

FIFTH EDITION.

THE OLD MAN  
.. and ..  
THE NEW MAN:

*A New Testament Study for  
Devout Readers of the Bible.*

By WALTER SCOTT.

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WALTER SCOTT,  
33, DERRINGHAM STREET, HULL.

# The Old Man and the New Man.

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## A NEW TESTAMENT STUDY.

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### THE RESPONSIBLE "I."

THERE are three things as to which there is considerable confusion in the minds of many; the person, the nature, and the fruit thereof. We are only sure of the truth, certain that we possess it in fulness and purity, as we "hold fast the form of sound words" (2 Tim. i. 13). Responsibility to God is not attached to the nature, but to the *I, Myself*. The three constituent parts of our being are spirit, and soul, and body. These make up the whole man (1 Thess. v. 23). The source of human responsibility is stated in Gen. ii. 7, "And the Lord God formed man of the dust of the ground, and *breathed into his nostrils the breath of life*; and man became a living soul." Creature-responsibility must not be confounded with christian-responsibility. The former remains unchanged, and equally applies to all—saved and unsaved. Christianity, just as Judaism of old, has created a system of responsibility peculiar to itself, commensurate with its wondrous disclosures and privileges, but which in no wise supersedes, rather additional to our responsibilities as God's creatures. To this *I*, will, consciousness, judgment, memory, etc., are inseparably connected, forming part and parcel of the man himself. We repeat, each one is directly responsible to God, whether his state be one of sin or holiness, and this responsibility ever abides in time and eternity, in heaven and hell.

## THE SINFUL NATURE AND RESPONSIBILITY.

Sin is lawlessness (1 John iii. 4), disobedience to God. In the Fall (Gen. iii.) a principle of evil entered into the man, which only grew and strengthened under successive revelations of truth, till it culminated into *positive hatred* to God. Man's sinful nature asserted its sway over the creature, thoroughly dominating the man, and leading him on from iniquity to iniquity, from horror to horror, till at last, roused into frenzied passion, he became the declared enemy of God, crying out for the murder of His beloved Son—"Crucify Him! Crucify Him!" But, carefully observe, that responsibility does not attach to the nature, however vile it may be, but to the whole personality. *I* am responsible, not the sinful nature in me. Its activity *I* am bound to restrain. The sin or nature in each one of us is independent of, and additional to that which goes to make up the person—spirit, and soul, and body. Sin in us is spoken of doctrinally as "the flesh" (Gal. v. 16, 17); also as the "carnal mind," or "mind of the flesh" (Rom. viii. 7); again, as "the old man" (Eph. iv. 22)—only this latter views the nature in its outward expression as shown in daily life. Every Christian has both the old nature and the new nature in him; but neither nature is held responsible for its activity. The person is responsible for the *allowance* of the nature in thought and deed, but not for its *existence* in him; this latter he cannot help. It is not the existence of the nature within which hinders communion with God, but its allowance. It is persons who are accountable to God, and not the nature of the person. We should, however, be able to trace each act, each word, and each thought to its respective source within. Learn also to distinguish between the *I* and the sin that dwelleth in you (Rom. vii. 15-22, 25).

Our sins, which are numerous and diversified, must not be confounded with the nature and source from whence

these sins proceed. We might compare these things to a tree. The person is the *trunk*, sin within is the *root*, sins the *fruit*. The outcome of the nature in its almost endless variety are our sins. The works of the flesh—seventeen in number—are much more numerous than the fruit of the Spirit of which nine are named (see page 12) (Gal. v. 19-23).

### THE OLD MAN SINFUL AND CORRUPT.

The "old man" is the sinful nature in each member of the race, part of our sad inheritance through Adam—our federal head—but it is the nature viewed in outward expression. Whether regarded as *in* you or as belonging *to* you, it is all one sinful thing. Subsequently it is the same whether spoken of as the "flesh," "sin," the "carnal mind," the "old nature," or the "old man." The different shades of meaning underlying these separate expressions need not concern us at present. Practically they signify the same thing—evil in its concrete form.

Now, what is the character of the "old man"? How does Scripture describe it? "The old man which waxeth corrupt after the lusts of deceit" (Eph. iv. 22, R.V.). It is not only corrupt in its nature and issues, but it goes on for ever propagating itself in like character—before death and after it, in time and eternity; see Rev. xxii. 11, R.V. Further, its lusts or desires are characterised by deceit. In other words, the old man is a mass of festering corruption. It may take shape in a Pharisee or in a Publican. It may present itself in the guise of a religious teacher as Nicodemus, or in a hardened character of crime as in the unnamed dying robber. The "outside" may be washed and *appear* beautiful, while the "within" is full of corruption (Matt. xxiii. 25-33); outside, *deceit*; inside, *corruption*.

## MORAL CHARACTER OF THE FLESH.

But there are other characteristics of the old man viewed Godward, tersely noted in Rom. viii. 7, R.V. "The mind of the flesh is enmity against God, for it is not subject to the law (*authority*) of God, neither indeed can it be." The flesh is in avowed enmity to God, and absolutely refuses subjection to His authority, and, indeed, this latter, *i.e.*, obedience to the Divine will cannot be. Such then is the true character of the old man, which since the Fall has dominated and swayed the responsible "I."

If such is the moral character of the flesh—hopelessly corrupt and irretrievably bad—what remains? What has God said of and done to this thing so abhorrent to Him? "*Knowing this,*" writes the apostle, "that our old man is crucified with Him" (Rom. vi. 6). The old man, or the flesh, is not dead, is not changed, is not sanctified, is not eradicated, is not terminated, is not buried in baptism. Bring current thoughts and statements on this subject to the test of Scripture, and it may be a surprise to some. The "old man" is unchanged in its opposition to Divine authority, as also in undying hatred to God Who in love gave His Son to die. The flesh and the Spirit are ever opposed and opposing powers (Gal. v.), whilst the painful experience of a divinely quickened soul, but without the indwelling of the Holy Ghost as power (Rom. vii.) are sad evidences that the old man in each one of us is *not dead nor done away with*. If this be so, how then are we to understand the Divine statement, "Our old man is crucified with Him"?

## THE OLD MAN CRUCIFIED WITH CHRIST.

Now, crucifixion is not synonymous with death. The article of death may or may not be painless, and it may take place in the midst of a sorrowing household, but

“Crucified with Christ,” contemplates judicial dealing. Crucifixion is by the action of a throne or by a duly constituted authority, and was only inflicted by the Romans on the vilest of criminals. It expressed the abhorrence of the offended government towards the crime committed. Ultimately, of course, the lingering, drawn-out agony, which might last for days, ended in death. The robbers were crucified, yet the *immediate* cause of death was the breaking of their legs (John xix. 31, 32). The point to be laid hold of in the statement “Our old man is crucified with Him,” is GOD’S ABHORRENCE OF MAN’S SINFUL NATURE. How otherwise could it be stated or shown forth! Therein is expressed God’s detestation of that vile thing—our old man. God’s judgment upon His Son is the measure of His judgment upon the nature of man, hence the force of the words “Crucified *with Him*.” But to infer from the fact that God has meted out to the flesh unsparring judgment in the cross, that therefore the old man is dead, or buried, or its existence denied, is contrary to Scripture and experience.

### CHRISTIANS HAVE CRUCIFIED THE FLESH.

That crucifixion when applied to the old man does not mean its death, is evident from Gal. v. 24, “And they that are Christ’s (*i.e.*, all Christians) *have* crucified the flesh with its affections and lusts.” This every Christian—from the babe to the father in Christ—has done. In what sense have we crucified the flesh, save in the acceptance of God’s judgment upon it?—crucified by God, hence crucified by us. But however fully any one of us may enter into this great foundation truth and fact—which is the door of deliverance into the glorious liberty of chapter eight of the Epistle to the Romans—yet the old man has not been slain, is not dead, but is very much alive, even in those who are the loudest in proclaiming its death. It is no answer to say that you are to reckon it crucified or dead. Scripture does

not attach the word *reckon*, either to God's crucifying of the old man (Rom. vi. 6) or to our crucifying the flesh (Gal. v. 24). Both are true. The cross is the place of *God's* judicial action on the "old man"; whilst the conscience is really the sphere of *our* action. It is there *we* have crucified the flesh. Thus the *cross* and the *conscience* are the respective spheres of operation.

God's judgment upon the old man is, of course, repudiated by unbelievers. Christians heartily accept it, and this *acceptance* is their crucifying the flesh, hence their right and title to reckon themselves dead to sin (Rom. vi. 11). You identify yourself with God in His judgment upon the flesh. Your soul and conscience add their "Amen" to it, thus you crucify the flesh. Then we have and enjoy present deliverance from the *power* of the flesh—not from its *presence*, but from its thralldom (verses 6, 11, 12, 14). The old man must be held in check, *not* by the new man, but by the Holy Ghost acting in the Christian (Gal. v.). The holy desires of the new nature, but its utter powerlessness to carry into practical effect these holy desires, without the Holy Ghost, are lessons graven on the surface of chapter vii. of the epistle to the Romans. The Holy Ghost is the power of the new man, which in itself is weak but holy in character.

### THE OLD MAN AND THE CHRISTIAN.

The old man and the Christian never part company till death or the Coming separate them, nor has the crucifixion of the flesh either by God or by us, reduced it to a state of non-activity, much less one of death. Practically we should regard ourselves as dead to it. If the old man is dead, how account for the constant trouble it causes us? The old man is not dead and buried, as some affirm. "Sin that dwelleth *in* me" and "evil is present *with* me" refutes such erroneous teaching.

THE NATURE NOT CLEANSED, BUT  
CONDEMNED.

We would remark that a not inconsiderable section of those spoken of as "Perfectionists" argue for the cleansing of the nature by the precious blood of Christ. This pushed to its legitimate conclusion, has led many to suppose that they are thereby in a state of "sinless perfection," which has not infrequently landed its advocates into open sin and shame. God would thus teach such persons, through bitter experience, the folly of denying the existence of evil within. Those dear people are *self*-deceived, for, says the apostle, "If we say that we have no sin we deceive ourselves and the truth is not in us" (1 John i. 8). But others are not so deceived. Men are keen observers of the life, especially of those who boast of their sinlessness. The less we say of ourselves the better, either of *good*-self or *bad*-self. After all, it is the life which tells *who* and *what* a person is. The blood of Christ is applied to our sins, our death to the nature, not the death of the sinful nature, but our death *to* it. Sin or the flesh is condemned (Rom. viii. 3), and we through grace are to reckon ourselves dead to it. Our attention has been called to the following statement: "So perfectly is the sin, *the evil root in our nature* 'put away' (italics ours) by the atoning blood of Jesus, that not only has the believer 'redemption through His blood, the forgiveness of sins according to the riches of His grace,' but the very nature in which sin is inherent has been by God condemned, sentenced, executed on the cross of Christ."

There are two errors in this statement: (1) That the evil in our nature is "put away." If that were so, there could be no inward conflict. Whence comes our inconsistencies, failures, and sins? Do they not proceed from the evil nature in us? If so, then the evil root is not "put away," and Scripture nowhere affirms that it is. (2) The

atoning blood of Jesus is not applied to the root of evil in the nature, but to our sins—the fruit thereof. The blood of Jesus meets our guilt, our positive transgressions, while the sin, the root, is condemned. These correlative truths must not be confounded. *Sin*, the root, is condemned, not cleansed by the blood of Jesus, nor is it forgiven by God. *Sins*, the fruit, are removed by the blood of Jesus and frankly and fully forgiven. Sin condemned; sins forgiven. The well-known and oft-quoted text, “The blood of Jesus Christ His Son cleanseth us from all sin” (1 John i. 7) does not refer to the nature at all, but to sins. Attention to the wording of the passage would preserve from mistake. It is *sins* that are in question—“all sin,” literally *every sin*. Sin, the root within, is not forgiven, nor cleansed, but condemned by God in the cross of His Son. You cannot forgive a nature.

### DISTINGUISH BETWEEN THE OLD MAN AND THE PERSON.

The “old man” is not the person, for in the three occurrences of the expression, we learn that it is not “I” or “myself,” but *a* something belonging to the man, thus “*Our* old man is crucified with Him” (Rom. vi. 6); again, “That *ye* put off the old man” (Eph. iv. 22); and “Seeing that *ye* have put off the old man” (Col. iii. 9). In each of the three texts cited the old man is regarded as distinct from the person, yet as belonging to him. A man puts off an old garment, but surely the man and his clothes are not the same. The house which the Christian inhabits (2 Cor. v.) is no more *the* man, than the clothes he wears. A man’s belongings are not himself. The putting off and the putting on are not what God does for us, but what we do ourselves. We *have* put off the “old man” and *have* “put on the new,” hence the nature and the person are not one and the same. It should have been unnecessary to refer to

such a self-evident truth, were it not that it has been taught that the old man is *myself*. The absurdity of myself putting off myself, and putting on myself, must be apparent to all who give it a moment's reflection.

### THE OLD MAN PUT OFF.

The old man then has been put off, and in the fullest practical manner. The old ways, habits, actions, words, and thoughts, which make up the old man, have been put off. This was done at our conversion. It is not what *God* has done, it is what *we* have done. *We* practically put off what *He* has crucified. *That* character of life by which we were known and recognised in our unconverted state and ways, has been put off, as a man puts off an old, worn-out garment, and the new man put on, which is that character of life lived by the Lord on earth. This then is what every Christian has done—some more fully than others. But in measure all saved people have done so.

### THE NEW MAN OF WHICH JESUS IS THE PATTERN.

This is "the truth as in *Jesus*" (Eph. iv. 21). Why the introduction here of that name of sweetest sound and worth? Jesus speaks of *earth*, as Christ does of *heaven*. It is here that we put off the old man, and here that we put on the new man. It is here that His character and life are reproduced by those who are His. In Jesus, in His life and walk on earth, we have the pattern of the new man—the sum of all moral excellence and beauty. The old man has no pattern, needs it not. The character of the old man may differ somewhat, as witnessed in one and another, but only in detail. In essential characteristics it is the same in all. The new man, too, has its own distinctive feature, the same in all Christians, and of which Jesus on earth is the Divine model and pattern. All that goes to make up the new man in its entirety was witnessed in

perfection in the life of our Lord here, and that is why we have the words, "the truth as in Jesus." His life and death were the condemnation of the *old* man, while His path on earth—from the manger to cross—is the bright exhibition of and witness of the *new* man. *What* is the new man? It is the life and walk of Jesus Christ on earth. Are we being moulded and fashioned into Christ's likeness? Are the excellencies and traits of Jesus witnessed by us? *This very thing is the great need of the age.* We are "to walk even as He walked." Our standard of life is not the law, but Jesus our Lord as He trod this earth; see Gal. ii. 20. The moral principles which governed His life should, in like manner, so act upon us that the life of Christ be again witnessed here. Alas! it is ever a faulty and blotted reproduction, even at the best.

### THE CHARACTER OF THE NEW MAN.

Further, "that ye put on the new man which after God (*i.e.*, His moral character) is created in righteousness and true holiness." Here an interesting distinction meets us. The new man is *created*, whilst the man himself is *born* of God. We have heard not infrequently the remark, "that the new nature is born of God, and hence cannot sin," based upon a misconception of 1 John iii. 9. But the nature is created, while the man is born. "Doth not commit sin," or practice it, is the force of the words. *Righteousness* and *Holiness* are the two great fundamental principles of the new man. Righteousness supposes a soul right with God and man—every just claim answered. Holiness refers directly to the nature of God as light—what He is in Himself, intolerant of evil. Now, on these great foundation truths, the excellencies and virtues of the new man rest. They are the pillars of a true subjective Christianity, reproduced in the every-day life of the Christian. It is what he ought to *be*, what *is* in measure

displayed by every true saint. In Col. iii. 10 a further and practical truth is asserted of the new man, it is "renewed in knowledge." That is, it grows, it develops, it never gets old, it is ever renewing its life under the power of the Holy Ghost. In the passage in Ephesians we read, "Be renewed in the spirit of your mind," the exhortation coming in *between* the putting off the old man, and the putting on the new man. To put off, and to put on, the spirit of the mind must enter into both acts, else otherwise legalism would rule the mind, and all result in forced efforts, of which asceticism in monastery and convent is the necessary result. We may remark that the putting off and the putting on are both past and present actions. Past at conversion; present in throwing off old-life characteristics, and putting on more markedly and distinctly the moral graces and beauties of the new life.

### NATURE AND PERSON.

It may be well to remark that a person may, as occasion calls for it, be identified with either nature. Thus, "our old man is crucified with Him," the *nature*; and "I am crucified with Christ," the *person*. Again, "the new man which after God is created," the *nature*; and "if any man be in Christ there is a new creation" (2 Cor. v. 17, R.V.), the *person*. The distinction, however, is ever maintained between nature and person.

### OUR DESTINY AND PRESENT AIM.

We are predestinated to be conformed to the image of God's Son in glory (Rom. viii. 29). What a destiny! Are we each contributing to God's great purpose concerning us? Now, God will infallibly secure our moral (1 John iii. 2) and physical likeness to Christ (Phil. iii. 21); but in the meantime the moral qualities of the new man, as love, joy, peace, meekness, gentleness, etc., should be increas-

ingly cultivated. Beloved brethren, are we becoming more Christlike, humble in spirit, meek in a scene of contrariety, and gentle in our bearing towards all.

May the life-motto of every child of God be that which characterised the great apostle of the Gentiles, "For to me to live is CHRIST, and to die is GAIN" (Phil. i. 21).

### THE QUALITIES OF THE NEW MAN.

The essential features of the "new man," that on which all other moral excellencies are displayed, are "righteousness and holiness of truth" (Eph. iv. 24). These constitute in brief the foundation on which the practical life of the "new man" is exhibited. Combine the characteristics of the Christian life as enumerated in Col. iii. 12-17 with Gal. v. 22, 23, and which were witnessed in blended perfection in the life of our Lord on earth, and you have what the "new man" is and ever should be. These beauties of life are termed "the fruit of the Spirit" in Gal. v., as He it is Who develops them more or less, in the every-day life of the Christian—that which God rightly looks for in consonance with the truth of His nature. The qualities here enumerated are nine in number, in contrast to the works of the flesh, of which seventeen are specified. The flesh is ever more prolific than the Spirit. We shall now briefly examine the fruit of the Spirit.

#### 1.—LOVE.

Love to God, to the brotherhood, and to the world. But note, that love is regarded as the fruit of the Holy Spirit, not human, but Divine love is before us. Now Divine love in its holy character, in its strength and intensity, overmasters all human affection. John iii. 16 proves it. The records of history cannot furnish an example like *that* of God's love to a ruined and guilty world. But there

is a character of human love which every-day history abundantly records. It can lie, it can sin, in order to screen or shelter its object. A loving and devoted wife will, in the courts of law, perjure herself to shield her brutal husband. Then see how love is pleaded for in order to shelter within the church-fold all manner of evil. That human love may have its way, the rights of God are sacrificed. But what is before us is the exercise of Divine love which is intolerant of evil, which loves and never ceases to love, yet never condescends to sink to a morally low level. The first and greatest quality of Divine love is jealous care for the glory of God. Divine love never compromises, lowers, or makes light of evil. It is ever holy. Love is what God is. This, of course, we cannot *be*, but we are *to* love. This is necessarily the first quality of the "new man." Love is not a Divine attribute; it is more than that, Light and Love form the nature of God Himself.

## 2.—Joy.

Not joy in carnal amusements, but the joy of our finding delight in the Lord and in His things. This christian grace should be largely and diligently cultivated, so that the very countenance reflects the joy of Christianity. "In Thy presence is fulness of joy," says the Psalmist. Here it is but partial and evanescent, unless when found in the Lord alone (Phil. iii. 1). But in God's own presence every cup overflows and every heart is satisfied. For that we wait.

## 3.—PEACE.

Peace is the calm state of soul of one who knows; first, that his *sins* have been dealt with and put away according to the righteous requirements of infinite justice; second, that his *cares* have become God's concern and interest; our sins gone, our cares cast upon Him. What is the result? Peace, Perfect Peace (Isa. xxvi. 3. 4). Peace in view of death and judgment! Peace in light of

the solemnities of eternity! Peace amidst the storm and stress of life! Peace in the midst of overwhelming sorrow! Peace in the midst of tribulation and poverty! Peace, yea, God's own very peace keeping heart and mind amidst wreck and ruin! (Phil. iv.)

#### 4.—LONG-SUFFERING.

One must not be easily tired out. When difficulties thicken, you must not give up, nor resent every real or supposed wrong. We must make up our minds to a course of long-suffering from fellow-saints, as they have similarly to bear with us. We have to bear with each other, and bear patiently. Church-discipline is not a remedy for every wrong amongst God's saints. The blessed Lord went on in a course of long-suffering during His public ministry with His disciples. His patience and grace were sorely tried. If you take "the twelve" as representatives of character, and place the perfect Lord in their midst, what perfection of long-suffering is witnessed! In this, as in every christian grace, the Lord is our model and example.

#### 5.—KINDNESS, NOT GENTLENESS (R.V.).

This much-needed grace may be expressed in thought, in word, in deed, or in all combined. You do not need wealth or money to shew out the kindness of God. Some are naturally harsh and austere in their bearing, and in many cases this is especially expressed towards the poor and dependent. Persons of a cold, hard nature should remember that they are simply pardoned rebels, in themselves brands plucked out of the fire. The genial brightness of Christianity, if cultivated, will thaw into a summer glow the hardest nature. Our duty is to shew kindness to *all*; of course, the members of the household of faith have a prior claim (Gal. vi. 10). But while charity begins at home, it should not permanently abide there; send it on its

mission of mercy wherever need exists, and where does it not?

#### 6.—GOODNESS

is the active exercise of love. It is not the repression of evil; not the exercise of righteousness. Divine goodness is a positive quality—the expressed character of God in energetic beneficent action. Goodness is the activity of the new nature in the midst of need. It must not be repressed because unrequited or unacknowledged. It has its source and strength in God, and its character is formed as witnessed in Christ. He went about doing good. It was His every-day life. By us goodness is intermittent in its exercise. May this grace of the “new man” be more fully witnessed and cultivated.

#### 7.—FAITHFULNESS (see R.V.).

Fidelity in all things, in all positions, in all relations towards God and man; true and faithful in every trust, and in the minutest affairs of life is the quality here produced by the Spirit. It is not simply a rigid performance of duty, but it is practical life in all its multifarious action carried out in the warmth and energy of the Spirit of God. As a servant not purloining; as a master just and considerate; as a merchant, whether buying or selling, doing all righteously. True to your wife, to your husband, to your children, to your parents, to your brethren, and above all, true to God in every relation you sustain to Him. Oh, how conscience-searching is this much-needed quality!

#### 8.—MEEKNESS.

This refers to how we bear ourselves under insult, injury, wrong—how we take things. It is not a manly virtue by any means, but it is a christian one, and is pre-eminently exemplified in the life of Jesus. Meekness under all circumstances, and at all times is a truly Christ-like

grace. The current of things, so contrary to the new nature, constantly demands the grace of meekness. If one may refer to two outstanding qualities in the life of the Lord on earth, and which are pre-eminently needed to-day, we would point to His *meekness* and *gentleness* (2 Cor. x. 1). The former refers to *how* He bore Himself amidst insult and wrong; the latter to His general bearing towards all. The dignity of gentleness is a beautiful trait of the "new man."

### 9.—TEMPERANCE.

Self-control is the last and crowning grace in the list. The due balance of all is thus preserved. Avoid extremes. It will generally be found that the truth of a disputed subject lies between the extreme on both sides. Temperance, or self-control of temper, of habits, of speech, in treatment of subjects, was never more needed than now. This virtue should be sedulously cultivated, especially by persons of warm temperament. It would calm the passionate, smooth the irritable, and quiet the soul. Although rightly named last, yet it is *all* important. The Spirit alone gives the mastery over self. The supreme control of the whole being is under the Holy Ghost. Do not hinder His working.

"Against such there is no law." May these graces—this Spirit-produced fruit—be abundantly witnessed in our every-day life. We cannot have too much of it. Let the "new man" be the living expression of those Divine qualities displayed in the beautiful life of Jesus on earth. What are the four Gospels but the living embodiment of the "new man" as seen in our Lord Jesus Christ! "Against such there is no law." Exercise these qualities to the full.

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