2 Chron. xxxvi. 21). Babylon, not Jerusalem; the Gentile, not the Jew then became the centre of the world's government (Dan. ii. ; Luke xxi. 24).—The books of Kings, Chronicles, and Daniel historically trace these times.

CHRIST CRUCIFIED.—IX. GRACE.—Israel is the main subject of prophecy and government. The Church is the subject of New Testament Revelation and of grace. From the judicial rejection of Israel (Acts xxviii. 25-27) and Roman destruction of Jerusalem several years later (70 A.D.) till she once again occupies *the* place in history, the interesting interval between, of about 1900 years, has as its grand characteristic, the Revelation of God in grace to sinners, and the unique place and destiny of the Church as the body and bride of Christ (John iii. ; Eph. iii.).—The Acts and the Epistles.

SATAN.—X. JUDGMENT.—*After* the translation of Old and New Testament saints to meet the Lord in the air (1 Thess. iv. 17), which will close up this parenthetic period of grace, *then* the 70th week or seven literal years of Daniel's celebrated prophecy (Dan. ix. 27) will run its course, during which—

the latter half especially—Satan will play his terrible rôle. The characteristic feature will be the infliction of successive judgments upon apostate Judah and apostate Christendom, mainly noted in the prophetic part of the Revelation (chaps. vi.-xix.).

CHRIST GLORIFIED.—XI. GLORY.—The personal reign of Christ for 1000 years (Rev. xx. 1-6) will be a magnificent time in the history of the world. It will be a reign of righteousness. The Lord will throw the skirts of His glory over the scene of agony; the universal groan will be hushed, the general wail of misery cease, while one loud, long, universal anthem will be sung by the Redeemed part of Creation *of Him* and *to Him*. We shall through grace have our part in this grand scene (Rev. v.; Psalms cxlvi.-cl.)—Rev. xx.; xx. 9—xxii. 5; and the Prophets.

GOD.—XII. REST.—We have at last reached perfection. The eternal ages are not the fruit of eternal counsel as the millenium, but the result rather of what God is as *light* (1 John i. 5) and as *love* (1 John iv. 16). O! the deep and unfathomable blessedness of entering into God's rest (Heb. iv.), when perfection will be stamped on every creature and on every thing—the lake of fire and its eternal inhabitants alone excepted (Rev. xxi. 8). The description of the eternal state is stated mainly in negative terms. What will it be to be *there*? Rev. xxi. 1-5; 1 Cor. xv. 28.

“ O the depth of the riches both of the wisdom and knowledge of God ! how unsearchable are His judgments, and His ways past finding out ! . . For of Him, and to Him are all things to whom be glory for ever. Amen.”—Rom. xi. 33-36.

Genesis speaks three times of Creation : of matter i. 1); of life (verse 21); of soul and spirit (verse 27).

PETROS is Peter, a *stone*. PETRA is Christ, a *rock*. On this latter Christ builds His Church (Matt. xvi. 18).

The Soul is the seat of the *personality*. The Spirit is the source of the *individuality*.

Under JUDAISM there was (1) a standing Priest; (2) an unfinished work; (3) an unrent veil; (4) a sin burdened conscience; (5) repeated sprinkling of blood upon the mercy-seat; (6) no direct and immediate access to God; (7) God in the inscrutability of His Being unknown.

Under CHRISTIANITY there is (1) a seated Priest; (2) a finished work; (3) the veil rent; (4) a permanently purged conscience; (5) the blood of Christ once shed and sprinkled proclaims “ no more offering for sin ”; (6) we enter the holiest without fear. We are brought to God; (7) God absolutely revealed to men as light and love.

SOLEMN BEACONS OF WARNING.

ANANIAS,	for profession,	Acts. v. 2.
BALAAM,	for prophesying,	Num. xxiii.
CAIN,	for religiousness,	Gen. iv.

DEMAS,	for promising fair,	Phil. 24.
ESAU,	for repentance,	Heb. xii. 17.
FELIX,	for conviction,	Acts xxiv. 25.
GAMALIEL,	for learning,	Acts v. 34.
HAZAEI,	for self confidence,	2 Kings viii. 13.
ISRAEL,	for blessing,	Isa. v.
KORAH,	for office,	Num. xvi.
LAODICEA,	for riches,	Rev. iii. 14.
MICAH,	for ceremonies,	Judg. xvii. 1-12.
NADAB,	for ministry,	Num. iii. 4.
ORPAH,	for starting right,	Ruth i. 4.
PILATE,	for vacillation,	Matt. xxvii. 24.
REUBEN,	for position,	Gen. xlix. 4.
SIMON,	for ordinances,	Acts. viii. 13.

SCRIPTURAL DIVISIONS OF THE HUMAN RACE.

1 Cor. x. 32.

THE JEW.	THE GENTILE.	THE CHURCH.
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 Lord Himself :—Authenticates :—

1. The Law John vii. 19
2. Circumcision John vii. 22
3. The Commandments Matt. xix. 18, 19
4. Marriage Matt. xix. 5
5. Jewish Laws of Divorce and Adultery Matt. xix 7-9
6. The Deluge and the Ark Luke xvii
7. Destruction of Sodom and Gomorrah Luke xvii.

8. Destruction of Tyre and Sidon ...	Matt. xi. 21, 22
9. Story of the Burning Bush	Luke xx. 37.
10. Jonah and the Fish	Matt. xii. 40
11. Repentance of Nineveh	Matt. xii. 41
12. Glory of Solomon	Matt. vi. 29
13. Wisdom of Solomon	Matt. xii. 42
14. Visit of the Ethiopian Queen ...	Matt. xii. 42
15. The Passover	Matt. xxvi. 2
16. Feast of Tabernacles	John vii.
17. David eating Shewbread	Matt. xii. 3, 4
18. Priests profane the Sabbath ...	Matt. xii. 5
19. Heaven shut up in Elijah's Day...	Luke iv. 25.
20. Naaman the Leper	Luke iv. 27
21. The Manna	John vi.
22. The Brazen Serpent	John iii.
23. Murder of Abel and Zacharias ...	Matt. xxiii. 35
24. Mission of the Messiah (Isa. lxi.)	Luke iv.
25. Mission of John (Mal. iii)	Matt. xvii.
26. Mission of Elias (Mal. iv.)	Matt. xvii.
27. Daniel & his celebrated Prophecy	Matt. xxiv.

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 Matt. iv. 10, 11; Rev. 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 angels. He is a being possessed of super-human power, the head of unknown myriads of fallen spirits ready to execute his will; cunning, murdering, lying; the determined enemy of Christ, and the accuser and tempter of the saints of God; the director, too, of the unseen powers of darkness. Yet it is needful

to remind some that he is neither omnipotent, omnipresent, nor omniscient—these are Divine attributes. All the distinct features proper to a person are ascribed to him. In the face of such passages as Job i. and ii.; Zech. iii. 1, 2; and 1 Chron. xxi. 1, in the Old Testament, and Matt. iv.; John viii. 44; and 1 Peter v. 8—not to speak of a multitude of other passages in which distinct action on the part of a moral agent—whose history is given from his fall (Ezek. xxviii. 11-19) till his eternal condemnation (Rev. xx. 10)—to deny, we say, the personality of Satan, is nothing short of combined ignorance and folly. We may remark that the term Satan is only once applied in the New Testament to a human being. Peter is so termed when seeking to divert his Lord from His great atoning work (Matt. xvi. 23). There is but one instance also in which devil, in the singular, is similarly used. Judas is spoken of as a devil—the awful betrayer of the Lord (John vi. 10). The exclusive use of the word *devil* in the singular is an undeniable proof of the personality of Satan.

WHAT IS SIN?

“Sin is the transgression of the law” (1 John iii. 4). This is one of the most faulty translations in the Sacred Scriptures, and as it stands is a flat contradiction to Rom. v. 13, 14. Sin came in by Adam; the law came in by Moses. The R.V. rightly reads, “sin is lawlessness.” There is but one sovereign, dominant will in the vast universe—the will of God, the Creator. Every attempt, every shade of attempt to assert or set up one’s own will is sin, is lawlessness. A sinner therefore is a person in *direct opposition* to God. “The debt paid,”

a favourite evangelistic expression, is absurd, is an impossibility. What does a creature—angel or man—owe to God? *Absolute obedience.* Every created being owes this to God, as a creature he owes it. Every creature in heaven, earth, and hell, owes unquestioning obedience to the Creator and this obligation can never be paid by another. The penalty for non-obedience has been borne by Christ for all who truly believe. Sin, therefore, is no light matter, and its gravity is all the more serious in the light of *added* religious light and privileges, to that in addition to the fact simply that we are creatures of God and owe to Him whole-hearted *obedience.*

Five things which ever remain amidst the corruptions in Christendom—the ample resources of a failed and ever failing people :—

1. THE LORD'S SUPPER (1 Cor. xi.).

We have the blessed privilege with, of course, its corresponding responsibilities of breaking bread “till He come” (verse 26).

2. A COMPETENT AND EFFECTIVE MINISTRY (Eph. iv. 11).

We can count upon the continuance of a spiritual and Christ-given ministry—apart from human authorization or authority—till the church is perfected in glory (Eph. iv. 8-13).

3. THE EVER ABIDING PRESENCE AND ACTION OF THE HOLY SPIRIT IN THE CHURCH (John xiv. 16; 1 Cor. xii.).

The presence of and varied services of the Holy Spirit in the church form a wealth of spiritual power to per-

sons and churches distracted by the many divisions and disorders on every hand : herein is power and resource.

4. GATHERING TO THE LORD'S NAME (Matt. xviii. 20).

The Lord's promised presence in the midst of even two or three persons truly gathering to His Name is a blessing secured throughout the age (Matt. xxviii. 20).

5. THE HOLY SCRIPTURES : THEIR AUTHORITY AND SUFFICIENCY (2 Tim. iii. 16, 17 ; 1 Peter i. 23).

The supreme authority of the Old and New Testament Scriptures ever remains, and their sufficiency to perfect the man of God is unquestionable. It is the guide-book to the church and individual, for direction in life, conduct, worship, ministry. Our only and sole authority at all times, for all things, and under all circumstances.

There are four great facts which characterise Christianity :—

1. THE INCARNATION OF OUR LORD.
2. THE CROSS OF OUR LORD JESUS CHRIST.
3. THE DESCENT AND PRESENCE OF THE HOLY GHOST.
4. THE SECOND COMING OF OUR LORD.

The Incarnation of our Lord, or God, manifest in flesh, did not make Him a Person. He was *that* before He came into the world. It was a Divine Person who became Incarnate.

Mary was blamed by her sister (Luke x. 40) and by the Disciples (Matt. xxvi. 8). She was silent. In both

instances the Lord vindicated her. The Lord was *with* her and *for* her. What a lesson to us! Self vindication or the Lord's vindication—*which*?

In every case of real conversion to God the *conscience* is cleared by the precious BLOOD, and the *heart* won by the equally precious LOVE.

The might of *God's* compassionate love was shewn to the world in the gift of His Son (John iii. 16). The strength and tenderness of *Christ's* love was displayed to the Church—He gave Himself for it (Eph. v. 25). Scripture does not speak of God's love to the Church, nor of Christ's love to the world. It is perfect as God has written it. Suffering saints can surely count upon the tender love of Christ enabling them to triumph over all life's trials and circumstances (Rom. viii. 35-37) as also upon the might of God's love as opposed to all and every creature-power (verses 38, 39).

THE MILLENNIAL REIGN.

The Personal Reign of the Lord over the earth and the heavens is a grand, a magnificent outlook. The saints of Old and New Testament times share in the glorious reign, and have their part in the riches, wealth, and splendour of the vast dominion of our Lord. The Church is the nearest and dearest to Christ now and evermore, and occupies a very special place in His Kingdom and glory.

The coming Kingdom, great and glorious, is in its conception, administration, and extent, absolutely without a parallel in history. The Kingdom shall display the perfection of human government. It is the

goal of hope. The Hebrew prophets descant of it in glowing terms. Its glories and grandeurs occupy more than a third of the Old Testament. Creation groans, but in hope, as the glad story of His coming and reign thrills its soul. Herein is a study of profound interest. Herein lies a field of research open to all. The Kingdom as a subject is only equalled by the story of the Cross itself. To this latter we gladly yield the palm, and bow in lowliest homage to its surpassing greatness. But the meditorial Kingdom of our Lord, unlimited in extent—circumscribed only by the bounds of creation—righteous and beneficent in its character, more enduring than sun and moon, and stable as the throne of the Eternal, is a theme which should engross the attention of all, especially as the effect of vision and prophecy is *about* to be realised. Speculations as to time or manner of accomplishment, dreams and fancies, imagination and guess-work, and all word painting, and conjectural work of every sort, must be sternly checked and effectually kept under control. *God's* description of the Kingdom is circumstantially told in the pages of the prophets, and these testimonies unfold a marvellous story. All needful to know has been revealed, but how limited is *our* range of vision. Apply the telescope of faith to the prophetic future as it culminates in the glories of the Kingdom; and its comprehensiveness and vastness may surprise you. Use the microscope to the one thousand details which lie scattered like gold dust through both Testaments, and the result will astonish you. The comprehensiveness of Isaiah, and the literal details in Zechariah may be instanced as examples of telescopic and microscopic

Satan's confinement in the abyss—both the reign and imprisonment lasting 1,000 years.

EIGHTY-SIX FEATURES OF THE MILLENNIAL REIGN.

ITS DURATION in its mediatorial character—1,000 years—
Rev. xx. 4. But the Lord's reign really embraces eternity as well as the 1,000 years.

EXTENT : the heavens and the earth. Ps. viii. ; Eph. i. 10 ; Dan. vii.

RIGHTEOUS CHARACTER. Ps. lxxii. and xlv. ; Isa. xxxii. 15-20 ; Prov. viii. 15.

BENEFICENT CHARACTER. Zech. vi. 12, 13 ; Ps. lxxii. 12-14.

KING AND ASSOCIATED HEIRS. 2 Tim. ii. 12 ; Rev. xx. 4.
These latter comprise all the dead in Christ raised and the living changed.

THE CONVERSION OF THE WORLD not by missionary enterprise. *How ?* see Joel ii. 28-32 ; *by whom ?* Ps. lxxvii. 1, 2 ; Isa. lxvi. 19-23.

THE HALLELUJAH CHORUS of the Song to and of the Lamb. Rev. v. 9-14.

THE EARTH'S FERTILITY. The predictions concerning the earth's fruitfulness are exceedingly rich, full, and precise. Ps. lxxii. ; Amos ix. 13 ; Ps. lxv. 9-13 ; Isa. xxxv.

SALVATION OF ALL ISRAEL. Rom. xi. 26 ; Heb. viii. 8-13.
Israel's seed to the end of time saved also, Isa. lix. 20, 21.

THE NATIONAL RESTORATION OF ALL ISRAEL. Judah restored in unbelief, Isa. xviii. ; the whole nation restored, Zeph. iii. 19, 20; restoration of the ten tribes, Ezek. xx.

THE PRE-EMINENT PLACE OF ISRAEL. Head of the nations. Deut. xxviii. 13; Isa. ii. 2-4; Gen. xxii. 17; Zech. viii. 20-23; xiv. 16-19; Jer. iii. 17; Isa. lx.

SETTLEMENT OF THE NATION. Securely established in the land for ever. Ezek. xxxvii. 25; xlvi. ; Jer. xxiv. 6; Amos. ix. 15.

THE SPIRITUAL AND TEMPORAL BLESSING OF THE WHOLE NATION. Saved from their sins, and blessed with the fulness of earthly blessing. Matt. i. 21; Ezek. xxxiv. 25-27; Hos. ii. 21-23.

THE UNITY OF BOTH HOUSES OF ISRAEL secured for ever. Ezek. xx. 40; Jer. iii. 18; Ezek. xxxvii. 22-24; Jer. l. 4, 5; Zech. x. 6.

WEALTH AND RICHES OF ISRAEL. Zech. xiv. 14; Isa. lx. 5, 6, 9-11, 16, 17; Isa. lxi. 4-6; Ezek. xxxviii. 11-13; xxxix. 10.

GREATLY INCREASED POPULATION OF PALESTINE. Ezek. xxxvi. 37, 38; Gen. xxii. 17; Isa. xxvii. 6; Jer. xxiii. 3; xxx. 18-20.

PROLONGATION OF LIFE. The saved on earth will live a thousand years. Isa. lxv. 20, 22. Life is the rule; death the exception.

THE DEVIL IN THE ABYSS AND CHRIST ON THE THRONE are contemporaneous events for the period of 1,000 years. Rev. xx. 1-6.

- THE BEAST AND THE FALSE PROPHET** at the commencement of the Reign consigned to the eternal abode of misery—the lake of fire. Rev. xix. 20.
- THE THREE LEADING POWERS.** Israel, Egypt, and Assyria, Isa. xix. 24, 25; Israel chief, Isa. xi. 10.
- HOMAGE OF KINGS AND NATIONS.** Rev. xxi. 24, 26.
- THE HEAVENLY JERUSALEM** is the city of the living God, Heb. xii. 22; an actual city built and adorned by God in the heavens, Heb. xi. 16.
- THE NEW JERUSALEM** is the bride and wife of the Lamb, Rev. xxi. 2. “New” in the eternal state; “holy” in governmental splendour, Rev. xxi. 10.
- THE EARTHLY JERUSALEM** is grandly described in Isa. lx. A magnificent city built between the respective locations of Judah and Benjamin. May cover an area of about 50 miles square. Ezek. xlvi. 8-29.
- THE THRONE OF GOD AND OF THE LAMB** sustains the glory and blessing of the heavenly saints, Rev. xxii. 3.
- THE SIZE OF PALESTINE** from west to east, from the Nile to the Euphrates, Gen. xv. 18; also from north to south, Ezek. xlvi. 13-19; see also xlvi. ; the size of the land is thus about 300,000 square miles.
- THE LORD DESCENDS TO MOUNT OLIVET** on behalf of His earthly people, and amidst the throes and convulsions of nature, Zech. xiv. 4.
- JERUSALEM: ENLARGED AND BEAUTIFIED**, the joy of the whole earth, Ps. xlviii. 1-3; the throne of the LORD, Jer. iii. 17.

JERUSALEM has twelve gates, Ezek. xlvi. 31-34; open continually, Isa. lx. 11; see also Isa. xxvi. 2; liv. 12.

JERUSALEM'S NEW NAME:—Jehovah Shammah—"the Lord is there," Ezek. xlvi. 35; see also Isa. lx. 14.

JERUSALEM: THE CENTRE OF LAW AND WORSHIP. Micah. iv. 1, 2; Isa. lvi. 6, 7; Zech. viii. 20-23.

JERUSALEM: ITS INHABITANTS all holy and righteous. Zech. xiii. 1, 9; xiv. 20, 21; Isa. iv. 3; Obad. 17; Isa. i. 26, 27.

JERUSALEM: ITS PRINCE, a lineal descendant of David. Ezek. xlv., xlv. His reign a combination of kingly-glory and priestly-grace, as that of our Lord's, Zech. vi. 13.

THE HEAVENLY CITY: Its glory; its walls; its gates; its foundations; its light; its street; its shape; its size; its purity; its jasper, pearls and gold, Rev. xxi. 9-xxii. 5.

INHABITANTS of the Heavenly Jerusalem are the saints of Old and New Testament times, Heb. xi. 13-16; xii. 22; Phil. iii. 14.

JERUSALEM: COMMERCIAL AND RELIGIOUS, METROPOLIS OF THE EARTH. Isa lxii. 6, 7; Ezek. v. 5; Jer. iii. 17.

JERUSALEM: OLD MEN AND WOMEN dwell in the streets. Zech. viii. 4.

JERUSALEM: BOYS AND GIRLS play in the streets. Zech. viii. 5.

JERUSALEM : SEAT OF THE DIVINE GLORY. Its *throne* and *temple* the glorious centres of authority and wor-

JERUSALEM : NATIONS GO UP TO IT YEARLY. Zech. xiv. ship. Iſa. iv. 5, 6; Zech. viii. 3; Haggai ii. 7-9. 16; Isa. lvi. 7; lx. 11-14.

JERUSALEM : SAFELY INHABITED. Zech. ii. 4, 5; xiv. 11.

THE TEMPLE A HOUSE OF PRAYER. There are five material temples spoken of in the Word. The fifth or *millennial temple* is a *house of prayer* for all peoples. Isa. lvi. 7.

THE TEMPLE. The Aaronic priesthood re-established in the family of Zadok. Ezek. xlv. 15-31.

THE TEMPLE : ITS SIZE, one of vast dimensions with numerous gates, courts, and chambers. Ezek. xl. xlv.

THE TEMPLE : ITS SACRIFICES are commemorative. The evening sacrifice, Pentecost, etc., are omitted. Ezek. xlv.-xlvi.

THE TEMPLE : ENTERED BY CHRIST through its eastern gate, then to be shut. Ezek. xliii. 1-6; xlv. 4. This gate for the exclusive use of the prince. Ezek. xlv. 1, 2.

THE TRIBES settled in parallel bands across the face of the country from east to west, commencing north. Each tribe with about a 1,000 miles of territory assigned to it. Ezek. xlviii.

NO TEMPLE in the City of Gold and Glory as that would imply near and distant worshippers. Rev. xxi. 22.

SONGS. Isa. xii., xxvi., xxxv.; Ps. cxlvi.—cl.; the grandest is in Rev. v. The song of the martyred remnant of Judah is recorded in Rev. xv.

NO WAR. Isa. ii. 4; Micah. iv. 3; Hosea ii. 18.

NO SEA in the eternal earth. Rev. xxi. 1.

NO DEATH in the eternal state of blessedness, Rev. xxi. 4; death itself destroyed, Rev. xx. 14; no death amongst the saved in heaven and earth, Isa. xxv. 8; 1 Cor. xv. 26.

THE GLORY OF THE LORD UNIVERSAL. Isa. vi. 3.

NO IDOLATRY. Isa. ii. 18; Zech. xiv. 9; Mal. i. 11.

NO SORROW on high, Rev. xxi.-xxii. 5; no sorrow amongst the saved on earth, Rev. vii. 9-17; Isa. xiv. 3; li. 11.

NO POVERTY. Ps. cxxxii. 15; Isa. lxxv. 21-23; Ps. lxxii.

NO NIGHT with its weird shadows, and fears, and restlessness. Rev. xxii. 5.

THE KNOWLEDGE OF THE LORD UNIVERSAL. Isa. xi. 9; Ps. xxii. 27; Mal. i. 11; Hab. ii. 14; Isa. lxvi. 18, 19; Num. xiv. 21.

THE INHERITANCE is of a wider extent than the Kingdom. The heavens and earth are embraced in the former, and all therein, Eph. i. 9-11. The Kingdom is the subject of prophecy, Ps. lxxii. The inheritance is of New Testament revelation, Eph. i. 9. Both spheres of glory are witnessed in millennial times.

THE ANIMAL CREATION freed from the curse, save the serpent. Isa. xi. 6-9; lxxv. 25; Rom. viii. 19-22.

THE WIDOW, FATHERLESS, ORPHAN, PRISONER, AND ALL IN NEED CARED FOR. Ps. lxxii. 2, 4, 12-14; Isa. xlix. 10-12.

THE REIGN OF THE SAINTS covers time and eternity. Rev. xxii. 5.

THE DEAD SEA healed and teem with fish; on its bank, trees and fruit in great variety, and never fading. Zech. xiv. 8; Ezek. xlvii.

THE EUPHRATES, the eastern boundary of Palestine, Gen. xv. 18; its waters dried up to facilitate military measures, Rev. xvi. 12.

THE MEDITERRANEAN, or "hinder sea," Zech. xiv. 8; or "great sea," Ezek. xlvii. 10. The river of God flows into the Great Sea and the Dead Sea, healing and fertilising.

THE RED SEA. Its tongue to be utterly destroyed, and the streams of the Nile as well, Isa. xi. 15. This will open up a free and dry passage for Israel.

THE SERVICE OF THE GLORIFIED SAINTS is for ever. No cessation and no weariness in their happy service of love. Rev. xxii. 3.

THE FIRST RESURRECTION—of which Christ is the first-fruit—is completed with the resurrection of the Apocalyptic Martyrs immediately prior to the setting up of the Kingdom. Rev. xx. 4, 6.

TWO GREAT DEPARTMENTS: Kingdom of the *Son* and Kingdom of the *Father*. Matt. xiii. 41-43. The sphere of the former is *earth*, the latter the *heavens*.

HEAVENLY SEAT OF GOVERNMENT is the glorified Church in the heavens. Isa. iv. 5, 6; Rev. xxi. 9; xxii. 5.

- EARTHLY SEAT OF GOVERNMENT** is the spacious, new-built, and beautifully-adorned Jerusalem. Isa. lx.; Ps. xlviii. 2, 3; Mich iv.; Zech. viii.; Isa. ii. 3.
- JUDGMENTS AT THE COMMENCEMENT OF THE REIGN** on the western powers, Rev. xix.; on Edom and the heathen, Obad.; Isa. lxiii.; on Gog and his allies, Zech. xiv.; Ezek. xxxix.; Ps. lxxxiii.
- JUDGMENT AT THE CLOSE** on the multitudinous hosts gathered under the personal leadership of Satan, Rev. xx. 7-9.
- NO TEARS** shed by the earthly saints, Rev. vii. 17; none by the heavenly saints, Rev. xxi. 4. The action of wiping away is ascribed to God.
- THRONES.** Dan. vii.; Rev. xx.; Matt. xix. 28. The thrones of the heavenly company in Rev. iv. are occupied prior to the reign.
- CROWNS.** The woman (Israel) has *twelve* crowns, Rev. xii.; the Beast *ten* crowns, Rev. xiii. Christ is diademed, Rev. xix. 12, R.V.; we are crowned, James i. 12; Rev. iv. 10; Isa. lxii. 3.
- ROBES.** For the glorified Church, see Rev. xix. 8; the saved Gentiles on earth, see Rev. vii. 9, 13, 14; for Israel, see Isa. lxi. 10.
- PALMS** of victory in the hands of the saved Gentiles on earth, Rev. vii. 9. This is not said of the heavenly saints.
- HARPS.** Harps, vials, and song are associated with the heavenly saints, Rev. v. 8, 9; harp accompanied with song by the martyred in heaven, Rev. xv. 2, 3.
- THE OBLATION** or specially holy part of the land reserved for the Lord and the temple, between the portions assigned to Judah and Benjamin. Ezek. xlviii. 8-22; xlv. 1-8; xlvii. 13-23.

THE RIVER OF GOD issues from under the temple, then parts and flows east and west, enriching and fertilising the whole earth. Ps. lxxv. 9, 10; Zech. xiv. 8; Ezek. xlvii. 1.

THE WIFE OF JEHOVAH is Israel, divorced as a wife, but re-instated in Jehovah's favour and grace. Isa. l. 1; Hosea ii. 14-16.

THE BRIDE OF THE LAMB is the Church of the New Testament. 2 Cor. xi. 2; Eph. v. 25-32; Rev. xix. 7.

THE GUESTS AT THE MARRIAGE SUPPER OF THE LAMB are the friends of the Bridegroom. John iii. 29; Rev. xix. 9.

IT IS DONE. God has Triumphed. The millennial and eternal glories of Christ shine in undimmed lustre. Rev. xxi. 6.

THE QUEEN in gold of Ophir is *Jerusalem*; the daughter is the *people*; the virgins refer to the *cities* of Judah; the King is *Christ*. Ps. xlv.

BREADTH OF THOUGHT AND INTEREST.

Said Augustine, "I need a *whole* Christ for my Salvation, a *whole* Bible for my study, a *whole* Church for my fellowship, a *whole* world for my parish, that I may be a true Catholic and not a Sectarian."

JOHN AND PETER.

These Disciples of Christ, Apostles of the Lord, Living Stones, and Pillars of the Church started on a race to the Sepulchre (John xx. 4). We connect love with John and energy with Peter; now in the race love outran energy. John first reached the winning-post. A

heart for Christ is infinitely beyond intelligence or energy, or both combined. But by all means let us have them both combined with a passionate longing for Christ Himself, and you have at once a *grand Christian* in word and deed.

“When I see the BLOOD I will *pass* over you” (Exod. xii. 13); not I will *deliver* you. The shed and sprinkled blood sheltered the people from Divine Judgment, but left them still in Egypt and Slaves to Pharaoh. They were screened from judgment in view of redemption. This latter was an act of Divine Power accomplished at the Red Sea. Redemption intimates a change of state or condition. Shelter by blood was an act of Divine Grace. We are not aware of any passage in which the Passover blood is said to effect redemption. Exod. xii. and xiv. intimate respectively the truths of shelter from judgment, and redemption from fears and the power of the enemy: See Ps. cvi. 10; xvii. 2.

The prayer of *glory* is addressed to the GOD of Jesus Christ (Eph. i. 17-23). The prayer of *love* to the FATHER of Jesus Christ (iii. 14-21); this latter on bended knees.

Lord Jesus Christ, is the full written title of our Lord—thus connecting His *authority, manhood, and glory*.

Note the distinction in the terms in the early chapters of Leviticus. “*Sacrifice*” involved the shedding of blood of bullocks, lambs, etc. “*Oblation*” referred to the presentation of fruits, etc., in which no blood was shed. “*Offering*” is the more general word and could apply to either of the foregoing.

In Dan. ii. and vii., we have represented by metals (ii.), and beasts (vii.), the four universal empires. The "gold" and "lion"—Babylon. The "silver" and "bear"—Persia. The "brass" and "leopard"—Greece. The "iron" and "the dreadful and terrible beast"—Rome.

Judgment and condemnation are not synonymous terms. Condemnation is future and final. Judgment precedes it (1 Cor. xi. 32). John iii. 17, 18, 19; v. 24, read *judge* and *judgment* (R.v.). Neither the person nor sins of the believer shall ever come into judgment—much less condemnation.

Carefully distinguish between the two terms "in the flesh" and the flesh in us. The former describes a *past* condition; the latter refers to a *present* state.

Christ ascended is both Head of a new race and Head of the body. As to the former we are *in* Him; as to the latter we are united *to* Him.

In public and church meetings avoid long and pointless prayers. Be brief and simple. Be specific in your requests. Do not labour at prayer. Pray earnestly and believingly; and, above all, pray in the Holy Ghost (Jude 20).

Two great associated facts are the *confinement* of Satan in the bottomless pit and the *reign* of Christ. The degradation of Satan and the public glory of Christ are co-incident and for the same duration—a 1,000 years.

The Sinner's career is a rapid one. The steps and stages are of easy descent. When the last stage in the journey is reached Death grips its victim and consigns him to Hell (Luke xvi. 23), where he wakes up in conscious, hopeless misery to the awful fact, *I am eternally lost*. The course of a Sinner is always from bad to

worse. Well did Jeremy Taylor write as to the way of Sin : " First, it startles him, then it becomes pleasing, then easy, then delightful, then frequent, then habitual, then confirmed. Then the man is impenitent, then obstinate, and then he is damned."

There are three steps in the recovery of a Sinner, stated in Luke xv. *First*, he comes to himself through his need and misery (verse 17). *Second*, he retraces his footsteps and returns to God. The Holy Spirit is at work in his soul (verse 18). *Third*, God hastes to meet and receive the Sinner, folds him in His arms and kisses him (verse 20). What a marvellous story of grace !

COLOSSIANS.

COLOSSIANS gives us in the main the glories of Christ, the Church's Head. This magnificent presentation of Christ was designed to meet the state of things in Colosse. Judaism and philosophy were sapping the moral foundations in the soul of relationship to Christ—of union to Him. The Jew, with his Ritualism, claimed the *heart*, while the Gentile, with his Philosophy, claimed the *mind*. Christ in His personal and official glories, is God's antidote to all this.

Divisions.

The glories of Christ pre-eminent in every sphere, chapter i.

Death and resurrection with Christ, as ground of God's deliverance from Judaism and philosophy, chapter ii.

Risen with Christ, and this, and foregoing truths, applied to relationships of life, chapter iii.—chapter iv. 1.

Exhortation and personal reminiscences, verse 2 of chapter iv. to the end.

Articles of faith.

1.—THE HOLY SCRIPTURES.

I BELIEVE in the Divine Authority and Verbal Inspiration of the Old and New Testament—66 books in all. I believe in the Inspiration of each book, of every word, of every letter, and even down to the smallest particle of a letter (Matt. v. 18), of the *original* Scriptures. Human infirmity and mistake characterise the translation of the Scriptures. Absolute perfection is stamped upon the original Writings (2 Tim. iii. 15, 16; 1 Cor. ii. 13; 2 Peter iii. 15, 16; Luke xxiv. 44, etc.).

Signature

2.—THE MYSTERY OF THE GOD-HEAD.

I BELIEVE in the Distinctness, Mutual Relation, and essential equality of the three Persons in the God-Head—FATHER, SON, and HOLY GHOST. The truth of the God-Head is a profound and unfathomable mystery, yet believed in because Divinely revealed (Luke iii. 21, 22; Matt. xxviii. 19; 2 Cor. xiii. 14; John xv. 26; Rev. i., etc.).

Signature

3.—CREATION OF THE UNIVERSE.

I BELIEVE that the Vast Scene of Creation—the heavens and the earth and all therein—angels and men, the visible and unseen, from the mighty Archangel down to the tiniest insect or least atom of matter—all, the animate and inanimate, were created by God the Son, and further that He is the Source and Sustainer of all that was, is, and ever shall be (Col. i. 15-17; Acts xvii. 24-29; Heb. i. 2, 3; Gen. i. ; ii., etc.).

Signature

4.—SIN AND UNIVERSAL RUIN.

I BELIEVE that the Devil or Satan created wise, beautiful, strong, and perfect in character and ways, fell from his exalted position through pride, and subsequently dragged down to moral and physical ruin the parents of the human family; further, that the ruin of the race is universal, total, and irremediable by any human effort whatever (Ezek. xxviii. 11-19; 1 Tim. iii. 6; Gen. iii. ; Rom. iii. ; Eph. ii. 5, etc.).

Signature

5.—THE INCARNATION: OR, THE WORD BECAME FLESH.

I BELIEVE that God, the Eternal Son, the Only Begotten of the Father, the Word Who was God, ever subsisting in Essential Deity—was truly born of the Virgin Mary, miraculously conceived by the Holy Ghost,

and *not* of paternal human generation, hence born holy, and called the Son of God, Emmanuel, and with the essential rights of Jehovah and the Messiah. Further, that the Incarnation did not constitute the Lord Jesus Christ a Person, but manifested Him as such, for as a Divine Person He came into the world. In Him two natures were united—Divine and Human—each in correspondence with the other, and subsisting in equal perfection—not divisible, but may be distinguished in the Person (Matt. i. ; Luke i. ; 1 Tim. iii. 16 ; Isa. ix. 6 ; Ps. xl. 6 with Heb. x. 5, John i. 14, etc.).

Signature

6.—THE IMPECCABILITY OF OUR LORD.

I BELIEVE in the impeccability of our Lord. There was no sin in Him, nor sin done by Him, nor sin on Him save on the cross, nor was He born under the curse of a broken law, nor was His body mortal or subject to death. He became dead (Rev. i. 18). He was absolutely Holy in birth, in life, in service, in death for our sins, and in His present session at God's right hand (Luke i. 35 ; John viii. 46 ; xiv. 30 ; Acts. ii. 27 ; iii. 14, etc.).

Signature

7.—CHRIST'S DEATH VOLUNTARY AND SUBSTITUTIONARY.

I BELIEVE that neither Death nor Judgment had claim over the Lord. The Holy One of God, Volun-

tarily offered Himself without spot to God as the fore-ordained Lamb to bear away the sin of the world, as the One absolutely Perfect Sacrifice and Offering for His people's sins and guilt. He was made sin on the cross—only there—made a curse on the tree, bearing our sins in His own body, dying the Just One for the unjust. His Death was Substitutionary, and to make Atonement for sinners with God (John x. 17, 18; Heb. ix. 14; 1 Peter i. 20; 2 Cor. v. 21; 1 Peter ii. 24; 1 Cor. xv. 3, 4, etc.).

Signature

8.—THE SHED BLOOD OF CHRIST.

I believe that the Lord Jesus Christ shed His blood on the Cross, *i.e.*, laid down His life under the Judgment of God. The ALONE ground of Justification by God, Forgiveness of Sins, and Peace with God. The Infinite worth of Christ's sacrifice of Himself is enough. There remaineth no more sacrifice for sin, nothing can be added to it, for its value is Infinite and Eternal (1 John i. 7; Rom. v. 9; Heb. ix. 14-22; 1 Peter i. 18, 19; Rom. iii. 25; Eph. i. 7; Col. i. 20, etc.).

Signature

9.—CHRIST'S DEATH, RESURRECTION, AND ASCENSION.

I BELIEVE that the Lord Jesus Christ, Who as to His nature and life was absolutely sinless, was crucified by Jews and Gentiles, yet according to the determinate

counsel and foreknowledge of God, was buried, raised from the dead on the third day, and after 40 days ascended to heaven where He now sits crowned and glorified at God's right hand, and seated in His Father's throne (1 Cor. xv. 3; 1 Peter iii. 18; Acts xiii. 30; Rom. iv. 24, 25; vi. 4; Acts i. 9-11; 1 Peter iii. 22; Mark xvi. 19; Luke xxiv. 50, 51).

Signature

10.—THE GOSPEL TO THE HUMAN RACE.

I BELIEVE that the Gospel of Christ's Death, Burial, and Resurrection should be preached without reserve or qualification to every creature under heaven; that the responsibility of all who hear is to believe on the Lord Jesus Christ for Justification and Forgiveness of Sins (Luke xxiv. 47; Acts xiii. 38, 39; Mark xvi. 15; Col. i. 23, etc.).

Signature

11.—PERSONALITY AND PRESENCE OF THE HOLY GHOST.

I BELIEVE that the Holy Ghost is a Divine Person—co-equal with the Father and the Son in Power, Position, and Glory. Further, that as promised He came down from heaven on the day of Pentecost, to dwell permanently in the Church and in the body of each Christian, and as the efficient power on earth of all true service, of all vital godliness, and of all spiritual worship (Acts v. 3, 4; Matt. xxviii. 19; Acts. ii.; John xiv. 16, 17; 1 Cor. iii. 16; vi. 19, etc.).

Signature

12.—THE WORK OF THE HOLY SPIRIT IN CONVERSION.

I BELIEVE that no one is born again, or saved by a mere act of his own will, nor by the will of another; that the Holy Spirit effects the new birth using the Word preached or written, that He works in the soul and conscience repentance toward God and faith in our Lord Jesus Christ—all being traced to the sovereign will of God (John i. 13; iii. 5-8; 1 Cor. vi. 11; 1 Peter i. 22; James i. 18, etc.).

Signature

13.—ETERNAL PUNISHMENT.

I BELIEVE that the condemnation of the wicked, of unbelievers, of all Christ-rejecting sinners, is Final, Irrevocable, and Eternal; that for those consigned to the lake of fire Scripture holds out no hope of cessation of suffering, mitigation of punishment, or limitation of duration. The punishment is fixed and eternal. The *same* word, ETERNAL, is employed to express the life-time of Almighty God, the glory of the Lamb, the life of the redeemed in glory, and the doom of the lost. Degrees of punishment are proportioned to the guilt of each one (Matt. xxv. 46; 2 Thess. i. 7-9; Rev. xx. 11-15; Jude 7; Mark ix. 44, 46, 48; Heb. vi. 2, etc.).

Signature

14.—ETERNAL SECURITY OF BELIEVERS.

I BELIEVE that each of the blood-purchased flock of God *has* eternal life, shall never perish, is saved once and

for ever, is a child of God now and for ever, and is as completely delivered from judgment *now*, as Christ Himself. The final perseverance of Christ in saving, holding, maintaining, and finally presenting every redeemed soul to Himself, faultless and in glory, is our soul's conviction, and an integral part of the faith of God's elect (John v. 24; Col. i. 12-14; John x. 28-30; Rom. viii. 1, 29-39; Phil. i. 6, etc.

Signature

15.—CHRIST OUR HIGH PRIEST AND ADVOCATE.

I BELIEVE that Christ as God's great High Priest now seated on the right hand of the Majesty in the heavens, represents, maintains, succours and intercedes for all true believers in the presence of and before the face of God. His ceaseless Advocacy with the Father, is for the restoration of erring children of God—not a restoration *to* relationship with God and the Father, for that can never be forfeited, but to a joy and communion which had been for a time lost or forfeited (Heb. ii. 18; iv. 14, 15; vii.; 1 John ii. 1; Luke xxii. 32; John xiii. 1-14, etc.).

Signature

16.—THE ONE MYSTICAL BODY OF CHRIST.

I BELIEVE that since the day of Pentecost there has been *one* mystical body on the earth consisting of all true Christians irrespective of age, sex, growth, or

strength of faith. Christ glorified in heaven is its Head, the Holy Ghost on earth acting variously through the members of the body. The *one* body unites believers to each other, and all to Christ. The limits, too, of the one body, define the extent and breadth of Christian fellowship (1 Cor. xii. 13; Eph. iv. 3-16; Col. i. 24; Eph. i. 22, 23; 1 Cor. xii., etc.).

Signature

17.—THE PRIESTHOOD OF ALL BELIEVERS

I BELIEVE that ALL Christians are priests and have equal access and divine right to draw near to God in the Holiest, and offer up spiritual sacrifices—apart altogether from human authorisation or appointment (Heb. x. 2; 19-22; xiii. 15, 16; 1 Peter ii. 5, etc.).

Signature

18.—THE SERVICE OF ALL BELIEVERS.

I BELIEVE in the obligation of ALL believers to serve our Lord Jesus Christ—apart from any human system of ordination, authorisation or appointment (1 Cor. xii.; Rom. vi. 18-22; xii.; Gal. vi. 9, 10, etc.).

Signature

19.—THE TWO CHRISTIAN ORDINANCES.

I BELIEVE that ALL true believers should be baptized persons, and ALL should partake of the Lord's

Supper—Baptism was committed for its administration to the Lord's *servants*. The Lord's Supper was delivered to the Lord's *people* (Matt. xxviii. 19; Acts ii. ; viii. ; xvi. ; 1 Cor. xi. 23; Acts ii. 46; xx. 7, etc.).

Signature

20.—THE LORD'S SECOND AND PERSONAL RETURN.

I BELIEVE that the Lord Jesus Christ is coming again in Person, and in power and glory with His saints (previously raised from the dead or changed at His descent into the air), and all the holy angels with Him, to reconcile to Himself the heavens and the earth already purchased by His blood, and to establish His millennial Kingdom and reign of 1,000 years (John xiv. 3; 1 Cor. xv. ; 1 Thess. iv. 14-17; Jude 14; Eph. i. 9, 10; Rev. xix. ; xx. 4-6, etc.).

Signature

21.—The PERSONALITY OF SATAN.

I BELIEVE that Satan, the open and declared enemy of God and Man, was created a sinless being. He fell through pride and insubordination. He is the original author of all moral evil. Devil occurs only in the singular in the Scriptures. Satan is a living personality—a veritable being. His appointed and eternal doom is the "Lake of Fire." The present spheres of satanic operation is the heavens, the air, and the earth

(Job i., ii. ; Zech iii. ; Matt. iv. ; Eph. ii. 2 ; 1 Peter v. 8 ; Rev. xii. 9 ; xx. 2, 3, 10).

Signature

22.—THE RESURRECTION OF THE DEAD— JUST AND UNJUST.

I BELIEVE that *all* the physically dead will be raised by the power of Christ. The saved to everlasting blessedness ; the unsaved raised to be righteously judged, then to endure the horrors of the second death—the lake of fire (John v. 28, 29 ; Heb. vi. 2 ; Rev. xx. 4-6, 12-15 ; 1 Cor. xv.).

Signature

THE GRACE OF OUR LORD JESUS CHRIST BE WITH YOU.

Miracles and the Bible.

The Bible is by far the most interesting book in existence. It is more extensively read and studied than any book or series of books. It has created a literature of its own in the form of Expositions, Commentaries and numerous helps to its study. The effects produced by the Bible are more widespread, deep, and lasting than of any other agency known to us. The Book of books covers in its vast sweep and range of subjects, time and eternity, heaven and hell, holiness and sin, divine perfection and human depravity. The creation of the universe (Col. i. 16) and the question of a woman's hair (1 Tim. ii. 9) both come equally within its observation. The Bible alone accounts for the existence of sin and its continued allowance. It reveals God in the activity of His nature in the realms of Creation, of Government, and of Grace. The Bible never panders to the pride of man. It was written not from a human standpoint, but from a divine one. The Bible *lives*. Its words are God-breathed. Such is the meaning of *inspiration* (2 Tim. iii. 16). The Bible from first to last pours out its wealth of testimony to our Lord Jesus Christ, THE ETERNAL SON OF THE ETERNAL GOD.

The Bible is not the best book of human literature—it is infinitely more. It is a revelation from God and of God, and is thus a *divine* book for the human family of sixteen hundred millions. In every respect the Bible is unique: it stands alone as having God as its author. The human mind and a divine inspiration guiding in thought and word are both reflected in the Sacred Writings. A characteristic feature of the Bible is its *supernatural* character. If you eliminate miracles and prophecy from the grand old Book, how much of it is left? The remnants would be rightly thrown aside as a *fraud*. If you act upon the challenge of the rationalist, and destroy faith in the miracles recorded in the Bible, you furnish us with a miracle of the most astonishing character. Biblical miracle untrue! Biblical miracle a gigantic imposition! In this book of fraud and lies is delineated a life of absolute purity, of infinite pity, of love stronger than death itself; could bad men—would bad men write of the inexorable righteousness of God? Surely not. God alone could exhibit the marvellous birth, destiny, life, death, resurrection, ascension, glory and coming again of Jesus Christ. Man could not have conceived such a character—could not have invented such a story—one which has bowed the heart of millions in worship in all times and ages, and of all sorts and conditions of men.

There is revealed in the Scriptures a complete system so profound, of such depth and moral grandeur, that one is baffled and amazed at the vastness of the scheme in which God, Christ, the Holy Spirit, Angels fallen and holy, the devil, men, heaven, hell, earth and the whole universe down to the tiniest blade of grass, will, action,

thought, and every conscious feeling, each and all have their part in this marvellous disclosure of the Divine Will and Purpose.

This great and grand purpose in its inception in eternity, its progressive development in time, and in its completion in glory is surely a miracle ! By miracle we understand the direct intervention of God—the suspension for the time being of natural law. Every creature on earth believes in miracle—all of course of sane mind.

There are three kinds of miracle. *First*: the Universal Miracle of Creation, witnessed to by its existence and design. However you may account for the existence of the heavens and of the earth with their teeming types of life, order and beauty, you must admit miracle in their *origin*, for science is absolutely helpless in determining anything as to the original creation. The Bible account demands less faith than that which shuts out God. *Second*: there is the personal Miracle. That is, there is in each member of the human race a moral system of thought, of feeling, of will, of fear, of hope, love, desire. Whence came this ? Where is it located ? Science cannot account for it. Life is of God and from God, yet no one has seen it, nor touched it. Life is known by its characteristics, but what it is and how, and whence it came are questions outside *human* knowledge. Life in its origin and sustainment is a miracle. The Bible tells more of life than all science. Death, too, is alone explained in the Scriptures, and what is *after*. *Third*: there is the great Christian Miracle—the Resurrection of the Lord Jesus Christ from the dead. On this

sure foundation-fact, the whole truth of Christianity reposes, and it is attested by upwards of 500 chosen witnesses (Acts x. 41; 1 Cor. xv.).

The first public miracle is that of *Creating* (Gen. i. 1), and *Making* (Gen. i. 3-31). We do not read of miracles from the Fall till the Deluge. We have had no public intervention of God during the whole of the christian dispensation. But the supernatural is all *around* us, *above* us, and *in* us. Hence, to deny the existence of miracle is a piece of sheer absurdity. The growth of a seed is miraculous. The colours, tints, and perfume of flowers reveal miracle. No known laws can account for these, and the varied phenomena of nature. You cannot explain miracles. Reason is utterly at fault in the supernatural sphere. The simple question is, Can the alleged miracles of the Bible be certified as absolutely true? Take three instances. *First*—the creation of the heavens and earth. The biblical account is the only one which holds the field, for the simple reason that it is in fullest accord with the facts of science, and also of human observation. *Second*—the universal Deluge. The earliest traces of human history are Noachic. The destruction of the old world by water is attested in history, legend and mythology. It is a universal tradition. It has never been denied. Geology, too, bears testimony to the fact. *Third*—the christian Miracle of Resurrection is believed and accepted as a great fact by all Christendom, speaking generally. It is the foundation of the christian faith. There is one *continuous* miracle overlooked (we do not say designedly). Who upholds the Universe to-day? Creation can have no inherent power. Its perpetual motion *must* be by an

intelligence outside itself and by a Power superior to itself. The Personal, Living One at God's right hand "upholds all things by the Word of His Power" (Heb. i. 3). He, and He alone, sustains the Universe. He guides the worlds in their regular and grand procession through infinite space.

Why, then, dispute the existence of miracles, or cavil at any miraculous event recorded in Scripture? The testimony to miracles is overwhelming. Matter and Force—an inadequate definition of what constitutes the Universe—cannot be explained by science as to its origin, numerous and diversified forms, and continued preservation. What then? Faith in God is the *only* subjective power which triumphs in the supernatural sphere. When will we wake up to the fact, tersely stated by another, "The Living and Personal God is the Centre of the Universe"? There is much in the Bible and much in the book of Creation which reason cannot grasp, not being given for that purpose, but of which faith says, "*It is,*" and "*It is right.*"

RESURRECTION OF THE MILLENNIUM SAINTS.

The first resurrection is a comprehensive term, embracing all the righteous dead from Abel till the introduction of the Kingdom. These may be divided into three classes: (1) Old Testament saints; (2) New Testament believers; (3) the Apocalyptic martyrs. The two former are spoken of as "the dead in Christ" (1 Thess. iv. 16) and "Christ's" (1 Cor. xv. 23), terms exactly meaning the same thing (see last and first clauses of

Gal. iii. 28, 29). Those two classes of saints are raised in glory (1 Cor. xv. 43) when the Lord descends into the air (1 Thess. iv. 17). The Apocalyptic saints who die are all martyred. No saints in the coming satanic crisis die a natural death. The Apocalyptic martyrs are raised *after* the marriage of the Lamb (Rev. xix. 7), and on the *eve* of the assumption of the Kingdom (Rev. xx. 4). No saints of the first resurrection dwell *on* the Millennial earth, but have their place *in* the Father's Kingdom, *i.e.*, in the heavens.

The Jewish Sabbath is our Saturday. Now, the Lord's body was laid in Joseph's new tomb, perhaps, two hours or so before the Sabbath began; then He arose on Lord's day morning—"very early." According to Jewish computation, the part of a day was reckoned as a whole; thus part of Friday, the whole of the Sabbath, and part of the first day of the week, gives the fulfilment of Matt. xii. 40. This mode of counting no intelligent Jew will dispute. The Lord's day, or first day of the week—on which Christ rose from the dead—is distinguished in time, circumstances, and moral teaching from the Jewish Sabbath.

INTRODUCTION TO THE STUDY OF ST. JOHN'S FIRST EPISTLE.

None of the sacred writers gave titles to their respective books; the headings are destitute of scriptural authority. We may also remark that the subscriptions to the Pauline epistles should be discarded; they are of fifth century origin.

THE WRITER.—There are twenty-one epistles in all; of these, four are anonymous, namely, the Hebrews, and the three usually and rightly ascribed to John. On the authority of the Jewish Apostle (2 Peter iii. 15) we are satisfied of the Pauline authorship of the Epistle to the Hebrews. External and internal evidence conclusively show that John, the beloved Apostle—the writer of the fourth Gospel—is the inspired penman of the three epistles bearing his name.

The *external* evidence for the Johannine authorship of our Epistle is beyond question or dispute. The two apostolic Fathers, Polycarp (A.D. 116) and Papias (A.D. 120), both knew John—the former, especially, being in closest touch with the aged and beloved Apostle—and both bear their testimony to John as the writer. The fathers of the second and third century are unanimous in their witness to the same effect. Eusebius, the distinguished ecclesiastical historian of the early years of the fourth century, writes thus, “ Besides the Gospel of John, his first Epistle is acknowledged without doubt both by those of the present day and also by the ancients.” In an almost unbroken tradition from the close of the first century, this Epistle has been regarded as from the pen of the beloved John.

The *internal* evidence of the Johannine authorship is equally conclusive. The writer was an eye-witness of Christ on earth. He relates what he personally saw, heard, and knew (ver. 1). He lay in the bosom of the Son (John xiii. 23 R.V.); and thus his intimate knowledge of the Son of the Father and personal, loving fellowship, are features common to John’s epistles and

Gospel, and give them a peculiar charm. There is but one John enshrined in the heart and memory of the Church in all ages. The Epistle pre-supposes the Gospel as a known and divine account of the Lord's history on earth. There are more than thirty passages in the Epistle found almost verbatim in the Gospel. The characteristic words and themes of the Gospel are LIFE, LIGHT, LOVE, *Believe*. In the Epistle the key words are LIFE, LIGHT, LOVE, *know*. Both Gospel and Epistle bear one distinctive feature peculiar to John, namely, an unfolding of *the Divine glory of the Son manifested in true and holy humanity*. This fundamental truth underlies and permeates every statement and fact recorded. The *same* personal acquaintance with Christ, the *same* intimacy of communion, the *same* tender solicitude, the *same* absorbing love, and the *same* passionate zeal for the glory of the Master are characteristically graven on the pages of both Gospel and Epistle. The style is terse, antithetical, and abstract; at times quietly contemplative, again roused to holy and lofty indignation when Christ is assailed. Such is John in character, as reflected in his writings. John the Apostle of love is the penman.

DATE OF THE EPISTLE.—The great subjects of Divine Revelation were completed by Paul in the unfolding of the mystery (Col. i. 25). About twenty-five years afterwards John closed the Sacred Volume in the following order: (1) the Gospel; (2) his first Epistle; (3) the second Epistle; (4) the third Epistle; (5) the Apocalypse. It is impossible to fix with absolute certainty the exact date of the writing of the Epistle. It would be about A.D. 90, or perhaps a few years later. The question is unim-

portant. There is almost unanimous agreement that the Epistle was written in Ephesus towards the close of the Apostle's thirty years' residence in the Capital of Proconsular Asia.

CIRCUMSTANCES UNDER WHICH THE EPISTLE WAS WRITTEN.

For a quarter of a century the Church and the Truth were maintained in a measure of integrity through apostolic energy and watchfulness. Satan sought to ruin the Church in a threefold way. First, by breaking up her practical and manifested unity (John x. 12); second, by corrupting the principles of divine and sovereign grace—a vile mixture of *Judaism* and *Christianity*, which meant the loss of both (Gal. i.-iv.); third, in the introduction of soul-destructive doctrines and teachings (1 Cor. xv.). These evils were exposed, checked and resisted for a time. On the death of the Apostles apostolic authority *ceased*.

Then Jude, in his brief and energetically written Epistle, develops another and even more insidious error than that denounced by Paul. "There are certain men crept in unawares," writes the Lord's brother. Then the character, course, and doom of those corrupters of the Faith are succinctly unfolded—men twice dead—spiritually and by apostasy. But in our Epistle a yet deeper and more serious state of things is contemplated. Jude writes of those who had crept *in*. John writes of those who had gone *out*. The Church is not once named in the Epistle. The going out (ii. 19) is not *from* the Church, but signifies a complete and thorough abandonment of Christianity. These apostates were

never real, never saved. Morally and chronologically, Jude's Epistle would precede John's Epistles.

Gnosticism (*knowledge*) is a term employed to denote various schools of thought as opposed to Christian teaching. The worst forms of Gnosticism were those which obtained in John's day. Some denied the Deity of the Lord, others His holy and incorruptible humanity. To deny Him come in flesh, either on the Divine or human side of His nature is fatal to the soul's salvation. God manifest in the flesh *is* the rock of ages. Unholy and speculative teachings on the Person of the Lord were prevalent in John's day, as also in our own day and generation, hence the polemical character of part of our Epistle. John, in indignant zeal, does not spare those deniers of Christ. The Apostle never practised the spurious charity of regarding men as Christians who defame the Lord—who assail His character or nature either as God or man. Such, then, were the special circumstances under which this Epistle was written.

THE CHARACTER AND DESIGN OF THE EPISTLE.

The Epistle is alone, in this respect, that it contains no personal allusions. The writer must have known many beloved saints, yet greetings and salutations—common to many of the Pauline letters—are here conspicuously absent. But it is not a cold treatise on the nature of God, and its reproduction in the children of God. The Epistle breathes the warmth of divine love. God is light and God is love, and these, are, in the main, the themes of the Epistle. Love, however, is the pre-dominant topic, being verbally referred to nearly fifty

times. Its measure is the gift of God's Son. It is a love which has provided life for the dead (iv. 9), and *propitiation for the sins of the guilty* (10). The Father's love and God's love are accurately distinguished in our Epistle. *Our* love to God is but rarely stated. *His* love is the all-absorbing topic, and the answer He looks for is our love to each other practically shewn even to the extent of laying down our lives. The love of which the Epistle treats is ever maintained on a high level, and is quite unlike the spurious charity of the day, falsely labelled with the holy word LOVE. Divine love never compromises with evil, nor does it embrace in *one* brotherhood the friends and enemies of our Lord.

Eternal Life is here witnessed in three connections : first, with the Father in eternity ; second, manifested by Christ in His incarnation ; and, third, as displayed in each member of the family of God, provision being made for failure in, and by us. In the Gospel, eternal life is witnessed in perfection in the Son of God. In the Epistle, eternal life is imperfectly displayed in the children of God, but in both it is the *same* life : " Which thing is true in Him and in you " (ii. 8). In the Epistle is witnessed an intense hatred of sin, and an equally intense love of holiness.

The design of the Gospel is stated in xx. 31, " These are written, that ye might believe that Jesus is the Christ, the Son of God ; and that believing ye might have life through His name." The intention of the Epistle is the subject of chap. v. 13 : " These things have I written unto you, that ye may know that ye have eternal life, *even* unto you that believe on the name of the Son of

God" (R.V.). *Have* eternal life is the object of the Gospel. *Know* that ye have it is the design of the Epistle.

The five inspired writers of the epistolary portion of the New Testament are as follows :—

Paul addresses the Church of God ;
Peter writes for the Flock of God ;
James writes to the Israel of God ;
Jude addresses the Saints of God ;
John writes to the Children of God (ii. 12).

DIVISIONS AND SUBJECTS OF THE EPISTLE.

Many and varied divisions have been suggested, all more or less helpful. We would, however, commend the following to the consideration of our readers :—

1. The Children, or family of God, gathered in the Father's presence for fellowship and instruction (chaps. i.-ii. 12).

2. The Children at school progressively classified as babes, young men and fathers (chap. ii. 13-27).

3. The Children of God in the world, and their relation thereto (chaps. ii. 28—v. 21); with the *Father*, at *School*, and in the *World*.

A yet fuller classification may prove of interest to readers and students of this precious page of divine inspiration.

1. Apostolic testimony to Christ Incarnate in whom was life, and by whom it was manifested. Fellowship with the Father and the Son in which all believers equally

share with the Apostle to whom the intimacies of the Divine bosom were made known—this our highest joy (chap. i. 1-4).

2. But this fellowship must be in keeping with the nature of God as light (ver. 5). He and we are in the light (ver. 7) and there and thus fellowship is maintained. Our fellowship is with the Father and the Son (ver. 3), and with each other (verse 7), hence all pretension to be in the light is severely judged. In the light or in darkness is the all-important question. It is not *how* you walk, but *where* you walk—in the light or in the darkness (chap. i. 5-10).

3. Christ's advocacy with the Father for an erring child founded on the righteousness of His Person and propitiatory sacrifice (chap. ii. 1-2).

4. Eternal life manifested in obedience to divine authority (chap ii. 3-8).

5. Eternal life shewn in love to the brethren (chap. ii. 9-11).

6. A parenthetic portion of real interest in which the "little children," *teknia*,* meaning all Christians, share in one common blessing, forgiveness of sins (ver. 12), and all equally the object of ministerial care and solicitude (ver. 28). In the intervening verses 13-27 the whole family of God are arranged according to growth and spiritual attainment into three classes

* Little Children in verses 1, 12 and 28 signifies *all* Christians. Little Children in verses 13 and 18 refers to babes of the family. *Teknia* for the former; *Paidia* for the latter (Chap. ii.).

respectively spoken of as fathers, young men and babes (*paidia*). The aged Apostle addresses each class twice (chap. ii. 12, 28).

7. The children of God in the world contrasted with the children of the Devil; with the characteristics of each family (chaps. ii. 29—iii.).

8. Christianity: the Spirit of God; the love of God; the Son of God sent for life and propitiation; God Himself known and loved; the effects of God's love in casting out fear and imparting holy boldness in the light of judgment (chap. iv.).

9. Love and obedience—the one the counter-proof of the other. The assurance of divine testimony and the soul's practical confidence in God. What, as believers, "*We know*" (chap. v.).

THE BOOK OF GENESIS.

A STUDY.

GENESIS, *origin or production*, comprises a period of 2369 years—from the creation of Adam to the death of Joseph. It is the oldest book in existence; written by Moses, "the father of history," 3500 years ago. Genesis has been termed "the seed plot of the Bible," as the subjects, truths, and principles developed in the succeeding books of Holy Scripture are here found in an embryo state. Sin, earliest civilization, chronology, unity of the race, government, biography, the foundations of all true science, creation, the sabbath, law, and the great problems of life and death are developed in this

charming book in greater or less fulness. Human relationships towards God, man and creation are unfolded in their original purity. The first eleven chapters form a volume in itself and really constitutes the foundation of the world's literature. These chapters are referred to or quoted from sixty-six times in the New Testament. They cover about a third of human history—2,000 years.

Genesis is an independent source of Divine Revelation, and contains no references whatever to prior books or documents. Moses, not Herodatus, is "the father of history." Moses was born in Egypt and educated there, hence the intimate knowledge displayed of that ancient kingdom in its customs, religion, conditions of king and people, and in numerous other particulars. The delineation of primitive life and customs, and the charming simplicity of domestic life, make the book a captivating one to many. The *first* two chapters of the Bible are locked in the embrace of the *last* two chapters. These are golden links of connection. It is rich, too, in moral truths for our souls. There are about 80 references to *Genesis* in the pages of the New Testament.

Genesis has undergone no improvement since it was penned. It has never been touched up or amended or added to. It remains the most venerable document of antiquity, and its account of Creation in the unknown remote past, the subsequent ruin of an integral part, then a restoration of the ruined scene and its adaptation for life in all forms and types of activity and beauty, is the marvellous story of the first thirty-four verses of this wonderful book. It is the only account of Creation

which holds the field. Numerous cosmogonies have been launched into the scientific and religious worlds: they have served their day, contemptuously rejected in time, but the Biblical record stands supreme, and is the only one which has ever commanded the homage of the race. The Creator alone could communicate the story of the origin of the Universe, and He has done so. God's account of man in his earliest moments is a precious statement.

DIVISIONS.

Chap. i. and ii., introductory; creation in the former, and moral relationship in the latter. Chaps. iii.-viii. 19 give a graphic account of the first period of the world's history—1656 years. Chaps. viii. 20--xi. narrate the history of the first of the dispensations, which began with Noah and closed up in idolatry. Chaps. xii.-l. display the ways of God with His saints of old—ways of unchangeable grace and holiness—a period less than 300 years.

Besides these divisions there are ten sections, each marked off by the words, "the generations" or histories, which are as follows:—

- 1 Generations of the heavens and of the earth (chap. ii. 4).
- 2 Generations of Adam in Seth (chap. v. 1).
- 3 Generations of Noah (chap. vi. 9).
- 4 Generations of sons of Noah (chap. x. 1).
- 5 Generations of Shem (chap. xi. 10).**
- 6 Generations of Terah (chap. xi. 27).
- 7 Generations of Ishmael (chap. xxv. 12).

8 Generations of Isaac (chap. xxv. 19).

9 Generations of Esau (chap. xxxvi. 1).

10 Generations of Jacob (chap. xxxvii. 2).

We append a list of the subject or subjects of each chapter. This may enable some to apprehend the general bearing of the book, and to gather an intelligent idea of the contents.

- Chap. i. Creation : its marvellous story. Lordship conferred upon the man.
- Chap. ii. Human relationships established in innocence.
- Chap. iii. The Temptation. Sin. Judgment. Provision for the ruin.
- Chap. iv. Approach to God on the ground of works or sacrifice : which ? The World-system founded, furnished, and adorned in the family of Cain.
- Chap. v. God counting up His earthly elect.
- Chap. vi. God's estimate of man. God's judgment *upon* man. God's remedy *for* man.
- Chap. vii. Deliverance and judgment ; or, the Ark and the Flood.
- Chap. viii. The new world. Blessing for man and creation founded on sacrifice.
- Chap. ix. Civil government instituted. God covenanting with creation. The failure of Noah. The prophetic utterances of Noah.

- Chap. x. The world peopled by the descendants of Japheth (the elder), Ham (the youngest), and Shem (the second).
- Chap. xi. The first general confederacy of man against God. The line of grace traced from Shem till Abram.
- Chap. xii. The call, faith, worship, and failure of Abram—the man of faith.
- Chap. xiii. Lot choosed for himself. God's choice for Abram.
- Chap. xiv. The battle of the north-eastern kings with those of the west. The worldly Lot involved in the world's judgment. Melchizedek's royal priesthood pointing to the rest, refreshment, and blessing after the conflicts of the closing days, distinctly typical of the future.
- Chap. xv. Heirship and Sonship. The magnificent and unconditional promises to Abram founded as to their security on sacrifice. The earthly people and the boundaries of the land defined from the Nile to the Euphrates (verse 18).
- Chap. xvi. Ishmael born into the house the fruit of Egyptian unbelief.
- Chap. xvii. The promises grander than ever. Circumscision—*i.e.*, death to the flesh—instituted. Isaac the child of

- promise first named. Abram and Sarai have their names changed.
- Chap. xviii. Abraham's fellowship with God and intercession for others.
- Chap. xix. Lot saved from the world's doom "as by fire." The disgraceful origin of the Moabites and Ammonites.
- Chap. xx. The world (Abimelech) plagued because of the sin of Abraham, who, when restored, prays for the world.
- Chap. xxi. Isaac born and weaned, and Hagar and Ishmael cast out. The world entreats the favour of Abraham.
- Chap. xxii. Isaac the son—the sacrifice, and heir of the world.
- Chap. xxiii. Abraham in presence of death.
- Chap. xxiv. The bride called out, adorned with Isaac's love-gifts, and conducted through the wilderness to Isaac in Canaan.
- Chap. xxv. Abraham again marries. Isaac comes in as heir of Abraham's wealth. Abraham dies. The sovereignty of God in election. Jacob and Esau.
- Chap. xxvi. The promises confirmed in Isaac. Isaac fails more deeply than even Abraham in chapters xii. and xx.
- Chap. xxvii. ... Jacob, representative of the Jew, is blessed with the fulness of all earthly blessing. The chapter of family sin and failure.

- Chap. xxviii. .. Jacob blessed with the blessing of Abraham as to the earth. The union of Esau and Ishmael, or, the Edomites and the Ishmaelites. Jacob outcast from his home and land, and disciplined by God, but watched over and protected by angelic care.
- Chap. xxix. Jacob the Deceiver, deceived. Jacob figures Christ, loving Rachel (the Jew), but first possessing Leah (the Gentile). Leah fruitful in children.
- Chap. xxx. Leah still fruitful. Rachel (the Jew) gives birth to Joseph (Christ suffering and glorified). Jacob enriched with the blessings of the earth.
- Chap. xxxi. Jacob, in obedience to the Lord (verse 3), returns, but secretly, to the land of his fathers. Laban, in obedience to the Lord, cannot hurt Jacob (verse 29). Jacob the Jew, and Laban the Syrian, enter into a covenant—Jehovah watching between (verse 49).
- Chap. xxxii. ... Jacob has no confidence in "God's host" of angels. Jacob planning and praying as to meeting Esau. God wrestling with Jacob.
- Chap. xxxiii. .. Jacob and Esau meet. Jacob, again deceiving by turning his back upon Mount Seir after promising to go.
- Chap. xxxiv. .. A chapter of wickedness and shame.

- Chap. xxxv. ... Jacob called upon to go up to Bethel and dwell there. Jacob separates himself and household from all idol worship—the strange gods are put away. Rachel dies after giving birth to Benjamin (figure of Christ reigning in person on the earth). The twelve sons of Jacob, heads of Israel's tribes.
- Chap. xxxvi. .. Esau figure of haughty Gentile power established in the earth before the true earthly seed.
- Chap. xxxvii. .. Joseph (type of Christ) hated by his brethren ("without a cause") because of his dreams of earthly exaltation.
- Chap. xxxviii. . Judah's shameful wickedness.
- Chap. xxxix. .. Joseph suffering among the Gentiles.
- Chap. xl. Joseph—the wisdom of God—the interpreter of dreams in the Gentile prison.
- Chap. xli. Joseph reveals the counsels of God to Pharaoh. Joseph exalted to the throne of the world.
- Chap. xlii. Joseph, exalted and glorified, succours his brethren, while he tests their hearts and conscience as to their sin.
- Chap. xliii. There can be no revelation of Joseph to his brethren till Benjamin (Christ

in power for the earth) be associated with him.

Chap. xlii. Judah acknowledges fully the guilt of Joseph's rejection. The conscience is searched and the sin owned.

Chap. xlv. Joseph revealing himself to his brethren.

Chap. xlvi. The rise of the nation from the 70 souls who went down into Egypt. The meeting between Israel and his son Joseph.

Chap. xlvii. Jacob, the patriarch and pilgrim, blesses Pharoah, the monarch of the world. Jacob and his sons enriched with the best of the land by Joseph. Joseph the source of blessing to the world.

Chap. xlviii. ... Jacob's reflections upon his life. Israel *not* Joseph is in the mind of God as to the blessing of the sons of Joseph—a fresh display of sovereign grace.

Chap. xlix. The prophetic blessings of the sons of Jacob. The fullest blessing to Joseph. In these blessings the history of the nation is sketched from its rise in Egypt till the glory of millennial days.

Chap. l. Joseph buries his father in Canaan, thus remembering God's promises

to His people and land. Joseph calms his brethren's fears, fully forgiving them their wrong, and nourishing and comforting them. Joseph, too, remembers Canaan—hopes, then dies in Egypt.

The book of Genesis is the first foundation of all subsequent Revelation. The *writings* of Moses are of equal authority with the *words* of the Lord Himself (John v. 46, 47).

A WONDERFUL BOOK.

The Bible is a wonderful book. Its structural arrangement is unlike any book in existence. It commands a larger circulation yearly than the combined sale of twenty of the most popular books of the day. The Bible is now circulating in nearly 500 languages and dialects. It has created a literature of its own so vast as to defy computation. The Bible has had a wonderful history, and is the record of wonderful events and subjects. It is a wonderful book in its marvellous disclosures of what lies outside the sphere of human observation. The unseen to human eye and mind lies open in the sacred pages of our English Bible. Heaven, Hell, and Earth with their respective inhabitants and their doings—Time and Eternity and the problems connected therewith are disclosed in absolute truthfulness in these divine and inspired records and *nowhere else*. With but few exceptions the Bible has commanded the homage and reverence of the human race. Its moral effects in transforming the lives of millions of men and women,

and in creating character of love and beauty declare the wonder working of the Bible.

But the surpassing excellency of the grand old book, its distinguishing glory consists in the fact that it reveals a wonderful Person :—GOD MANIFESTED IN A HOLY HUMANITY. The Creator in His moral character and attributes has appeared as a man in this world. Human eyes have beheld Him, and human hands have touched Him.

For the first 2,500 years of human history—from Adam to Moses—God spoke personally, and otherwise to men as in dream and vision. The first instance of angelic interference in human affairs is recorded in Genesis xvi., where the term “The angel of the LORD” occurs four times. Hagar, the Egyptian maid to Sarai, calls Him God (verse 13), the sacred historian speaks of Him as LORD or Jehovah (verses 5, 13).

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