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# ESSAYS

ON

The Apocalypse, Zechariah, Daniel, Acts,  
and the Epistle to the Hebrews;

WITH

MISCELLANEOUS PAPERS

ON SCRIPTURAL SUBJECTS ;

SUGGESTED ALTERATIONS IN THE PRESENT  
VERSION OF THE NEW TESTAMENT ;

AND

A POEM ON THE MILLENNIUM.

BY

W. C. BOARDMAN.

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## PREFACE.

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WE are told, in Heb. vi, to go on to “perfection,” not to continue *babes*.

Repentance, Faith, Baptisms (first John’s and then Christ’s \*), Laying on of hands,† Resurrection, and Eternal Judgment, are foundation truths; but they are not the “whole” truth. The presence of the Holy Ghost, the second coming of the Lord, the future glories of Christ as manifested Head of the Church, King of the Jews, and Lord of the whole earth, are most important truths not touched upon in the above list. May the Lord lead us all into a deeper apprehension of our privileges, and consequent responsibilities.

W. C. B.

\* We have to do with the latter only, but the Hebrews of Paul’s day had to do with both. (Matt. iii, 5, 6.)

† See Acts xiii, 3. But Paul had “*preached*” long before this. See Acts ix, 18, 20.



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## REMARKS ON THE APOCALYPSE.

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*"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein : for the time is at hand."*

THE first step, as I believe, towards the right understanding of this book, is to mark its division into *three* parts. And, observe, this is no forced division ; but it is one that is made by the Lord Himself. He says to John, "Write . . . the things which thou hast seen, and the things which are, and the things which shall be hereafter."

### PART I.—THE THINGS WHICH JOHN HAD SEEN.

The apostle says, "I saw seven golden candlesticks, and in the midst of the seven candlesticks one like unto the Son of man."

The seven candlesticks are spoken of (ver. 20) as "the seven churches." The Son of man is therefore seen in the midst of the *churches* or *gatherings* : though there is, in fact, but *the one church*, the "*one body*," however widely it may be *practically* denied.

The garments in which the Son of man is here seen, are *priestly garments*. But He is not seen with His face turned towards God in *intercession* :—He is seen "with eyes as a flame of fire," as *the discerner*. The office of the priest in the case of leprosy, as recorded

in Lev. xiii, where it is often repeated, "The priest shall *look* on him," seems to be that which the Lord is exercising here.

These two parts of the priestly office of Jesus are, I believe, alluded to in Heb. iv, 12—16. 1st. A Discerner of the thoughts and intents of the heart, to whose eyes all things are naked and opened. 2ndly. The tender-hearted One, who can be touched with the feeling of our infirmities.

The person of the Lord is most blessedly described from ver. 13 to 17. His identity with "the Ancient of days" is seen by a comparison of verse 14 with Dan. vii, 9. His "feet like unto brass" denote, I judge, stability and purity. His voice being spoken of "as the sound of many waters," denotes that it would make itself heard; but yet how sweet the sound to the poor weary traveller in the wilderness! The "sharp two-edged sword" out of His mouth, denotes the *piercing power* of His word. His countenance shining as the sun denotes His glory, as in the transfiguration,—"*his face did shine as the sun.*" (Matt. xvii, 2.) And His right hand holding "the seven stars," which are "the angels of the seven churches," shews that *His* ministering servants, (i.e., *His* servants who minister in the word,) are not only *His gifts*, but that He alone can *sustain* them.

This is the One "with whom we have to do." When John, the beloved disciple, saw Him thus, he fell at His feet as dead. But immediately sweet words of grace flow from the lips of that blessed One, upon whose bosom John had often lain;—"Fear not," He says, "I am the first and the last: I am he that liveth

and was dead ; and, behold, I am alive for evermore : Amen : and have the *keys* of *hades* and of *death* :” i.e., “I have power over the world of spirits, and I have power over the grave which contains the dead bodies.”

## PART II.—THE THINGS WHICH ARE.

These things are contained in chap. ii, iii, where the churches, as gatherings on the earth, having been tried, are either admonished or exhorted.

Before we notice what the Spirit saith to the churches, let us meditate for a few moments on what the Spirit saith concerning *the church*—the *one church*.

In Eph. iii, the apostle Paul says, “By *revelation* he made known to me *the mystery*, . . . which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets *by the Spirit*.” And this *mystery*, as we are taught, was not merely the breaking down of the middle wall of partition between Jew and Gentile ; but taking both Jew and Gentile into vital union with Himself ; so that “*the one body*,” formed both of Jews and Gentiles, is taught to know itself *one with Christ*. And this is the great truth of the Ephesians. It is not, as in Hebrews, Jesus in heaven *for me*,—sweetly precious as that truth is,—but it is Christ Jesus in heaven, and His saints *in Him*. “He hath raised us up *together*, and made us sit *together*, in heavenly places *in Christ Jesus*.” . . . “We are members of His body, of his flesh, and of his bones.” . . . “This is *the great mystery*.”

And it is a great question in my own mind whether

the *first step* in the *apostacy* was not the letting slip this truth.

Let us look at this for a moment or two.

When the apostle Paul was about to leave the Ephesian *elders*, he says to them, "I have not shunned to declare unto *you* all the *counsel* of God : take heed, *therefore*, unto yourselves, and to all the flock over the which *the Holy Ghost* hath made you overseers, to *feed* the church." . . . "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to *draw away disciples after them*. Therefore *watch*."

The moment a man begins to draw away disciples after *himself*, he denies the *unity* of "the body." And if, when the heresy or schism begins to work, he does not judge himself, and still comes to the Lord's table, he eats and drinks unworthily ; he eats and drinks judgment to himself, not discerning the Lord's *body* ; i.e., the *one church*. "He is the *head* of the *body*, the church."

Now, when John wrote *his* epistle to the church at Ephesus, or, more properly speaking, to "the angel" there, the Spirit says, "I have somewhat against *thee*, because thou hast *left* thy first love : remember, therefore from whence *thou art fallen*." Here, then, as I judge, was the *first step* in the *apostacy*, or *falling away*. And all the other churches, or gatherings, seem to have followed in the train of Ephesus. The *unity* of "the body," as taught by the apostle Paul, seems to have been lost sight of ; *one man* had got the presidency ; and although the blessed Lord does (and

He ever does) commend all He can, yet His apostle by the Spirit has to *reprove*.

And let us also notice this,—the apostle John *writes* that which Christ *utters*, and in each epistle we are called upon to “hear what *the Spirit* saith to the churches.” Is not this in happy harmony with John xvi, 13? “Whatsoever he (the Spirit of truth) shall *hear*, that shall he *speak*.”

Let us now look at these seven epistles.

#### I.—THE CHURCH AT EPHESUS.

Each of these seven epistles are divided into three parts :—1. Christ reveals Himself under certain names and titles. 2. The present need of the Church is met by the admonition or exhortation. 3. Some blessed word of encouragement is given “to him that overcometh.”

We will briefly notice each in these three divisions.

1. The Lord speaks of Himself as the apostle saw Him, chap. i, 13—16, walking in the midst of the churches, and sustaining by His power His seven angels, or servants.

2. He commends first all He can in His servant ; the works, labour, and patience ; how he could not bear evil men ; how he had tried the false apostles, and found them liars ; and had still gone on, bearing much, having patience, labouring for *His* name's sake, and not fainting. Still there was this against him—he had left his first love ; the church was *his* candlestick ; it had come to that. He is therefore called to repent, and do his first works. But the Lord cannot overlook another thing which He approves,—he hates

the *deeds* of the Nicolaitanes. (In the epistle to Pergamos we read of the *doctrine* of the Nicolaitanes. Bad doctrine always leads to bad practice.)

3. The encouragement "to him that overcometh" is—that as the second Adam has regained, in a much higher sense, what the first Adam lost, (see Gen. iii, 24,) the overcomer shall participate in this blessing.

## II.—THE CHURCH AT SMYRNA.

1. The Lord here asserts His own proper divinity, by speaking of Himself as Jehovah does in Isa. xlv, 6: "I am the first, and I am the last, and besides me there is no God." And yet, nevertheless, man; for He adds; "who was dead, and is alive." As God He could not die; as man He did.

2. He speaks of His servant's works, tribulation, and poverty; but tells him he is "rich;" i.e., rich in faith, rich in heavenly things. He also tells him that He *knows* the blasphemy of them which say (boastingly, no doubt) they are *Jews*, but who are really "the synagogue of Satan;" and then tells him not to fear the things he shall have to suffer; for the devil (who is always the active cause, though men may be his instruments) will raise a persecution, and some of them shall be cast into prison, that they may be tried; that this tribulation shall last ten days; and if it be unto the death, the word is, "Be faithful, even unto death, and I will give thee a *crown of life*." This *crown* is connected with patient endurance. (See James i, 12.)

3. However dreadful the circumstances may be under which the *first* death comes, "he that over-

cometh" shall not be touched by "the *second* death." This shall be the portion of the devil and his wicked agents. (See chap. xx, 14 ; xxi, 8.)

### III.—THE CHURCH AT PERGAMOS.

1. The Lord speaks of Himself as having "the sharp sword with two edges." Compare this with Isa. xlix, 1, 2 : "He hath made my *mouth* like a *sharp sword*."

2. He then says that He knows His servant's works, and *where* he *dwells*, even where Satan's seat is. He commends him for holding fast His name, and not denying his faith, even in those days wherein Antipas, a faithful saint, was martyred. But He had a few things against him, because there were some among them who held the doctrine of Balaam ; i.e., teaching false things for filthy lucre's sake, and thus wickedly ensnaring God's people. And there were some also among them who held the *doctrine* of the Nicolaitanes, whose *deeds* were reprehended at Ephesus. The word therefore is, "*Repent*, or else I will come unto thee quickly, and will fight against them with the *sword* of my *mouth*."

And here let me make a remark or two about the word "come." We must not think that every time the words, "I will come," are used, that they must mean either the Lord coming *for* His saints, or *with* them in judgment. In the above passage, for instance, they mean neither. It is really a coming in the power of the Spirit, through the word, to purge out false doctrine.

In *communion* He *comes* to the believer, as doth the Father also. (See John xiv, 23.) And in Rev. ii, 5, we find that in removing a church, or candlestick from



any particular place, He speaks of Himself as *coming* to that church.

3. "To him that overcometh, I will give to eat of the *hidden manna*." A portion of that self-same manna which had sustained Israel for forty years in the wilderness was laid up in the ark. (See Heb. ix, 4.) "Wherein was the golden pot that had manna." Shewing us, that when in the glory, we shall even then delight to contemplate (because better understanding it) the *sustaining grace* of God displayed in the wilderness. The "white stone" tells me of *pardon*: and "the new name" tells not only of God's favour, but of the peculiar manifestations of that favour towards *me* as an *individual*: "no man knoweth it, saving *he that receiveth it*." Something of this may be seen in the *new* names given to Abraham, Jacob, &c. (Gen. xvii, 5; xxxii, 21.)

#### IV.—THE CHURCH AT THYATIRA.

1. "These things saith *the Son of God*, who hath his eyes like unto a flame of fire, and his feet like fine brass." This description corresponds with chap. i, 14, 15, which we have already noticed.

2. The works, charity, service, faith, patience of His servant are noticed; and then we have "works" again, which last were more than the first: that is to say, he had not grown weary in well-doing; he had not come down from bearing sixty-fold to thirty-fold, but had borne thirty-fold first, and sixty-fold afterwards. But He had a few things against him, because, in opposition to the apostolic rule, (like the Quakers in our own day,) he suffered *a woman to teach*. (Com-

pare 1 Cor. xiv, 34 ; 1 Tim. ii, 11, 12.) God's order is never infringed without serious loss. This woman, named Jezebel, who *called herself a prophetess*—(here was the snare, for there had been some *real* prophetesses ; see Acts xxi, 9,)—she not only *teaches*, but *seduces*. Adultery was committed with her by several : space was given for repentance, but she repented not ; a judgment is therefore pronounced. Some had not fallen into these “depths of Satan,” and these are exhorted to *hold fast* what they still possess.

3. The promise to him that overcometh is, that he shall share with the Lord Himself in His power over the nations ; (see Ps. ii, 8, 9 ; ) and that the Lord will give Himself to the overcomer “as the morning star,” the blessed harbinger of day. (See ch. xxii, 16.)

#### V.—THE CHURCH AT SARDIS.

1. There is but “*one Spirit*.” The “seven spirits of God” being spoken of here, in connection with “the seven stars,” or angels, to whom the Apocalypse was sent, denotes that there was with Christ a *full supply* of the Spirit for each.

2. Here we have no commendation to begin with. The word is, “Be *watchful*, and strengthen the things which remain that are *ready to die* : for I have *not* found thy works perfect (or “filled up”\*) before God.” The things which remained were not quite dead, though ready to die ; hence the word “*hold fast*,” and “*repent*.” If not, a judgment is threatened :—the Lord's *coming* mentioned here, being, as I judge, a coming similar to that before mentioned ; (Rev. ii, 5 ; ) and

\* i.e. no fruit brought to perfection. (Luke viii, 14.)

not His second personal coming, which is the church's hope. There were, however, a *few* names, "even in Sardis," which had not defiled their garments, (see Jude 23,) and the word of promise is, "They shall walk with me in white : for they are *worthy*," i.e., not in the sense of deserving salvation, as the pride of man would like to have it ; but as poor sinners, saved by grace, walking humbly with the Lord in the midst of unfaithfulness. Precious are such in the eyes of the Lord : He, in grace, calls them *worthy*.

The moment *salvation* is the question, there is but one thought about worthiness in all heaven ; and that is, "*Worthy* is the *Lamb* that was *slain*."

3. The "white raiment" is not only significant of purity, but brings before the mind the *bridal dress* of the church. (See ch. xix, 7, 8.) The second part of the promise may, I think, be read in connection with ch. xxii, 19. It does not shew, as some would have it, that one who has received eternal life may finally perish. A saint, through sin, may not only experience present misery, but miss much future honour, being *saved* as by fire ; (1 Cor. iii, 15 ;) but he cannot be lost. This, of course, gives no unscriptural comfort to mere professors. It is not saying, "Peace, peace, where there is no peace." If a man is not sincere in his *love* to Jesus, there is but one word for him, "let him be anathema." Nor should this word discourage the feeble saint, who may be lamenting his coldness of heart towards the blessed Lord ; that very feeling proves that there is *some* love. The third part of the promise speaks of the very highest *honour* which can be conferred on man *before the whole universe*. (See

Luke xii, 8.) Oh! how paltry and insignificant is all the glory of the world compared with this! For the other side of the picture see Mark viii, 37, 38.

#### VI.—THE CHURCH AT PHILADELPHIA.

1. The Lord speaks of Himself as the *Holy One* and the *True One*; both of them divine characteristics, "He that hath the key of David," &c.; (see Isa. xxii. 22;) i.e., the authority or power of Israel's throne. (Luke i, 32, 33.) Whether He "opens" in grace, or "shuts" in judgment, no man *can* hinder him; and we may truly say, no saint *would*, for He alone does *right*.

2. His servant has but "little strength;" but having "kept His word, and not denied His name," the Lord tells him that no man can shut the "door" of service which He has opened for him. Blessed encouragement this for the weak but faithful servant. Some, as at Smyrna, were opposing, boasting of their being Jews; but the Lord says, that *He* will make them reverence His servant, and to know that He loves him. He also promises him, that having kept the word of *His patience*, He will keep him in the severe hour of trial that is coming upon the world. This was, *probably*, a persecution under Domitian, A.D. 95, or Trajan in A.D. 100. The Lord then cheers him with the announcement of His speedy coming, and exhorts him to "hold fast."

3. *All* the saints form part of the *heavenly* Temple, but they will not all be "pillars." The name of God and *His* city, being written on the overcomer, would indicate that he shall be, to all eternity, a living *monument* of love and mercy.

## VII.—THE CHURCH AT LAODICEA.

1. The "*Amen*" signifies, that in Christ we have God's "*so be it*" to, or ratification of, all His *promises*. (See 2 Cor. i, 20.) The next title, "*the faithful and true witness*," refers to His perfect manifestation of the mind and will of His Father. The third title, "*the beginning (or, the head) of the creation of God*," may be read in connection with Col. i, 15—18.

2. The state of this church was sad indeed. His servant was "*lukewarm*," "*neither cold nor hot*;" or, as we might now say, *indifferent*. As far as appearances went, there was a good deal of prosperity. It was a *rich* church, but yet *miserably poor*. Observe—"Thou sayest, I am *rich*, and increased with *goods*, and have *need of nothing*." Now, mark the Lord's judgment—"Thou art wretched, and miserable, and poor, and blind, and naked." The Lord abhors lukewarmness: He says, "Because thou art lukewarm, I will spue thee out of my mouth." Still He does not withhold counsel: "I counsel thee," He says, "to *buy*\* of me gold *tried* in the *fire*"—a very different thing this from a mere profession under easy circumstances:—"and white raiment, that thou mayest be clothed, and that the *shame* of thy *nakedness* do not appear;" and yet he had said, "I have *need of nothing*." Oh! how many are there in this our day just in this state! Boasting and glorying in the very things, of which, as Christians, they ought to be *ashamed*. Well may the Lord add, "And anoint thine eyes with eyesalve,

\* The way in which the Lord *sells*, is beautifully noticed in Isa. lv, 1.

that thou mayest *see*;" for, as He had before said, "Thou art" not only "poor," but "*blind*." To see *all things* in the light of *God's word*—that is, *as He sees them*—is the only *true sight*; all else is blindness.

Honour, and worldly prosperity, are dreadful "weights" to a man who is running the Christian race. We see from Heb. xii, 1—11, that God's *chastening*, or discipline, is really to *help* us in this heavenward course. And so in the present instance; the Lord says, "As many as I *love*, I *rebuke* and *chasten*: be *zealous* therefore, (not *lukewarm*,) and repent." The Lord then most blessedly and graciously takes the place of one quite ready and waiting for *communion*, but kept *outside*, like the beloved in Solomon's Song, (ch. v, 2,) through the *world* having got *in*. What a place of tender grace! Not *forsaking* His faithless, cold-hearted Church; but waiting upon her to make her happy. I am "*at the door*," he says—not *inside*, which is my proper place; and if you will but "*open the door*," I will "*come in*;" and not only so, "I will *sup with you*," and thus prove that I am still the unchanged loving One.

3. As the blessed Lord overcame and sat down "at the right hand of the throne of God," (Heb. xii, 2,) so surely shall the overcomer sit down with *Him* on *His* throne. "And this is the victory that *overcometh* the world, even our *faith*."

*"He that hath an ear, let him hear what the Spirit saith unto the churches."*

### PART III.—THE THINGS WHICH SHALL BE HEREAFTER.

This third part commences at chap. iv. "Come up hither, and I will shew thee *things which must be hereafter.*"

The throne of God is seen with the *rainbow* round it, shewing us that although God was about to *judge the earth*, (which judgment is denoted by the "lightnings, and thunderings, and voices,") yet He remembers His covenant with Noah, that He will not destroy the earth with *water*. (Gen. ix, 12—16.)

Around this throne are "four and twenty *thrones*," not merely "seats," and on them are seated "the four and twenty elders," who represent, as I fully believe, *the Church*. Their *clothing*, ("white raiment,") their *title*, ("kings and priests,") their *song*, (redemption by *blood*, see also chap. i, 5, 6,) and their *number*, ("twenty-four,") all prove this.

For, observe: their song *in heaven*, chap. v, 9, 10, (which corresponds exactly with the Church's song *on earth*, chap. i, 5, 6,) runs thus:—"Thou hast redeemed us to God by thy *blood* out of *every* kindred, and tongue, and people, and nation;" which is precisely the eclectic character of *the Church*; and proves, moreover, that the *real* number must be considerably more than "twenty-four."

Taken as a *symbolical* number it is easy. *Twelve*, in Scripture, is a *perfect* number. Here, then, we have *two* twelves: or, in other words, a *perfect number* from the *Jews*, and a *perfect number* from the *Gentiles*,

of which "*twain*" the "*one new man*" is formed. (See Eph. ii, 15, 16.)

With reference to the "*four living creatures*," (*beasts* is not so good a translation,) I have no doubt at all that they are the "*seraphim*," an order of angelic beings somewhat similar to "*cherubim*."

I am aware that some suppose *the Church* to be symbolized by the "elders and living creatures" *together*. But the Word of God, as I believe, does not confirm that at all.

Let us, for a moment, compare the description of these "living creatures" in Rev. iv, 7, 8, with the "*cherubim*," of Ezek. i, 5—10; and Ezek. x; and with the "*seraphim*" of Isa. vi.

In Rev. iv, each "living creature" has but *one* face; "the first like a lion, the second like a calf," &c. But in Ezek. i, it says distinctly, "every one had *four* faces."

Again, in Rev. iv, it is said, "each had *six* wings." But in Ezek. i, it says, "every one had *four* wings."

Now, in Isa. vi, of the "*seraphim*" it is said "each one had *six wings*," corresponding with the description in Rev. iv. And then, which to my own mind stamps the identity, in Rev. iv, it is said, "they rest not day and night, saying, *Holy, holy, holy*, Lord God Almighty;" and in Isa. vi, the "*seraphim*" cry, "*Holy, holy, holy* is the Lord of hosts."

The elders, then, all through the book of Revelation, represent, as we believe, *the Church*:—and "the four living creatures" are the "*seraphim*."

These chapters, the fourth and the fifth, give us



much light upon the whole book. For instance, they shew us the Church no longer on earth waiting for Jesus, but taken up into heaven.

The whole of chap. iv, to chap. v, 11, should be read, I judge, together. The eleventh verse of chap. v, to the end of the chapter comes in, apparently, as a parenthesis. And chap. vi, it is clear, connects itself with verse 8 of the previous chapter.

Observe this: in chap. v, 8, the Lamb takes the book out of the right hand of Him who sat upon the throne: when He takes the book they sing a new song in heaven, saying, "Thou art worthy to take the book, and to *open* the seals thereof;" and chap. vi begins thus,—*"I saw when the Lamb opened one of the seals."* Now it seems to me an unanswerable argument, that, if the Church is in heaven, singing "Thou art worthy," when the Lamb *takes* the sealed book, she must surely be there when the Lamb *opens* it. Therefore, I believe that from chapter vi, we have revealed to us important events which will happen on earth *after* the Church has been taken away, or "caught up;" (see 1 Thess. iv, 16, 17;) but *before* the Lord brings her back again in glory, as in chap. xix; for when He thus comes to *judge*, it is, clearly, "*with* all His saints." (See Jude 14, 15.)

But besides the unfolding of events *on earth*, there are occasional breaks, or parenthetical passages, in these middle chapters of the Apocalypse, (vi—xix,) which reveal to us certain things "*in heaven*." These passages are easily distinguished; for in each place it is clearly stated that the things are either *heard* or *seen* "in heaven." (See chap. vii, 9; xi, 15; xii, 1; xv. 1; xix. 1.)

We will now turn to the seven seals, which are opened successively.

FIRST SEAL, CHAP. VI, 1, 2.

The four first seals are similar in this respect ; in each of them we see a horse and rider, denoting a power, (not divine, though *permitted* of God,) going forth in chastisement because of evil.

The rider on the "white horse" has a "bow," the emblem of war, (see Ps. xlv, 9,) and a "crown," denoting authority, is given him : he goes forth "conquering and to conquer."

SECOND SEAL, VER. 3, 4.

Another horse and rider ; the horse "red ;" denoting not conquest simply, but, bloody war,—anarchy. "A great sword" is given to him, and power to "take peace from the earth, and that they should kill *one another*."

THIRD SEAL, VER. 5, 6.

Then follows, what might be called, the natural result of all this anarchy. "A black horse," and the rider with "a pair of balances in his hand ;" and a voice heard, saying, "A measure of wheat for a penny," &c., denoting *famine*.

FOURTH SEAL, VER. 7, 8.

The next judgment is still more severe. "A pale horse" is seen, the name of his rider "death." "And power was given to him over the *fourth part* of the earth to kill with *sword*, and with *hunger*, and with

*death*, (or *pestilence*,) and with the *beasts of the earth*." In Ezek. xiv, 21, these are called the Lord's "*four sore judgments*."

#### FIFTH SEAL, VER. 9, 10, 11.

Here we are shewn that some of God's people suffer for His sake during these awful times. They do not intercede, in grace, like Stephen ; but rather appeal to the righteous vengeance of God, which is characteristic of many of the Psalms.

They are told to rest for a little season, till their fellow-servants and brethren should be killed likewise.

These saints have *heavenly* glory, I doubt not ; and are sharers in "*the first resurrection*;" (Rev. xx. 4;) but they do not form part of *the Church* ; that, as we have seen, having been "*caught up*" into heaven, or *translated*, (like Enoch was,) before any of these judgments come to pass.

#### SIXTH SEAL, CHAP. VI, 12, ETC., CHAP. VII.

When the sixth seal is opened, there is "*a great earthquake*," the sun becomes black, and the moon as blood, the stars of heaven fall, the heavens are rolled together as a scroll, (see Isa. xxxiv, 4,) and every mountain and island are moved out of their places.

This is evidently the commencement of the signs in the heavens spoken of in Matt. xxiv and elsewhere. "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven." See also Acts ii, 11—21. Terror seizes hold of the kings, the great and rich men, &c. ; they hide themselves in the dens and rocks, saying, "Fall on us, and

hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come, and who shall be able to stand?"

Observe, *they* say these words. And observe further, although it be true that "the great day of His wrath is come," yet the *Lord Himself does not come*. These are only *the signs* of His coming. When He does really come, as in ch. xix, He finds things in a very different state. Instead of kings and men hiding themselves, they are gathered together with the beast, (Antichrist,) to make war with Him.

These "signs," I judge, are not for a few hours, or for a few days even; they extend, I believe, over a long period of time. ("The Lord is slow to anger.") Men's hearts are failing them for fear, not only because of what they *have* seen, but for looking after those things which *are coming* on the earth, for the powers of heaven shall be shaken. (See Luke xxi, 25, 26.)

The great shaking, too, of *all* things; for "I shake not the earth only, but also heaven;" (Heb. xii, 26;) would not necessarily be an instantaneous work; and so we find here, (ver. 14,) as to the earth, "Every mountain and island were *moved out of their places*." Observe the words in italics. Further on in the book, after other things have happened, we read, (ch. xvi, 20,) "Every island *fled away*, and the mountains *were not found*." This latter is a greater shaking than the former.

The first verse of ch. vii, proves what has been advanced as to the Lord Himself not coming; for "after these things," it is written, (*i.e.* after these signs and

the alarm of men consequent thereon,) "After these things, I saw four angels," &c. ; to them it was given to hurt the earth and sea ; they are commanded, by another angel, not to do so *till* the servants of God were sealed in their foreheads.

"One hundred forty and four thousand of all the tribes of the children of Israel" are sealed. And, during the after course of events, they are recognized clearly as being on the earth ; for, when the fifth trumpet is sounded, and the locusts come upon the earth, they are commanded to hurt neither the grass, nor any green thing, but only those men which *have not* the seal of God in their foreheads ; denoting, plainly, that there were some who had.

John then sees "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues." This is a body of the redeemed ones, whose robes are washed in the blood of the Lamb ; but quite distinct from the Church, or crowned elders. This "great multitude" have come out of "*the* great tribulation." Compare Zech. xiv, 16.

#### SEVENTH SEAL, CHAP. VIII, 1, ETC.

"When he opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God, and to them were given seven trumpets." Observe this : the seventh seal introduces the seven trumpets, the last three of which are connected with the three woes. See ch. viii, 13. ("Woe, Woe, Woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the *three* angels, which are *yet to sound* !")

And then, after this, there are the seven vials, containing "*the seven last plagues*," ch. xv, xvi.

Nothing can be more marked than the orderly or successive course of these things.

But now to trace them a little. The seventh seal is opened, and the seven angels have seven trumpets given to them. Another Angel comes to the altar with a golden censer ; *much incense is given to him*, that he should offer, with the prayers of saints, upon the golden altar before the throne. "And the smoke of the incense, with the prayers of the saints, ascended up before God out of the angel's hand." Is not this Jesus acting as the Angel of the covenant ?

We then read, "the angel took the censer, and filled it with fire of the altar, and cast it upon the earth : and there were voices, and thunderings, and lightnings, and an earthquake."

"And the seven angels, which had the seven trumpets, prepared themselves to sound."

#### FIRST TRUMPET, CHAP. VIII, 7.

"The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth : and the third part of trees was burnt up, and all green grass was burnt up." This judgment needs no comment.

#### SECOND TRUMPET, VER. 8, 9.

"As it were, a great mountain was cast into the sea, and the third part of the sea became blood," &c. I believe that the third part of the sea becoming blood, will be as literally a plague, as that on the rivers

of Egypt, recorded in Exod. vii, 17, &c. So again with the third part of creatures in the sea, and the third part of the ships being destroyed.

THIRD TRUMPET, VER. 10, 11.

A great star falls from heaven, burning as a lamp—the name of it is called Wormwood ; falling upon the third part of the rivers and fountains of waters, they become as wormwood ; “and many men died of the waters, because they were made bitter.”

FOURTH TRUMPET, VER. 12, 13.

“The fourth angel sounded, and the third part of the sun, &c.,” “was smitten ; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.” Bishop Newton, who regards all these things as *past*, says here—“The third part of the sun, moon, and stars, that is, the great lights of the Roman empire, are eclipsed and darkened, and remain in darkness for some time.” My own judgment is, not only that it is *future*, but that it will be as literally *a plague of darkness* as that recorded in Exod. x, 21, or the darkness spoken of in Matt. xxvii, 45. “And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, Woe, Woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the *three* angels, which are *yet to sound* !”

FIRST WOE. FIFTH TRUMPET, CHAP. IX, 1—12.

One is seen coming to the earth as a star falling from heaven ; and to him was given the key of the

bottomless pit. This place must be distinguished from the lake of fire. Satan is bound herein, during the thousand years ; his final doom is to be cast into the lake of fire, and tormented day and night, for ever and ever. (Ch. xx, 3—10.)

When the bottomless pit is opened, smoke arises, as from a great furnace, and out of the smoke come locusts upon the earth, and to them was given power, as the scorpions of the earth have power. They are commanded not to hurt the grass, &c., but only those men who have not the seal of God in their foreheads ; and these men are not to be killed by them, but “tormented five months ;” their torment will be as the torment of a scorpion. “And in those days men shall seek death, and shall not find it ; and shall desire to die, and death shall flee from them.”

Their shape is then described ; and it is repeated, “their power was to hurt men five months.” This is the first woe. “Behold, there come two woes hereafter.”

SECOND WOE. SIXTH TRUMPET, CH. IX, 13, TO XI, 14.

Four angels are loosed, to slay the third part of men ; and a most fearful judgment it is !\* The third part of men are killed by fire, smoke, and brimstone ; and yet we read, “The rest of the men that were not killed by *these plagues*, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk ;

\* Compare it with Ps. lxxviii, 49. “He sent *evil angels* among them.”



neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."

Another mighty angel comes down from heaven, having in his right hand a little book open. "He cried with a loud voice, as a lion roareth; and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. And the angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time (or delay) no longer. *But* in the days of the voice of the *seventh* angel, when he shall begin to sound, the mystery of God shall be *finished*, as he hath declared to his servants the prophets."\*

This "mystery of God" is not the same as "the great mystery" of the Ephesians; that being the *union* of the Church with Christ as "members of his body, flesh, and bones," and which was "*hid* from ages and from generations," being revealed especially to the

\* The seventh trumpet includes all that remains to be fulfilled; hence, directly the seventh angel sounds, (ch. xi, 15,) voices "in heaven" are heard saying, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever;" whereas, in point of fact, the third woe, which had been announced as coming quickly, does not come till ch. xii, 12, where the devil is cast down to earth, knowing that he hath but a short time.

Apostle Paul, (Eph. iii, 3,) and communicated by him to the other apostles, and to the Church at large.—The mystery spoken of Rev. x, 7, was, it is said, “declared to his servants the prophets;” and is, I believe, in connection with Rom. xi, 25—having to do with the grafting again of Israel into their “*own olive tree*,” which will be to the *world* as “life from the dead.” “Israel shall blossom and bud, and fill the face of the world with fruit.” (Isa. xxvii.)

But to pursue the chapter. John is then told to take the little book from the angel, and eat it. He does so, and finds it sweet to his mouth, and bitter to his belly. A servant of God knows what that means, when, in obedience to his God, he has to testify of terrible judgments because of evil. Sweet to the mouth, and to the belly too, is the testimony of *grace*; but bitter to the belly (or, inmost feelings) is the testimony of coming judgment.

John is then told to measure the temple and altar, &c., but not the court, “for it is given unto the Gentiles, and the holy city shall they tread under foot forty and two months.” In this eleventh chapter it is clear that *Jerusalem* is spoken of, being called “the holy city,” as in Dan. ix, 24, and Matt. iv, 5; and again, *the city* “*where our Lord was crucified*.” (ver. 8.) Two witnesses are sent to them, who, in clothing of sackcloth, prophesy a thousand, two hundred and three-score days. They have power (as Elijah had) to shut heaven; and they have power (as Moses had) to turn the waters into blood, and smite the earth with plagues. “And if any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies; and if

any man will hurt them, he must in this manner be killed." When their testimony is finished, the beast (Antichrist) kills them, and their dead bodies lie in the midst of Jerusalem, the people, &c., not suffering their bodies to be put in graves; but making merry and rejoicing over them, "because these two prophets tormented them that dwelt upon the earth."

After three days and a half, the spirit of life from God enters into them, and they are caught up into heaven, their enemies beholding them. The same hour there is a great earthquake—the tenth part of the city falls, and in the earthquake seven thousand are slain. The remnant are affrighted, and give glory to the God of heaven.

"The second woe is past: behold the third woe cometh quickly."

THIRD WOE, CH. XII, 12. SEVENTH TRUMPET,  
CH. XI, 15.—XII.

Directly the seventh angel sounds, there is a celebration "*in heaven*" of certain things, some of which, as to actual fulfilment, will not take place for more than a thousand years.

Observe verses 17, 18. "Thou hast taken to thee thy great power and *hast reigned*. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged," &c. This carries us forward to the great white throne, which is not set till after "the thousand years."

We will now turn to what John *saw*. The temple of God is opened *in heaven*, and a great sign is seen; *a woman* clothed with the sun, (i.e. Jerusalem,) and

travailing in birth ; and a great red *dragon*, (Satan,) whose tail draws and casts down to the earth the third part of the stars of heaven, standing before the woman to devour her child, as soon as it was born. She brings forth a man-child, (i.e. Christ, who "was of the *seed of David*, according to the flesh,") who is to *rule all nations with a rod of iron* ; (Ps. ii ;) and her child is caught up to God and His throne. The woman flees into the wilderness, to a place prepared, and is there for 1260 days. (See Matt. xxiv, 16.)

"The third woe," which is identified with the seventh trumpet, is now spoken of. There is war in heaven. This means the "heavens" to which Satan has access, because of man's sin ; (see Job i, ii ;) he is cast out by "*Michael* and *his* angels," which I believe to be the Son of God, as "head of all principality and power," the meaning of the name of Michael being, "who is as God."\*

Satan's casting down is at once celebrated *in heaven* ; "The accuser of our brethren is cast down ;" and those that dwell in the heavens are told to rejoice. But "*Woe* to the inhabitants of the earth, and of the sea ! for the devil is come down unto you having great wrath, because he knoweth that he hath but a short time." As we saw, he persecutes the woman,

\* I would desire to refer the reader to Dan x—xii where "Michael" is spoken of as "the first or chief Prince," as "*Michael your Prince*," and "the Great Prince, which standeth up for the children of *thy people*." Jesus is emphatically Israel's "Prince" as well as "Saviour." See Acts v, 31 ; compare, also, Jude 9 with Zech. iii, 2, where we shall see that "*The Lord rebukes thee*," is *Jehovah's* word against Satan.

who flees into the wilderness, and is nourished there; he then makes war with the remnant of her seed, who have the testimony of Jesus Christ.\*

The 1260 days of the sixth trumpet, and the 1260 days of the seventh trumpet, (the two half weeks of years,) make up, as I believe, the last *week*, or seven years, of Dan. ix, 27.

### CHAPTER XIII.

This chapter takes us back to describe the rise of Antichrist, the beast who kills the two witnesses, *at the close of the first half week, or 1260 days.* (chap. xi, 7.) This verse just referred to, and the whole of the chapter we are now considering, shows that the thing is devilish from first to last. The beast "ascendeth out of the bottomless pit." The dragon gives him his power, and his seat, and great authority. All the world wonders after the beast; they worship the dragon, and they worship the beast, who blasphemes God, and "them that dwell in heaven." He makes war with the saints (the remnant of the woman's seed) and overcomes them.

A second beast, the false prophet, is seen also; (ver. 11;) he "exerciseth all the power of the first beast." He does great wonders, making fire come down from heaven, deceiving them that dwell on the earth by the

\* If I understand what is meant by the "earth helping the woman," it is this:—Satan in the character of a *serpent* sends forth a *flood*, i.e. *testimony*, which the *earth*, or the *ungodly*, receive. The false testimony is that *Messiah is on the earth*, (see Matt. xxiv, 26,) and the whole *earth*, deceived by this owns the *Antichrist*:—but the *remnant* do not: they escape this "*flood*."

miracles. (Read 2 Thess. ii, 9—12.) He persuades them to make *an image* to the first beast, and he has power to give life to *the image*, so that it speaks. This, I believe, is the abomination of desolation spoken of in Matt. xxiv, 15.

Rich and poor, small and great, are then all marked; for without the mark, or the name of the beast, or the number of his name, no man might buy or sell.

#### CHAPTER XIV.

“An hundred forty and four thousand” redeemed ones are seen with the Lamb on Mount Zion. I believe them to be identical with the 144,000, sealed in chap. vii, 4. They *follow* the Lamb whithersoever he goeth, and are the “first-fruits unto God, and to the Lamb.”

An angel is then seen *flying in the midst of heaven*, (or the heavens,) with “the everlasting gospel,”\* to preach to every nation, kindred, and people. I see no reason to doubt that this message from God, just ere judgment falls, should be sent literally *by an angel*, as He has oftentimes sent angels with messages to this world heretofore.

Another angel follows, (see verse 8,) saying, “Babylon is fallen.” We shall find the details of this fall further on, in chap. xviii.

A third angel follows, denouncing judgment on any man who worships the beast, or his image, or receives his mark.

Compare verse 12, with chap. xiii, 10.

It is sweet, amid all this, to hear “a voice from

\* Or, “*gospel* for that *age*.”

heaven " recognizing a faithful few—" Blessed are the dead which die in the Lord . . . . . that they may rest from their labours, and their works do follow them."

The remaining verses of this fourteenth chapter (14—20) carry us forward, I believe, to the same time as chap. xix, 11, &c., only with this important difference; in chap. xiv, 15, &c., we have revealed to us some actions of the Lord, which precede the treading of the winepress. He appears with His "sickle" to *reap*; and He gathers His *wheat* into the garner. When the Lord reaps it is only for blessing. (See Matt. iii, 12; xiii, 30.)

An angel then reaps, or gathers in, "the vine of the earth;" this is "cast into the great winepress of the *wrath* of God. *And the winepress was trodden without the city.*" With the light I have at present, I read this in connection with chap. xix, 15, and Isa. lxiii, 2, 3.

#### CHAPTER XV.—"THE SEVEN LAST PLAGUES."

The seven last plagues appear to extend over a period of time, beginning when men receive the mark of the Beast, and ending, in one sense, with the fall of Babylon; though, as to result, the unclean spirits who go forth from Satan when the *sixth* vial is poured forth, gather the kings of the whole world together to "the battle of that great day of God Almighty," when the Lord Jesus, as "King of kings and Lord of lords," breaks in pieces the whole confederacy, by coming forth "*with His saints*" in judgment.

First of all, in ch. xv, John sees the seven angels with the seven last plagues, "in them is filled up the wrath of God." He then sees, as it were, "a sea of glass," and those who had gotten the victory over the Beast, and his image, &c., are standing thereon, singing "the song of Moses."

"The temple of the tabernacle of the testimony\* in heaven" is opened, and the seven angels come forth, having seven vials full of the wrath of God. A voice from the temple is heard, "Go your ways, and pour out the vials of the wrath of God upon the earth."

#### FIRST VIAL, CHAPTER XVI, 2.

A noisome and grievous sore falls upon the men who had the mark of the Beast, and on them which worshipped his image.

#### SECOND VIAL, VER. 8.

The sea becomes as blood, and all therein dies.

#### THIRD VIAL, VER. 4, 7.

The rivers and fountains become blood. "Thou art righteous, O Lord . . . for they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy."

\* In connection with that expression, "the temple," &c., "in heaven," I would just call the attention of brethren in the Lord to Heb. viii, 1, 5; ix, 23, 24, where the tabernacle in the wilderness is spoken of as the pattern of "*things*" in the heavens. "Things" cannot mean *Christ*. And observe further, these heavenly "*things*" are said to have been purified by Christ's blood. Here is our proper place of worship as "priests," even "the true tabernacle."



## FOURTH VIAL, VER. 8, 9.

Men are burned with a great heat from the sun ; they blaspheme the name of God, and repent not.

## FIFTH VIAL, VER. 10, 11.

The kingdom of the Beast full of darkness ; men gnawing their tongues for pain. Still further blasphemy, and no repentance.

## SIXTH VIAL, VER. 12, 16.

The water of the great river Euphrates, dried to make way for the Kings from the East. Three unclean spirits from the Dragon, the Beast, and the False Prophet, (the second Beast,) go forth with miraculous power to gather the kings of the earth, and of the whole world, to battle ; against Jerusalem it would appear, from Zech. xii, 3, xiv, 1, 5. Amid all this, there are still some to whom the Lord can say, "Behold, I come as a thief ; blessed is he that watcheth."

## SEVENTH VIAL, VER. 17, 21.

"A great earthquake, such as was not since men were upon the earth."

The "great city" is divided into three parts ; the cities of the nations fall ; great *Babylon* comes into remembrance before God, to give her the *cup* of the fierceness of His *wrath*.

The mountains and islands are now not only "moved out of their places," (ch. vi, 14,) but the islands "*flee away*," and the mountains are "*not found* ;" so great is the shaking of all things. A great hail also falls

upon men : and they blaspheme God because of the plague.

## CHAPTERS XVII., XVIII.

In this chapter (xvii.) we have “the *judgment* of the great whore that sitteth upon many waters.” She is seen sitting on a scarlet coloured beast, which has “seven heads and ten horns ;”—she is arrayed in purple and scarlet, and decked with gold and pearls ; she has a cup in her hand full of abominations ; and she is drunken with the blood of the saints, and the martyrs of Jesus.

The beast I believe to be Antichrist, the last head of the fourth monarchy. Compare verse 8, with chap. xi, 7, xiii. 1.—The woman, &c., are thus explained :—“*the woman* is that *great city* which reigneth over the kings of the earth ;”—“*the waters* where *the whore* sitteth, are peoples, and multitudes, and nations, and tongues.” The true Church is called “a chaste virgin ;” and her position in this world is that of a *stranger* and PILGRIM. But the corrupt professing church is called “whore ;” and having found its *rest* and *settlement* in the world, is likewise called a “*great city*.”

The name “Babylon” means *confusion* ; indicating the mixing or confounding together of *worldly* things with *divine*, a thing quite contrary to the mind of Christ, who said of His people that “they were not of the world, even as He was not of the world.” Hence, God’s word to *all* His saints, in such unholy confederacy, is,—“Come out of her, my people.”

“The seven heads are seven mountains on which

the woman sitteth." Here we have Rome distinctly.

"The ten horns are ten kings," who receive power as kings one hour with the Beast. They have one mind, and give their power and strength to the Beast. These ultimately, (see ch. xix, 19,) "make war with the Lamb, but the Lamb shall overcome them ; for He is Lord of lords, and King of kings."

The eighteenth chapter then describes the fall of Babylon, as a direct judgment from God ; "she shall be utterly burned with fire, for strong is the Lord God who judgeth her." It appears from ch. xvii, 16, 17, that he uses instrumentally "the ten kings" to make her *desolate* ; "for God hath put in their hearts to fulfil his will."

It is sudden judgment, for "her plagues come *in one day*:"—and again, "*in one hour* is thy judgment come."

The worldly character of the corrupt church is clear, for "the *merchants* of the earth weep and mourn over her," and they say, "Alas, that great *city* . . . in one hour *so great riches* is come to *nought*." "And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried, when they saw the smoke of her burning, saying, what *city* is like unto this *great city* !"

This is a judgment from God, before the Lord Jesus comes forth from heaven *with* His saints. Antichrist, (the beast,) and the false prophet, (the second beast,) who works miracles before him, are not yet judged ; but it comes quickly, as we shall see.

## CHAPTER XIX.

We are here refreshed by another *heavenly* scene ; one of those breaks which come in so blessedly, from time to time, through this book.

“Much people *in heaven*” praise God for having “judged the great whore,” for, “true and righteous are his judgments.” The elders, and the living creatures, worship God, saying, “Amen : Hallelujah !” And then in joyful anticipation, the “great multitude,” with a voice, as of “mighty thunderings,” shout “Hallelujah !” for the Lord God omnipotent reigneth ! Let us be glad and rejoice, and give honour to Him : for the *marriage* of the Lamb is come, and his *wife* hath made herself ready.\*

She is arrayed in “fine linen, clean and bright ;” and a voice says, “Write, Blessed are they which are called unto the marriage supper of the Lamb.”

The heavens now open, and the Lord Jesus Christ, “*with* all His saints,” comes forth, crowned “with many crowns,” to smite the nations, and to tread the winepress. “Behold, He cometh with clouds ; and every eye shall see Him ; and they also which pierced Him ; and all the tribes of the land shall wail because of Him.” Observe, He comes as “the King of kings, and Lord of Lords ;” treading the “winepress of the *fierceness and wrath* of Almighty God.” (Isaiah lxiii.)

“The Beast, and the kings of the earth, and their armies,” are gathered together against Him ; (see

\* It has been suggested that, between the translation or catching up of the Church and this scene in ch. xix, the saints have been rewarded before “*the Judgment-seat of Christ.*” 2 Cor. v, 10 ; Rom. xiv, 10—12.

Psalm ii;) and the results of His coming are thus expressed :—"the Beast (Antichrist) was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that had worshipped his image. These both were cast alive into a lake of fire burning with brimstone; and the remnant were slain with the sword of Him that sat upon the horse, which proceeded out of His mouth: and the fowls were filled with the flesh."

Then follow the events of chapter xx. Satan is bound for a "thousand years;" during this period Christ and *all* those who have "part in the first resurrection" reign. This "first resurrection" includes not only "*the church*," but *all* the faithful ones *from the beginning*; and those who had not bowed the knee to Antichrist or his image. See verse 4.\*

When the thousand years are expired Satan† is

\* The 1000 years' reign has not that full character of blessing in which God can *rest*. Satan is then bound, it is true, but the *flesh* is unchanged. And thus, directly Satan is loosed again, hundreds and thousands of those on the earth are deceived by him, and put themselves in array against God. In the 1000 years, Christ, as "Head of the heathen," has "feigned obedience" rendered unto Him by many. (Psalm xviii, 43, 44, margin.) "He must reign till He hath put all *enemies* under His feet. The last enemy that shall be destroyed is death." [This is done when the Great White Throne is set. Rev. xx, 14. In the "*new earth*," it is said, "There shall be no more death." Rev. xxi, 4.] "And when all things shall be subdued unto him; then shall the Son" (*as Son of man*) "also himself be subject unto him that put all things under him, that God" (*Father, Son, and Holy Ghost*). may be ALL IN ALL." (1 Cor. xv, 25, &c.)

† Unchanged by punishment.

loosed ; he goes forth to deceive the nations, and gathers them together to battle :\* they go and compass the camp of the saints about, and the beloved city ; (*i.e.* the earthly Jerusalem ;) fire comes down from God out of heaven and devours them. The devil is then cast into the lake of fire and brimstone, to be tormented day and night for ever and ever (literally, "*ages and ages*").†

The Great White Throne is then set, and the dead, small and great, are judged. Death and Hades are cast into the lake of fire, and all who are not found written in the Book of life. This is the second death. (Matt. x, 28.)

All evil being now cleared away, God introduces the eternal state, in which He finds His rest.

"A new heaven and a new earth," (the former having passed away when the Great White Throne was set,) are now seen. Observe, "a new *earth*"—"there was no more *sea*."

The "holy city, New Jerusalem," now descends as the abode of the heavenly family ; and *the nations* of

\* "Gog and Magog," as we learn from Ezekiel xxxviii, are northern nations, (Russia, &c.,) though other countries are "*with them*," (See ver. 5, &c.) The difference to be marked is this—"Gog and Magog" are overthrown in Ezekiel *before* the Millennium—"The house of Israel shall know that I am the Lord their God from that day and forward." (Chap xxxix, 22.) But the "Gog and Magog" of the Apocalypse are the enemies of Israel and of God "*after* the thousand years are expired." (Rev. xx, 7, 8.) Still, I believe them to be the same *nations*, though *not* the same *persons* ; "a thousand years" coming in between the *two* battles of chap. xix and chap xx.

† Then is fulfilled, "The woman's seed (Christ) shall bruise the serpent's head." (Gen. iii, 15.)

them that are saved, walk in the light of it. There is "no more death,"—"no more curse,"—"the former things are passed away." God hath made "all things *new*."

The perpetuity of Israel's blessings in the "new earth," is most distinctly stated in Scripture. See Isa. lxvi, 22 : "As the *new* heavens and the *new* earth, which I will make, shall *remain* before me, saith the Lord, so shall your seed and your name *remain*."

"I heard a great voice out of heaven, saying, *Behold the tabernacle of God is WITH MEN, and He will dwell WITH THEM, and they shall be His people, and God Himself shall be with them, their God.*"

And this is never-ending blessedness : for it is *God's own rest*.

"They shall reign **FOR EVER AND EVER.**" (Rev. xxii, 5.)

Here the Book closes. Some important words are added as to its truth, and the sin of adding to, or taking from it, is declared. The Lord three times announces, "I **COME QUICKLY.**" And the Church takes her place with the response—"Even so, *come, Lord Jesus.*" Till then, as having the gospel of *eternal life* committed to her, she stands in the world with the gracious invitation, "Let him that is athirst come : and whosoever will, let him take the Water of Life *freely*" . . . . "*without money and without price.*"

May we more and more realize the blessedness of our position, beloved.

"The *grace* of our Lord Jesus Christ be with you all. Amen."

# REMARKS ON ZECHARIAH.

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*"They prospered through the prophesyings of Haggai the prophet, and Zechariah the son of Iddo; and they builded and finished."*—Ezra vi, 14.

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## CHAPTER I.

"THE Lord hath been sore displeased with your fathers." (ver 2.)

This was Zechariah's *first* word.

The next thing we find, is testimony to the people:—

"Thus saith the Lord of hosts, turn ye unto me . . . . be ye not as your fathers."

This is the substance of the first commission, and an all-important word it is for *us* to remember. The question is not whether we are acting as our "fathers" have acted, but are we walking with God? "Turn ye unto me."

The next word from the Lord to Zechariah was about three months afterwards. (ver. 7.)

He beholds, by night, a man riding upon "a *red* horse," which is the emblem, I judge, of *war*, *bloody war*, as in Rev. vi, 4. But in Zechariah the horse and rider are not seen *issuing forth*, as in Rev. vi, they are seen "standing among the myrtle trees,"—the emblems of *peace*. This is confirmed by what follows: Zecha-



riah asks, respecting the rider and the horses, "What are these?" And the reply is, "These are they which the Lord hath sent to walk to and fro through the earth." And their own testimony is, "*We have walked to and fro through the earth: and, behold, all the earth sitteth still and is at rest.*"

In other words, the vision is a vision of *peace*: *war* is hushed. The *red* horse *stands* among the *myrtle trees*.

We learn from the twelfth verse that the "seventy years'" captivity have expired. The angel says, "O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these *threescore and ten years*. And the Lord answered the angel that talked with me with *good words and comfortable words*." Upon this the angel says to Zechariah, "Cry thou, saying, Thus saith the Lord of hosts; I am jealous for Jerusalem and for Zion. . . . I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction. Therefore, thus saith the Lord, I am returned to Jerusalem with mercies: my house *shall be built* in it . . . . The Lord shall yet comfort Zion, and shall yet choose Jerusalem." (ver. 14 to 17.)

The prophet, then, beholds another vision: four horns and four carpenters. The *four* horns symbolize the Gentile *powers*, which had scattered Israel and Judah. (See Jer. xxxiv, 1.) "Nebuchadnezzar, king of Babylon, and all his army, and *all the kingdoms of the earth* of his dominion, and all the people, *fought against Jerusalem*." The four carpenters, or workmen,

symbolize those who afterwards sought to repair the injury which had been done to them by these "*horns* of the Gentiles." *Four* being a *general* or *universal* number, one hardly expects to find that precise number of individuals employed. As the "*four horns*" meant "*all the kingdoms*," along with Babylon, so "*the four carpenters*," or repairers, may include *all* who worked for God in the rebuilding of the temple and the city. There were, however, *four* very prominent men of God in this work, viz. Ezra, Nehemiah, Zerubbabel, and Joshua. Haggai and Zechariah were the two prophets who encouraged them in the work, as we see from the verse which heads these "*remarks*." (Ezra vi. 14.)

## CHAPTER II.

Another vision. The prophet sees a man with a measuring line. When asked, "Whither goest thou?" He answers, "*To measure Jerusalem*." This vision, like John's in Rev. xi, 1, 2, speaks of the *rebuilding* of Jerusalem and the temple. Zechariah of the rebuilding under Zerubbabel; John of the rebuilding during the last week of Antichrist. This latter rebuilding has no *command* or *promise* from God for the doers thereof to rest upon; but the building of Jerusalem and the temple, under Zerubbabel, had both. "Jerusalem shall be inhabited . . . . I will be a wall of fire round about, and the glory in the midst of her."

An important principle of truth is announced in the next few verses. Israel had been carried away captive because of their transgressions; and now, that "grace"

(Ezra. ix. 8,) had been shown them, the call was, "Deliver thyself, O Zion, that dwellest with the daughter of Babylon." In order to set about God's work they must *come out* of Babylon: they could not build *there*.

Similar to this is the work of God now. His temple (the church) has been, as it were, thrown down; and the stones scattered. And there is scarcely a system of religion, however corrupt, (characterized by the Spirit of God as "Babylon,") where there are not some of these *precious stones*; precious to God, and precious to Christ. What ought they to be doing? Still lay in Babylon? No! "Come out of her, my people," is God's word. There is no such thing as *building for God* in Babylon. "Building up yourselves, (for ye are "living stones,") in your most *holy* faith;" this is your proper privileged position. (See Jude 20—25.) But while you are identified with that which is evil, you cannot build for God.

The "temple of God," and the "tower of *Babel*," were both *buildings*. But the one was inhabited by God; the other, which was *man's work*, called for His judgment. So with the real and the professing church. Beloved, what are *we* building? Something that will abide, or something for the fire? (See 1 Cor. iii, 14, 15.)

The Lord takes occasion, by this "little reviving of Israel, in their bondage," to point forward to the latter-day glory, when He will "*dwell*" in the midst of them, and "*many nations* shall be joined to the Lord."

The last verse is important, as showing that whenever blessing comes in, whatever the measure thereof,

it is not by man's "might or power :"—"Be silent, O *all flesh*, before the Lord."

## CHAPTER III.

Satan ever seeks to hinder the display of God's goodness. This is true, whether the object, upon which God is showing mercy, be a poor lost sinner, or a poor weak saint in service. In the case before us, we find Joshua, the high priest, who, with Zerubbabel, began to build the house of God, (Ezra v, 2,) *resisted* by Satan. As in Rev. xii, Satan is the "accuser,"—and Joshua, like any other poor sinner, looked at in himself, was only clothed in "filthy garments ;" for "all our *righteousness* is but as *filthy rags* ;" but "if God be *for* us, who can be *against* us?" "The Lord said unto Satan, The Lord rebuke thee, O Satan . . . . . is not this a brand plucked out of the fire?" God does not say that Joshua was not a poor sinner, but He asserts His prerogative to snatch the brand from the burning : and then adds, "Behold I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment." The prophet entering into the very spirit of the scene, exclaims, "Let them set a fair *mitre* upon his head." (His thoughts evidently reverting to the *garments* and *mitre* wherewith Aaron was adorned on the first rearing of the tabernacle in the wilderness.) "So they put a fair *mitre* upon his head, and clothed him with *garments*." The angel of the Lord then addressed Joshua, and tells him that, consequent upon his *obedience*, a place of honour shall be his : and then, prophetically, tells him and those who are associated with him,—all of them "men wondered

at,"—that God will bring forth *His servant*, the BRANCH, of whom Joshua, the high-priest, stands as a feeble type. That this *servant* is also the STONE with "seven eyes;" i.e. Christ, the alone *foundation*, in his perfect *wisdom* and *omniscience*. When He (the "Stone,"—the "Branch,") is manifested in His glory; i.e. when He is manifested as the beauty and the stability of all that which God has formed for Himself; "*in that day*, saith the Lord of hosts, shall ye call *every man* his neighbour under the vine, and under the fig-tree." See Isa. iv, 2, &c., "In that day shall the Branch of the Lord be beautiful and glorious," &c. Christ is to Israel *now* as "a root out of a dry ground,—no form, no comeliness,—the rejected one."

#### CHAPTER IV.

The next vision is the golden candlestick; i.e. Israel as God's witness in the earth. And how remarkably we find here, as indeed throughout the Scriptures, that what appears weak and failing, in itself, is used of God to accomplish great ends.

The two olive trees, or sons of oil, who are the two witnesses of Rev. xi, and who are *killed* after their three years and a half of testimony,—these are the very ones who are spoken of here as the channels through which the Holy Ghost *acts* for the purpose of making Jerusalem a light and a glory. "Not by might, nor by power, but by *my Spirit*, saith the Lord of hosts," is the great principle of this chapter; whether we look onward to what *will* take place in Jerusalem; or look back to what *did* take place under Zerubbabel, who laid the foundation of the temple, and of whom

God said, "his hands shall also *finish* it ;"—God not despising "the day of small things."

The "seven eyes" are beautifully introduced here if we read the passage in connection with 2 Chron. xvi, 9, and Rev. v, 6. "They run to and fro through the whole earth, to show himself *strong* on behalf of those whose hearts are *upright* (perfect) towards him."

Sweet truth to those who now serve their God with uprightness of heart, though in weakness.

#### CHAPTER V.

The previous chapter having shown the blessing from God on those who labour for him, however much of weakness there may be, the present chapter shows how the *curse* rests on those who thief and swear falsely ; or who are *not*, in other words, "*upright*." Compare the first verse of this chapter with Ezek. ii, 9.

He then sees a woman cast into the midst of an ephah, and borne to the land of Shinar, i.e. Babylon.

It is well just for a moment, to look at the condition in which Babylon was at this time. Belshazzar, the last Babylonish king, on the very night of his impious feast, was slain ; and Darius, the *Mede*, took the kingdom. (See Dan. v, 30.) Cyrus, the *Persian*, had entered Babylon through "the two-leaved gates," in fulfilment of Isa. xlv, 1 ; and God had said of him, "He is my shepherd, and shall perform all my pleasure : even saying to Jerusalem, thou shalt be built ; and to the temple, thy foundation shall be laid." (Isa. xlv. 28.)

The Jews, therefore, were at perfect liberty to *obey the word of the Lord*, as delivered by Jeremiah, (chap.

li, 6, 45.) "Flee out of the midst of Babylon" . . . "My people, go ye out of the midst of her:" and also the word by Zechariah, which we have already noticed. (chap. ii, 7.) "Deliver thyself, O Zion, that dwellest with the daughter of Babylon."

Or they could remain in Babylon, as some did; or deserting the Lord's work, they might *return* from Jerusalem to Babylon. It is this latter class, I judge, which are represented to us in the above vision.

Babylon was then, just like Babylon mystical now, in this respect. God's people might leave it, or remain in it, or return to it; it was all one to Babylon just then. But not so in God's judgment. God was engaged in *a work*, and those who were *working with Him* were "*out*" of Babylon, and had no thoughts of returning. Those who did return are symbolized by a woman, whose name is "wickedness," cast into an ephah, and carried to Babylon, to *build a house* THERE. They could leave building *God's house*, but for "their own" ease, or "their own" traffic, they could *build a house* in the land of Shinar. "This is *their* iniquity," (not *resemblance*,) "through all the earth."

#### CHAPTER VI.

The "four chariots," issuing from between the "mountains of brass," present, as I believe, the going forth of God's judgments on the earth, which judgments are ever connected with His fixed, immoveable purposes. As mountains of brass God's purposes must ever stand, for He cannot err in mercy or in judgment.

The black horses and white horses go forth into the *north* country; the grisled towards the *south*; the bay

to and fro through the earth. The *red* are not again mentioned. They are seen in chap. i. *standing* among the "myrtle trees."

Thus *peace*, or respite from war, is not a sign of God's judgments having ceased:—*famine, pestilence, &c.*, are still chastisements from His hand.

The "north," I believe, is Babylon; the "south" Egypt.

It is well to notice here that in Jer. xlii, the little band, who had continued in Judea, were told by God that *if they would abide there, He would build them*; but if they would go *into Egypt*, the *sword, famine, and pestilence*, which they were afraid of, and seeking to flee from, should overtake them *there, in Egypt*.

The word of the Lord now comes to Zechariah, saying, "Take of the captivity and make *crowns*, and set them upon the head of Joshua, the son of Josedech, the high-priest, and speak unto him, saying, Behold the man whose name is the 'BRANCH,'" &c.,—a word which, prophetically, looks onward to that time when Christ, as the true Melchizedeck, shall sit upon His throne, a Kingly Priest.

"The counsel of *peace* between *them both*," means, I judge, between Jehovah and Christ.

In the salutations of the Epistles we find,—"*Grace and peace, from God our Father, AND from our Lord Jesus Christ.*"

#### CHAPTER VII.

The question here raised is, "Shall I weep in the *fifth month*, as I have done these so many years?" It had become quite a *form*. The Lord answers, "Did



you fast unto *me*, even unto *me*?" and then He tells them what kind of fast He loves. (Compare Isa. lviii, 5—8.)

"But," He says, "they refused to hearken, and pulled away the shoulder, and stopped their ears." Therefore, "God scattered them with a whirlwind among all the nations." What a solemn warning is this for the professing Church now! "For if God spared not the natural branches, take heed lest He also spare not thee!" (Rom. xi, 21.)

#### CHAPTER VIII.

The word of the Lord comes again to Zechariah, reminding him that although He forgot not His people Israel's *rebellion*, yet He was now "jealous for Zion with great jealousy." And He adds, "I am returned to Zion, I will dwell in the midst of Jerusalem; and Jerusalem shall be called, a city of truth." . . . "Old men and old women shall dwell in the streets of Jerusalem." . . . "The streets shall be full of boys and girls."

In other words, they shall realize the "*blessings*" of Deut. xxviii, 1—14.

Thus the Lord's "*grace*" was shown to this little remnant; but, alas! we know how soon they sinned away their privileges. "Speak ye every man the truth to his neighbour, execute the judgment of truth and peace in your gates; and let none of you imagine evil in your hearts against his neighbour, and love no false oath; for all these are things that I hate, saith the Lord."

Restored though they were to their land by God's

mercy, and reminded of what He loved and abhorred ; yet, when the Son of God came, instead of *speaking truth* they used *craft and subtlety* ; instead of loving *no false oath* they *sought* two *false* witnesses against Him ; and, as the subsequent chapters of this prophecy foretell (for Judas's estimate of Him was the estimate of the nation), *they* sell him for the price of a slave ! “ Thirty pieces of silver.”

The concluding verses of this chapter (18—23) show how the Lord's heart is set on blessing. He says, the *fasts* shall be turned into “ cheerful *feasts* ;” and ever remembering His promises to Abraham and to His people Israel, that nations should be blessed through them ; He says, “ Many people and strong shall come to seek the Lord of hosts in Jerusalem . . . . Ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him who is a Jew ; saying, ‘ We will go with you, for we have heard that God is with you.’ ”

#### CHAPTER IX.

The meaning of the opening verses of this chapter, so far as I am able to understand them from amended translations, seems to be this :—The Lord hath an eye over all men as well as over the tribes of Israel, and He therefore pronounces a judgment against Hadrach, Damascus, Hamath, Tyre and Sidon ; and because of these judgments, Ashkelon, Gaza, and Ekron, shall fear and be sorrowful.

“ A *bastard* in Ashdod,” (i.e. one not of royal descent,) seems to be “ the pride of the Philistines.” His character is marked by ferocity and idolatry ; but

God says, "I will *cut off* the pride of the Philistines, and I will take away his bloods (murders) out of his mouth, and his abominations (idolatries) from between his teeth." The latter part of the seventh verse means, as I judge, that the one who succeeds this tyrant shall be "for our God," that is, on the side of the God of Israel, and not for Idolatry, and he shall be "as a governor in Judah."

God then promises protection to His people, and bids them "rejoice" because *their* King is coming, just, and having salvation, meek and lowly : the very reverse of the Ashdod tyrant. The "chariot,"—the "horse,"—the "battle-bow,"—shall be *cut off*; and *His* dominion shall be from sea to sea, and from the river to the ends of the earth.

But there is not only glory and dominion, but redeeming grace connected with this King after God's own heart. Through His *blood*, the eleventh verse tells us, there is deliverance for prisoners who were in a pit where there is no water. Grace delivers from hopeless misery. But when delivered, instead of being prisoners in the pit, they are "prisoners of hope;" and, as such, are directed to turn to "*the strong hold*," even God Himself, for, "*Thou art my fortress*:" and God says, He will "defend them," and "save them," and they "shall be as the stones of a crown," i.e. as *precious jewels* in His sight. (See Mal. iii, 17.)

The last verse tells of the fulness of *earthly* blessing, "corn" and "wine;" and draws forth the song of admiration and praise, "How great is His goodness! and how great is His beauty!"

## CHAPTER X.

This chapter opens by directing Israel to call upon God for temporal blessing, for He alone could give rain in its season. "Are there any among the vanities of the Gentiles that can cause rain?" (Jer. xiv, 22.)

God then says, that His anger has been kindled against the shepherds, or guides; and that He has also punished the "goats;" but that He has visited "*His flock*," the house of Judah, and made them "as the goodly horse in the battle." Then, looking forward to the time when Christ, who "sprang out of Judah," shall be seen as its "Lion;" He says, "Out of him came forth *the corner*," (see Isa. xxxviii, 16,) "out of him *the nail*," (see Isa. xxii, 22, 23,) "out of him the *battle-bow*," (see Jer. li, 19, 20,) "out of him every conqueror (*not* oppressor) together." (See chap. xiv, 5, and Rev. xix, 14, 15.)

From the sixth verse to the end, we have Israel's *restoration*: "they shall be as though I had not cast them off." They shall be gathered from "far countries," from Egypt, and from Assyria; and brought into "the land of Gilead and Lebanon." Like Elijah of old, (2 Kings ii, 8,) they shall "smite the waves," and "the deeps of the river shall dry up." (See Isa. xi, 15, 16.) "The Lord shall utterly destroy the tongue of the Egyptian sea . . . . and there shall be a highway for the remnant of his people."

## CHAPTER XI.

This chapter speaks of Israel's *sin* and *desolation*.

All its beauty is spoiled: the "fir tree," the "cedar," and the "oaks of Bashan,"—all is gone! But God

says, "*Feed* the flock of slaughter, whose possessors slay them, and hold themselves not guilty." And He then repeats that, though He will not pity "the inhabitants of the land," He "*will* feed the flock of slaughter, even you, O poor of the flock."

God then acts symbolically : He takes "two staves," one called "Beauty," the other "Bands," and feeds the flock. In "one month," He has to cut off "*three* shepherds," or guides, (the Scribes, Pharisees, and Sadducees, Matt. xxiii, 24.) "My soul loathed them, and their soul also abhorred Me." He then says, (for the people followed their "blind guides" instead of the "good Shepherd,") "I will not feed you." So He takes the staff "Beauty" and cuts it asunder, indicating thereby that *the covenant* which He had made with all the people was broken. He then foretells His own betrayal for "thirty pieces of silver,"—"a goodly price that I was prized at of them!" So He casts it "to the potter." (See Matt. xxvii, 9, 10 ; from which it appears that though *written* by Zechariah, it was originally *spoken* by Jeremiah the prophet.)

God then cuts asunder His other staff, "Bands ;" indicating the breaking of the *brotherhood* between Judah and Israel ; that is, their visible *unity*. God will make them *one* in a future day. (Ezek. xxxvii, 16, &c.)

The last three verses speak of Antichrist : "the *idol* shepherd."

## CHAPTER XII.

The opening of this chapter is of the greatest importance, at this present time, for the nations are beginning to "burden themselves" with Jerusalem.

The result will be, as the second verse, and as chap. xiv, tells us,—there will be a siege against Jerusalem, and God will smite every horse with astonishment, and his rider with madness. The governors of Judah shall be “like a torch of fire in a sheaf,” they shall “devour all the people round about.” God says, He will “seek to destroy all the nations that come against Jerusalem;” but upon the inhabitants *thereof*, He will pour out the spirit of grace and supplication, *and they shall look upon Him whom they have pierced*: for “Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him, and all the *tribes of the land* shall wail because of him.” “There shall be great mourning in Jerusalem . . . . the land shall mourn, every family apart.”

## CHAPTER XIII.

But all their sin shall be forgiven, for God has returned to Jerusalem with mercy: they now perceive the value of the *blood* of Him they pierced, and find it “a fountain” for “sin, and for the purification of all uncleanness.”

And *in that day*, God will cut off the names of the idols, and cause the prophets *and unclean spirit* to pass out of the land. And if any man shall yet prophecy, telling *lies* in the name of the Lord, his parents shall prove their abhorrence of evil, by thrusting him through; so strongly will jealousy for the Lord’s honour be felt among them. And others who have prophesied falsely shall be *ashamed*; and wear no more “rough garments (like John the Baptist’s) to deceive.”

But *He* shall say, “I am *no prophet*, I am an *hus-*

*bandman*:" that is to say, the latter office is the one He will then be fulfilling—prophecy has its day ; but now, He says, I am gathering my flocks and my fruits in,—I am an husbandman. And when He is asked, "What are these wounds in thine hands?" Every saint knows the voice of Jesus in the reply, "These are they with which I was wounded in the house of my friends." And then Jehovah's voice is heard, attesting the pierced One as "the *Man* that is *my Fellow*," or Equal : the shepherd smitten with the sword of justice, that "the sheep," the "little ones," might be spared.

The "third part" being brought through the fire, refers to the Jewish remnant, who amid the desolations and calamities of the last day, shall be preserved through "the great tribulation," and come out *tried* and *refined*.

#### CHAPTER XIV.

This chapter opens with the siege of Jerusalem by the nations. The nations prevail, and half of the city goes forth into captivity; "*Then* shall the Lord go forth, and fight against those nations, as when he fought in the day of battle;" referring to the conquests of old for Israel.

"Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle." (Ps. xxiv, 8.)

He comes "*with* all his saints," and His feet stand upon the Mount of Olives, which cleaves in the midst; half of it removing towards the south, and half towards the north.

"Living waters" shall now go out from Jerusalem, and "the Lord shall be King over all the earth."

This is *millennial glory*: "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills: and all nations shall flow unto it." (Isa. ii, 2.)

"The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." (Isaiah lx, 12.)

And this is to be the plague upon all the people who have *fought against* Jerusalem: their flesh shall consume away, and their eyes, and their tongues; and they shall slay one another.

And now that God's earthly people are restored to their land, and keeping "the feast of tabernacles;" if any of the *spared* nations refuse to come and worship the Lord, they shall have *no rain*. And if Egypt refuses to come, it shall have *the plague*.

Thus Israel shall be the *head*, and not the *tail* of the nations. And blessings far and wide, wherever there is subjection, shall be known. In Jerusalem itself *all* is consecrated to God, down to the very "pots." And "HOLINESS UNTO THE LORD," instead of being only as it used to be, on the high priest's mitre, (see Exod. xxxix, 30,) shall now be seen upon the very "bells (or bridles) of the horses."

"O what a bright and blessed world,  
This groaning earth of ours will be,  
When from its throne the tempter hurl'd,  
Shall leave it all, O Lord, for Thee !

"But *brighter far* that world above,  
Where *we*, as we are known, shall know;  
And in the sweet embrace of love,  
*Reign o'er* this ransom'd world below."



## REMARKS ON DANIEL.

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CHAPTER I.—The principle of *separation to God*, observed by Daniel and his three companions, Shadrach, Meshach, and Abednego. They would not defile themselves with the king's meat, though they were in *captivity*. God gave them knowledge and wisdom.

CHAP. II.—Nebuchadnezzar's dream of the great image, which represented the Babylonian, Medo-Persian, Grecian and Roman empires. The *stone* smiting the image represents Christ coming (*with His saints*) in judgment, and setting up *His* kingdom.

CHAP. III.—The faithfulness of Shadrach, Meshach, and Abednego, in refusing to worship the golden image. (A specimen of latter-day *idolatry*: see Rev. xiii, 14, 15.)

CHAP. IV.—The great tree: its glory and downfall. A picture of Nebuchadnezzar, who exalted himself and was abased; driven out for seven years from among men. When his reason returned, he honoured and extolled the King of heaven.

CHAP. V.—Belshazzar's feast. The vessels of God's destroyed temple profaned by the people who laid it waste. The downfall of the Babylonians. That very night was Belshazzar slain, and his kingdom passed to the Medes and Persians.

CHAP. VI.—Darius the Mede's decree. Daniel's faithfulness in prayer to his God. He is cast into the den of lions, but God preserves him; and Darius owns the God of Daniel as the living God, who delivereth and worketh wonders both in *heaven* and *earth*.

CHAP. VII.—A vision of Daniel's in the reign of Belshazzar. The real character before God of the four great empires. The first as a *lion*, the second as a *bear*, the third as a *leopard*, and the fourth beast "dreadful and terrible, and strong exceedingly." The rise of Antichrist as the "little horn" who subdues three out of the *ten* kings, and his ultimate destruction by the Ancient of days, who, with His saints, takes possession of the kingdom.

CHAP. VIII.—The "little horn," or Antichrist, as before, whose actings have had a sort of foreshadowing in those of Antiochus, "the Jews' oppressor." It is when the transgressors are come to the full that this king of fierce countenance stands up against the Prince of princes; but "he shall be broken *without hand*," i. e., not by man's power, but God's.

CHAP. IX.—Daniel's humiliation and confession before God. God's revelation to him of the times determined.

Sixty-nine *weeks* (hebdomads) or "sevens," i. e., 483 years, were to elapse from the going forth of the commandment, (by Cyrus,) to rebuild Jerusalem, to the cutting off of the Messiah; and the remaining seven years, or last "week," will be occupied with the actings of Antichrist, (compare Rev. xi, xii, xiii, the three and a half years of the sixth trumpet, and the three and a half years of the seventh trumpet,) who,

in the midst of the week, i. e., at the close of the first three and a half years, causes the sacrifice and the oblation to cease, i. e., obstructs the then re-established temple service of the Jews, though he had made a covenant with them for one *week*, or seven years.

CHAP. X.—An introduction to the revelation of chap. xi. Daniel's utter weakness as a man in the presence of glory;\* but he is told that from the first day he chastened or humbled himself before God, he was heard; and this messenger from heaven was sent to instruct him.

#### CHAPTER XI.

2 And now I will shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they* all; and by his strength through his riches he shall stir up all against the realm of Grecia.

3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

5 And the king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion.

6 And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm: neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in *these* times.

Cyrus, Cambyses, and Darius Hystaspes. The fourth, Xerxes.

Alexander the Great.

Alexander died in Babylon, and his kingdom, instead of going to "his posterity," was divided between *four* of his generals, viz., Cassander, Lysimachus, Ptolemy, and Seleucus.

Ptolemy Soter. Seleucus Nicator was "strong above him."

Berenice, daughter of the King of Egypt, (or, "the south,") was married to the son of the King of Syria, (or, "the north,") but was soon divorced. Her husband, Antiochus, was poisoned by his former wife,

\* See also Isa. vi, 5, and Rev. i, 17.

7 But out of a branch of her roots shall *one* stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail :

8, 9 And shall also carry captives into Egypt their gods, with their princes, *and* with their precious vessels of silver and of gold ; and he shall continue *more* years than the king of the north. So the king of the south shall come into *his* kingdom, and shall return into his own land.

10 But his sons shall be stirred up, and shall assemble a multitude of great forces : and *one* shall certainly come, and overflow, and pass through : then shall he return, and be stirred up, *even* to his fortress.

11 And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north ; and he shall set forth a great multitude ; but the multitude shall be given into his hand.

12 *And* when he hath taken away the multitude, his heart shall be lifted up ; and he shall cast down *many* ten thousands : but he shall not be strengthened *by it*.

13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

14 And in those times there shall many stand up against the king of the south : also the robbers of thy people shall exalt themselves to establish the vision ; but they shall fall.

15 So the king of the north shall come, and cast up a mount, and take the most fenced cities : and the arms of the south shall not withstand, neither his chosen people, neither *shall there be any* strength to withstand.

16 But he that cometh against him

Laodice ; and then, Berenice, her attendants, and her son, ("he whom she brought forth," not, "he that begat her,") were murdered. Probably, a faithful friend also, "he that strengthened her."

Her brother, Ptolemy Euergetes, to avenge his sister's death, slew Laodice, and subdued the kingdom of Syria.

It is said that he took 40,000 talents of silver and gold, and 2,500 images of their gods ; and for thus restoring their gods, the Egyptians gave him the title Euergetes, which means "the benefactor."

Ceraunus and Antiochus, the sons of Seleucus.

Callinicus, King of Syria, assembled a great army, which was led by Antiochus.

Ptolemy Philopater, son of Euergetes, came forth in anger, and conquered Antiochus with his great army.

Philopater was proud and lustful ; though so victorious, he was not "strengthened," for he was hated and rebelled against. He died of intemperance.

Antiochus came again with a great army against Egypt.

Ptolemy Epiphanes, the son of Philopater, dissolute and proud, was rebelled against by many ; but they were subdued.

Antiochus having come against him, (ver. 13,) he subdues Scopas, the Egyptian general ; recovers Judea, the "glorious land," which by his hand is

shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.

18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

20 Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

21 And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22 And with the arms of a flood shall they be overflowed from before him, and shall be broken: yea, also the prince of the covenant.

23 And after the league made with

"perfected" not "consumed"—for he repaired the city.

Not content with the principal provinces of Egypt, he desires the whole kingdom, and therefore gives his beautiful daughter, Cleopatra, to Epiphanes; but she, however, instead of aiding her father, as he hoped, sided with her husband.

Antiochus subdued Samos, Eubœa, and many other islands, which was a "reproach offered" to the Romans, whose general, Lucius Scipio, obtained a decisive victory over him in Asia, at the foot of Mount Sipylus.

Antiochus fled to Antioch, "the fort;"—and soon died ingloriously.

Seleucus Philopater, who made great efforts to raise the money due to the Romans. He was poisoned by his treasurer, Heliodorus.

Antiochus Epiphanes, the brother of Seleucus, who by flattering the Syrians, the Romans, Eumenes, King of Pergamos, and others, obtained the kingdom. He was a vile, despicable character, revelling to the greatest excess with the lowest company.

Vile, though he was, he carried all before him, even "the prince of the covenant," which means (according to Theodoret) Onias, the Jewish high-priest, who was first displaced and then treacherously murdered; but others suppose that Demetrius, the true heir of the crown, is meant.

Antiochus appeared in Syria

him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

24 He shall enter peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches; *yea*, and he shall forecast his devices against the strong holds, even for a time.

25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand; for they shall forecast devices against him.

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow; and many shall fall down slain.

27 And both these kings' hearts *shall be* to do mischief, and they shall *shall be* against the holy covenant; but it shall not prosper: for yet the end *shall be* at the time appointed.

28 Then shall he return into his land with great riches; and his heart *shall be* against the holy covenant; and he shall do *exploits*, and return to his own land.

29 At the time appointed he shall return, and come toward the south;

little at first, but he "became strong;" got the best place belonging to Egypt, and was far more liberal and profuse than his predecessors in sharing the spoil, &c. Concerning this liberality, it is said of him in the book of Maccabees, "he abounded above the kings that were before him."

He goes up with a great army against Ptolemy, who is vanquished by Antiochus; many are slain.

Ptolemy Philometer, king of the south, was nephew to Antiochus; and they frequently eat and conversed together "at one table;" but their lying did not prosper, for Antiochus did not, as he wished, obtain the kingdom, nor did Philometer utterly exclude him.

He returned to Syria with great riches; but a false report having been spread of his death, Jason, desirous of recovering the high-priesthood, marched to Jerusalem with 1,000 men, and took the city. Antiochus, hearing of this, concluded that the whole nation had revolted, so besieged the city, slew 40,000 of the inhabitants, sold as many more for slaves, polluted the temple and altar with swine's flesh, profaned the holy of holies, &c. &c. When he had done these "exploits," he returned his own land.

After two years he marched into Egypt again.

but it shall not be as the former, or as the latter.

30 For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do: he shall even return, and have intelligence with them that forsake the holy covenant.

31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate.

32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.

33—35 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many days*. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And *some* of them of understanding shall fall, to try *them*, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed.

36—45 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he

Romish ambassadors in Grecian ships, grieved or vexed him by their message. "He led back his forces," (Polybius says,) "grieved and groaning." Some apostate Jews went and joined themselves to him.

About two years or more after he had spoiled the Temple, he sent some of his people to exact tribute from the Jews; these men hindered the worship of God, and placed in the Temple the image of Jupiter Olympus, and the statue of Antiochus.

He also corrupted many by rewards and promises, to forsake the holy covenant. The people who "did exploits," were Judas Maccabeus and his associates.

These *three* verses embrace, as it is said, "*many days*," and run on to "the time of the end." They have, in part, been fulfilled by the many past calamities of the Jews; they are being fulfilled now; and will continue to be fulfilled to "the time of the end."

At this "time of the end," Antichrist will rise up, like another Antiochus; he shall "exalt himself," it is said, and speak "against the God of gods." See also 2 Thess. ii, 3, 4. A future king of Egypt will oppose him, but be overcome. He shall "come to his end" near Jerusalem. See Zech. xiv, 3; and Rev. xix. 19, 20.

shall cause them to rule over many, and shall divide the land for gain. And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

## CHAPTER XII.

1—3 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.\* And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

At this same "time of the end," Michael, the Great Prince, shall stand up for Israel. This I believe to be Jesus, who is Israel's "Prince," as well as "Saviour." The name, Michael, means, "who is as God."

After this deliverance from "great tribulation," or trouble, resurrection and glory close the scene. And Daniel is assured that he shall stand in *his* lot at the end of the days.

\* Or "abhorring." See Isa. lxvi, 24.



## REMARKS ON THE HEBREWS.

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CHAP. I.—The dignity of the Son of God, through whom in these last days God hath spoken—His *present* position in the heavens, at the right hand of God—taken consequent upon the entire *putting away of sin*—His pre-eminence over all angels, for they are to “*worship Him.*” He is Creator too—unchanging and unchangeable.

CHAP. II.—If God sent a word through angels, disobedience to it brought down a just judgment; how much more, then, must judgment fall on those who neglect the *great* salvation, first of all spoken by the Lord Himself, and then confirmed by ear-witnesses, God *also* bearing witness by signs and wonders, and gifts of the Holy Ghost.

The “world to come” not subject to angels, but to Him who became for a little while “lower” than the angels; (Ps. viii;) even took part of flesh and blood, that He might in grace “taste *death* for every man”—overcome him that (by reason of man’s sin) had the power of death, even the devil; delivering *thus* those who by reason of death were all their life-time subject to bondage; and finally, that He might be a merciful and faithful High Priest, able to succour them that are tempted or tried, having known temptation and suffering Himself.

Our portion as “many *sons*” being brought “unto *glory*,” and as His “*brethren*,” is spoken of in ver. 10—13.

CHAP. III.—We are called upon to *consider* Him, as those who have been called with a *heavenly* calling ; for, the scene of tabernacle or temple service is entirely removed from earth to *heaven* where Jesus is, and where we have “liberty” to enter *by His blood*; (chap x, 19—25 ;) we are not to be drawn aside by any earthly *pretension* of what is *really* going on in the heavens only ;—we are to consider *Him* : and, further, acknowledge Him in His place as *Son* over His *own* house. We (i.e., all believers) are His *house*, and no one has the right to rule or regulate that house, but Himself. He is, in the highest sense, “Our Lord.” Moses, as a servant, was over Israel, and woe to them if they despised Moses : Christ, as Son, is over *us*, His *own* house ; and sad is that condition which, through *fear* of *man* on the one side, or self-will on the other, treats His authority lightly.

This is the truth we are cautioned not to harden our hearts against ; for though nothing can rob believers of *redemption*, they can soon be robbed of their “*confidence*” and “*rejoicing*,” if they forget their Lord’s proper place, and practically get “other lords” *over* them.

CHAP. IV.—Coming short of the *rest*, or *seeming* to do so through unbelief, is the thing to be feared as saints. We are *redeemed*, and that, as chap. ix, tells us, with an eternal “redemption.” But we are going on through the wilderness towards *rest*,—God’s rest ; the wilderness is a place of *trial*, where many *fall* ; but God is able to keep us from falling if we trust in

Him; and whilst we are journeying onwards we *have to do* with one whose *eyes* search all, and whose *word* detects everything; but we have a great High Priest who can be *touched* with the feeling of our infirmities, for He was tempted in all points as we, but *without sin*; we may, therefore, in every time of need, come boldly to the throne of grace and obtain mercy and grace to help.

CHAP. V.—Every high priest from among men was ordained *for men* to offer *gifts* and *sacrifices*; and he ought to have been a man who could have *compassion* on the ignorant and those out of the way; and, further, no one properly *took this office*, but was called to it by God, *as Aaron was*.

So with Christ. He glorified not Himself, but was appointed by God, and that, too, after the order of Melchizedek. And as for *compassion*, He in the days of His flesh knew what “strong crying and tears” meant, and by these things which He *suffered* became exactly suited for the office of *Priest*. No heart so tender as the heart of Jesus.

Concerning Jesus in His Melchizedek character, the apostle had many things to say, but they were “babes,” and needed “milk,” not “strong meat,” which is for them of “full age.”

CHAP. VI.—This is why the apostle presses them to go on to “*perfection*,” or become *men*, not continue *babes*.

In the second verse he speaks of doctrines which we have noticed elsewhere; and characterizes the *apostates* as not only crucifying to *themselves* the Son of God afresh, but also putting Him to an *open* shame. But he says, “we are persuaded better things

of *you* though we thus speak," and shows that God's *righteousness*, not merely His *mercy*, makes it impossible for Him to forget any "labour of love" done to His saints ; and exhorts to this *diligence* of service, that all through the course there may be the "full assurance of hope." And in order to minister "strong consolation" to all who have fled for refuge to lay hold on the hope set before them, he reminds them of God's *promise* and oath—"I *will bless thee*"—"two immutable things, in which it was impossible for God to lie."

CHAP. VII.—Having alluded to Jesus as the Priest after the order of *Melchizedek*, he now speaks of this "King of *righteousness* and King of *peace*."

The Jewish priesthood was from Levi, who was a descendant of Abraham, to whom the *promises* were given, but Melchizedek *blessed* him who had the promises. It is certain, the apostle argues, that if the receiver of tithes—Levi—*paid* tithes in Abraham to *Melchizedek*, then the Melchizedek priesthood must be superior to the Levitical. Jesus, moreover, was of "the tribe of *Judah*," not of Levi, and Jehovah had said in Ps. cx, to Adonai at His right hand, "Thou art a priest after the order of Melchizedek : " in other words, "after the power of an endless life ; " for, as far as we *read* of Melchizedek, we have no notice either of his *birth* or *death* ; he stands therefore as a fitting type of that Priest (even Jesus) who far surpassed in His own glorious person, and His glorious *work*, all the priests that ever went before Him.

The Church's place, through grace, is association with Christ in His Melchizedek glory. "Such an High Priest (because of God's purposes of grace)

*became us.*" We are to reign with Him *over* Israel, indeed, "*over* the earth." As He is king and priest, we, as His *joint-heirs*, are likewise "*kings and priests* unto God" with Him.

"Unto him that loved us, and washed us from our sins in his own blood, and hath made us *kings and priests* unto God, even his Father, to him be glory for ever and ever." (Rev. i, 5, 6.)

"Thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God *kings and priests*, and we shall reign over the earth." (Rev. v, 9, 10.)

CHAP. VIII.—The two ministries (or *services*), and the two covenants.\* The first service, that of Moses, who was instructed of God to make the *tabernacle*: the other, that of Christ, who has "a more excellent ministry," or *service*, even a heavenly one of intercession, and grounded on an accomplished redemption. The first covenant not pleasing to God, He "found fault" with it, and the service likewise, (see vers. 7, 8,) because neither it nor the service fully expressed His *grace* to man. But *now* His *grace* is *fully* declared.

CHAP. IX.—A comparison more fully gone into between the tabernacle in the wilderness and "the *true* tabernacle." The preciousness of the "blood of Christ," as contrasted with the "blood of bulls and goats," which latter was merely typical. The word "covenant," as we have just said, should be substituted throughout for "testament." It is precisely the same

\* All through this book the word *testament* ought to be *covenant*. *Testament* means a dead person's will; *covenant*, a living person's agreement.

word that we have in the previous chapter. Verses 16 and 17 of chap. ix, ought therefore to read thus : "Where there is a *covenant* there must of necessity be *death brought in* ; for a *covenant* is of force over *dead (victims)* : otherwise it is of no strength at all whilst it (*the victim*) *liveth*." It is an allusion to Gen. xv, 10, 17, 18.

CHAP. X.—The *one sacrifice once* offered, according to the "*will of God*." The results of faith in this accomplished work. Present knowledge of forgiveness, the Holy Ghost indwelling as a witness, and entrance into the Holiest. In ver. 23, for "faith" read "*hope*." The "*assembling of ourselves together*" is a matter of importance. We worship *together*. To isolate one's self from the gathering of saints in the Lord's name, is the first step in the dark road of "*wilful sin*," which the Apostle now speaks of. Such an one may dread and tremble at what will *devour* the *adversaries*, instead of joyfully worshipping with his brethren in the holy place. And as to the *adversaries* themselves, who shall be *devoured*, they are described as despisers of the *blood* of Christ, and resisters\* of the Holy Ghost, the "*spirit of grace*." The chapter concludes by recalling to the minds of Hebrew christians what they endured at the first for Christ, and exhorts them to "*patience*," for the Lord will soon come.

CHAP. XI.—Examples of "*faith and patience*" from the beginning.\* Abel—approach to God by means of sacrifice, or shed blood ; not as Cain. Enoch—a walk

\* Ver. 3, like chap. i, 2, has a wrongly translated word. I allude to "*worlds*," which ought to be "*ages*:"—"arranged or ordered *the ages*."

of faith with God, and translation from earth to heaven, which is the Church's "hope" at the Lord's coming. Noah—testimony for God by *word* and *deed*: he *preached*, and as proving he believed what he preached, he *built the ark*. Abraham—the pilgrim character of a saint, who loves communion with his God above the friendship of the world. Contrast this with Lot. And thus, with each of the saints named in this chapter, there is something special to be noticed in their individual path. But whatever was pleasing to God in them, or of "good report," was by or through *faith*, the very principle by which *we* are called to walk. And there is this additional reason given why *we* should, "God has provided a *better thing* for us;" that is, in this dispensation of the grace of God we are not (as they were) merely expecting *promises* to be fulfilled, but we have the fulfilment of them in the person of Christ, in whom *all* the *promises* of God are yea and amen. We know ourselves, through grace, to be *one* with Him (the seed) to whom the promises were made.

CHAP. XII.—However blessedly faith may have manifested itself in fruit to God in all these instances just mentioned in chap. xi, Christ is emphatically "the beginner and finisher of faith." Let us therefore run our race looking to *Him*. There we see *perfection*, which we do not behold in any of the other instances. Whilst running this race, the Father's *chastening* is for "our profit." *That* is what it is intended for. It is an expression of our Father's careful *love*. But let us not *despise* it; or, on the other hand, *faint under it*. These are the cautions.

To despise *grace*, is to do what *profane* Esau did, who, "for one morsel of meat *sold* his birthright." God's word about this wretched man was, and is, "Esau have I *hated*." Solemn and fearful word for all proud despisers of *mercy*! Like Esau they may *seek* the blessing when *too late*; for though it is now most blessedly true, in this "*day of salvation*," that "whosoever shall call upon the name of the Lord shall be saved;" the time will come when the *many Esaus* will find this word fulfilled, "*Then shall they call upon me, but I will not answer*." (Prov. i, 28.)

And *grace* ought all the more to be "held fast" by us, for we are "not come to the mount that might be touched," that is, Mount Sinai; but *faith* connects us with all the royal grace and blessing that can be displayed either in earth or heaven. "Mount Zion," which shall be the place from whence both Jew and Gentile, in the day of glory, shall receive their blessings—Christ reigning *there*. See Isa. xxiv, 23. "And the city of the living God, the heavenly Jerusalem;" here we have *our own* heavenly abode. See Rev. xxi, 1, 2. Faith connects us likewise, or introduces us among, the "innumerable company of angels," *all* worshipping and serving the same God, they learning through *us* the exceeding riches of His grace; also with the "general assembly and church of the first-born," both *now* in time, and hereafter in *glory*; and also with all the saints of past dispensations, patriarchal or Mosaic, "just men perfected;" and lastly, which is the basis of all, the rock on which all the glory and blessing rests, Jesus the Mediator and His precious blood; now known and enjoyed in measure,



but then to be known and enjoyed fully. What a portion ! What a Jesus ! What precious blood !

CHAP. XIII.—Important admonitions as to brotherly love, hospitality, sympathy, marriage, and contentment. We are to remember those who are qualified of God to *guide* the flock, and this, we must observe, will ever be the end of all their teaching and example—*Jesus Christ, the unchanging One*. Other doctrines are “strange,” and unsettle instead of establish.

The connection of privilege with reproach is now shown. “We have an *altar*,” a place for communion and praise. But what brought us there? The *blood* of one “who suffered without the gate.” “Let us *therefore* go forth to *Him* without the camp;” for, morally, He is *there still*, “rejected of man,” though actually in heaven at the right hand of God. Ah, beloved ! how little do we know of this, “if so be that we *suffer with Him* that we may be also *glorified together*.”

And is this place of “reproach” to be one of sorrow merely? Are we only to weep? Oh, no ! “By *Him* let us offer the sacrifice of praise to God *continually*.” And because the world (a wilderness to faith) is so bad, are we to do nothing “But to *do good* and to *communicate* forget not, for with *such sacrifices* God is well pleased.”

He exhorts to obedience and submission to *guides* on the ground of profit to their own souls, for the contrary course, he intimates, is *unprofitable* ; and prays that the “God of *peace*” may make them “perfect,” work in them that which is well-pleasing in His sight.

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# MISCELLANEOUS.

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## ON EXPERIENCE.

There is, perhaps, no subject on which the children of God are more confused than that of Experience. It is no uncommon thing to hear those who are named ministers and pastors, with a large number of their respective congregations, really trying to rejoice in the quantity of their doubts and fears; and oft inclined to unchristianize those who "go on their way rejoicing." Now, that I may not be misunderstood as to what ground I take in this matter, I wish distinctly to state at the onset, humbly before God, from whose precious Word alone I desire to draw truth, the principle, which, as the Lord may enable me, I would endeavour by Scripture to establish, "not handling the Word of God deceitfully."

It is this :—That doubts, fears, and darkness, either result from not having fully believed God's testimony about the finished work of Christ; or from a believer's careless walk,—by his not seeking to know the Lord's mind that he may obey, or being acquainted with it, disobeying.

I hesitate not to affirm, that, "in the sight of God," one or other of these is at the bottom of all the disquietude one daily meets with among the saints.

In reference to the first part, let this question be settled,—Is the Gospel of the grace of God so full and finished, as to warrant a believing soul to say confidently, “my sins *are* forgiven,”—I *am* a child of God?” It is.

Let us look a little at it. What is man by nature? A child of wrath; a *rebel*, “dead in trespasses and sins.” This is the state of all, according to God’s account, from the king to the beggar; “there is none righteous.” And how has God dealt with the sinner? In compassion, sent Jesus Christ, who, to do His will, became a babe at Bethlehem, and as a holy child pleased God; then as the righteous man, at the commencement and close of His ministry, drew down the approving voice of God; He, the spotless Lamb, bore the sinner’s guilt; “became sin;” stood as one so laden with guilt, that God forsook Him, for the Holy God can hold no intercourse with sin; He is “of purer eyes than to behold iniquity.” All Jehovah’s “waves and billows passed over” Him. He bore every atom of God’s righteous wrath against all those sins which were by imputation laid upon Him. See this typified in the scape-goat. (Lev. xvi, 21, 22.) Christ “poured out his soul unto death:” “He died for sinners.” (Isa. liii, 5, 6, 12; Rom. v, 8.)

But was the blood which Jesus shed upon the cross of sufficient value in God’s sight to redeem the sinner? Did it, or did it not, give the just and holy God power to bless in righteousness? Was the blood of such efficacy that “remission of sins” was the consequence of a soul’s receiving it by faith? See God’s estimate of it by His raising Jesus from the dead; there is the

proof—the sure proof that every sin for which He died was for ever put away ; for it was not till “by one offering he had *perfected for ever* them that are sanctified,” that He “sat down,” as one who had completed His work, “at the right hand of God.” “He was raised again on account of our justification.” (1 Cor. i, 24 ; Rom. v, 21 ; Heb. x, 12—18 ; Rom. iv, 25.)

Had there remained but a taint upon Jesus, He could not have stood before God.

The sinner, who by grace believes in Jesus Christ, is looked upon by God as having met his deserts in Jesus on the cross ; and as identified with Him in resurrection—holy as He is holy, spotless as He is spotless. (Gal. ii, 20 ; Eph. i, 4 ; ii, 5, 6.)

Nothing can make Christ's blood less precious, nothing can undo the child's relationship ; the Spirit by whom he is sealed is the Spirit of adoption, who leads the quickened soul to address God as “Abba ;” He is “not the Spirit of fear, but the Spirit of power, and of love.” 2 (Tim. i, 7.) Then why walking in darkness ?

Let us now consider this part of our subject.

Doubts are reprov'd by Christ : “O thou of little faith, wherefore didst thou doubt ?” “Be not faithless but believing.” Fear is a natural result of doubting, and hinders acceptable service. “There is no fear in love ; perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love ;” (1 John iv, 18 ; ) that is, he does not believe the fullness of God's love : this is grievous, “for God is love.” My soul is called to rest, not in my love to God, which

is imperfect, but in God's love to me, which is perfect. This is important. Darkness is always a consequence of disobedience. These two things are always inseparable ; wherever the one is seen, certain is it there has been the other. Nothing but disobedience hinders a Christian's joy in the Lord.

Let us see how very distinctly God's Word sets this forth. Take these four passages, though many others might be quoted :—"Rejoice evermore." (1 Thess. v, 16.) "Rejoice in the Lord alway : and again, I say rejoice." (Phil. iv, 4.) "If ye know these things, *happy* are ye if ye *do* them." (John xiii, 17.) "This, then, is the message we have heard of Him and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him and walk in darkness, we lie, and *do not* the truth ; but if we *walk* in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth *us* from all sin." (1 John i, 5—7.)

We have here, in the first place, as plain a command as "love one another," "be at peace among yourselves ;" and if I am not rejoicing in the Lord always, I am not doing as I am commanded. Now, mark the exhortation, "*rejoice in the Lord.*" There is nothing in myself that can call forth rejoicing. Many Christians look into themselves to find joy, and because they discern such an increasing mass of evil, (increasing I say, for the brighter the light shines, the more manifest is the sin,) they are disturbed. Had they fully believed what God has plainly declared of the flesh, that it is unprofitable, corrupt, vile, (John

vi, 63,) they would *expect* to find, as light increased, dark recesses of wickedness. The Holy Ghost does not improve upon the Old Adam nature, He mortifies it. The new nature is that on which alone the Holy Ghost can act: every thought of the old must be brought "into captivity." (See Rom. viii, 13; 2 Cor. x, 5.)

It is clear, then, if the Christian is to "rejoice evermore," it cannot be in himself: "rejoice in the Lord alway." Why? All fulness is in Jesus, for sinner or saint. As the Lamb of God He shed His blood that sins might be forgiven; as the High Priest above, He now intercedes for His people, making their very failures channels for the outflowings of fresh grace;\* as the Bridegroom of His Church He will shortly come again, and take her to His throne to share His glory, as a proof that she is dear to His heart; as the elder brother, He will take His brethren to their God and Father, and lead their praise.—"Rejoice in the Lord alway."

'But I cannot do this, although I desire it,' says many a soul. How so? Does God command you to do a thing, and not give you the power? 'I have not the power,' is often replied. Dear brother or sister, our evil hearts do all they can to cast the blame upon God: it is humbling, and the flesh hates the thought, that if there is only a shade of darkness it is of ourselves. But the message from the God of truth to His children remains the same, lie as we foolishly may, that "God is light, and in Him is no darkness at all." Then where does it come from? why are we walking

\* If He *chastens*, it is in *love*. See Heb. xii, 6—11; and Rev. iii, 19.

in it? "If we say that we have fellowship with him, and walk in darkness, we lie, and *do not* the truth." Observe, it is not said we *know not* the truth, but "*we do not* the truth." And this reminds one forcibly of the words of Jesus before quoted, "If ye know these things, *happy* are ye if ye do them."

It is a question of happiness. Why are you not happy? Why not walking in the light? The answer is clear; "*you do not* the truth." Do mark where God puts works;—not before a sinner: tell him of the Gospel of the grace of God, of the finished work of Christ, of the declared value of His blood by resurrection: but to a child inside "the house," adopted into "the family," tell him of obedience, as the only path of joy; and that if he does not delight to do the expressed will of God, he cannot be happy. How much is this sad state of soul to be observed not only among those who hear, but those who preach. The one proceeds greatly from the other. If the under shepherds will feed the flock with such things as the great Shepherd never put apart for them, no wonder they are sickly. Responsibility rests upon all: "filthy lucre," or the pride of exaltation, (read 1 Pet. v, 2—4,) may sway the soul; and, which is the case, another gospel may be preached, which, "if an angel from heaven preach," writes Paul, "let him be accursed." (Gal. i, 8.) On the other hand, to those that hear, "take heed what ye hear," and "take heed how ye hear;" the word which shall judge you, (as Christ has said,) at the last day, is that by which you may now test every thing that is said or done; wherever you hear the truth, see that you "receive it in the love of

it;" it will then bring forth fruit to the glory and praise of God. One remark here: the glory of God and the Christian's joy are inseparable: neglect the one, and you lose the other. "If thine eye be single, thy whole body shall be full of light."

I would here repeat, that a believer may walk carelessly, and thus in darkness, through not seeking to know the revealed mind of the Lord; or knowing it, disobeying. Take an instance: God has quickened souls, brought them near to Himself, taught them to call Him "Abba, Father;" but He has not left off there; He gives His children necessary commands, as to their meeting together, their edifying one another in love, and the hope which is to sustain and cheer them; but if a child of God, one really saved, cares not to know His Father's mind, or knowing it, walks in self-will, how can he think of being "full of joy," "full of light?" Self-will in a saint ever produces bitter fruit. Subjection to God in all things is the only happy state, (read 2 Pet. i, 5—9.)

Abraham, in faithful obedience, left his kindred and his father's house, at God's command, and he enjoyed communion, was called "the friend of God," had knowledge of what He was going to do:—Lot sought his ease in Sodom, willingly staying in the midst of sinners, having his soul vexed daily, and knowing nothing of the coming judgment:—true it is that he was saved; *all* God's children *shall* be; (John x, 28;) but it was "so as by fire." (1 Cor. iii, 15.) Are we in the happy place of Abraham, or the unhappy place of Lot?

To return, ask Christians in various sects what they



meet together for, and it sets them at their wits' ends to give a scriptural answer.\* Clear evidence this, they have not sought to know God's mind before acting. The Lord Jesus did not leave it as a matter *we* were to settle *as we pleased*; He knew what was best for His "brethren." "*Do this* in remembrance of *me*," was His command, as He broke bread and drank wine with them, "the same *night* in which he was betrayed;"—this was what they had to do *as a body* to shew forth unity, (1 Cor. x, 16, 17,) as all were redeemed by the same blood, and indwelt by the same Spirit. Accordingly, upon the evening of the "*first day* of the week," the day of resurrection, (not the "*seventh day*," or Jewish Sabbath; see Col. ii, 16,) "*the disciples met together to break bread.*" (Acts xx, 7.) And there should be opportunity for the exercise of those *gifts* which the Lord, as Head, has given for "*the edifying of the body.*" (Eph. iv, 7—16.) See also in reference to this subject, Rom. xii, 4—9; 1 Cor. xii, 4—27.

Remark here what is often confused:—the Evangelist's place is the world; "Go ye into *all the world*, and preach the gospel to every creature;" the pastor's and teacher's place is the *Church*, or body of believers, "Feed *the flock* of God;" (1 Pet. v, 2; Acts xx, 28.) Christ, our shepherd and bishop, (1 Peter ii, 25,) is the only one who by His Spirit can ordain to either

\* I allude here to the *common* reply—"We go to hear this or that minister." This is all very well in its place, but it is not "*exhorting one another*;" nor is it *prayer* or *worship*; where *every* member has a place of *responsibility*; for "*the body* is not *one* member, but *many*." (1 Cor. xii.)

office.\* Ordination, as practised by man, is at the very best but mimicry, "a form without power;" a special gift was conferred by the laying on of the Apostles' hands—Rome pretends to this, we know with how much truth. Taking the "laying on of hands" simply as an act of commendation unto God, no objection can be made against it with force; one Christian brother or Christian brethren, may in love do it to others: so with baptism. (See Acts ix, 17, 18.) *Apostolic succession* is nothing but an invention whereby Satan can introduce his own ministers (2 Cor. xi, 13—15) with an appearance of godliness: "I commend you to God," said Paul to the elders at Ephesus, not to my successor, "and the word of his grace, which is able to build you up;" mark that; "the word of his grace, which is able to build you up," able to do what the Apostles were especially sent to do: (read also 2 Tim. iii, 16, 17.) God having fully revealed His *mind* by them, (He had, so to speak, revealed His *heart* by Jesus, John i, 18,) sent no others: John closed the revelation. Whom did he appoint? no one: he had no authority. Then who gave authority to those who now pretend to appoint? Observe what John writes in his third Epistle, "I wrote unto the Church, but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not." Here was

\* The Lord hath "*ordained*" also that those who *preach* the gospel should *live* of the gospel; and that those who "*feed the flock*" should have support from the flock, if needed; but a salary from *pew-rents* is as *unscriptural* as levying *tithes* or *church-rates*. Everything should be "voluntary"; not grudgingly, nor of *necessity*, for God loveth a *cheerful* giver. (1 Cor. ix; 2 Cor. ix.)

a state of things very similar to what we now see around us ; indeed, it is most gracious that the Lord should have allowed all that evil to be met in the Apostles' time, which has become more manifest of late. And what is the exhortation hereupon ? Does he say, as many do now, forsake not the church or the gathering, although there is *allowed evil* ? On the contrary, "Beloved, follow not that which is evil, but that which is good." As a parallel to this, hear the Spirit by Paul, "in the last days, perilous times shall come ; for men shall be lovers of their own selves, &c., *having a form of godliness*, but denying the power thereof ; *from such turn away*." (2 Tim. iii, 1, &c.) "Cease to do evil," and then "learn to do well."

If you are disobedient in this matter, how can you expect a joyful experience, as it is called ? or, as we have it in scripture, "joy in the Holy Ghost" ? The Holy Ghost is the only power of joy ; grieve Him, and your joy is gone.

Believers are saved, are God's children, are temples of the Holy Ghost, are joint-heirs with Christ, whether they know their privileges or not ; but they may disobediently walk unworthy ; (1 Thess. ii, 11, 12 ; ) they may grieve the Holy Spirit. (Eph. iv, 30.)

To join or uphold any mere "sect" (when the thing is condemned by the Holy Ghost, who would bring Christians *together* in "love") hinders joy. "This is my commandment," says Jesus, "that ye love *one another*, as I have loved you." The Holy Ghost enforces this in all the Scriptures He has given :—"love *one another* with pure hearts fervently." Refer to these passages as clearly proving what is advanced :—

1 Cor. i, 12, 13 ; iii, 4, 5 ; Heb. x, 24, 25 ; 2 Cor. vi, 14, &c. ; John xv, 11, 12 ; 1 John iii, 10—21 ; 1 Pet. i, 22, 23.

God's terms of "*communion*" are thus expressed, "faith in Christ Jesus." By faith alone I am saved ; by faith alone am I entitled to the *communion* of saints" \* requiring less than this, or more than this, one or other of which all "sects" do, is according to man, and not according to God. Discipline is for the maintenance of truth and holiness. (1 Cor. v ; 1 Tim. i, 19, 20.)

The "trial" of faith is connected with *joy*, not fear ; and explains the state of the soul, (2 Cor. vi, 10,) "sorrowful yet always rejoicing." (See 1 Pet. i, 6—9 ;) "Ye are in heaviness through manifold temptations : that the trial of your faith, being much more precious than of gold which perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ : whom having not seen ye love ; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory : receiving the end of your faith, even the salvation of your souls." (iv, 12, 13.) "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you : but rejoice, inasmuch as ye are partakers of Christ's sufferings ; that, when his glory shall be revealed, ye may be glad also with exceeding joy." We are prone to fail like Job, Jonah, and Naomi of

\* Let me here recall the reader's attention to the remarks and Scripture references, pages 80 and 81. The only *Scriptural* mode of *worship* is subjection to the Holy Ghost.

old ; but God does *all* things well nevertheless ; and *ought* to be *praised* by us, instead of doubted.

The wilderness in which we are sojourning for “a little while” has its briers, rough paths, and savage beasts ; but we *are* redeemed from Egypt, journeying onwards to our eternal rest, and our God is with us ; why then should we fear ? Nothing can mar our happiness but turning back in heart to Egypt, (the world,) from which we have been mercifully delivered ; (Gal. i, 4 ; ) or distrusting the Lord, who hath already done such great and marvellous things for us. The Lord increase our faith.

Meditate, Christian, on the past acts, present love, and promised glory of your Lord ; and ask your soul if you should be “conformed to the world” which crucified Him. (1 Cor. x, 6 ; Heb. x, 37 ; 1 John ii, 15, 16 ; John xv, 18—21 ; Rom. xii, 2 ; Gal. vi, 14.)

In proportion as we are faithful to God, so will increase our rejoicing in *hope* of glory at the return of Jesus. Christians have become quite stained with the apostacy which has taken place ; and as a consequence, do not “wait for their Lord,” not being in a position to “meet Him.” “That, when He shall *appear*, we may have confidence, and not be ashamed before him at his *coming*,” (1 John ii, 28,) should ever be the object in a Christian’s walk. The Lord will “come as a thief,” quickly, unlooked for,—“blessed is that servant, whom his Lord when he *cometh* shall find so doing,” i.e., doing His will. Refer to Matt. xxiv, 42, &c., xxv, 13 ; John xiv, 3 ; Acts i, 11 ; 1 Cor. i, 7 ; Phil. iii, 20, 21 ; 1 Thess. i, 9, 10 ; iv, 15—18 ; Titus ii, 13, 14 ; Heb. ix, 28 ; James v, 7, 8 ; 1 Pet.

i, 7, 13 ; 1 John iii, 2, 3 ; Rom. viii, 24 ; Rev. xvi, 15 ; xxii, 20.) Christ coming *for* His saints, and *with* His saints, are two very distinct things : the latter is connected with judgment on the ungodly. (2 Thess. i, 7—10 ; Jude 14, 15.)

But a saint of God having turned from evil, and having met with other saints in communion, where, in love, they edify one another, “as every man hath received the gift;” and obey, as a body, Christ’s commands, waiting for His promised return, “shewing forth the Lord’s death *till He come* ;” may, as an individual, grieve the Holy Spirit by soiling his own conscience. It was a matter of exercise with Paul, and should be with us, “to have always a conscience void of offence towards *God*, and towards *men*.” A Christian’s avocation and moral character come in here ; also contentment in the providential arrangement of God. (Eph. iv, 28 ; Phil. iv, 11.) If I have sinned against God only, I must confess to God only ; if I have sinned against man and God, I must confess to man and God. The grace of our God and Father is peculiarly sweet, and the blood of Jesus exceedingly precious in this matter,—the restoration of a failing child to his happy privileges. (James\* v, 16 ; 1 John i, 9.)

We have this beautifully shewn out in Leviticus, where Israel having failed under law are dealt with in grace. The sacrifice on the Great Day of Atonement,

\* The two previous verses of James v, show that “anointing with oil in the name of the Lord” by the “elders” of the Church is nothing like the *extreme unction* of the Papacy. It is connected with the “prayer of faith,” and raising up again.

when "the blood was sprinkled on and before the Mercy-seat," enabled Israel to stand in the position of worshippers; and their happy privilege it was to present their burnt offerings, meat offerings, and peace offerings, (Lev. i, ii, iii,) all of which are said to be "of a sweet savour unto the Lord;" but if, through failure, one of them was cut off from this privilege, there was a provision for his restoration,—a trespass offering was to be brought; (Lev. v; )—he was to *confess* that he had sinned, (ver. 5,) and the failing Israelite was thus a restored worshipper. In Numbers we have the same thing largely brought out, (ch. xix; ) the Red Heifer was burnt "without the camp" as a sin-offering; and the ashes being mixed with water, were sprinkled on the Israelite who had contracted defilement, and it was "a purification for sin." Christians need to have their "hearts *sprinkled* from an evil conscience." (Heb. x, 22.) The *shed* blood sanctifies; the *sprinkled* blood purifies. (Heb. xiii, 12; 1 Pet. i, 2.) Surely, then, it is but our own neglect of God's gracious provision that keeps us far off when He would have us nigh.

A few words on the Psalms, as they are continually quoted by those who would defend their dark experience. They are not, properly, *christian* experiences at all. They are strictly *Jewish*, whether regarded in the *past*, or *future*. Observe what Jesus said to the disciples, Luke xxiv, 44, 45. The Gospels are the records of "all that Jesus began to do and to teach:" in many of the Psalms we get the experience of *His* soul. Take a few instances:—Having come to do His Father's will, we hear Him saying, as the sin-bearer,

(Ps. xl, 7, 12,) "mine iniquities have taken hold upon me, so that I am not able to look up." Again, (Ps. xxii,) "My God, my God, why hast thou forsaken me?" (Matt. xxvii, 46.) Christ was made sin for us, that we may be made the righteousness of God in Him. (2 Cor. v, 21.) God did hide His face from Jesus, that He might never hide it from us.

Again, as the Risen One, (Ps. xviii, 16, 17,) "He sent from above, he took me, he drew me out of many waters. He delivered me from my strong enemy." As the righteous one, (Ps. xviii, 20,) "The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me." As the prophet (Ps. xviii, 37, &c. ; Ps. xxxv, 4, &c.) ; and not to multiply quotations, we see Him as the Priest (Ps. cx,) and the King reigning "in righteousness," and scattering all the full blessings of righteous government among Jews and Gentiles. (Isa. ix, 7 ; Luke i, 32, 33 ; Ps. xevi, xevii, xeviii, &c., &c.)

"He that offereth praise glorifieth me," saith God ; "let us," writes Paul, "by Christ offer the sacrifice of *praise* continually, giving *thanks* to his name." Nothing but disobedience can hinder it, and that only for a time,—such is the full provision made by the God of grace.\*

Whether I have to confess as an individual, or in a body as associated with saints who have failed, I have not to stop there, but to praise the grace of our God which has abounded over it all. Grace ! that is the

\* Disobedience ceases, directly *true confession* begins. See Luke xv, 17—20.



sound which gladdens the awakened sinner and saint. "Therefore, my brethren, dearly beloved, stand fast *in the Lord*. I beseech . . . that they may be of the same mind *in the Lord*. Rejoice *in the Lord* alway : and again, I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing ; but in every thing, by prayer and supplication, *with thanksgiving*, let your requests be made known unto God ; and the *peace* of God, which passeth all understanding, shall *keep* your hearts and minds through Christ Jesus."

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## FOREKNOWLEDGE AND ELECTION.

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"*Known unto God* are all his works from the beginning of the world." (Acts xv, 18.) "*Whom he did foreknow, he also did predestinate to be conformed to the image of his Son.*" (Rom. viii, 29.) "*Elect according to the foreknowledge of God the Father.*" (1 Pet. i, 2.)

The foreknowledge of God is *infinite*. It is not merely a foreknowledge of persons, but a perfect foreknowledge of everything they will do, or speak, or think. "Thou understandest my thought afar off ; there is not a *word* in my tongue, but, lo, O Lord, thou knowest it altogether. *Such knowledge* is too wonderful for me ; it is high ; I cannot attain unto it." (Ps. cxxxix, 2—6.)

To confound this wonderful foreknowledge of God with His positive decrees is the solemn error of the Supralapsarians, who, under the specious plea of asserting God's sovereignty, make Him the author of evil! Nothing can be more dreadful than charging sin upon God. It is awful! Yet this, alas! is what some that name the name of Christ have done, and called it *high doctrine* too!

God's *predestination* is not *heathenish* FATALISM. It is a nice lullaby, no doubt, for a bad conscience, to seek to get rid of one's responsibility; but God is not to be mocked by any of man's vain follies. I was once told by a man that what was called *sin* could not be punishable, for God gave the power by which it was committed; the very strength, he said, by which a man committed *murder*, was given him by God. And no doubt it is: all power is of God; my power of thinking, speaking, acting, is *all* of God; but this power may be used in opposition to the will of God, and *then* it is *sin*. God foreknew everything about the *murder* of His beloved Son. The very strength with which they scourged and crucified Him, the very breath which they used in reviling Him, all was of God; but dreadfully used against Him. Hence the *sin* of it, and hence the justice of the *punishment* of it. Christ came into the world to *die*, to "lay down his life;" that was no excuse for man *murdering* Him. And that is how the apostle Peter put it: (Acts. ii, 23 :) "Him being delivered by the determinate *counsel* and *foreknowledge* of God, *ye* have taken, and by *wicked hands* have crucified and slain."

Pontius Pilate, who delivered Him to be crucified,

was warned by his wife, who had suffered much in a dream, not to have any more to do with that *just person*, (Jesus;) and Jesus Himself said to Pilate, "he that delivered me unto thee hath the *greater sin*;" but what was it that induced Pilate to deliver Him up? "The Jews said unto him, If thou let *that man* go thou art not Cæsar's friend; whosoever declareth himself a king, speaketh against Cæsar. When Pilate therefore heard *that* saying, he brought Jesus forth. . . . . Then delivered he him therefore unto them to be crucified." (John xix, 12—16.)

God commands His word to be preached everywhere. *He knows* what will be the result. "It shall not return unto him void." He knows where it will be a "savour of life unto life," and He knows where it will be the "savour of death unto death." *We* know nothing about it, save as we see the results. An apostle might preach to five thousand, and they *all* might believe; he might at another time preach to five hundred, and not one half, or one tenth of them believe. God knows all beforehand, and can send His servant accordingly, saying at one time, "I have *much* (or many) people in *that* city," (Corinth,—Acts xviii, 10;)—at another time, forbidding them to preach the word in Asia. (Acts xvi, 6, 7.) It is this *foreknowledge* of persons, and their deeds, which the apostle Jude speaks of in verse 4 of his epistle: "There are certain men crept in unawares, who were *before of old ordained*," &c.; (PROGRAPHO, *beforehand written of or described*;) their sin is, "turning the *grace* of God into *lasciviousness*;" the very thing which Supralapsarian doctrines tend to.

If a man talks of God's sovereignty in such a manner as to make Him the author of evil, he may depend upon it that his *high* doctrine (so called) will be found at the last great day fearfully *low*. Let man and Satan have *all* the blame for their iniquity ; and let God alone have *all* the glory of His goodness.

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## NATIONAL AND INDIVIDUAL ELECTION.

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*"Hath not the potter power over the clay?"*—Rom. ix, 21.

IN Jer. xviii we have the full statement of that which the apostle refers to in Rom. ix ; and it will be seen that the passage has especial reference to *nations*.

"The word which came to Jeremiah from the Lord, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter : so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter, saith the Lord ? Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it ; if that

nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them."

This is a plain and important testimony. But the twelfth verse shows the fearful state of the people to whom Jeremiah spoke these words. They said, "There is no help, but we will walk after our own devices, and we will every one do the imagination of his evil heart." This obstinacy is designated by the Lord as worse than *heathenism*; (see ver. 13;) it was accusing God of lying, for He had said there *was* hope if they repented:—and there was the most inveterate self-will, "we *will* walk after our own devices." Judgment is pronounced: *that* is despised; and the prophet threatened. A potter's vessel is then broken in their sight, and the word of the Lord is proclaimed, "Even so will I break this city and this people in pieces." Israel's hardihood is so great, that even the priest's son, Pashur, (at such a moment too!) smites Jeremiah, and puts him in the stocks. We need hardly add, God executes His threatened judgment!

Now, this *nation* had been elected or chosen from all other nations that they might know and serve Jehovah. No earthly blessing had been withheld; God had not only delivered them, but blessed them, dwelt among them, chastised them (when needful), fought for them,—had in fact done everything that could be done for this vineyard of His, as He names

them. (Isa. v.) But what, alas ! is the history, the history of the great mass ? Rebellion upon rebellion : till at last the wrath of God arises, and there is no remedy. God had waited patiently, and Israel knew it too, till the iniquity of the Canaanites was " full," ere He judged *them*. But now Israel, in the very same land, were doing what the Canaanites had done, and *worse* ; in every possible way provoking God to anger.

To turn now for a moment to *individual* election among this people : we find certain persons out of certain tribes of Israel set apart for certain offices. Judge, prophet, priest, king,—these were the titles borne by different individuals among them. What they were as *such* is another question. Election to office brings with it additional responsibility, and failure in *every one* of these offices is what we see ; though here and there, in the history, we may trace a bright ray of faithfulness to God, sweet to behold, refreshing to the heart, where the *general* features, alas ! are apostacy and darkness.

But a word or two now on the chapter before us. " Hath not the potter power over the *clay* ?"

Many people have imagined from this language that man is treated by God as though he were but clay. But this is not the case : though it is the highest point of blessing to have the will so broken as to lie passive and resigned in the hands of God *as* clay in the hands of the potter. But clay itself, we must remember, is a motionless, inanimate substance, capable of neither feeling nor resistance. It can neither rebel nor repent. And whether cast into fire, or made into a honourable or dishonourable vessel, it matters not one jot. The

clay has no consciousness, and therefore no joy or sorrow. But not so with *men*. It makes *all* the difference with *them*, whether or not they continue in rebellion or repent. (Acts xvii, 30, 31.)

The great truth contained in the simile of the potter and the clay is this—that God has *absolute power* either to plant or to destroy, just as the potter has “*power over the clay.*” Read the seventh and eighth verses of Jer. xviii, and observe: if there is repentance when God has threatened judgment, then He spares the nation; if, on the other hand, there is rebellion even after He has promised to “plant it,” then there will be judgment. The assertion of God’s absolute *power* is, we repeat, the great truth plainly taught in these passages; but to say, or insinuate, that they reduce men or nations to mere irresponsible *clay*, is to propound a doctrine at once both mischievous and false. Man—sinful, fallen man—as a “living soul,” is not *mere clay*, nor does God ever treat him as such. He has absolutely power over him, but He ever uses that power according to His own perfect wisdom and goodness. Therefore we find that He deals with man in a very different way to what He would with mere inanimate clay. He calls man—threatens him—commands him—beseeches him—deals with his conscience in all sorts of ways; showing that *He* considers man a responsible being. But the contrary view makes man less responsible than a dog; for, in many instances, to punish a *dog* is reasonable; but to talk of punishing *clay* is a perfect absurdity.

Believer’s will be monuments of God’s power and grace to all eternity; unbelievers will be monuments

of God's power and wrath. "*Power* over the clay," will be displayed in either case necessarily ; but no *grace-despising* "vessel of wrath" will ever be able to say to God—" *You made me thus.*" On the contrary, He endured *them* (the "vessels of wrath") with "much *long-suffering*," which ought to have "led them to repentance." (Rom. ii, 4.) They might have *received mercy*,\* and then they would have been "vessels of mercy ;" but "because I called and ye *refused*," is the reason given by God Himself for their just condemnation.

Nineveh, as a city, is a remarkable instance of what we have seen recorded in Jer. xviii. God's judgment was threatened because of iniquity, but they *repented*, and God spared them. The Lord Jesus calls the attention of the Jews to this fact, and says that the men of Nineveh shall rise up in the day of judgment against the men of Jerusalem, and condemn them, because they repented at the preaching of Jonah, but a much greater than Jonah was preaching to them, even the Son of God Himself. Thus, Jerusalem itself became a fearful instance of that other place spoken of in Jer. xviii—that though God had given promises to "plant" it, yet by reason of their obstinate iniquity He had to judge—to root up and destroy.

The judgments upon the Canaanites when their iniquity was "full," and the way in which certain kingdoms, &c., will be treated during the millennium

\* Just as the Jews might have received light, and then they would have been "children of light." (See John xii, 36.) "While ye have light *believe* in the light, that ye *may be* the children of light."



(as prophesied of by Isaiah and Zechariah,) reveal to us plainly the principles upon which God acts with respect to *nations*. God never swerves from His principles of dealing,—in that sense, never repents,—but, in strict accordance with those very principles, He does repent when there is humility beneath His hand. This is true both of nations and individuals. We have noticed Nineveh:—now look at the individual case of Ahab: “Seest thou (said God to the prophet) how Ahab humbleth himself before me.” Because of that, the evil was not to come in *his* day. “He that humbleth himself *shall* be exalted.”

Then again, Esau. “Esau is Edom.” We have both national and individual dealing here. Esau the *despiser* of God’s blessing in the “birthright,” and the murderer (in heart) of Jacob, is but a sample of the Edomites. *They* (like Esau) in pride of heart, cared nought for God and His favour, and were bitter enemies to Israel.

God’s foreknowledge and election is plainly seen in the word to Rebecca before the children were born, “the elder shall serve the younger;” but it is well to observe that the solemn word “Esau have I *hated*,” (quoted in Rom. ix,) was not spoken till the days of *Malachi* the prophet. (See chap. i, 2, 3.)

The great and blessed truth as to God is this, that though He may have even to *harden* judicially, and most certainly to punish eventually, yet He “*delighteth in mercy*,” and has “*no pleasure in the death of the wicked*.” His *will* or *desire* is that “*all men should be saved*, and come to the knowledge of the truth.” (1 Tim. ii, 4.)

Indeed, so tender is His mercy, that He, by His ambassadors, *beseeches* men to cease rebelling against Him. (2 Cor. v, 20.) God began with wicked Cain—(not to mention Adam and Eve).—He began with wicked Cain and continued it after the murder of Abel, showing longsuffering and pity; and He continues to the present moment doing the same; showing wondrous forbearance and goodness towards sinners. “And there is *joy* in heaven over *one* sinner that repenteth.” Whenever therefore we find a man or a nation “*rejected*,” “*hardened*,” or “*appointed to wrath*,” it is the result of an obstinate refusal of “*mercy*.” See for instance 1 Pet. ii, 8: “whereunto they were appointed . . . *being disobedient*.” For what is it to “*obey* the gospel?” To accept a *free pardon* through Christ’s *blood*. And observe, there is *no merit* in a rebel receiving a free *pardon*—a pardon he could *never deserve*; but there is awful sin in despising this pardon, for it is a sin, not against *law*, but against *grace*, yea, the very grace which can *alone* save ruined, guilty man. The law, (by which is the “knowledge of sin”) required in righteousness, “*Do this* and live:”—but the gospel is a free pardon and eternal glory to all who trust in the *Saviour*; in other words, “*Believe* and live.”

We have already noticed John xii, but it is well to look at that scripture a little closer, affording as it does one of the most solemn and instructive instances of *grace* and *judicial hardening*.

Read from ver. 35 to ver. 41. The Lord says to the Jews, “Yet a little while is *the light* with you; walk whilst ye have the light, *lest* darkness come upon

you . . . . While ye have light, *believe* in the light, *that ye may be the children of light.*" But there is no response : they despise the testimony. What follows ? He "*hides* himself from them." It is a judicial act ; for it is added, "*though* he did so *many* miracles, yet they *did not believe,*" and in consequence of that, they are judicially hardened ; therefore it is further added, "they *could not believe ;*" for *now*, according to the prophecy of Isaiah, God had "*blinded* their eyes, and *hardened* their heart." Nothing can be plainer than this testimony as to God's actings. It is exactly similar to what will befall Christendom, (see 2 Thess. ii, 10.) "Because they will not receive the love of *the truth* that they *might be saved,* for this cause God shall send them *strong delusion* that they should *believe a lie.*" Then, the case is *hopeless.* But remember, though every man is born a *sinner*, no man is born *judicially hardened ;* no, not even a Jew.\*

"Give glory to the Lord your God, before He *cause* darkness, and before your feet stumble upon the *dark mountains.*" (Jer. xiii, 16.)

The great truth proclaimed by the Apostle Peter, when he first preached the gospel to the Gentiles, (Acts x,) was this—"Of a truth I perceive that God is *no respecter of persons.*" Till then he had thought that God was. But there was "*no* difference,"—"all had sinned"—and the *grace* which brings *salvation* appeared to *all* men. (Titus ii, 11.) He could speak of the atonement everywhere, and to all people, for

\* See "The Golden Calf," for an explanation of that scripture—"visiting the iniquities of the fathers upon the children."

“by the *grace* of God Christ tasted death for *every man*.” (Heb. ii, 9.)

Nothing is plainer from such a scripture as 1 Tim. ii, that if God could, consistently with His own unchangeable attributes, save every man, He would: for His desire is “that *all men* should be saved, and come to the knowledge of *the truth*.” But He cannot save where Christ the only Saviour is rejected, for there is no other possible way in which He can be *just* and a *justifier*—in other words, a “*Just God* and a *Saviour*.”

Christ in Gethsemane could say, “*If it be possible* let this cup pass from me ;” but, no ! it was not possible. He *must* die if He *would* save. And, blessed be His name, He fulfilled the “will” of God to the death; He gave Himself “*a ransom for all*.” I have elsewhere remarked, and it is a most important truth to remember, that a man who hears, but believes not the gospel, is guilty of treating *God* as a liar, of despising the precious blood of *Christ*, and of resisting the *Holy Ghost*. On the other hand, wherever there is the reception of a preached pardon through the blood of Jesus, there is a foreknown vessel of mercy, saved not by *works* but by *grace* ; for it written, “it (i.e. the blessing) is of *faith* that it might be by *grace*.”

• The first link in the golden chain of Rom. viii, (see verses 29, 30,) is *foreknowledge* ; the last *glorification*. The links with which, in this time and state, we have immediately to do, are these: *calling and justification*. But, observe, we have no mention of those who *refuse the call*, (Prov. i, 24,) for “*many are called, but few are chosen*.” The chapter treats of those “who love

God ;" who are "*in* Christ Jesus ;" who have "believed the record which God has given of His Son ;" which record is, that "God so loved *the world*, that He gave His only begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life."

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## "THE LAW OF PROGRESSION ;" OR DEVELOPMENT.

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### I.—MAN'S NATURAL CONDITION.

"*There is NONE righteous, no, not one.*" "*ALL have sinned.*" "*The HEART is deceitful above all things, and desperately wicked.*" "*By NATURE*" (*not merely by practice*) "*we are the children of wrath.*"—(Rom. iii, Jer. xvii, Eph. ii.)

THE law of progression in a fallen being is not from bad to good, but from bad to worse. To look upon humanity as getting better and better is a mere philosophical fallacy, and quite opposed both to scripture and fact. Things got worse and worse till Israel was delivered by the mighty hand of God. And, even with Israel, things got worse and worse, slaying God's prophets, &c., till His wrath arose against them, and there was no remedy. (2 Chron. xxxvi, 16.) And after their restoration from captivity, things got worse and worse, till they murdered the Son of God, and

resisted the Holy Ghost—then wrath came upon them to the uttermost. (1 Thess. ii, 15, 16.) And so with that which is called the Church. So far from being put under the *law of PROGRESSION*, when miracles, &c., had passed away, it gradually *DECLINED*, till darkness that might be felt (even the darkness of *Popery*) spread over nearly all the people. And from the time of the Reformation, (though God in His mercy still checks the *decaying progress* by occasional revivals, as in the case of Israel under the Judges,) yet we find that Puseyism is insidiously creeping on and on; and false doctrine with many intellectual champions vaunting itself. Alas! alas! for those who think that man is getting *better* because he is more *refined*. The *HEART*, the *INSIDE*, is the great thing, not the *outside*. (Matt. xxiii, 25, &c.)

2 Tim. iii.—“This know also that in *the last days* perilous times shall come, for men shall be *lovers of their own selves*, covetous, boasters, . . . . having *a form of godliness*, but denying the *power* thereof;” i.e. unbelievably slighting the work and energy of the Holy Ghost, the only true source of life and power in the Church. The close of this dispensation is *judgment on evil*, (and judgment *begins* at the house of God,) as it ever has been in all past dispensations.

## II.—GOD’S FREE GRACE IN SALVATION.

“*He that believeth on me, HATH everlasting life.*”  
(John vi.)

It is incorrect to say—man is merely surrounded by good influences, by yielding to which he secures his

own salvation. There is an absolute necessity that he should be "*born again*." (John. iii.) Conversion cannot be *advance*; it must be *new creation*. For if a man in nature makes *advance*, it is only in evil, **EVEN IF HE BECOMES RELIGIOUS**: for the religion of the natural man only makes him a self-righteous Pharisee. Cain was *religious* in his way; but he brought an offering without *blood*; he had no love to God in his heart; the issue was, he slew his brother. The Pharisees were *religious*, making long prayers, &c.; but they and the chief priests were the great enemies of the Son of God. The natural man may love a god of his own; but he does not either know or love *the only true God*, the God of the scriptures; for "it is life eternal to know him." (John xvii, 3.) And there is no saving knowledge of God, except we know Him as the **HOLY** One as well as the **GRACIOUS** One; and He can only be known thus in Jesus Christ our Lord.

The moment I know God as the *Holy* God, I find myself condemned; not merely because of what I have *done*, but because of what I **AM**. I *am* a *sinner*; sin is in me; it may not have shown so much bad fruit in my practice as in others, but I *am* a corrupt tree—that is my natural condition. And the corrupt tree can only bring forth corrupt fruit, even though it be improperly taken into the Church of Christ. (Matt. vii, 15—20.) Therefore the remedy, the only remedy, is—make the tree *good*. And this is effected, not by education, or good influences merely, but by a *positive act of regeneration*, which the *most moral* man requires ere he is fit for heaven, as much as the poor publican and harlot. For regarding Christ as a teacher merely

is valueless, though He certainly did teach. The great point is, "He came into the world *to save sinners.*" And this He did by dying for them. "He bare our sins in his own body on the tree;" and shed His precious blood to make a full atonement. "It is *the blood* that maketh an atonement for the soul." A religion without the atoning blood of Christ is Pharisaism at the best. And no matter *how young* the sinner may be when converted to God, he is *saved as a sinner* by the *atonement* of the Lord Jesus. Indeed, that *atonement* is the ground of salvation for all who die in infancy. There will not be one in heaven who cannot say, "Worthy is the Lamb that was *slain.*"

How the Apostles gloried in *the finished work of Christ!* "He hath put away sin by the *sacrifice* of himself." He has gone into heaven as our interceding Priest, "*having obtained* eternal redemption for us." "Unto him that loved us, and washed us from our sins in his own blood . . . . . to him be glory for ever and ever." This is the way their souls rejoiced in the Christ of God. Oh, that our hearts may thus rejoice also! and then we shall not only enjoy *settled peace* ourselves, but be able to *preach*, in our measure, "Christ crucified"—"the power of God and the wisdom of God."

When a man is "born again," there is progression, there is growth. This is plainly declared. "*Grow in grace,*" &c. And God is glorified by our increased fruitfulness in every good word and work. "Herein," said Jesus, "is my Father glorified, that ye bear much fruit." But, remember, "Without me ye can do nothing . . . . . Abide in me, and I in you; as the



branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." (John xv.)

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### REGENERATION.

"*You must be born again*" (or, from above).—John iii.

To find *a teacher* taught is at once a proof that the great teacher has been present.

This was the case of Nicodemus, "a ruler of the Jews"—a "master of Israel"—who came to Jesus *by night*, (for fear of the Jews,) and acknowledged Him as *a teacher* sent from God, for "no man," he says, "can do the miracles which thou doest except God be *with him*."

But Jesus was "*God* manifest in the flesh"—"the *Word* made flesh"—"the *Son* of God." Mark, therefore, the faithfulness as well as the love of Jesus in what He immediately says to Nicodemus—"You must be born again"—You want *new life*. For *merely* to acknowledge Jesus as a Teacher is useless, though of course He did teach; but what *a sinner* wants is a *Saviour*, and that is what our Jesus emphatically is.

When Nicodemus hears of the *new birth* he is amazed, and asks, "how *can* a man be born again"?—"how *can* these things be?" The Lord first reproves his ignorance, for as a Jewish teacher or "master of Israel," he ought to have known; from Ezek. xxxvi, 25, &c., that Israel could not enter into the blessings of "the kingdom," unless they were "*cleansed*" from their filthiness, and had a "*new heart*."

But He then graciously goes on to tell Nicodemus how he may get *new life*, even *by faith in Himself*, the only *Saviour* of sinners ; for He says, “ God so *loved the world*, that he gave his only begotten Son, that *whosoever believeth* in him should not perish, but *have eternal life* ;” and He then refers to the case of Israel, when, by reason of their sin, they were serpent-bitten and dying, God in mercy to them commanded Moses to lift up a brazen serpent on a pole, with the word “ look and live ;” and then He says, “ *as* Moses lifted up the serpent in the wilderness,” a remedy for serpent-bitten Israel,—“ *so* must the Son of man be *lifted up*,” (crucified on behalf of a guilty dying world,) “ that *whosoever believeth* in him might not perish, but *have everlasting life*.”

Being “ born of *water* and of the *Spirit* ” has reference, I doubt not, to the “ *cleansing* ” and “ *new heart* ” of Ezek. xxxvi. It means simply the *word* as used by the *Spirit of God*. “ Of His own will *begat* He us with the *word of truth* ;” that *word* which is a testimony of *Christ*, “ the way, the truth, and the life.”

The washing of the “ priests ” at the brazen laver at their consecration (Lev. viii,)—quite distinct from the *daily* washing of their hands and feet—is referred to, as I believe, by the apostle Paul in his epistle to Titus, when he speaks of “ the *laver* of regeneration.” (Chap. iii, 5.) “ Ye are *clean*,” said Christ, “ through the *word* which I have spoken unto you.” Again, “ he that *has been washed* needeth not save to *wash his feet*. but is *clean* every whit.”

Efforts at reformation of character effect no *cleansing*. The tree must be made *good* ; nothing but *new life*

through faith in Jesus can produce *good fruit* in the sight of God. But the moment a man *believes* in the Saviour he *has life, new life, eternal life*; and his path through the world is to be from that moment a path of "*newness of life*," (Rom. vi.)—failure, alas! is what we are all conscious of; for "if we say that we have *no sin* we deceive ourselves, and *the truth* is not in us;" but then there is the *daily* washing of the *feet*, "if we confess *our sins*, he is faithful and just to forgive us *our sins*, and to *cleanse* us from *all* unrighteousness." (1 John i.) The Lord be praised!

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### DISPENSATIONS.

In every dispensation *faith* has had to do with *Christ*.

Immediately after the fall, God in grace promised Christ. Faith, therefore, had to do with a *promised* Christ. Under the law, the Jew had to do not only with a promised Christ, but with a *typified* Christ, prefiguring His *blood-shedding*. When Christ was born, men had to do with an *incarnate* Christ. *Now*, we have to do with a *crucified and risen* Christ. In the millennium, the world will have to do with a *reigning* Christ.

In all these dispensations, the *privileges* of believers and the *responsibilities* of men, have varied, and will vary.

The present is emphatically "*the dispensation of the grace of God*," (though it has been a display of *grace* from the beginning;) for no saints of past dispensa-

tions, nor the saints that will be made in millennial times, form a part of "the *Church*," the "*Body*," the "*Bride*" of Christ.

The Holy Spirit, as we have often remarked, was always the *quickener* of souls by *the truth*, and will be so till the door of mercy to man is *finally* closed; but He never was, and never will be again, as He is now—the *abiding indwelling Comforter*, baptizing all who believe into the "*one body*," of which Christ is the exalted head. Oh, that *all* saints would "*endeavour to keep the unity of the Spirit in the bond of (the) peace.*"

### FAITH, AND "*THE FAITH.*"

There are several passages in our translation which do not show as they ought the distinction between *faith* and "*the faith.*" Faith is simply *believing*. It may be believing a lie, or it may be believing the truth.\* The apostle James tells us, "the devils (demons) *believe*, and tremble." This is plain enough. There is nothing but condemnation before the wicked angels; no offer of mercy and pardon as there is to men; and, therefore, faith in God's word only produces terror in *them*. On the contrary, a poor sinner, to whom the gospel is preached, the moment he believes has *peace*.

"By *grace* are ye saved, through *the faith.*" (της πίστεως.)—Ephes. ii, 8.

Here we have "*the faith*;" or, in other words, *the precious gospel* alluded to.

\* See 2 Thess. ii, 10, 11. Saving faith can only be produced in the heart of man by the *word* and Spirit of God. (Rom x, 14, 15.)

In 2 Thess. iii, 2, instead of "all men have not faith;" it should be, "all have not *the* faith."

So again, not to mention other passages, in 1 Tim. i, 19, it should be, "who concerning *the* faith (την πιστιν,) have made shipwreck."

But in Rom. iv, 16, we have *faith* simply, without the article. "It is of *faith*, that it might be by *grace*." Here the apostle is showing that a poor sinner is saved by simple *faith in God*, and not by his own "*works*."

"He that believeth *not God*, hath made him a liar." This is the sin of unbelief.

By referring to "The Englishman's Greek Concordance," (pp. 624, 625 ; 517, 518,) under the words *Pistis*, faith; and *Nomos*, law; the reader will perceive in a moment where the article ought to be inserted, or omitted.

Having noticed the difference between faith, and "*the* faith;" we now subjoin a list of all the passages where "there is an article in the Greek, though omitted in the English." Matt. xxiii, 23; Luke xviii, 8; Acts iii, 16; xv, 9; Rom. iii, 25, 30, 31; iv, 9, 14, 19, 20; v, 2; x, 8, 17; xi, 20; xii, 6; 2 Cor. i, 24; iv, 13; Gal. iii, 14, 23, 25, 26; Eph. ii, 8; iii, 17; vi, 16; Phil. i, 25; iii, 9; 2 Thess. iii, 2; 1 Tim. i, 19; iv, 6; vi, 12; 2 Tim. iii, 10; Titus ii, 2; Heb. iv, 2; xi, 39; James ii, 14, 17, 20, 22, 26; v, 15.

There are several passages where the article is given in our translation, which are not, of course, included in the above list.

The following passages have the article before "law" in the English, but not in the Greek: Luke ii,

23, 24 ; Rom. ii, 12, 14, (which have not *law* . . . . these having not *law*,) 23, (thy boast of *law*,) 25, 27, (dost transgress *law*,) iii, 20, (by *law* is the knowledge,) 21, (without *law* is manifested,) 27, (by *law* of faith,) 28, 31 ; iv, 13, 14 ; v, 13, 20 ; vi, 14, 15 ; vii, 1, 2, (bound by *law*,) 7, (but by *law*,) 8, 9, 25 ; ix, 31, 32 ; x, 4 ; xiii, 8, 10 ; 1 Cor. vii, 39 ; ix, 20 ; Gal. ii, 16, 19, 21 ; iii, 2, 5, 10, (works of *law*,) 11, 18, 21, (righteousness should have been by *law*,) 23 ; iv, 4, 5, 21, (under *law*,) v, 4, 18 ; vi, 13 ; Phil. iii, 5, 6, 9 ; 1 Tim. i, 9 ; Heb. vii, 12, 16 ; ix, 19 ; James i, 25 ; ii, 8, 11, 12 ; iv, 11.

There is a valuable paper on "*The Greek Article*" in the first part of "*Present Testimony*." (p. 73.)\*

## THE ACTS.

This book is commonly called the Acts of the Apostles, and so indeed it is, if we say the apostles *Peter* and *Paul*, for they are the two apostles whose acts are especially recorded in this book. But if we go further than the mere instruments, we should call this book a narrative of the actings of *the Holy Ghost* by the apostles. For just as the Gospels give us an account of what Jesus said and did, so the Acts gives us an account of what the blessed Spirit of God did after His descent on the day of Pentecost.

The Lord having manifested Himself as the son of David, son of Abraham, (see Matthew,)—as Son of God, perfect as *servant*, (see Mark,)—as Son of man,

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(see Luke,)—and as Son of God in all the glory of His divinity, (see John,)—leaves earth for heaven, according to His word, and sends the Holy Ghost to be the testifier of Him. “*All truth*” is the province of the Spirit of truth; and “*all truth*” is connected with the person of the Lord Jesus in one or other of these characters. Hence, we find testimony of Him in the Acts suited to these titles. To the Jews—Son of David—Son of Abraham; to the Gentiles—Son of Man; while His glory as the perfect *servant*, and the divine *Son*, shines forth in everything He does or will do, either in blessing or judgment.

The formation of “the church,” and its early witness for God, is beautifully seen in the opening chapters. Indeed, it is impossible for the church (save in glory) to bear so bright a testimony to the *grace* and *holiness* of God as we see here. (I say *impossible*, because of its present divided state.) The *grace* was seen in a double point of view:—there was the proclamation of *pardon* to the guilty, even to those who were guilty of the murder of Jesus; and there was the most beautiful picture of *brotherly love*—“they had all things common.” The *holiness* of God is seen in that the very moment sin defiles the Church as in-dwelt by the Holy Ghost, it must either be confessed or judged. Ananias and Sapphira hardened themselves in sin: they “agreed together” to *tell a lie*, and hold to it. The consequence was, *their death*. “There is a sin *unto death*.”

The bringing in of the Gentiles, and the *gradual* giving up of Israel as a nation, is very marked in the Acts. How mercy lingered among them, so to speak.

The Saviour's word, in the first chapter, was that they were to be His witnesses "to the uttermost parts of the earth;" thus on the day of Pentecost, Parthians, Medes, Elamites, Cretes, Arabians, &c., hear the word; then we have an Ethiopian brought in; then Cornelius the Roman, and those belonging to him; and then we have Paul raised up, and sent forth "to the Gentiles."

The *gradual* giving up of Israel is carefully noted, as showing the patient grace of God towards them. At last their judicial hardening (prophesied by Isaiah) is pronounced (chap. xxviii). "They killed the Lord Jesus, and their own prophets," writes the apostle to the Thessalonians, "and they have persecuted *us*, and they please not God, and are contrary to all men, forbidding us to speak to the Gentiles that they might be saved." And what was the fearful, but just result? "God's wrath came upon them to the uttermost." Their present condition is a warning! Because of unbelief they are a scattered and judged people.

Much instruction, too, we gain from the slowness even of the apostles to throw aside all that was mere Judaism. Paul's "vow" and "shorn head," were not only unlike Christ, but the occasion of severe trouble. We cannot keep too separate from things which God has put aside. Had they been necessary He would have retained them. However, "vow (or swear) not," is at length the impressive injunction of even the Apostle *James* to the "*twelve tribes*." A creature like man "without strength," has no right to vow. He has no *power* to turn even one hair black or white. His continual and happy place is—*entire dependence*. The branch cannot bear fruit *of itself*. "Abide in ME."



## THE SOWER AND SATAN.

"The *seed* is the word of *God*:"—(not the word of *man*, whoever he may be). This *word* was spoken by the Son of God when He was in the world; and now that He has died for sinners and risen again, His people preach that word. It is a word of grace. It tells of God's love to a ruined world, and of Christ as *the gift of God* to that world. It tells of judgment against sin borne by Christ upon the cross, and of atonement by the shedding of His blood. It tells of glory so vast, that even holy men of old had no idea of, namely, that all who believe in Christ shall be eternally *one with Him*,—His *joint-heirs*.

What reception does this wonderful truth meet with? It *ought* to be received with the most unfeigned thankfulness. But is it? Hear what the Lord says:—"Some fell by the wayside;" *i. e.* they *hear*, but the devil cometh and taketh away the word out of their hearts *lest* they should *believe and be saved*. Again, "some fell upon a rock;" *i. e.* they receive the word with joy, but have *no root*; for a while they believe, but in time of temptation or trial *fall away*; not having sufficient endurance so as to *cleave* to Christ, but ashamed of Him, or turning away from Him, because of a little honour or pleasure on the one hand, or because of a little trial or trouble for the word's sake on the other. How sweet to know that the one who saves is able also "to keep us from falling."

"Some fell among thorns;" *i. e.* the *cares, riches, and pleasures* of this life are allowed to choke the

word. Ah! "what shall it *profit* a man, if he gain the *whole world*, and lose his own *soul*?"

"But some fell on good ground;" *i. e.* upon a poor sinner's heart who really feels himself a sinner. And the Lord designates it a "*honest* and good heart," because it does not play the *hypocrite*, but trusts God's mercy, like the publican, who could not trust himself as the Pharisee did.

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## THE SPIRIT OF GOD.

I desire to call attention to some important passages of scripture concerning the Spirit of God from Genesis to Revelation. In Gen. i, we find the Spirit of God acting in creation. (ver. 2.) "The Spirit of God moved upon the face of the waters." In Gen. vi, we find, when fallen man has carried his iniquity to the highest pitch, that God says, "My Spirit shall not always strive with man;" marking, first, that the Spirit of God *had* acted upon men from the fall; secondly, that there was then, as now, a limit to God's long-suffering. (See Acts vii, 51; and Heb. x, 29.) The day of grace will not now, as it did not then, last for ever. I do not remember any other passages in Genesis which refer to the Spirit; but such is the important testimony borne to His actings in the very first book of the Bible.

In Exodus, we find the Spirit of God giving Bezaleel and Aholiab wisdom and understanding as to the work of the tabernacle. (Chap. xxxi.)

In Numbers (chap. xi), we find the same Spirit acting in Moses and the seventy elders, gifting them for rule.

In Judges, we find Samson and others acting with great might for Israel's deliverance through the same Spirit.

In Kings and the Prophets, we find the Spirit of God acting in present testimony, and also as the foreteller of things to come. The cases of Balaam and of Saul show us that where the heart loves not God, but loves money or dignity better, power and gifts are most dangerous.

Among the Old Testament saints, we are told by the Apostle Peter, that the Spirit of Christ, which was in them, testified of the sufferings of Christ, and the glories that should follow. But He was not known as the Spirit of adoption, whereby *we* cry, "Abba, Father."

In the New Testament, we find John the Baptist filled with the Holy Ghost from his mother's womb. Great power—the *greatest* of all the prophets—yet not the Spirit of adoption. In Christ we find the Spirit without measure. And when He is on the eve of His departure, He promises the Spirit as Comforter. (John xiv, xv, xvi.) Accordingly, after His death and resurrection, on the day of Pentecost, the Spirit of God is given : they receive "power," but not power only ; for the indwelling Spirit is to the disciples the witness of an accomplished redemption, the earnest of a future inheritance, and the One by whom we worship God as our *Father*.

In Acts and 1 Cor. xii, we find the sovereignty of

the Spirit's actings in the Church, sending whom He will, gifting whom He will, &c., &c. The responsibility of saints is : first, "Grieve not the Holy Spirit of God, whereby ye *are sealed*." And, secondly, "Quench not the Spirit : despise not prophesyings."

In Revelation we find, after the Church is caught up, the Spirit of God acting no longer as Comforter ; but as the Spirit of power in testimony, like as in John the Baptist, and Elijah of old : except when it says, alluding to the Church, "The Spirit and the *Bride* say, Come."

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## THE CHURCH.

It is most important to bear in mind, that the *present* blessing of God's people far exceeds anything that was ever known before. When the Lord Jesus was upon earth, He said to his disciples, that many prophets and righteous men had desired to see the things which *they* saw, and had *not* seen them. But there was something still deeper ; for, looking onward to the time when the Holy Ghost should be given, He said to them, "At *that* day, ye shall know that I am in my Father, and ye in Me, and I in you."

When the Lord was upon earth, the Father was *in* Him, as He says, "The Father which dwelleth *in* me," &c. But it was to be on His *ascension* into heaven that they were to know that He was "*in* the Father," and not only so, but that they were "*in* Him," and He "*in* them."

This is the Church's portion.

Consequently, when the apostle Paul, who was converted by the revelation of the *oneness* of Christ with the Church, ("why persecutest thou *me*,") when he writes to the Thessalonians, he says, "To the *church* of the Thessalonians, which is *in* God the Father, and *in* the Lord Jesus Christ."

How secure is the Church's place! well may the hymn say, quoting from Col. iii:—

" Our life is *hid* with Christ *in* God,  
Beyond the reach of harm."

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### THE "MYSTERY."

Sovereignty in God never destroys responsibility in man. Indeed, the more God shows His sovereignty in goodness, the more responsible does man (as man) become.

It was pure sovereign goodness on the part of God to promise Christ, "the woman's seed," to *fallen* Adam. And it is pure sovereign goodness which, in spite of man's rebellion, proclaims the free and glorious gospel of "*to-day*." What an inestimable *gift* is "everlasting life!" the *gift* of God *through* Christ. "And yet," said Christ, "ye will not come unto *me* that ye *might* have life." Life in in eternal *union* with Himself; for He says to those who do believe in Him, "Because I live, ye shall live also." To *touch* Him *now* by faith is to be *one* with Him.

This "mystery" (*i. e.* the *oneness* of the church with Christ) is taught in Acts viii. "Saul, Saul, why

persecutest thou *me*?" but especially brought out by Paul in his epistles to the Ephesians and Colossians.

There is a very important word in Col. ii, with reference to this "mystery." The apostle says, "I would that ye knew what great conflict I have for *you*, and for them at *Laodicea*, and for as many as *have not seen my face in the flesh* ; that their hearts might be *comforted*, being knit together in *love*, and unto *all the riches* of the *full assurance of understanding*, to the acknowledgment of the *mystery* of God, even of the *Father*, and of *Christ* ; in which (*i. e.* in which *mystery*) are hid *all the treasures* of wisdom and knowledge . . . . . Beware, lest any man *spoil* (or rob) you" of these *treasures*.

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## THE GOLDEN CALF.

*Exodus xxxii, xxxiii.*

The golden calf was a *national* act of apostacy. "The Lord plagued *the people* because *they* made the calf which Aaron made." Intercession by Moses (in the gracious spirit of Christ) turned away just and holy *wrath*, and brought out "compassion." Compassion was in God all along, I need not say ; but the intercession brought it out. But the judgment was very dreadful. "Who is on the Lord's side?" was the word. And "the sons of Levi" gathered to Moses, and were commanded to smite with the sword. About three thousand fell. On the morrow there was the plague : and when Moses offered to sacrifice him-

*self* for Israel—"blot *me* out"—God tells him, "Who-soever hath sinned against me, *him* will I blot out of my book." God then *threatened* to consume the "stiffnecked" people; but when they heard these "evil tidings" they *mourned*. Moses took his tent, and pitched it *outside* the camp, and every one which sought the Lord went out. Moses enters the tent, and the Lord *communes* with him; and when the people saw the pillar of cloud descend "they rose up and *worshipped*, every man in his tent door."

*Judgment* had done its solemn work because of the golden calf; but now all is tranquil again; Moses in communion with God, the people *worshipping*.

The subsequent portion of the chapter tells us what took place within, between the Lord and Moses. God revealed Himself there more fully than ever as the God of "*compassion*," loving "*mercy*;" though still the Holy One to punish the obstinately rebellious. And He declares (when He has placed Moses in the clift of the rock) not only His *name*—the longsuffering and gracious One—but also how he deals with *nations*, in "visiting the iniquities of the *fathers* upon the *children*."

We know, however, with reference to the eternal state of *individuals*, it is by no means on account of their *fathers*. (See Ezek. xviii.) "What mean ye that ye use this proverb concerning the land of Israel, saying, The *fathers* have eaten sour grapes, and the *children's* teeth are set on edge? As I live, saith the Lord, ye shall not have occasion any more to use this

\* We see the same love in Paul, Rom. ix, 3.

proverb in Israel. Behold, *all souls* are mine: as the *soul* of the father, so also the *soul* of the son is mine: the *soul* that sinneth, *it* shall die. . . . Therefore I will judge you, O house of Israel, *every one* according to his ways, saith the Lord God. Repent, and turn from all your transgressions; so iniquity shall not be your ruin."

"God *now* commandeth *all men* everywhere *to repent*." (Acts xvii.) He also, by His ambassadors, *beseeches* poor sinners to be reconciled. (2 Cor. v.)

## NADAB AND ABIHU.

### LEVITICUS X.

Israel, we are distinctly told in 1 Cor. x, in their failures, &c., are "our types." Their mercies and deliverances are written for "our comfort;" their failures for "our admonition."

It is striking to observe, that no sooner do we find the tabernacle in the wilderness set up, the commands given concerning the offerings, and the priests consecrated, (see Lev. i—ix,) than the very next thing we find (Lev. x) is *failure in worship*.

God had commanded Moses respecting the *anointing oil* and the *incense*, (Exod. xxx, 22—38,) and had said, that if any man compounded oil like the anointing oil; or made any incense of his own, "to smell thereto," like unto that which He commanded, "he should be *cut off* from his people."



Nadab and Abihu, the sons of Aaron, committed this last mentioned sin. They "took each of them his censer, and put fire therein, and *incense* thereon, and offered *strange fire* before the Lord, which he *commanded them not*." The result was, a fire came forth from the presence of the Lord, and devoured them both.

Nadab and Abihu had both been "consecrated" with Aaron their father. Both of them had been sprinkled with the blood, and anointed with the oil. But their failure was in *worship* :—they disobeyedly offered "strange fire."

"God is not mocked." "I will be sanctified in them that come nigh me." "Let us," says the Apostle, "serve God acceptably, with reverence and godly fear ; for *our* God is a consuming fire."

We have already said that Israel are "our types." And how remarkably this is seen by comparing the Church's failure with theirs.

That which in christians corresponds to the sin of Nadab and Abihu is this,—worshipping God in *ways of their own*. In other words, *self-will in worship*.

Let us prayerfully look a little at this subject.

When the Lord came, He introduced a new order of worship. (See John iv.) It was not, as it had been heretofore, to be a worship connected with certain *places*. "Neither in *this* mountain," says the Lord to the woman of Samaria, "nor yet at *Jerusalem*." It is no question of place. It is a question of *relationship* : for as many as received Jesus became the *sons* of God : "and *the Father* seeketh *such* to worship him."

"God is a Spirit : and they that worship him must

worship him in Spirit and in truth." Hence, the Apostle says, "we are the circumcision, who *worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.*"

Let us now inquire, 'What is worship?'

It is the thankful expression of the heart to God in acknowledgment of grace bestowed. The deeper, therefore, the apprehension of God's grace, the more spiritual is the worship.

In the type:—the anointing oil is the *Holy Spirit*; the sweet incense, or perfume, is the fragrant excellency of *Christ*.

And this will ever test *true* worship:—Is it "in the *Spirit*?" Is it full of *Christ*?

This it is which delights *the Father*. He beholds *all* the preciousness of Christ; and "rests in his love." We, by the Spirit, enter into somewhat of that preciousness; and express to God in thankfulness what we have thus enjoyed of Christ. *This* is worship.

Worship is not *fleshly excitement*. The poor world may dream of its being so; but, alas! it knows nothing of "the *power*," *i.e.* the Holy Ghost; it rests in "the *form*." (2 Tim. iii, 5.)

"Do not drink wine, nor strong drink, thou, nor thy sons with thee," said God to Aaron after the death of Nadab and Abihu, "when ye go into the tabernacle of the congregation, lest ye die. . . . and that ye may put difference between *holy and unholy*, and between *unclean and clean*."

Fleshly excitement will not only lead men to offer to God "strange fire," *i.e.* other incense than the fragrance and excellency of His precious Son; but it

also dims the spiritual perceptions. There is *no difference* made between "holy and unholy, unclean and clean." And all this *confusion* (which in God's sight is *Babylon*) passes off under the false name of *charity*. But the liberalism of the human mind is *not* charity : faithfulness to God is.

To call things by their right names,—to call light, light ; and darkness, darkness ; and to treat them accordingly, is God's good way. To call darkness, light ; and light, darkness ; is man's bad way.

May the Lord graciously deliver His people in this present *evil* day, from offering the *strange fire* ; and from confounding together things which He would have *separate*.

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## THE VOLUNTARY PRINCIPLE.

"Not grudgingly, nor of necessity ; for God loveth a cheerful giver." This seems to be the *scriptural* explanation of what is meant by the voluntary principle. "*Freely* ye have received, *freely* give," is another scripture to the same effect ; whatever God has voluntarily given to us, either in *temporal* or *spiritual* blessings, we are voluntarily to bestow on others. If we possess "*riches*," we are to be "rich in good works ;" if we have *spiritual gifts*, we are to use them for the good of "the body, the church."

"As every man hath received the gift, *even so* minister the same one to the other, as good stewards of the manifold grace of God. If any man *speak*, let him

speak as the oracles of God ; if any man *minister*, let him do it as of the ability which *God giveth*, that God in *all things* may be glorified." (1 Pet. iv.)

A buried talent shows a slothful servant.

There are *two* questions which it would be well for godly people in the various denominations to ask themselves ;—Does not the pew-system, in the *first* place ; and the one-man-system, in the *second* place ; fetter the free use of God's own gifts both in *temporal* and *spiritual* matters ?

The "body," we are told in Eph. iv, is knit together by that which "*every joint*" supplieth. The widow's mite, and the rich brother's offering, are alike needful in *God's sight*. So with the "five words" in teaching, as well as being able to preach "till midnight." If God gives much, He requires much. If He gives little, He asks for little. But there must be room left for the little as well as for the greater, or else God's "stewards" are hindered from trading.

These remarks are intended to raise in christians the scriptural inquiry, 'am I, as a believer, in such a position as to be able to glorify God "*in all things*," both *temporal* and *spiritual* ; (1 Pet. iv ;) or, am I connected with a system originated, it may be, by some good man or men, but which is *not the system* God has laid down in the scriptures, *wherein alone* His people may use to profit the gifts which in grace He has bestowed upon them ?'

Read Rom. xii ; 1 Cor. xii ; Eph. iv.

## REMARKS ON 1 COR. XII, XIV; EPH. IV; AND REV. II, III.

I used to think that saints ought to meet together simply on the ground of *faith in the Lord Jesus*, and that anything added to that was *sectarianism*. But this is quite a fallacy, though it would be quite correct, if we were speaking of the *terms of communion*, to say, *faith in Christ alone*. The fallacy lies here :—when saints are met together to worship, they must worship *some-how*; and the question is, *how* are they to worship? Are they to use a form of prayer? or are they to be led in their worship by the stated minister or ministers? or are they to be subject to the present guidance of the Holy Ghost? \* This is the great question, as to worship, between churchmen, dissenters, and brethren.

Congregations of *real saints* may meet together on the confession of faith in the Lord Jesus, and yet have their form of prayer, and praise, gowns, organ, pews, or any other new thing. But the *scriptural mode* is to meet together *in the name of the Lord*, in *individual subjection* to the Holy Ghost sent down from heaven in testimony to the *lordship* of the risen Jesus.

And this is the great principle laid down in 1 Cor. xii, xiv. It is not the question whether we have apostles and prophets now. I do not believe we have. For “apostles” were not only *sent* men, but men who

\* The early church sang “hymns,” and chanted “psalms,” (see 1 Cor. xiv, 26; and Col. iii, 16,) but there is no more scriptural authority for *Hymn Books* than for *Prayer Books*. Every composition of *man’s* must be judged by the Word.

had *seen* Jesus ; (1 Cor. ix ;) and “prophets,” as I believe, were divinely *inspired* men.\* But then it does not at all follow that saints with *lesser gifts* are to act upon *another principle*. They are *all* to be subject to the Holy Ghost, “who divideth to every man severally as he will.”

And thus we find the Apostle Peter laying down the same ground exactly:—“As *every man* hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.” (1 Pet. iv, 10, 11).

The seven epistles, addressed to the *seven angels* of

\* A few words more on this point are, perhaps, desirable. In Eph. iii, we read concerning the *mystery*, that “in other ages it was not made known unto the sons of men as it is now *revealed* unto the holy *apostles* and *prophets* by the Spirit.” And in 1 Cor. xiv, concerning the *prophets* it is said, “Let the prophets speak two or three: and let the other judge. If any thing be *revealed* to another that sitteth by, let the first hold his peace. For ye [i.e. the prophets] may all *prophecy* one by one.” Whatever came through an *apostle* or a *prophet* (save where they themselves said it was merely their own judgment, as Paul does in 1 Cor. vii, 25, 40) had all the authority of *scripture*. It was not *their word*, it was *the word of God*. And, of course, it was just the reverse with *false apostles* and *false prophets*.

Scripture is *now complete*; and a curse has been threatened to any one who adds thereto. (Rev. xxii, 18.) John, who was used by the blessed Lord to give forth the last words of scripture, was both an *apostle* and a *prophet*; for the Apocalypse is clearly a *prophecy*. (See chap. i, 3 ; xxii, 19.)

What I now see (or believe to be) in the church therefore is,—the Spirit of God acting in sovereignty as ever, gifting whom He will ; but gifting them according to the present need, as “*evangelists, pastors, and teachers* ;” and not as “*apostles and prophets*.”

Luther was an eminent servant of the Lord, but he was no

the seven churches, (Rev. ii, iii,) do not give scriptural *sanction* to the one-man ministry. And for this reason : *they are not pattern churches ; they were declining in every sense of the word.*

Let us take, for instance, the Ephesian church, when Paul wrote his epistle, and compare it with the fallen condition it was in when John wrote his. In Paul's epistles we have the *unity* of the *body* taught, the need of *all* the members supplying their part for its nourishment and growth, it being "compacted by that which *every joint* supplieth." (Eph. iv.) And when Paul was leaving the *elders* of the Ephesian church, we find him saying, "Take heed to yourselves, and to all the flock, over the which *the Holy Ghost* (not the congregation) hath made you *overseers*, to FEED the church," &c. (Acts xx, 28.) But when John writes his epistle to *the angel* of the church at Ephesus the word is, "Remember from whence thou *art fallen*, and *repent*."

prophet.\* The *written* word of the *living* God was that which guided and strengthened Luther. Not so with Oliver Cromwell, sincere though he was ; but bloodshed, and regicide, or anything of a kindred spirit thereto, are not to be found in the pathway of the meek and lowly Lamb of God.

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\* Witness his views on *Consubstantiation*, &c.

# NECESSARY ALTERATIONS

## IN THE

### TRANSLATION OF THE NEW TESTAMENT.

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Translation is not inspiration. The writers of the Scriptures were divinely *inspired* men ; the translators, however worthy, were not. This is said lest any unintelligent christian might suppose we were altering God's word ; whereas it is our earnest desire to free it from man's mistakes, and enjoy it in its purity.

The following list of alterations is not presented as *complete*, but merely as a contribution towards that desirable work—*revision*.

Some of the proposed emendations are original ; some from the marginal readings, and some from the suggestions of various christians.

There are also several verses where the translators have introduced words not in the original, which we have not noticed ; because the careful reader finding them in *italics* must judge for himself whether they ought to be retained. In some cases we think them absolutely necessary ; in other cases, not at all so. But God will guide all who ask Him, for it is *His* word.

P.S. I have omitted 2 Pet. iii, 5, 6, which is difficult to give literally. The plain *sense* is this :—By



God's *word* the old heavens, earth, and water, were held together, (or, kept in their proper places,) till the world that then was, being overflowed with water, perished.

## MATTHEW.

v, 22, 29, 30.	"Hell."	SHOULD BE Gehenna.*
x, 28.	Do.	Do.
xi, 23.	Do.	Hades.
xii, 32.	"World."	Age.
xiii, 39, 40, 49.	Do.	Do.
xvi, 18.	"Hell."	Hades.
xviii, 9.	Do.	Gehenna.
xxiii, 13.	"Damnation of hell."	Judgment of Gehenna.
,, 24.	"Strain at."	Strain out.
,, 15, 33.	"Hell."	Gehenna.
xxiv, 3.	"World."	Age.
,, 34.	"Generation."	Race.
xxvi, 28.	"Testament."	Covenant, and so in the other Gospels, &c.

## MARK.

iii, 14.	"Ordained."	Appointed.
iv, 13.	"All."	Any.
,, 37.	"Full."	Filling.
vi, 20.	"Observed him."	Kept him safe.
x, 30.	"World."	Age.

## LUKE.

viii, 31.	"Deep."	Abyss, or bottomless pit.
x, 15.	"Hell."	Hades.
,, 35.	"Pence."	Pieces of silver.
xi, 6.	"On."	Off.

\* *Gehenna* is the lake of fire, or place of final destruction : *Hades*, the place of separate spirits.

xi, 21.	"A strong man."	The strong one.
xii, 5.	"Hell."	Gehenna.
xiv, 23.	"Compel."	Constrain.
xvi, 23.	"Hell."	Hades.
xxi, 9.	"By and by."	Immediately.
xxiv, 25.	"Fools."	Inconsiderate.

## JOHN.

i, 9.	"Lighteth every man that cometh," &c.	Lighteth every man by coming, &c.
iii, 32.	"No man."	Very few.
v, 29.	"Damnation."	Judgment.
vi, 32.	"That bread."	The bread.
vii, 22.	"Moses therefore."	Moses gave.
„ 28.	"Ye both know," &c.	Do ye both know me and know whence I am?
viii, 46.	"Convinceth."	Convicteth.
„ 56.	"Rejoiced to see."	Rejoiced that he should see.
ix, 24.	"Man that was blind."	Man that had been blind.
x, 28, 29.	"Man."	One.
xiv, 18.	"Comfortless."	Orphans.

## ACTS.

i, 20.	"Bishoprick."	Ministry or office.
„ 22.	"Be ordained to be."	Become.
ii, 27, 31.	"Hell."	Hades.
iii, 19.	"When the times of refreshing shall come."	'That the times of refreshing may come.
iv, 27, 30.	"Child."	Child or servant.
vi, 3.	"Over this business."	For this necessity.
vii, 4.	"Charran."	Haran.
„ 38.	"Church."	Congregation.

vii, 45.	"Jesus.	Joshua.
x, 39.	"And hanged."	By hanging.
xi, 17.	"Who believed."	When we believed.
xii, 4.	"Easter."	The Passover.
xiii, 48.	"Ordained."	Arranged, or then ranking themselves.
xiv, 15.	"Passions."	Infirmities.
xvi, 16.	"Spirit of divination."	Spirit of Python.
xvii, 30.	"Winked at."	Passed over.
„ 31.	"Given assurance."	Offered faith.
xix, 2.	"Whether there be any Holy Ghost."	Whether the Holy Ghost be yet given.
„ 37.	"Churches."	Temples.
xx, 28.	"Overseers."	Bishops.
xxi, 15.	"Carriages."	Baggage.
xxiv, 23.	"That he should be the first that should rise."	That he first, by rising from the dead, should shew light, &c.

## ROMANS.

i, 17.	"Revealed from faith to faith."	The righteousness of God by faith, re- vealed to faith.
„ 18.	"Hold."	Suppress.
ii, 14, &c.	"The law."	Law.
iii, 4.	"Art judged."	Judget.
v, 11.	"Atonement."	Reconciliation.
„ 18.	"The offence of one judgment came upon . . . by the righteousness of one the free gift came upon all," &c.	By one offence judg- ment came towards, or was threatening all . . . so by one righteousness the free gift came to- wards all, &c.
„ 20.	"The law entered."	Law came in by the way.

vi, 8.	"Be dead."	Died.
vii, 5.	"Which were."	Which are.
„ 6.	"That being dead."	Being dead to that.
„ 24.	"Body of this death."	This body of death.
viii, 19, 20,		
21.	"Creature."	Creation.
„ 3.	"For sin."	For a sin-offering.
ix, 3.	"Accursed."	Separated (expressing as mighty a love for Israel as <i>Moses</i> , in Ex. xxxii, 32).
xi, 2.	"Maketh interces- sion."	Bringeth a charge.
„ 29.	"Without repent- ance."	Irrevocable.
xiii, 2.	"Damnation."	Judgment.
xiv, 15.	"Destroy not him."	Weaken him not, or cause him not to fade, or droop.
„ 23.	"Damned."	Condemned (in his own conscience).
xv, 12.	"Trust."	Hope.

## 1 CORINTHIANS.

ii, 13.	"Comparing spirit- ual things with spiritual."	Communicating spirit- ual things by spirit- ual means.
„ 15.	"Judgeth. . judged."	Discerneth. . discerned.
iv, 4.	"Know nothing by myself."	Am not conscious of unfaithfulness.
vi, 4.	"Set them to judge who are least es- teemed in the Church."	"Set ye them to judge who are of no account in the Church?"
„ 12.	"Things."	Meats.
vii, 40.	"Think."	Know.

ix, 27.	"A castaway."	Disapproved.
x, 30.	"Grace."	Thanksgiving.
xi, 10.	"Power."	A covering, or veil.
„ 19.	"Heresies."	Sects.
„ 29.	"Damnation."	Judgment.
„ 34.	"Condemnation."	Do.
xiv, 1,	"Gifts."	Powers.
„ 2.	"Unknown tongue."	Leave out " <i>unknown</i> " throughout the chap- ter.
„ 25.	"Is in you."	Is among you.
xv, 2.	"Keep in memory."	Hold fast.
„ 19.	"Most miserable."	Most to be pitied.
„ 29.	"Baptized for the dead."	Baptized over the <i>dead</i> , or <i>slain</i> soldiers of Christ.
„ 45.	"Last Adam was made."	"Last Adam is."
„ 55.	"Grave."	Hades.

## 2 CORINTHIANS.

iii, 6.	"Testament."	Covenant.
„ 18.	"Open face."	Unveiled face.
v, 1.	"Our earthly house of this taberna- cle."	The earthly house of our tabernacle.
„ 3.	"If so be that."	Knowing well that.
„ 9.	"Accepted of."	Well pleasing to.
„ 17.	"He is a new crea- ture."	There is a new creation.
„ 20.	"Beseech you by us, we pray you," &c.	Beseech by us: we pray, in Christ's stead," &c.
vi, 8.	"By . . . by."	Through.
viii, 1.	"We do you to wit."	We declare to you.

xi, 4.	"Him."	Me.
xii, 4.	"Lawful."	Possible.
xiii, 3.	"In you."	Among you.
„ 4.	"In Him."	With him.

## GALATIANS.

i, 10.	"Or God."	Or does God?
„ 24.	"In me."	On my account.
ii, 3.	"But neither."	Neither was.
„ 4.	"And that because."	Except because.
„ 21.	"Is dead."	Died.
iii, 17.	"God in Christ."	God to Christ.
„ 18.	"Of the law."	Of law.
iv, 26.	"The mother of us all."	Our mother.
v, 18.	"The law."	Law.

## EPHESIANS.

i, 12.	"Who first trusted."	Who have pre-trusted.
ii, 8.	"Saved through faith, and that not of yourselves, it is the gift of God."	Being saved through* the faith, therefore (salvation) is not of yourselves; God is the giver, or deposi- tor.
iii, 15.	"The whole family."	Every family.
v, 14.	"He saith."	It saith.
vi, 12.	"Spiritual wicked- ness in high places."	Wicked spirits in hea- venly places.
„ 16.	"Above all."	Over all.

## PHILIPPIANS.

i, 7.	"Of my grace."	With me of grace.
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\* See 1 Tim. iv, 1, 16; and Jude 3.

i, 10.	"Approve things that are excellent."	Try things that differ.
„ 22.	"This is the fruit of my labour."	This is to me fruit of labour.
iii, 11.	"Of the dead."	Out from among the dead.
„ 20.	"Conversation."	Citizenship.

## COLOSSIANS.

i, 3.	"God and the Father."	The God and Father.
„ 15.	"First-born."	Lord.
„ 19.	"It pleased the Father," &c.	All the fulness of the Godhead was pleased to dwell in Him.
„ 25.	"To fulfil."	Fully to preach.
ii, 3.	"In whom."	In which.
„ 18.	"Let no man beguile you of your reward in a voluntary humility."	Let no man judge against you being a voluntary in humility, &c.
„ 23.	"Not in any honour to."	Not in any honour, but to, &c.
iii, 7.	"In them."	Among them.

## 1 THESSALONIANS.

ii, 2.	"With much."	Amid much.
„ 3.	"A falling away."	The apostacy.
„ 4.	"Allowed."	Approved.
„ 6.	"Been burdensome."	Used authority.
iv, 6.	"Any matter."	The matter.
„ 15.	"Prevent."	Precede.

## 2 THESSALONIANS.

ii, 2.	"Is at hand."	Were present.
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ii, 8.	"Wicked."	Lawless one.
iii, 2.	"All men have not faith."	All hold not <i>the</i> faith. See p. 133, Eph. ii, 8.

## 1 TIMOTHY.

i, 9.	"Not made for."	Not made against.
,, 15.	"A faithful saying."	<i>The</i> faithful saying.
,, 17.	"King eternal."	King of ages.
,, 19.	"Concerning faith."	Concerning <i>the</i> faith. Eph. ii, 8, &c.
ii, 4.	"Who will have."	Who desires.
iii, 13.	"Purchase to them- selves a good de- gree."	Secure to themselves a good step.
iv, 10.	"Saviour."	Preserver.
v, 12.	"Having damnation."	Incurring judgment.
vi, 10.	"The root."	A root.
,, 12.	"Professed . . . pro- fession."	Confessed . . confession.
,, 13.	"A good confession."	The good confession.

## 2 TIMOTHY.

i, 10.	"Immortality."	Incorruptibility.
ii, 6.	"That laboureth must be first," &c.	Labouring first, must be partaker, &c.
iv, 8.	"A crown."	The crown.

## TITUS.

i, 12.	"Slow bellies."	Idle gluttons.
ii, 13.	"And the glorious appearing of the great God and our Saviour."	Even the glorious ap- pearing of our great God and Saviour.

## HEBREWS.

i, 2.	"Made the worlds."	Ordered or arranged the ages.
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i, 6.	"And again, when he bringeth in."	And when he bringeth again.
ii, 7.	"A little lower."	For a little while lower.
„ 9.	Do.	Do.
„ 16.	"Took not on him the nature of angels."	Taketh not hold of angels.
iv, 2.	"Was the gospel preached."	Is glad tidings preached.
„ 3.	"Do enter into rest."	Are going towards the rest.
„ 8.	"Jesus."	Joshua.
v, 7.	"In that he feared."	For his piety.
„ 9.	"Being made perfect."	Being thus perfectly fitted.
vi, 17.	"Wherein."	Wherefore.
vii, 15.	"Evident, for that."	Evident that.
„ 24.	"Unchangeable."	Untransferable.
„ 25.	"To the uttermost."	Evermore.
„ 28.	"Consecrated."	Perfected.
ix, 15.	"Testament."	Covenant.
„ 16.	"Where a testament is," &c.	Where there is a covenant there must of necessity be death brought in; for a covenant is of force over dead sacrifices, but it is of no strength at all while the victim liveth.
„ 17.	"For a testament is of force," &c.	
„ 18, 20.	"Testament."	Covenant.
„ 26.	"End of the world."	End of the age.
x, 23.	"Faith."	Hope.
xi, 1.	"Substance of."	Confidence in.
„ 3.	"Worlds were framed."	Ages were ordered.

xii, 17.	"No place of repentance."	No way to change his father's mind.
,, 23.	"God the Judge."	The Judge, who is God.
,, 28.	"Have grace."	Hold fast grace.

## JAMES.

iii, 1.	"Masters."	Teachers.
,, "	"Greater condemnation."	Stricter judgment.
iv, 1.	"Fightings."	Wranglings.
,, 2.	"Ye kill."	Ye envy.

## 1 PETER.

iii, 6.	"Are not afraid with any amazement."	Yield to no fear.
,, 19.	"By which."	In which time.*
,, 20.	"By water."	Through the water.

## 2 PETER.

i, 5.	"Virtue."	Courage.
,, 21.	"In old time."	At any time.
ii, 3.	"Damnation."	Destruction.
iii, 9.	"Not willing."	Not desiring.
,, 12.	"Hasting unto."	Hasting the coming.

## 1 JOHN.

ii, 12.	"Little children."	Children.
,, 28.	Do.	Do.
iii, 16.	"The love of God."	What love is.
iv, 2.	"That Jesus Christ is come."	Jesus Christ come.

## JUDE.

4.	"Before of old ordained."	Before-hand written of.
11.	"Core."	Korah.

\* Some say, "By which Spirit."

## REVELATION.

i, 6.	"God and his Father."	His God and Father.
„ 18.	"Hell and of death."	Hades and the grave.
iv, 4.	"Seats."	Thrones.
„ 6.	"Four beasts."	Four living creatures.
„ 7, 8.	"Beasts." (See Isa. vi.)	Living creatures, and so throughout the book, wherever these <i>seraphim</i> are spoken of.
v, 10.	"Reign on."	Reign over.
vi, 8.	"Hell."	Hades.
x, 6.	"Time no longer."	No more delay.
xi, 16.	"Seats."	Thrones.
xiii, 8.	"Slain from," &c.	Written from the foundation of the world in the Book of Life of the Lamb that was slain.
xiv, 11.	"Ever and ever."	Ages and ages.
xvii, 10.	"Kings."	Kingdoms.
xix, 3.	"Ever and ever."	Ages and ages.
xx, 10.	Do.	Do.
„ 13, 14.	"Hell."	Hades.
xxi, 24.	"Into."	Unto.

I find I have omitted John vi, 70, where "a *devil*" should be 'an *adversary*;' and John x, 16, "one *fold*," which should be 'one *flock*.' And with reference to the words *aion*, and *aionian*, (mostly translated in our version "world," and "eternal,") I would just observe that *aion* always means "age," or a certain period of time; and *aionian* derives its force from the object or subject spoken of; thus, an *aionian* (everlasting) statute, or ordinance, means a statute or ordinance for the dispensation; when applied to *man*, it means as long as life or being lasts; (Ex. xxi, 6; 2 Kings v, 27; Isa. xxxiv, 10;) when applied to God and *His glory*, it is *strictly eternal*, without either *beginning* or *end*. "The *eternal* life. See John i, 2.

# THE MILLENNIUM;

OR,

## THE JUDGMENT OF ANTICHRIST.

---

Man has almost invariably linked together *Poetry* and *Fiction*; God has linked together *Poetry* and *Truth*. The Psalms, the Prophecies, the Songs both of the Old and New Testament, are proofs of this.

May He graciously use *this* feeble attempt to serve Him, and to "shew forth His praise."

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### PART I.

Alas ! Behold ! *outside* fair Eden's garden,  
Banished for sin, our fall'n first-parents stand !  
Oh, what a fall ! how happy once was man !  
Made in the image of his God, and set  
In power and authority o'er all (1)  
That hand could touch on this most beauteous earth ;  
A worshipper, and happy servant he  
Of One whose will is perfect.

Now—a slave !

Slave to a wretched, mighty thing, whose names  
Tell forth his nature ;—Serpent ! Dragon ! Devil ! (2)  
On, on they wander ; not through Eden's groves  
Where in the brilliant sunshine of the day  
The flowers of richest hue put forth their charms,

And beasts, all beauteous in their symmetry  
 In gentlest, playful mood would track their path ;  
 Whilst birds from waving branches of the trees  
 Poured forth their richest melody of song ;  
 Or, when the moon in her fair splendour shone,  
 And, 'mid the gentle ripple of the streams,  
 The sweet repose of heaven on earth was known ;  
 Not one alarming note ; all peace, all rest.—

They wander on :—but in a world where thorns  
 Begin to start forth as the curse's fruit ;  
 And where the lion roars, and serpents hiss ;  
 And where, instead of gentle mist arising, (3)  
 The clouds now gather and the thunder rolls.

They wander on :—

But not without a *promise*.

For grace in God forbids that tempted man,  
 However inexcusable his crime,  
 Should on a level stand with his vile tempter,  
 Who from *his* place among the cherubim  
 Without temptation fell : but lifted up  
 By his own beauty and surpassing brightness,  
 Claimed for himself that *worship* which is God's. (4)

To man, to sinful man was *promise* given,  
 Promise which tells of *grace* : for though a *threat*  
 To him who caused the mischief ; yet a word  
 Which, held in faith, sustained and cheered man's soul.  
 “ *The Woman's Seed shall bruise the Serpent's head.* ”  
 Just threat ! sweet promise !

Yet a little while,

And He, whom *we* know as the God of peace,  
Beneath our feet shall bruise him ! (5)

What a day  
Of light, of glory, and of majesty,  
Will break upon the world,  
When He, the Sun of Righteousness, shall rise,  
And introduce the "morning without clouds." (6)  
How much more this, than Paradise regained !  
How much more this than creature innocence ! (7)  
'Twas great, indeed, to speak a world from nought;  
But when sin entered, and the curse, and death,  
'Twas greater, by Almighty grace and wisdom,  
To bring in *glory* by the Son of Man.

Still, on they wander :

Now a child is born !  
" *The man* I've gotten from the Lord," she cries !  
Alas ! not so—'twas fallen Adam's seed.  
Born in his father's likeness, fallen Cain  
Despising grace, and hating righteousness,  
Murders his meek and lowly brother Abel !  
Oh ! earth ! earth ! how soon bedyed with blood !  
How soon the scene of death !  
And death in ghastly fearful hideousness ;  
A brother's blood !

A picture of that scene  
When One more righteous far than Abel, e'en  
The perfect One, was crucified on Calvary.  
A deed which told of man's enormous *sin* ;  
But likewise told of God's most wondrous *grace*.  
For, though to all who treat it with contempt,

This blood, like Abel's, calls for vengeance dire ;  
 To those who trust its full *atoning* power,  
 It speaketh "better things," e'en love and pardon.

And now, behold, where arts and buildings rise.  
 The murderer's offspring settle in this world.  
 They build, they play, they sing.

\*                      \*                      \*                      \*                      \*

Seth's offspring call upon the Lord—but they,  
 The sons of God, the world's fair daughters take,  
 And link together holiness with sin.  
 'Tis this *confusion* brings God's judgment down ;  
 For mighty men are born, *corruption* spreads,  
*And violence* fills the earth ;  
 Till with a deluge God destroys the whole. (8)

## PART II.

Noah, with his progeny, the new earth treads :  
 And sacrifice to God, of sweetest savour,  
 Tells of man's thankfulness for grace bestowed.  
 But soon, alas ! we see the marks of *sin*— (9)  
 Besotted with the *wine*, he lies uncovered,  
 Drawing forth ribaldry from Ham, his son.  
 A curse *denounced—fulfilled*—tells of the wrath  
 With which both God and Noah resent this sin.  
 Slaves e'en to slaves, a dark untutored race,  
 The progeny of Ham a beaconn stand  
 To those who scorn their sires ! (10)

And even now

*That* mark is seen, accompanied as ever  
 With cruelty to little speechless babes ! (11)

The old *forsaken*, and the young *destroyed* !  
 The *hoary* head no check to rude barbarity :  
 The eloquence of *helplessness* despised.  
 Ah, this is man ! worse than the brute he slays,  
 Although endowed with a superior power.  
 And hence the just award of sinful deeds,  
 Which *conscience*, as "the worm that dieth not," (12)  
 Shall dwell upon and utter, when the beast  
 Unconscious rots—perishing utterly. (13)

But have we not a tear for Afric's sons ?  
 For what can sanction that base heartless tyranny,  
 Which makes a *trade* of selling fellow men !  
 Men are not sheep or dogs—they all have souls,  
 Souls precious, yea, ten thousand times more precious  
 Than all the gold and gems this world contains !  
 Sell his poor children ! take his wretched wife,  
 And bid her play the harlot with her *buyer* !  
 Whip him and scourge him till his blood is gone !  
 Then gloss it over—call it glorious "liberty !" (14)  
 Defend it in your pulpits—at your bar—  
 And show yourselves, ye patriotic men,  
 As fit companions for a class ye hate ;  
 E'en for the monks and priests ; those *holy* men,  
 Those whited sepulchres ; so fair without,  
 Within so rotten, and so hideously unclean.  
 Monks and slave-traffickers ! a num'rous crew,  
 And widely differing in the thoughts of men :  
 But classed together in the word of God  
 As traffickers of *bodies* and of *souls* ! (15)

\* \* \* \* \*

What mighty building rears its head so high ?



The hosts of earth seem all engaged in *work* ;  
And from the earth they scaffold to the clouds !  
'Tis Babel's tower ! unbelief's great monument !  
For God had promised, and His word is truth,  
That with a *flood* He'd ne'er again destroy :  
But these, relying more on their own strength  
Than on the word of the Almighty God,  
Think to protect themselves ! alas, vain man !  
Almighty power thou slightest ; but the frail  
Weak arm of flesh thou lean'st upon and trustest !  
'Tis e'en so now ; for in thy soul's salvation  
Thou wilt in pride, engage thy puny arm ;  
Instead of glorying in the *finished work*  
Wrought out for sinners by the Son of God :  
Forgetting that 'good works' must have their spring  
In faith and love—*faith* which believes God's word,  
And *love* engendered by His love to us.

Turn we now to Babel ! mark their mad confusion !  
What meaneth *this* ? one calls for bricks to build ;  
His strange companion straightway digs all down !  
And thinks, while thus he's marring the great work,  
That he's fulfilling orders ! What is this ?  
It is the hand of God—His hand in judgment !  
No longer speaking in one language now, (16)  
Man cannot understand his fellow man ;  
To work together thus is fruitless toil ;  
And hence they separate, and wander far  
Each from the other, mingling but with those  
With whom they intercourse can hold—but leave  
Unfinished Babel as their mark of folly !

\* \* \* \* \*

Look on through ages !

See we aught *descend* ?

Like cloven tongues of fire upon the heads  
 Of those apostles who in Jesus Christ  
 Believed rejoicing, doth **THE SPIRIT** rest :  
 And thus baptized with the Holy Ghost,  
 Though men of Galilee, despised and poor,  
 They stand forth boldly, and to every man,  
 Barbarian, Scythian, bond or free, (17)  
 In their own language, so that *all* may hear  
 And *all* may understand, they tell forth *news*,  
 The most important glorious *news* for man  
 That e'er was sent from heaven—  
 Even forgiveness and eternal glory  
 To all who put their confidence in Him  
 Whom God hath to His own right hand exalted.  
 A fabric rises, e'en the church of God,  
 Composed of "living stones ;" indwelt by Him  
 Who as the Comforter was sent from heaven.  
 Not wide *dispersion* as in Babel's day,  
 But *gathering* now doth mark the work of God ;  
 For Christ's exalted, and that risen Saviour  
 Draws to Himself, and therefore draws *together*,  
 All who acknowledge Him as their "*one* Lord." (18)

### PART III.

Darkness o'erspreads the world—thick, Pagan  
 darkness !

Ah, and men love it—love it more than light.  
 Bowing to wood and stone, to sun and moon,  
 And worshipping the hosts of heaven, yea,

And worshipping *the Serpent*—Satan thus (19)  
 Enchains his votaries, and while they boast  
 Of liberty and pleasure, binds them fast  
 In misery and darkness !  
 Out from this comfortless idolatry  
 God calleth Abraham, and calls him *friend* ;  
 Teaches him patience ; leads him through the world  
 A pilgrim's path ; supplies his every need ;  
 Worketh deliverance by him ; on the mount  
 Instructs him in redemption's wondrous mystery,—  
 The death and resurrection of a *Son*.

\* \* \* \* \*

Upon the scene, lo, now the *seed* of Abraham ;  
 Their history past a type of what's to come,  
 When the Rejected One  
 Shall be displayed as their Deliverer.  
 For e'en as Joseph was despised and sold,  
 By those who owed him their esteem and love,  
 And yet was made the means of their salvation ;  
 So Jesus, "set at nought," yet God-elected,  
 Shall to the world be known as "Saviour-king."

Oppressed by Egypt, where they went to sojourn,  
 Lashed to degrading work, they sigh to God ;  
 And He, who hears the wretched, heard their cry.  
 Commands all slighted, He, in righteous judgment,  
 Hardens judicially the cruel rebel ;  
 And Pharoah, king of Egypt, Israel's tyrant,  
 With all his pride and force, sinks like a stone,  
 O'erwhelmed by the mighty waters !

Even so !

Yea, even so ! let all thine enemies perish !

All that despise Thee let them be ashamed !

What lessons in "the wilderness" we learn.  
A mighty God, who never fails in power ;  
A people ever failing in their faith.  
Rejoicing in God's triumph over Egypt ;  
Then murmuring, as though Almighty power  
Could not supply a stream to slake their thirst.  
But must not water flow ? yea, from the *Rock*.  
And bread ? 'Tis rained from heaven. Israel's God  
Is not an idol :—He's the living God ;  
The Lord, Jehovah, great in strength and wisdom !  
Shall foes oppose them ? Amalek prevail ?  
Let but dependance on their God be felt,  
And *all* their foes are but as dust and stubble !  
This is *thy* God : thine own proved God, O Israel ;  
And yet thou'lt leave Him, and go down to Egypt !  
Thou'lt leave Him, on an "arm of flesh" to lean.  
Thou'lt leave Him, and thus prove thy fearful folly ;  
Fountain of living waters though He be ;  
And for thyself thou'lt hew out broken cisterns !  
Thou'lt leave Him !—And, O man ! *whoe'er* thou art,  
Thou'lt do the same, unless preserved by *grace*.  
So boast not over them, but lay thee low,  
And take the humble place before thy God ;  
He'll raise the lowly, but the proud He'll scatter.

Amid the thunderings of Sinai's mount  
The law is given ; and no sooner given  
Than, by the worship of the golden calf,  
'Tis broken. To the mount God calls again,  
And then the patterns of the *work of grace*

Are shown to Moses, with command to rear  
A Tabernacle for their God to dwell in.

A *mercy-seat* within the holy place,  
With *blood* besprinkled,—  
Blood of sin-offering from “without the camp,”—  
And placed upon that ark which held the law ;  
’Twas *here* that Aaron, with his feet unshod,  
*Entered*, atonement made.

But what possess we now ? (20)  
No earthly priest, or tabernacle seen ;  
But “opened heavens,” and a great High Priest,  
Who, by his *one* accomplished sacrifice,  
Made “*peace*” for man ; whereof the Holy Ghost  
Is given as “witness.” (21)  
And whilst, by faith, *we* see our great Melchizedek,  
And know Him in His resurrection glory,  
As He who hath “all power” in heaven and earth ;  
We wait for His *appearing*, when that power  
O’er death and Satan shall be manifest ;  
And then, as reigning “kings,” and praising  
“priests,” (22)

Sharing His *throne*, whereon as *priest* He’ll sit,  
The church, the purchase of His precious blood,  
Shall be displayed as *one* with Him, and loved  
With that same love wherewith God loves His Son. (23)

## PART IV.

Sad is the history of fallen man !  
Where’er we see him, savage or refined,

Trace we the lineaments of the Usurper.  
Man killing man with club, or with stiletto ;  
Fighting all wildly, or with skilful art ;  
In savage nakedness, or well-adorned ;  
'Tis man, *poor* man, poor *fallen* man we see !  
Yea, e'en in *Israel*, though brought near to God,  
How plainly see we what a wreck is *man*.  
Behold him under *judges*, under *kings*,—  
Behold him when he has a *promised* Christ,—(24)  
Or, Christ, by sacrifices, *typified* ;  
Or, when *incarnate*, through the world He walks ;—  
Or, *now*, with "tidings" from a *risen* Christ ;  
Man shows his love for *evil*, not for *good*.  
*Few*, *few* have listened to the word of life !  
Oh, happy few ! the chosen bride of Christ ! (25)  
The bridegroom cometh—yea, in person cometh—  
And to Himself, with "shout" of joy and gladness,  
He'll call His bride to be *for ever with Him*. (26)  
Oh, happy moment ! what a joyous scene !  
When He, the conqueror of sin and death,  
Shall from the grave call forth *His saints beloved* ;  
Who shall, with bodies incorruptible,  
Straightway arise ; whilst those who live on earth  
Shall, in a moment, be to glory changed !  
Oh, what a *shout* of victory over death  
Shall echo from remotest pole to pole,  
As rising myriads through the air ascend !  
The little infant from its mother severed,  
The husband from his wife, the friend from friend,  
Now re-united for a blest eternity,  
Shall praise that gracious One, whose death and shame  
Hath purchased for them life and joy divine !

But who can tell the deep, deep "joy of joys,"  
 With which the *purchaser* of all this bliss  
 Regards the fruit of all His pain and woe ?  
 None but *the Father*, who in love co-working,  
 Made Himself manifest as God of *grace*,  
 And now *rests* in the fruit of Christ's soul-travail. (27)

\* \* \* \* \*

And now the *church* is gone—gone from the earth,  
 Where, for so many days, she walked a *pilgrim*.  
 Where, too, midst weakness and oppression sore,  
 She bore a witness to the *grace* of Christ.  
 Gone from the earth to be for e'er with Jesus!  
 But oh! the world that's left—that wicked world—  
 Which rid itself of Christ, and has its wish  
 Now gratified in losing *all* His *saints*. (28)  
 And mark the *woes*! the just, the righteous wrath,  
 Which from the God of heaven now poureth down!  
 Wars, bloody wars! famines and scourging pestilence!  
 Rebellion, anarchy! And o'er the world (29)  
 Earthquakes strike terror to the souls of men!  
 And see! one *rises*!—not *comes down* from heaven,  
 But from this sea tumultuous, yea, from the pit  
 He *rises*—and he calls himself **THE CHRIST**!  
 Imposter! Liar! Wicked One! Foul Beast!  
 I *rail not* at thee: but I call thee that  
 Which God Himself, the God of truth, doth call thee!  
 Thou art *the Antichrist*! the man of sin!  
 Son of perdition, from the infernal pit!

And whilst a *few* who call upon Jehovah, (30)  
 Cast out and hated by the godless nation,  
 Seal with their blood their faith in the *Messiah*;

The *many*, throwing off all fear of God,  
 Adore this Antichrist—this conquering tyrant—  
 Who in the very temple sits as God, (31)  
 Receiving worship as it were his due !  
 Oh, wretched nation ! when the true Christ came,  
 Came in His Father's name, and by His *works*  
 Made manifest His heavenly gracious mission,  
 Thou didst reject Him : now *another* comes,  
 Comes in his own name, shows himself as God,  
 And works deceit and violence : but thou servest  
*him.* (32)

And, oh, poor world ! poor self-deluded world !  
 Thou'st boasted of thy *wisdom* ; in thy pride  
 Talked about stars, and moons, and distant  
 worlds, (33)

Things all above thy reach ; but when thy God  
 Came down to thee to meet thee in thy need,  
 And brought the gospel of a *free* salvation ; (34)  
 'Twas "foolishness" in thy wise ears ; thou did'st  
 Not only *hate* it, but thou didst *despise* it !  
 And thus, because thou wouldst not love *the truth*,  
 Thou hast a *lie*—a black, Satanic *lie* ! (35)  
 A lie that for thy soul will work destruction !

Hark ! how the thunders roll !  
 God's judgments burst !  
 Burst as when Egypt with remorseless grasp  
 Held Israel, the called of God, till plagues  
 Forced them, amid one universal wail,  
 To let the people go.

What fearful hail !

What turning of the waters into blood ! (36)



What locusts ! and what *demons* !

Yet these men

Repent not, nor give glory to the God of heaven.

Ten kings arise ! with Antichrist unite ;

Yea, *give* their power and glory to the Beast.

And once do they "fulfil the will of God." (37)

They bring to nothing that foul, filthy harlot,

"Babylon the Great," the *false professing church* ! (38)

But, oh ! how little, while they hate the *bad*,

Know they of *Him* from whom alone is *good*.

They hate "*the whore*," 'tis true; but love they *Christ*?

Ah, no ! with Antichrist we find them leagued,

And waging war *against* the Lamb of God.

Thus, in the plenitude of earthly greatness,

When kings combine, and set themselves together ;

'Tis not to bow before the "King of kings ;"

But to consult how they may cast Him off

And hold the world without their God and Lord. (39)

But He, "whose right it is," comes forth in glory

Comes forth "*with ALL* His saints !"

And, as a mighty avalanche descending,

Crushes His enemies beneath His feet ! (40)

## PART V.

Sound, sound the trump of Jubilee ! 'Tis come !

The glad *millennial* morn !

The living wicked from the earth are swept ;

And, bound with chains, yea, cast into the pit,

Satan, the enemy of God and man,

Now broods o'er deep, but *vanquished*, purposes.

Malignant still, he waits but for the *end*  
 To show forth to the *world*, and to the *saints*,  
 His dread hostility to Christ and God. (41)  
 But, oh ! the earth that groaned beneath his power,  
 How happy now, how free !  
 The woods, the trees, the rivers, hills and dales,  
 All mirthful greet the *presence* of their God.  
 The earth now yields her increase ! (42)

Heaven too

Wide *opened* o'er Jerusalem displays (43)  
*Angelic* glories,—while the Bride of Christ,  
 The risen Church, joint-heir with her Beloved,  
 Displays *humanity* for ever glorified.

Lifted above the hills, lo ! Zion now (44)  
 Becomes the *centre* of a joyous world.  
 Joyous because of glory ; not as now,  
 Joyous because of sin ! How mad such joy !  
 Joy that endures but for a moment, like  
 The flash of brightness ere the thunder rolls !

The sound of *war* now banished, gentle peace  
 On earth is known ; and known as the effect  
 Of Christ's all-glorious, ever-blessed *presence*.

Hark, how the song bursts forth ! (45)  
 See, how the palm-branch waves !  
 The nations of the earth to Zion flock,  
 And keep that joyful *feast*, which happy Israel  
 Once kept amid the beauties of their Canaan.  
 Oh, what a God of *grace* ! How heaven and earth,  
 The Church in glory, and the saints below,  
 The beasts, the flocks, the sea, and all therein,

L

Rejoice in glory's sunshine ! (46)

Happy we

Who, from the *heavens*, look down on this glad scene,  
And glory in the living God who formed it !

But soon, alas ! we find this vision changed !  
The " thousand years " are past : and Satan now  
From his dark prison 's loosed.

With dread malignity,

Unchanged by punishment, he issues forth,  
Deceiving as before ; and, sad to tell,  
Whole nations join him in a bold revolt, (47)  
Not against Jesus on the Throne of God,  
But 'gainst the living, *reigning* Christ on earth.  
Vain effort ! Is he madly self-deceived ?  
Dreams he that as, of yore, he led on men  
To scourge and crucify the Son of God,  
He can once more prevail ?  
Or, is he mad with rage—with desperate rage—  
Full conscious that his awful end draws near ?  
Cruel usurper ! serpent ! dragon ! devil !  
*That* is the *truth* ! The Christ—the Woman's seed—  
Is now about to crush thee ! (Gen. iii, 15.)

Onward doth Satan lead his num'rous hosts  
To fight 'gainst Him from whom their blessings flowed !  
Ah, *this* is *man* !—ungrateful wicked man !  
Trace him where'er ye will, ye find him thus !  
Fighting against his only Benefactor !  
In spite of *goodness—judgment—glory—grace—*  
Fighting *against* his *only* Benefactor !

\* \* \* \*

And now, let God arise!

Let God arise, and let His foes be scattered!

Stretch forth Thine hand, Thou patient, gracious God,  
And show Thyself in righteousness! Arise!

Thou hast borne *long*—Thou hast been “slow to  
anger”—

Thou hast displayed Thyself as good and pitiful—  
Thou hast been fought against—despised, belied—  
Arise, O God! and put Thy foes to shame!

A flood of water in the days of Noah

Cleansed this polluted earth!

But now, a flood of *fire* comes pouring down,

Expressive of the wrath of God, from heaven!

Like chaff and stubble are the wicked burnt— (48)

And Satan, that vile serpent, who deceived them,—

Behold him writhing in the burning lake! (49)

\* \* \* \*

The present earth and heavens are no more—

The Great White Throne is set—and all the dead,

The wicked dead, are raised from earth and sea,

As, hissing and convulsed, they pass away.

The Righteous Judge, the *Man* who was despised,

And hung upon the cross between two thieves,

*Now* utters the irrevocable sentence!

Agès may roll their long continuous course

Ere this dread scene be past: (50)

For *myriads* of the dead, from Adam's day

Down to that last and horrible revolt

Against the *reigning* Christ,

Shall hear their final doom!

And angels, too, their first estate who kept not, (51)

Hear from the lips of *sinner*s saved *by grace*  
An echo of that word pronounced by Him  
To whom the Father hath committed *judgment*,—  
“Depart ye into everlasting fire—  
The place prepared for all the wicked *angels*—  
The place, too, where the scorers of salvation  
Taste the dread horrors of ‘the second death.’” (52)

All evil cleared away—the heavens and earth  
Created *new*, reflect both *grace* and *righteousness*.  
Sin, and disease, and death, for ever banished,  
God rests with pleasure in His new creation. (53)  
Oh, what a song of blest triumphant praise,  
From heaven, from earth, from all things that have  
    breath,  
Shall rise to Christ, and to the God who *gave* Him !

May the blest scene—the glorious scene—inspire  
Our hearts to press with holy vigour onwards !  
The things behind forgetting ; reaching forth  
To those before—e’en everlasting joys :  
And anxious only to obtain *His* smile,  
Who, for our sakes, endured the keenest hate.

\* \* \* \*

Without Thy power, blest Spirit, all is vain !  
The preacher may exhort, the poet sing,  
As Paul of old, or David, psalmist sweet ;  
But if Thy blessing rest not on the soul,  
The work is valueless !

## NOTES.

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(1) "Let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." (Gen. i, 26,)

(2) The position of Satan with regard to this world is very different to what it was before the fall. He, with his numerous hosts, might be spoken of as a leader, with his mighty army, besieging a place which, being safely guarded, could be taken by no other means than by treachery within. This was accomplished by his temptation of Eve, who seduced Adam. Sin, therefore, gave Satan a place in this world, which he could never have taken by force, for God protected Adam so long as he stood faithful. Satan is now "the *god* of this world;" (2 Cor. ii, 4;) "the *prince* of this world;" (John xiv, 30;) and man's case would be utterly hopeless, were it not for the grace of God.!

(3) "The Lord God had not caused it to rain . . . but there went up a mist from the earth, and watered the whole face of the ground." (Gen. ii, 5, 6.)

(4) By reading Ezek. xxviii, 13—15, ("Thou hast been in Eden. . . . Thou art the anointed cherub," &c.,) and Matt. iv, 1—10, ("If *thou* wilt fall down and worship *me*,") we plainly see that Satan's great ambition was and is to be worshipped, as God is worshipped. Christ, the second Adam, denied it him; but man, alas! renders it to him, *till* he becomes converted to God.

(5) "The God of peace shall bruise Satan under your feet shortly." (Rom. xvi, 20.)

(6) David, the king of Israel, could find no comfort in the contemplation of his own reign; "my house," he says, "is *not* so with God;" that is, it is not ruled as God would have it; for "he that ruleth over men must be just, ruling in the fear of God." But he could take comfort from the thought of glory and rule being in the hands of Christ, his "*Son*," and his "*Lord*." "He

shall be as the light of the morning when the sun riseth, even a morning without clouds ; as the tender grass springing out of the earth by clear shining after rain." (2 Sam. xxiii, 1—5.)

(7) *Innocence* supposes ignorance of evil ; *holiness*, the believer's portion, supposes the knowledge of evil, but entire separation from it.

(8) "The end of *all flesh* is come before me." (Gen. vi, 13.)

(9) Government was entrusted to Noah, but he fails to govern himself. Still Gen. ix, 6, is in force, and is of *universal* obligation.

(10) It is one of the marks given in 2 Tim. iii, of the "perilous times," when under the *form* of godliness without its *power*, there is "disobedience to parents." "Honour thy father and mother" is the first commandment "*with promise.*"

(11) Leaving the *old* to perish, and in various ways killing *infants*, are crimes too well known to need more than a reference to them.

(12) By comparing Mark ix, 44, with Isa. lxvi, 24, it will be seen that these words denote a protracted, miserable destruction. "He will *miserably* destroy those wicked men." (Matt. xxi.)

(13) A conscience purged from sin by the blood of Jesus (Heb. x) is the christian's happiness ; an unpurged conscience is the unbeliever's greatest misery. "*Sin is lawlessness.*" 1 John iii, 4.

(14) "The land of *liberty*" is a well-known appellation of America.

(15) See Rev. xviii, 13, The merchandize of *Babylon*, "the great whore," (in other words, the corrupt professing church,) consists, among other things, of "*slaves*," and also "*souls* of men."

(16) "The whole earth *was* of one language and of one speech." (Gen. xi, 1.)

(17) The day of Pentecost. (Acts ii.)

(18) "I, if I be *lifted up* from the earth, will draw *all* (i.e. all who believe) unto *me*." (John xii, 32.) The church of God, as the eight last lines of Part II indicate, was not formed till the day of Pentecost by the descent of the Holy Ghost, baptizing all who believe into "one body," 1 Cor. xii. Our responsibility is to "endeavour to keep the unity of the Spirit in the bond of (*the*) *peace*," which Christ has "made" both for Jew and Gentile "by the blood of his cross." (See Eph. iii, iv.) After the Church has been caught up, or translated, the Jewish saints, and those con-

verted through the Jews, are never called "the Church," any more than patriarchal saints are.

(19) See Deane's "Worship of the Serpent." A most instructive and interesting book.

(20) See the "Epistle to the Hebrews."

(21) Thus, despisers of the gospel, "*resist the Holy Ghost*,"—do "*despite to the Spirit of grace*." Believers, on the contrary, are "*sealed*" by Him. (Eph. i, 13; iv, 30.)

(22) "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." (Rev. i, 5, 6.) "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign *over the earth*." (Rev. v, 9, 10.) The church's song, first *on earth*, in chap. i; and then *in heaven*, chap. v.

(23) John xvii, 23,—"*That the world may know that thou hast loved them, as thou hast loved me.*"

(24) This marks the difference between the dispensations, Patriarchal, Mosaic, &c. In the millennial times, the world will have to do with a *reigning* Christ.

(25) "*Chosen in Him*," not apart from Him, "*before the foundation of the world*." To suppose, as some do, that God loves and hates people, apart from their acceptance or rejection of *grace*, (Rom. v, 21)—royal, reigning grace, through Christ—is to misinterpret Rom. ix, and overlook Acts x, which declares that "God is *no respecter of persons*." All saints are "*elect according to the foreknowledge of God the Father*;" for "*whom he did foreknow he also did predestinate*," &c. (Rom. viii.) But grace and sovereignty never destroy fallen man's responsibility.

(26) "But I would not have you to be ignorant, brethren, concerning them which are asleep,\* that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose

\* Or, at *rest*—in *repose*. The soul of the saint who departs to be *with Christ* enters "*Paradise*" at once. (Luke xxiii, 43; 2 Cor. xii, 4.)



again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we be ever with the Lord. Wherefore comfort one another with these words." (1 Thess. iv, 13—18.)

(27) "O death, where is thy sting? O grave, (or, *Hades*) where is thy victory?" (1 Cor. xv, 55.) "He shall see of the travail of his soul, and shall be satisfied." (Isa. liii.)

(28) It is a *common saying*, and exhibits, therefore, what is in man's heart with reference to the people of God, "that all the '*saints*' are wished to be out of the world!"

(29) See Rev. vi, and Rev. xiii.

(30) The Jewish remnant. See Rev. vii, and various other *prophetic* scriptures. Isa. lxvi, 5.

(31) The "Temple" will be rebuilt by the Jews in unbelief, see Rev. xi. And it is there "the Antichrist" will exalt himself above all that bears the name of God. (See 2 Thess. ii, 4.)

(32) Jesus said to the Jews, "I am come in my Father's name, and ye receive me not; if another [one] shall come in his own name, *him* ye *will* receive." (John v, 43.)

(33) The astronomical theory of the planets being inhabited globes, immensely larger than our own, has been widely held and propagated; but it appears now, from an astronomical book recently published, entitled "The Plurality of Worlds,"\* that several of the *largest* planets, Jupiter, Saturn, &c., are composed of substances not more dense than *mud, water, and fog!* How forcible is that oft-repeated question in the Book of Job, "Canst thou tell?" &c.

(34) Christ declared that He came to "preach the gospel [or good tidings] to the poor." (Luke iv, 18.)

(35) "Because they received not the love of the truth, that they might be saved. For this cause God shall send them strong delusion, that they should believe *a lie*." (2 Thess. ii, 10, 11.)

\* Published by J. W. Parker & Son, 445, Strand.

(36) Compare Rev. viii, 8, 9; xvi, 4, 5, 6: with Exod. vii, 17, 18. "He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them." (Psa. lxxviii, 49.) See also Rev. ix, 17—21.

(37) Rev. xvii, 17.—"God hath put into their hearts to fulfil his will,"—i.e., in the desolating of Babylon.

(38) The *true* church is spoken of as a "*virgin*," (2 Cor. xi, 2,) the false one as "the great whore." (Rev. xvii.)

(39) See Psalm ii,— "The kings of the earth set themselves, and the rulers take counsel together against Jehovah, and against his anointed One [Christ], saying, Let us break their bands asunder, and cast away their cords from us."

(40) "And I saw heaven opened, and behold a white horse: and he that sat on him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he had on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had the mark of the beast, and them that had worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain

with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh."—Rev. xix, 11—21. This is the judgment of the "quick," or *living* wicked at the Lord's *appearing*.

(41) It is worthy of remark in Rev. xx, that after the thousand years or millennial times are passed—Satan, loosed from his prison—proves his unchangeable malignity against God by heading the most daring *revolt* that was ever made. Fire from heaven is the judgment upon the rebels; and then, Satan is for ever put away—"cast into the lake of fire"—(*Gehenna*). This place is properly *Hell*, as we understand that word. *Hades* is the *proper* translation of the word frequently rendered *Hell*\* in our version of the scriptures; and it is perfectly distinct from *Gehenna*. The soul of Christ descended into *Hades*, but He never went into *Gehenna*. *Hades* is the place of separate spirits: *Gehenna* the place of final destruction.

(42) "God be merciful unto us, and bless us, (Israel) . . . that thy way may be known upon earth, thy saving health among *all nations* . . . Then shall the *earth* yield her increase."—Ps. lxxvii.

(43) John i, 51. "Hereafter ye shall see *heaven open*," &c. This is millennial. In the eternal state, when "all things are made *new*," the inhabitants of the "*new earth*" walk in the light of the "*new Jerusalem*," which "comes down out of heaven from God."

(44) "The mountain of the Lord's house shall be established in the *top of the mountains*, and shall be exalted *above the hills*." Isa. ii, 2. See also Ezek. xl, 2. Israel becomes in the last days, the "*head of the nations*"—and "*living waters*" flow forth from *Jerusalem*. Sacrifices, too, will be offered, not as typifying, but in *remembrance* of Christ's death, like the Lord's supper with us.—1 Cor. xi, 26; Ezek. xliii—xlviii.

(45) Zech. xiv, 16, &c. Rev. vii, 9, &c. The nations "come up," as having heard "the gospel of the kingdom" from the Jews.

(46) Rev. v, 11—14; *millennial*, for the *sea* is mentioned. In the "*new earth*" there will be "no more *sea*." Rev. xxi, 1.

(47) Rev. xx, 7—9.

\* See Matt. xi, 23; xvi, 18; Luke x, 15; xvi, 23; Acts ii, 27, 31; 1 Cor. xv, 55; Rev. i, 18; vi, 8; xx, 13, 14.

(48) "He will burn up the *chaff* with unquenchable fire." Matt. iii, 12.

(49) Rev. xx, 10; and Isa. xxiv, 21, 22; where, instead of "*visited*," in the last verse, read "*found wanting*," as in the margin.

(50) The *day*, or *period*, of final judgment may, and I doubt not, will, extend over an immense space of time. The almost countless myriads of the wicked will *then* be raised and judged. And they will not be judged *en masse*, but nationally and individually. See Matt. xi, 22, 24; and xii, 36. The sin of man has gone on for *ages and ages*, and the *judgment* and punishment of man will go on "*for ages and ages*." Rev. xiv. 10, 11.

(51) Jude tells us (ver. 6) there are angels reserved for judgment; and the apostle Paul says (1 Cor. vi, 3) "Know ye not, that *we* (the church) shall judge angels!"

(52) Matt. x, 28; Rev. xx, 14, 15. "Fear not them that kill the body, but are not able to *kill* the *soul*; but fear him who is able to destroy both soul and body in *Gehenna*." "Death (*i.e.* the grave, or *bodies* of the wicked) and *Hades* (*i.e.*, by figure, the *souls*) were cast into the *lake of fire*. This is the second death. And whosoever was not found written in the Book of Life was cast into the *lake of fire*,"—Gehenna.

(53) Rev. xxi, 1—5; xxii, 3—5; and 1 Cor. xv, 26—28.

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