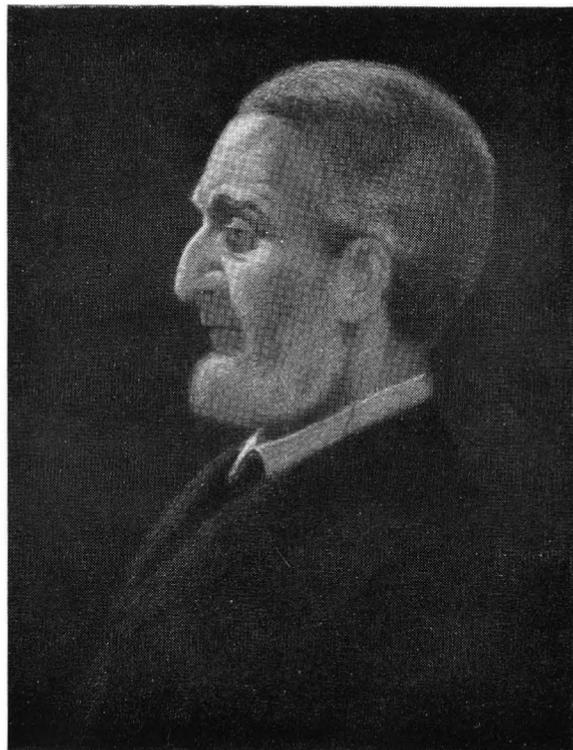


DR. S. P. TREGELLES



B. W. NEWTON

B. W. NEWTON and DR. S. P. TREGELLES

LONDON:

THE SOVEREIGN GRACE ADVENT TESTIMONY

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B. W. NEWTON

AND

Dr. S. P. TREGELLES

TEACHERS OF THE FAITH AND THE FUTURE

The Life and works of B. W. Newton and Dr. S. P. Tregelles.

Edited by GEORGE H. FROMOW

Foreword by Professor F. F. BRUCE, D.D.

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FOREWORD

By Professor F. F. BRUCE, D.D.

I AM GLAD for several reasons to commend the memoir which Mr. Fromow has prepared of B. W. Newton and S. P. Tregelles.

One reason is that, as Mr. Fromow has mentioned, some of the material has appeared in *The Evangelical Quarterly* during my editorship of that periodical.

Another reason is that the name of S. P. Tregelles is one that must always be held in grateful honour by Biblical students for the great work which he did last century on the text of the New Testament. His *Greek New Testament* is his legacy and monument, and there is no need to enlarge here upon its character and worth. But it is unlikely that Tregelles would ever have begun this work but for the influence which B. W. Newton exercised upon him in his early days; and when at a later date Tregelles was prevented by paralysis from continuing and completing his work, it was Newton who undertook the responsibility of seeing the concluding part through the press. Newton thus merits a share in the gratitude which the world of Biblical learning owes to Tregelles.

Thirdly, as a member of the Plymouth Brethren, I recall that the founders of the Brethren movement received this name because of the influence of the Brethren's meeting in Plymouth (the movement's first meeting in England), where from 1831 to 1845, B. W. Newton was joint pastor and S. P. Tregelles an honoured member. Although the controversy which broke out in 1845 led to their separation from the movement, we think of them with thankfulness as having been, in the formative years of the movement's history, "chief men among the Brethren." Newton, indeed, may still be looked upon as a heresiarch (for aught I know to the contrary) by some representatives of the Darbyite tradition; it is an amazing testimony to the perverse capacity of the ecclesiastical mind that such a charge should stick to a teacher whose whole career proclaims his absolutely uncompromising orthodoxy.

The twentieth century is not the nineteenth, and the textual and exegetical study of the Scriptures has continued to make advances since the work of Newton and Tregelles. One can appreciate their contributions to sacred learning without necessarily subscribing to all their Biblical interpretation, with the corollaries which they drew from that interpretation, especially in the realms of ecclesiology and eschatology. But it can never cease to be a matter of concern to serious Bible students to consider what Christian thinkers of past generations thought of its meaning. Even when they are thought to represent an outmoded viewpoint, it will usually be found that they grasped certain valuable insights which we, with our differing viewpoint, are in danger of missing. It would be a great pity if the insights of scholars like Newton and Tregelles were forgotten, and Mr. Fromow has rendered a real service to the cause of truth by bringing them afresh to our attention.

F. F. BRUCE

INTRODUCTION

THE TEACHINGS of these two men of God are greatly needed in Christendom, in days of unique opportunity in learning and service, but withal, days of a new "Ecumenism" which embraces deep and dark apostasy. These men were scholars in the Scriptures, of outstanding attainments and of unsurpassed soundness as theologians; and their published works carry vital messages for the church universal, with special reference to the last days of this Age. They were proficient in linguistic learning in the original Scriptures.

They were fast friends and fellow-helpers in the Truth, both in doctrine and in prophecy. Their early Christian service was among the Brethren among whom they worked together in the church assembly in Plymouth, when that movement was in the vigour and freshness of its happy dawn. Mr. Newton gave Dr. Tregelles practical assistance in his great work of editing a Greek text of the New Testament, and when Mr. Newton was in need of defence against calumny and false accusations, the pen of his cousin and colleague came to his aid.

Both men stood four-square on the Word of God, in Reformation, Puritan, Protestant and Evangelical teaching. They embraced credal Christianity in loyalty to the Christ of the creeds and upheld the historic Confessions of the Faith once for all delivered to the saints.

Convictions along these lines led Mr. Newton to separation and independency while Dr. Tregelles felt free to worship with churches wherever he found the Faith as in the Confessions honestly maintained.

Chapters 2, 5 and 7 have appeared in *The Evangelical Quarterly*, October, 1950, and July, 1954; and by the kindness of the Editor, Professor F. F. Bruce, D.D., are reproduced here, with some additions. We thank Dr. Bruce for his Foreword.

Chapter 3 appeared in *Watching and Waiting* and is still obtainable as a pamphlet. Chapters 10 and 11 were out of print, until republished herein; and will now be available separately once again.

This work has been undertaken at the request of many who value the work and witness of Mr. B. W. Newton and Dr. Tregelles. Such requests have come from many parts of the world.

The Editor has volumes of MSS. and typescript, by Mr. Newton, which he would gladly see published; such as Lectures on Matthew's gospel; Lectures on the Acts of the Apostles; and Lectures on the Hebrews; beside many miscellaneous papers. What a useful task there is here for some of the Lord's stewards to perform.

We must pray and work and hope for the fulfilment, even in our day, of Mr. Newton's expressed expectation:

"From the present time onward, it may be expected that there will be some (they will at first, perhaps, be a few scattered individuals) who will give themselves earnestly, humbly and prayerfully to the searching of the Word of God, expecting to find in the Truth there taught such definiteness, clearness and harmoniousness as to preclude uncertainty and afford a solid basis for practical unity."

Again, he wrote in the Preface to "Aids to Prophetic Enquiry."
"A time will come when some, whom God calls 'understanding ones,' will be raised up who shall speak of these things more wisely and more holily than any of us can speak of them now. Much darkness, and many sorrows will, I believe, overtake, and well nigh overwhelm the Church of God, before the time of that final testimony comes, for at present the Church of God is grievously turning away from the Word of God, and despising the very light which He has sent to guide them at this peculiar crisis of the Church's and the world's history. We never more needed holy separateness. 'Be ye clean that bear the vessels of the Lord.' 'Touch not the unclean thing.' I often think of the words, 'It is of the Lord's mercies that we are not consumed, because His compassions fail not.' We are little aware of the extent to which we have trifled with, or else ignored, the revealed truths of God's Word."

CHAPTER I

B. W. NEWTON'S CALL BY GRACE

Mr. Newton's account of his conversion, as written by himself in a letter to his mother, from Exeter College, December 30th, 1827.

IT MAY PERHAPS be of some use to you, to be acquainted with the steps by which I have arrived at the blessed Faith I at present hold. I will therefore give you a short sketch of my progress.

If you could feel as I do when sitting under the ministry of . . . you would then know indeed what it is to hear a minister who is anointed by the Spirit of the Lord.

I remember little of my early days, except that I always had a great dread of Death. When I had the smallpox I spent one day in great misery—being apprehensive of danger and knowing that I was very unfit to die. Many resolutions of amendment did I make, which, when I recovered, were all forgotten.

In this careless state I continued, treading fast the road to perdition until I first thought of going to Diptford. Here was the turning point of my life, and this occurrence first roused me from my slumber. For the separation from "Friends" alarmed me. I had always been taught to believe that spiritual religion was confined to them, and I did believe it, for though I found comfort in their meetings, nevertheless, I found less at Church, and when I analysed my motives for joining it, I trembled to acknowledge that they were for gratification of worldly pride and thirst for worldly honour. Little did I then think that the hand of God was thus leading me to the paths of peace.

Mr. Blyth was a powerful preacher of the Law ; his mind was writhing under its terrors ; he saw that he was guilty and condemned, and knew not where to fly, and his preaching was of course the expression of such feelings as would naturally arise from such a state of anguish. This had a most powerful effect on me, so much so, that I began entirely to despair of salvation, and for three years from that time never entertained the hope. Two dreams and certain other incidents which I may one day relate to you, increased my despair, which, however, I scorned to disclose to anyone. My only method of relief was the fixing of my mind intensely on my reading in order that it might so engross my thoughts as to leave me no room for reflexion ; and with dread did I contemplate the time when my university reading would close and my mind be left comparatively unemployed.

O, the wonderful mercy of God. Humanly speaking, had I

not made this change in my religious profession, I should never, perhaps, have been brought to explore the sink of my own heart, but have gone on to the end of life, satisfied with a life of strict morality and fancied excellence.

Well, thus I went on until I was elected Fellow of this College, and then commenced my acquaintance with Bulteel, who at that time was himself ignorant of Christ. The intercourse we had with each other during the long vacation last year was not much, you know ; but, when we returned to Oxford I became a violent opponent of his " odious peculiarities," although I at the same time loved him dearly. One day, he was standing by my fire and, in the course of conversation, I, by some means, hinted at the distressed state of my own mind. He replied " Distressed you will be whilst you continue raking up your own heart. Look out of yourself to Christ." Little did I then think that those words contained the whole mystery of godliness. I thought him a happy enthusiast. Our conversation closed, and for some time I thought no more of it.

When I returned home last Christmas I was still totally ignorant of vital Christianity—in fact I was not a Christian. During the latter part of my stay, about the 8th or 9th of January, Hannah Abbot lent me a book written by an American on the principles of " Friends," in which there is a chapter on Justification and Sanctification, full of the most horrid error. This chapter I read; at the end I closed the book and involuntarily exclaimed " Well, if the doctrine of this chapter be true, I never can be saved." Scarcely had I uttered these words, when, like a lightning flash it burst upon my mind " Believe on the Lord Jesus Christ and thou shalt be saved." What, Lord ! Saved without anything on my part ? Yes, he that believeth is saved already. O, what a change my feelings then experienced. Then I saw the meaning of dear Bulteel's words. Then all my doubts and fears vanished as the morning dew.

This was just before I left you last. I said nothing about it because I was afraid to trust to feelings, and my views were thick and cloudy. On returning to Oxford, however, I found by conversation, reading the Scriptures and reading biography, that that which I had then received was Saving Faith—that Faith which sanctifies and justifies and is the free unmerited gift of God.

I soon found that I possessed a jewel which others did not. I fancied for a little while that my former ignorance might have been peculiar to myself ; but I soon found that Faith is a rare gift.

What then ? I next reasoned. Did I deserve the gift more than others ? No ! in no wise. Freely then has He given it me because it was HIS good pleasure, therefore He hath elected me to salvation. Then I began to understand Paul. But for some time I was uneasy lest I should lose it again, but I was soon taught that the treasure is not in my own keeping, but that He who gave *will* certainly hold it for me until the day of HIS appearing. " Your life is hid with Christ in God."

This is the way, my dear Mother, in which I have learned Jesus Christ. I have learnt HIM as the sum, substance, essence of all Religion. The Religion of that man who does not make Him all in all is worse than vanity.

Look now at my blessings. I have a sure and certain hope that Christ is my Shepherd and will assuredly bring me to Salvation. I feel certain, and have many proofs that I am placed in my present situation by HIM and for HIS service. And I look forward to being sent by Him with commission to preach His everlasting Gospel. Can any mortal be more highly blessed? To think that He should have chosen me, so vile and sinful! Wonderful indeed are His ways and His thoughts are very deep.

May He bless you all with that peace which passeth understanding, in the knowledge of Jesus Christ.

With dear love,

I am,

Your most affectionate Son.

CHAPTER 2

MR. NEWTON'S LIFE AND CAREER

BENJAMIN WILLS NEWTON, was born at Plymouth, on December 12th, 1807, and died at Tunbridge Wells on June 26th, 1899. His mother, who at his birth had been a widow for some months, brought him up with earnest piety. He was educated privately until, in his seventeenth year, she sent him to Exeter College, Oxford. There, at the early age of eighteen, he was elected to a Fellowship of the College. He graduated B.A. and gained a First Class in Classics in 1828.

At Oxford he read privately with Francis William Newman (who was a Fellow of Balliol from 1826 to 1830) with the intention of entering the ministry of the Church of England. But after further and prolonged consideration he gave up all thought of being ordained because of errors which he saw in the Established Church and in Christendom generally. He continued at Oxford as Fellow of Exeter, doing some tutorial work, until 1832, when he returned to Plymouth. At Plymouth he became a private tutor and later conducted a school in Princess Square, until 1847.

It is worthy of note, that at the same period Joseph Charles Philpot, M.A., was at Oxford. He later, left the Church of England to lead a group of Strict Baptists and his influence is still green among them. It would interest us to know if the two men ever met.

It was through F. W. Newman while at Oxford, that Newton became acquainted with John Nelson Darby. On his return to Plymouth he became one of the early leaders of the Assembly of Brethren in that town and persuaded Darby to join him there. It is from this assembly, the first of its kind in England (though there was one in Dublin, where the movement started, some years earlier), that the term "Plymouth Brethren" is derived. He was one with the Brethren as regards the full inspiration and sole authority of Holy Scripture, their call to separation and insistence on the facts of the Gospel; but never did he accept that system of doctrine and prophecy which some Brethren have woven around their expectation of Christ's coming *at any moment*, or that scheme of teaching known as "higher dispensationalism."

In the Assembly at Plymouth of over a thousand, Newton laboured with true pastoral oversight for seventeen years. In 1845 a rupture took place between him and Darby, ostensibly on the question of ministry and church government, but really the cause was their difference of views on prophecy and the Second Advent of Christ.

About 1835 Newton met his close friend S. P. Tregelles, and became the instrument of his conversion, through the message of

unfulfilled prophecy, showing him that God has a plan for Israel and the nations of the earth as well as for the Church. Whereupon Tregelles searched the Scripture anew and in them found Christ and the grace in Him that saves by faith.

Later on Newton gave Tregelles lavish financial aid in his researches, as Tregelles devoted his time for over thirty years to seeking to establish from the most ancient documents the genuine text of the Greek New Testament.

In 1847 Newton separated from the Brethren, and finally left Plymouth. He held meetings at various rooms in London—for some time at Duke Street, Westminster, and for a long time in a hall which he had built for himself in Queen's Road, Bayswater, where he preached every Lord's Day and lectured to large audiences every Monday morning.

The breach became final in 1847, when Darby charged Newton with serious heresy regarding the Person of Christ. In a letter dated November 26th of that year,* Newton unreservedly withdrew certain unguarded expressions which might have appeared to give some colour to the charge (although all who are acquainted at first hand with Newton's works know how unfounded the charge was). Darby and his adherents practically ignored Newton's withdrawal, and to this day some Darbyists think of Newton as a heresiarch who denied the personal sinlessness of our Lord!

Later he lived at Orpington, Kent, and at Newport, Isle of Wight, where he conducted Bible readings and gave occasional public lectures. He moved to Tunbridge Wells in 1896, and there three years later he died and was interred. When through age his public ministry was curtailed, he continued to write until within four years of his death.

SUPPORTERS OF MISSIONS AND CHARITIES

Newton and Tregelles worked together from 1860 in ministering to the needs and alleviating the sufferings of Manuel Matamoras in his witness for Gospel truth in Spain. Many of Newton's followers have proved themselves among the most efficient missionaries among Israel and the nations, to earth's farthest bound.

That Dr. Tregelles was an ardent evangelist, will be seen in Chap. 6.

The Aged Pilgrims' Friend Society, with its ministry to the Lord's aged poor, found a warm place in the hearts of Mr. and Mrs. Newton. This is shown in *Inasmuch*, the centenary volume of the Society, written by the Secretary, John E. Hazelton. We quote from the second edition (1922) pp. 135-6:

"The commencement of the second century of the Society's history was auspicious. The substantial bequest by the late Mrs. Newton, who passed away in December, 1906, and who, with her husband, the late Mr. Benjamin Wills Newton, and her sister, the late Miss Sophia C. Hawkins, were for many years interested in the

*See Appendix.

Society, enabled the Committee to raise recipients to the higher pensions, and to anticipate that the help given might ultimately be permanently increased. They were further encouraged because this gift was bestowed as a recognition of the Society's adherence to its foundation principles as expressed in the Word of God embodied in its Deeds."

AN OUTSTANDING TEACHER OF DOCTRINE

B. W. Newton was not only a teacher indeed, but possessed the true spirit of a Reformer. He has been aptly described as "the John Calvin of the nineteenth century." From the commencement of his career to the end he maintained firm and unswerving devotion to the doctrines of Reformed theology.

By voice, pen and example he earnestly called on the Lord's people to withdraw from the corruptions of Christendom. He taught that a New Position was needed; that a further step beyond that of the Protestant Reformation should be taken. Error—and even the Reformers were not free from error—must be opposed, and the principles of truth upheld. He taught that, whilst a firm attitude is taken up regarding everything that is evil in the world and in the Church, a kindly and loving forbearance must be shown to those of the Lord's children who are less well instructed.

Amidst bitter opposition he contended earnestly for the Faith once delivered to the saints; for the ancient truths of the deity and true humanity of the Lord Jesus; for the justification of believers through the blood and righteousness of their God and Saviour, Jesus Christ: and for the unity in glory, as one Church of God, of the redeemed of all ages. He laboured, too, to unfold the prophetic Scriptures, and to declare the true character and doom of this present age, and the right expectancy of the Lord's return.

Among B. W. Newton's favourite writers, whom he often quoted, was Bishop Pearson, author of the *Exposition of the Apostles' Creed*. Indeed, he made it a rule never to depart from the expressions of the credal confessions, where he could accept them as in accord with Scripture.

His outstanding Doctrinal Teachings were:

1. The Covenant of Grace as the foundation of the Faith.
2. Substitutionary atonement as vital for salvation.
3. The unity of the body of the redeemed in every age and dispensation.
4. The imputation of the obedience of Christ in life and death, to all believers.

A glance at the titles of some of his works will confirm all this.

We name a few:

Ancient Truths; and, Christ our Suffering Surety.
Appointments of God in Judgment and Mercy Considered.
Atonement Saveth.

Addresses on Romans, chapters 1 and 2.

Romans, chapter 7 Considered.

Lectures on the Romans.

Is Salvation by the Obedience of a Divine Substitute a Fiction?

Propositions for the Solemn Consideration of Christians.

On the Doctrine of Popery in the Light of Holy Scripture and Tradition.

The Modern Doctrines respecting Sinlessness considered.

Justification and Sanctification.

Salvation by Substitution.

The Old Testament Saints not Excluded from the Church in Glory.

Of these doctrinal works the present minister of Westminster Chapel has written (October, 1952) :

"This is precisely the type of writing that I enjoy. It is theological writing at its very best. Would that these were read more to-day. You are doing a great work in keeping before the public writings of this order."

(Signed) D. M. LLOYD-JONES.

From the titles of his books, the humility of the man may be seen and notwithstanding his strong convictions, his caution against overstating his case, e.g. : "*Thoughts on the Apocalypse*," "*Thoughts on Scriptural Subjects*," "*Thoughts on Isaiah*," "*Remarks on the R.V.*," "*Prospects of the Roman Empire Considered*," and many such.

The Truths taught in these works were as he expressed it :

DOCTRINES DEARER THAN LIFE

In a foreword to "*Thoughts on the Apocalypse*" he said : "As the years roll on and events unfold themselves, the author feels more and more deeply the necessity of closely cleaving to those great foundation truths of our holy faith, which (however practically departed from) are still preserved in the creeds and confessions of Protestant Christendom. The doctrine of the Holy Trinity, the Eternal Sonship of the Lord, His essential Deity, His *true* though sinless humanity, the perfect and present justification of all believers through His blood, the authority of Holy Writ, its being written in 'words taught of the Holy Ghost'—these and other connected doctrines are to the author dearer, he trusts, than life. It is his conviction that attention to 'the sure word of prophecy' will not lessen but deepen our value for these foundation truths of our common faith."

ON THE HOLINESS OF CHRIST

Those who have *read* Newton's works will *know* his soundness on this subject of supreme importance. Many have since his day criticised him, who may have never read a line of his writings !

For example, after referring to our natures, corrupt and depraved on account of sin, he says :

But it was otherwise with our Substitute. His nature as man was not less perfect than His nature as God. In both He was equally pure, equally holy. His devotedness, the perfectness of His character, all that He manifested in word and deed, was but the result of His being what He essentially was—the Holy One—One inwardly as well as outwardly perfect—One who could say from His youth up, “I delight to do Thy will, O my God; Thy law is within my heart.” And when He, in whom this inward perfectness was, submitted to die; when that perfectness was presented for us on the cross; when reconciliation and peace became the declared results of that offering—such reconciliation, that God bids us rejoice in Christ, and grants us communion with His own joy in Him . . . (*Thoughts on Parts of Leviticus*, p. 127).

THE CALL OF PROPHETIC TRUTH

Newton’s writings are Scriptural, Apostolic, Reformed, Calvinistic, Puritan, Evangelical and Evangelistic. On this basis he was in prophetic teaching a simple futurist. He found no place for the dispensationalism of modern times, such as appears in the teaching of J. N. Darby and his followers, of the Scofield Bible and of Dr. E. W. Bullinger. Yet he sharply distinguished the Scriptural dispensations and foretold the fast approaching end of this age, with divine cataclysmic intervention prior to the bringing in of the manifest Kingdom.

To summarize his prophetic teaching :

1. Pre-millennial simple futurist teachings are Scriptural. They do not run away from the old paths, or question the creeds and confessions which have been accepted generally by Evangelical Protestants; but rather they build another tier of truth on the foundations of (1) the Apostles, (2) the Early Church, (3) the Reformers, (4) the Puritans, (5) the eighteenth-century Evangelicals.

2. Holy Scripture taken literally is spiritual and not carnal. He wrote :

“In the first place, I adhere to the ancient canon, that where a literal interpretation can be adopted, the furthest from the literal is commonly the worst : and that the literal may be adopted where no proved absurdity or impossibility follows its adoption.

Secondly, I enquire whether a different principle of interpretation could be adopted consistently throughout the whole passage ; so as for no clause to be dropped out or set aside on pretence of poetic exaggeration.

Thirdly, I ask which interpretation would best agree with the testimony of the rest of Scripture—especially those parts of Scripture which definitely apply to the same period.”

3. The signs of the times among Israel, the nations, Christendom, the Church and the world at large, indicate the near approach of the return of our Lord Jesus Christ ; but the end is not yet. His return he expected as Pre-millennial, and following :

- (a) The Apostasy of Israel and Christendom.
- (b) The Ten Kingdom Confederacy of the Prophetic earth Nations.
- (c) The Revival of Babylon and Babylonianism.
- (d) The Reign of the Antichrist.
- (e) The Great Tribulation.

The purposes of the Lord's Coming he believed would include :

- (a) The Resurrection of all departed Saints, and the Glorification with them of the Living Saints.
- (b) The Destruction of the Antichrist—the Man of Sin—the Lawless One.
- (c) The Conversion and Restoration of Israel to their Lord and to their Land.
- (d) The Gathering Out of His Kingdom of “ All things that offend.”
- (e) The Reign over the Earth, and Manifestation of the Kingdom in Righteousness—Satan being bound and Earth's groan hushed.
- (f) The Judgment of the Great White Throne, at the End of the Millennial Kingdom.
- (g) The Creation of the New Heavens and New Earth after the Millennium.

4. The call is therefore to a full-orbed presentation of the whole counsel of God, calling for devotion, separation and service.

5. God will send reformation, spiritual revival and Christian unity in a testimony to the whole truth, in Jerusalem at the end of the age.

B. W. Newton in his day read and pointed out the signs and foretold their progressive development so clearly, that we venture to suggest to any careful reader of his works that he was neither rash nor premature in judging them, and that there has been no failure in any large measure in the fulfilment of his suggested possible developments since his day. This is very remarkable as an evidence of his sound judgment, as taught by the Holy Spirit in the “ sure word of prophecy.” This fact gives us the greater confidence in commending his writings.

THE CONTINUATION OF HIS WORK

His second wife Maria, née Hawkins, outlived him six years, until 1906. They were married in 1849. Their only child, Maria Anna Constatia, died in childhood. Aided by her sister, Miss Hawkins, Mrs. Newton maintained a school for the Christian

education of children. This was later taken over by the London County Council. Following her husband's death, Mrs. Newton committed the charge of his books and published works into the hands of Mr. Charles T. Walrond, a consulting civil engineer. He administered the Trust through publishers whom he appointed successively, namely, Mr. Lucas Collins, Miss C. M. Tucker, and Mr. E. J. Burnett, each of whom had a keen interest in maintaining, publishing and distributing them.

For many years the book store was kept in a hired house in Stamford Hill, until war damage by bomb blast, threatened the ruin of the stock and it was transferred to Chiswick, W. London, by arrangement with Mr. Burnett. Mr. George T. Hunt of Aylesbury, Chairman of Messrs. Hunt, Barnard & Co., took up the circulation of Mr. Newton's books vigorously in addition to others, and published a full catalogue of them, with a full index prepared by Mr. E. J. Burnett. Mr. Hunt added to the stock the *Studies*, *Patmos*, *Time of the End*, and *Gleaning series*, compiled from notes of Mr. Newton's lectures taken by Miss Daniels. The magazine "*Perilous Times*," edited jointly by Mr. John Cox and Mr. G. T. Hunt, and later as "*Watching and Waiting*," strongly advocated all these works, even as it does to-day. In addition to these avenues of outlet Mr. Stephen R. Cottey became a diligent distributor and administered a lending library comprising these books.* He continued to do so until his death and his widow maintained it long afterwards.

* Miss Cartner had kept a lending library in earlier years.

The following letter is from Mr. B. W. Newton to the Rev. John Cox, respecting his conducting the Burial of Mr. Newtons' little girl.

Bayswater, 1855.

My dear friend and Brother,

I have just received your kind and sympathising note and feel truly obliged to you for the readiness with which you have consented to aid me in this *real* season of need—for I know not to whom else to look for the required assistance. Ah, my dear friend that is to me an agonising blow indeed. She was our only child and one so interesting as in a peculiar manner to entwine herself around the heart. She appeared too, so strong and vigorous both in mind and body and was favoured with such almost uninterrupted health, that there was nothing that at all sounded any note of warning in our ears. Besides which I had been accustomed to indulge the thought that having had, till within the last four or five years a path of many heavy, very heavy trials, I was to be provided in this child with something that was to be a kind of sunny ray on my declining days. I had looked upon her as a gift from God and somehow or other, I never thought of the possibility, scarcely, of her being taken away. I feel I was wrong in this, for it lulled me into a feeling of security such as we ought not to have respecting any thing here. However I can truly say that I have ever desired for the child this — that, if she lived she should be, not only a saved child, but a servant of Christ. I desired this more than anything for her. I would rather have seen her go about giving the cup of cold water to a disciple in the name of a disciple than have seen a diadem on her brow. I did desire to give her to the Lord to be His servant, and did so commend her to Him. And now He has taken her and I bow and bless His holy name. I should most probably have failed in train-

ing her wisely. She was five years old ; and I think I can truly say that the string that vibrated deepest in her bosom was through the name of Jesus. A little while ago she asked me to read to her in the Bible which she was fond of doing. I asked, Where? She said "in John." I read to her a part of the first chapter, feeling that she could understand but little. She stopped me from time to time asking questions about words and things she did not understand, amongst the rest, about the verse "born not of the flesh, etc." I tried as well as I could to explain it. She listened attentively and said "Go on Pappa ; Baby do understand." I then said, that the only way to the condition and blessings I had been speaking of was thro' Jesus—faith in Jesus. She then said emphatically and solemnly. "Pappa, Baby do believe in Jesus," and asked me to proceed. I did and after reading a few verses more—she said "That is enough for the present," and sedately retired. A little after she said to one of the servants in a solemn manner, "Mary, it is a good thing to trust in Jesus." About the same time her mamma asking her whom she loved and expecting that she would name one of us, she replies, "Jesus." And during one of the most painful parts of her agonising illness, she suddenly said to her Aunt, "Ask Dr. . . . (one of her medical attendants who was standing by) whether he ever heard Pappa preach." She had heard that he needed instruction about the name of Jesus as being a Jew. The nature of her disease precluded any possibility of hearing her or speaking to her during the few closing days. I have thought these few incidents might be desirable for you to know whilst standing over her dear dear remains.

I can and do bow to the stroke, and can say I trust unfeignedly "Blessed be the name of the Lord." But you know how nature feels—you know the heart writhes under such blows as this. I scarcely feel able to stand over her grave tomorrow. I commend the last care of the earthly remains of my dear dear child to you my dear friend. May the affliction work its intended results upon me and my dear wife and sister—whose feelings are pretty much the same as I have sought to express. We do desire that this may lead us more unreservedly to the service of our gracious Master. Ah, my dear friend, I should sink now, if I had not His service to look to as the solace during the remaining hours of my sojourn.

Your afflicted friend and brother,

B. W. NEWTON.

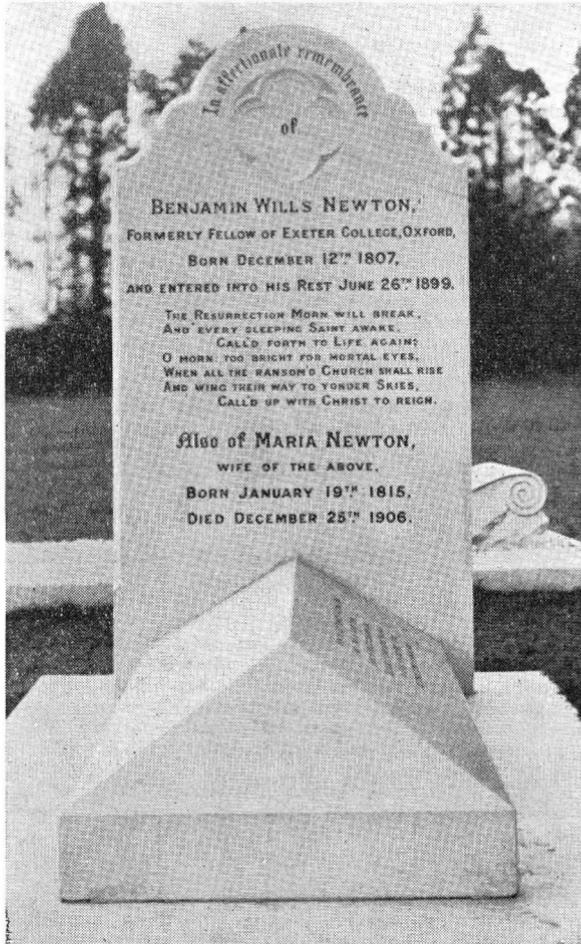
Mr. F. W. WYART, said : "The above letter was shown to me by Mr. John Cox (son of the Rev. John Cox), who kindly allowed me to copy it. I believe Mr. Newton, with his wife and her sister, did attend the burial, but I have heard that they did not return to the empty house but went away elsewhere.

The grave, is in Kensal Green Cemetery.

The child's name was "Maria Anna Constantia Newton."

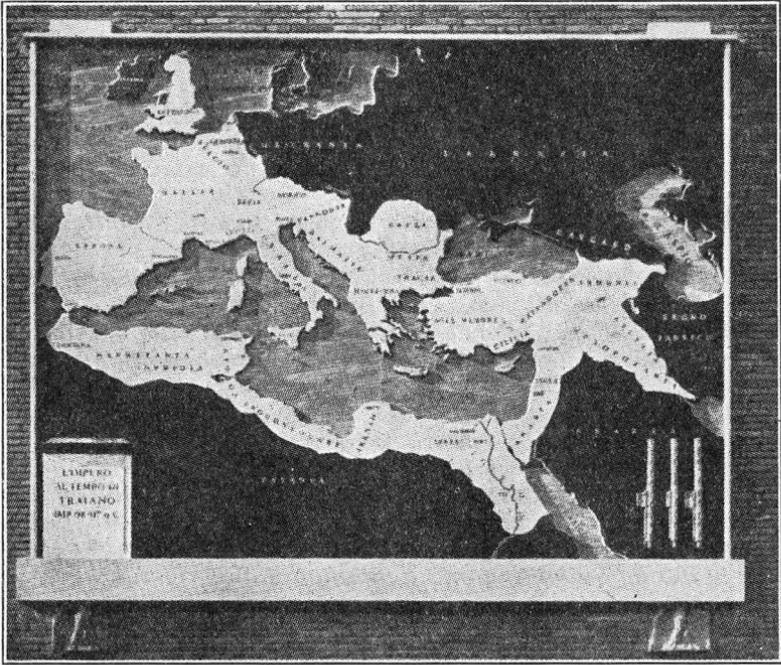
Born Saturday, 17th August, 1850.

On Mr. Walrond's death in 1942, the books were left in Trust to Mr. E. J. Burnett. He had much of the stock of these works remaining in loose sheets. They have now mostly been bound up so that nearly all items are still available. Mr. Burnett edited and helped produce a new edition of "Prospects of the Ten Kingdoms," published by the new Trustee, Mr. G. L. Silverwood Browne. One of the avenues of distribution, and a large one, is the Sovereign Grace Advent Testimony and the bi-monthly magazine "Watching and Waiting." Through these sources the books continue to go out all over the world.



His body was interred in Tunbridge Wells Cemetery. The grave stone, recently renovated, is pictured herewith, from a photo by Mr. A. J. Bennett.

CHAPTER 3



This Map of black, white and green marble, stands on the wall of the Via dell'Impero, Rome. It shews in white, the Roman Empire's greatest extent under Trajan, 98—117 A.D. It is the area, in which, B. W. Newton taught that the "Ten Kingdoms" will appear.

HOW HE LEARNED PROPHETIC TRUTH (in his own words)

IN THE AFFAIRS OF LIFE, we value the opinions of those who have personal experience in the things of which they speak. If in science or in art there be two rival systems, between whose claims we find it difficult to decide, we prize the testimony of one who has had experimental acquaintance with both. If he has seen reason to renounce the one and cleave to the other we listen to his reasons, and if they commend themselves to our judgment, we find in them an efficient help to our decision.

Nor is it otherwise in Divine Truth. They who, from a wrong path, have been brought into another in which they have exchanged doubt for certainty, may be allowed to speak with earnestness to others respecting contrasts which they have experimentally proved. Nor is it wise to be indifferent to such testimony. It is not, indeed,

to be bowed to implicitly and without examination. "Prove all things, hold fast that which is good."

But a witness who can explain his reason for preferring the path that he is treading to another that he has abandoned, is not to be despised.

Accordingly, in this paper, I propose myself as a witness to you respecting the two systems of prophetic interpretation. I have tried them both. In the one I found perplexity; in the other I have found light.

It is now many years since I was first induced by the importunity of a friend to consider the prophetic parts of the Word of God. Like many others, I felt very indisposed to inquire. Valuing highly the Gospel of the Grace of God, I felt reluctant to give anything else a place in my thoughts. Everything that, in my judgment, tended to enlarge or deepen my knowledge of *Grace*, I prized; but as I did not see that acquaintance with prophetic Scripture could have any such tendency, I shunned, and in fact, despised it. Unspiritual minds, I thought, might be interested in the prophetic history of the earth, and of the outward Israel; but true spirituality consisted, in my judgment, in making all Scripture converge upon the hidden and Heavenly Israel; and I suspected any system that tended to draw my thoughts into a wider channel.

ROMANS, CHAPTER 11 CONSIDERED

Circumstances however, occurred, that led me to consider with care the eleventh chapter of Romans. I could not close my eyes to the fact that the future history of the *literal* Israel was there spoken of; and that it was put in marked contrast with the history of those who are at present being gathered out from among the Gentiles, during the time of Israel's unbelief. I saw that the words "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" could not be explained of any past act of Grace that has hitherto been shown, either towards Jews or Gentiles. I saw that it could be explained only of the *future* forgiveness of Israel, *as a nation*. I saw also that Israel when nationally converted, are not to be merged in the present Gentile Church, for then they would have been represented in this chapter as grafted in upon the Gentile branch, which constitutes in Romans 11, the symbol of the present professing Church. On the contrary, it is said in this chapter that, as a *distinct* branch, they shall be grafted back into their own olive tree. These, and a few other connected truths, I began to discern, though dimly and imperfectly.

UNIVERSAL BLESSING—WHEN?

Just at the same time the question was definitely proposed to me—"Whether from Scripture we had any reason to say that the Gospel, *as at present preached*, would be the means of converting all nations, and bringing in the period of universal blessing?" When first this question was presented to me, I well remember that I felt (so great was my ignorance) sceptical as to the Scripture affording sufficient light to enable me to answer it with certainty. But I was soon convinced of my folly. The moment I referred to Scripture,

I found that the Apostles, with one voice, declared that the corruptions which had already commenced in the Churches would continue to advance until in the latter days iniquity should abound. "After my departing" said St. Paul, "shall grievous wolves enter in among you, not sparing the flock" Acts 20-29. "This know also, that in the last days perilous times shall come" 2 Tim. 3:1. "Evil men and seducers shall wax worse and worse," 2 Tim. 3:13. "There shall come in the last days scoffers walking after their own lusts, and saying, 'Where is the promise of His Coming?'" 2 Peter 3:3. I found also that in a passage—2 Thess. 2—where the Apostle was avowedly declaring the prospects of God's people till the return of the Lord, he speaks, not of the gradual advance of light, but of a mystery and iniquity: a lawlessness already working; and that it should not be checked but continue to progress, until it should be headed up in an individual called the Lawless One and the Man of Sin; the triumph of whose evil should yield to no human hand, nor to the testimonies of Truth on the lips of God's servants, but only to the manifestation of the Lord in Glory—"Whom the Lord shall consume with the spirit of His mouth, and destroy with the brightness of His coming."

I saw therefore very plainly that a dispensation in which corruption increases in the Church, and evil becomes consolidated in the World, could not be that in which the knowledge of the Lord is to cover the earth as the waters cover the seas.

WHEN WILL SATAN BE BOUND?

The parable of the wheat and tare field, too, convinced me: for how could a period in which Satan is allowed to sow tares (which moreover are allowed to flourish) be the same with one in which we are told that he will be bound, and shut up in the bottomless pit, and therefore be unable to act, or to deceive any longer?

I saw clearly that the Millennial Dispensation was in many important points *contrasted* with the present, and that the event that would terminate the one and introduce the other was the *personal* advent of the Lord.

The light that I had thus received, though partial, was sufficient to make me earnest for more. I especially desired instruction in Daniel and the Revelation, and anxiously turned to those authors whose expositions of these two books were most held in repute. Mede and Faber were the first whom I read. Both these writers are what is termed *preterists*. They teach that the greater part of Daniel and the Revelation is fulfilled. They think that the ten prophetic kingdoms of the Roman Empire have long since been developed—that the Pope is Antichrist—that days in prophetic language mean not days but years—that the twelve hundred and sixty years of Antichrist's reign have long since commenced, and the like.

PRETERISM UNSATISFACTORY

I read these preterist expositions with unsuspecting mind,

anxious to receive them. There was much in the preterist system that deeply interested me ; and as long as I regarded it by itself apart from Scripture, I saw little difficulty. Its various parts seemed well to harmonize ; the historic facts were true ; the light in which they were set was important ; the utter repudiation and condemnation of popery pleased me. But as soon as I turned to the Scripture and rigidly tested the system by what was written there, I found many difficulties. At first I hoped that these difficulties might arise not from the principles of the system being wrong, but from some error in the application ; and accordingly I sought to enlarge my acquaintance with writers of the preterist school. But this only increased my perplexity, for not only was I unable to find one writer whose statements would bear the test of Scripture, but I found that they widely differed on points on which no difference ought to be possible if their system were true. Their systems were in fact different systems, and, however interesting in themselves, they seemed to melt like snow before the sun, as soon as they were brought to the Word of God. This greatly discouraged me.

THE STUDY OF MATTHEW, CHAPTER 24

I had long earnestly desired light on chapter twenty-four of Matthew. I read and re-read it. I felt that I ought to understand it, but I could not. The unequalled season of tribulation there spoken of—the like to which never had been or should be—was commonly regarded as having been fulfilled at the destruction of Jerusalem eighteen hundred years ago : but this I could not believe, for how then could the Lord have said that IMMEDIATELY after the tribulation of those days He would return. I had long utterly repudiated the neologian system of interpretation, which would nullify the solemn words of this passage, and explain away into empty metaphor the darkening of the sun and moon and stars, and the appearance of the sign of the Son of Man, and His being seen coming in the clouds of Heaven with power and great glory, and His sending forth His angels with the great sound of a trumpet, to gather together His elect from the four winds.

I was not prepared to trifle with Scripture by explaining away its most solemn predictions, and therefore the word *immediately* perplexed me, if the unequalled season of tribulation had passed more than eighteen hundred years ago. Nor, if I had heard it, would a more modern attempt to relieve the difficulty have commended itself to my mind . . .

Some have recently said that the unequalled season of tribulation is to be regarded as a prolonged period, commencing with the destruction of Jerusalem, and continued still : but this, had I heard it, I should utterly have rejected, for how could a period prolonged through eighteen-hundred years and more be described by the Lord as one "*shortened for the elects' sake*," or how could we say that either Israel or the nations have been and still are, in a furnace of such unequalled woe ? Being then utterly dissatisfied with the ordinary mode of explaining the passage, and yet not being prepared

to offer any other (for I had not yet seen that the unequalled season of tribulation was still future), I was left in my perplexity.

Indeed, it was so great, and my hope of being extricated from it had so languished, that I resolved at last to discontinue an enquiry that I found led to no satisfactory result. Accordingly, I relinquished it, not indeed for one moment doubting the value of the prophetic Scriptures—I felt as deeply as ever that it presented a mine of truth most precious, if it could only be explained, but I knew not how to explain it.

ZECHARIAH, CHAPTERS 12 TO 14 UNFULFILLED

Not long, however, after this, two small books were, in the merciful providence of God, put in my way, one of which maintained that the twelfth and fourteenth chapters of Zechariah were as yet unfulfilled—the other contended that the system of explaining “days” for years was novel, erroneous, and utterly opposed to Scripture. The latter of these did not at the moment interest me so much as the other. I turned to the chapters on Zechariah and read them carefully, and instantly saw that they were altogether UNFULFILLED.

At first, perhaps, it may seem a matter of little moment whether two chapters in Zechariah be or be not unfulfilled. But we shall not think so when we consider the chapters, and see what is involved in their futurity. First, from these chapters we learn that the Jews as a nation will be converted and forgiven, *when they are in their own land and city*. Therefore it follows that they must return to their land and city *when unconverted*. This was to me a new truth. I had thought much of Israel being gathered back to their own land by the hand of the Lord; it was a subject on which I had long delighted to dwell; but I had not seen that they would first go back in wickedness and unbelief—that being a truth for which the “preterist” system has no place. And yet what a momentous event the return of Israel to their own land in unbelief must be. When scattered thence they were a comparatively weak and insignificant people; but when they go back they will go back strong in all that constitutes greatness—strong in influence—rich to an extent that baffles calculation, in silver and in gold. Wise also, and experienced in the world’s ways, so as to be one of the chief mainsprings, if not *the* mainspring, of the earth’s energies. But it will be remembered, they go back unforgiven; they go back under the blood-guiltiness of the blood of the Holy One; they go back as the people of God’s curse. They go back to meet His judgments more sore, more terrible than have ever yet fallen upon them, or upon any other people on the earth.

One of the means by which Israel will be stricken, will be the being again given over into the hands of their fierce Gentile enemies, who will again be permitted to take Israel, and will carry half her people into captivity. “Half of the people will go into captivity, but the residue of the people shall not be cut off from the city.” Zech. 14 : 2.

After this, the victorious nations will again assault Jerusalem

with the avowed object, not of enslaving it, for it will be already enslaved and trampled down : this will not be their object—their object will be the thorough *extinction* of the name and place of Israel. “Come and let us cut them off from being a people, that the name of Israel may be no more held in remembrance.” Up to this point God will forbear, and will permit Israel to suffer. But when it becomes a question of their extinction, He will say “They are My people.” The twelfth chapter of Zechariah describes His interference. “Behold I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.” Has this ever happened yet? When has God made Jerusalem a cup of trembling to the nations gathered against it? On the contrary, He has allowed them to triumph.

We may, of course, apply neologian or infidel principles of interpretation to these verses, and nullify them, as other parts of Scripture have been nullified by the same means ; or vainly say that the Mount of Olives does not mean the Mount of Olives, and that the coming of the Lord with all His saints does not mean the coming of the Lord—that Jerusalem does not mean Jerusalem and the like. When such arguments are used it is vain to reason : we must yield the contest and weep, it may be, in secret ; but to contend is useless, for we cannot expect our words to prevail where the words of God fail.

But if these passages be simply received as true, what events can be more momentous? The manifestation of the Lord in Glory—the national forgiveness of Israel—the destruction of the great and glorious power of the Gentiles that will, till then have flourished—the introduction of the new age of blessing—all are connected with an event yet to happen in the history of Jerusalem. A future event in Jerusalem’s history becomes the great turning point of the destinies of the earth. The great coming crisis in the earth’s history is seen to be connected, not with Rome and the papacy, nor with Constantinople and Mahomet, but with Jerusalem.

IN ISAIAH I FOUND THE LIKE TESTIMONY

“Woe to Ariel, to Ariel, the city where David dwelt,” Isa. 29 : 1. The more I examined Scripture the more I was convinced that it teemed with evidence not merely of Jerusalem being the place where the last great confederacy of evil would meet its doom, but that it was also the place around which the preceding events, that give to the close of this dispensation its character, revolve as their centre.

And yet the relation of Jerusalem and the land of Israel to the events of the latter day (though so definitely marked by such names as the Mount of Olives, the Valley of Jehoshaphat, and Armageddon), is entirely ignored by preterist expositors. The moment I clearly saw this, the power of every preterist system over my mind was gone for ever. Thus too, the cloud which had so long hung over the interpretation of the 24th of Matthew was effectually dispelled.

I saw clearly that the prophets distinctly spoke of a time of tribulation, unequalled tribulation, yet to come on Israel.

I saw that it would not only be unprofitable to explain the words of our Lord in Matthew so as to contradict the words of the prophets, (for they would be contradicted if the unequalled season of tribulation had passed, or were passing) but I saw also that the fact of the unequalled season of tribulation being future, removed the very difficulty that had so long perplexed me in the 24th of Matthew. I saw that it would be a brief period, and a future period, and that IMMEDIATELY after it the Lord would come. From the moment I saw this, there is no chapter in the Scripture which is more plain to me than the 24th of Matthew. And when I turned to the book of Daniel to see whether the difficulties I had there found would be removed by recognizing the future return of Israel in unbelief, I found that there too, every difficulty was dispelled. In the last chapter of Daniel I found the very words quoted by our Lord in Matthew: "And it shall be a time of trouble such as never was."

DANIEL AND THE INDIVIDUAL ANTICHRIST

I read these words and marvelled at my blindness in not having before connected them with the words in Matthew. In Daniel no one, unless he is prepared to trample down the plainest words of Scripture, can question their futurity, for Daniel speaks of the unequalled season of tribulation as immediately preceded by certain marvellous events that have not yet occurred, and as having its termination marked by other momentous events that have not yet occurred. The events that immediately precede the unequalled season of tribulation are detailed in the conclusion of the preceding chapter. That chapter speaks of the last great head of gentile power, the person who shall last hold it previously to the forgiveness of Israel. The king, it is said, shall do according to his will. His wickedness is then described—his conquests—his glorifying himself in the holy mountain, and his end—but when—at any past time? No, at the time when Israel shall be forgiven.

Now inasmuch as we do not see anyone at present who fulfils the description of the preceding verses, they must be future—for the king spoken of cannot have appeared and passed away unnoticed, as in that case Israel would have been forgiven, and the millennial reign would have commenced. If then there are momentous events recorded in the eleventh chapter which must be fulfilled before the unequalled season of tribulation commences, it is equally evident that its close is to be marked by events yet more momentous. The glorification of the wilful king in the glorious holy mountain will be a momentous event, but his destruction and the standing up of Michael, and the forgiveness of Israel, and the resurrection of the saints who shall shine as the brightness of the firmament, are yet more momentous events, and these last are the events that are to mark the close of the unequalled tribulation.

Here then, I found that Daniel, like the other prophets, dis-

tinctly spoke of Zion, the glorious holy mountain, as yet to be made a place where evil and godless power would enthroned itself. Here therefore, was an event in the future history of Jerusalem to which, whilst occupied with preterist views, I had given no place whatever. I saw too, that the history of the king who should do according to his will, etc., is evidently the history of *an individual*, and that the fact of his being the last great agent in the "Time of the Gentiles" identifies his history as here given with every other passage in Scripture in which the *last* great head of gentile power is described. I could not therefore resist the conclusion that the little horn of the seventh chapter of Daniel, and that of the eighth chapter, and the person described in the last verse of the ninth chapter, were all of them the same individual person. And when I examined the statement respecting days not meaning days but years—a statement so absolutely essential to the preterist theory, that without it it falls like a baseless fabric to the ground, I found that instead of that assertion having any support from Scripture, all the evidence of Scripture was utterly against it; and that consequently the preterist theory was utterly at variance with Scripture, alike as to the person by whom, the place in which, and the time during which the great closing events of the dispensation are to be fulfilled. The person was to be an individual, the Antichrist; the place Jerusalem and the land of Israel; and the time during which the tribulation should persist, twelve hundred and sixty days.

THREE PERIODS IN ISRAEL HISTORY

I observed also, that as the history of Israel during the time of their punishment and subjection to the gentiles, is distributed into three distinct divisions: the first extending from Nebuchadnezzar to their dispersion by the Romans—the second being the present period of their dispersion—the third, the yet future period of their national re-establishment in unbelief—so, the prophetic visions of Daniel are to be divided into three parts, corresponding to these three periods. But I observed this likewise, that when the first of these periods terminated, historic detail terminated. As soon as the dispersion of Israel was effected, and they ceased to have a recognized national existence in their land, there is a pause in the historic detail of Daniel—no person, no place, no date is mentioned during the present period of dispersion. But when the third period of their unbelieving history commences, when they again have returned in unbelief to their own land, then the historic detail of Daniel recommences, and is given even with greater emphasis than before. So entirely is gentile history made in the Scripture to revolve around Jerusalem as its centre. Whilst Jerusalem nationally exists, the history of the nations that are brought into connexion with it is given; but when Jerusalem ceases to exist nationally, the history of the gentiles in Scripture ceases too.

We are in the interval, the period of dispersion, now. It will terminate when Jerusalem is nationally reconstituted.

CHAPTER 4

TESTIMONIES TO THE MAN AND HIS WORKS

In 1864, Newton published *Propositions for the Solemn Consideration of Christians*. In reviewing this pamphlet in the *Quarterly Journal of Prophecy* for January, 1865, his friend *Dr. Horatius Bonar* said :

“ The seventeen Propositions embody almost a total of Divinity ; certainly the first seven contain the Gospel as all well-read Bible students understand it. To those who intelligently “ search the Scriptures ” they will commend themselves with the force of simple, unadulterated truth ; and as such we hope they will be widely circulated.”

In Chapter 11, *Dr. Bonar's* “ Review ” and the “ Propositions ” are given in full.

Dr. J. H. Brookes of St. Louis, U.S.A., said :

“ Mr. Newton is God's seer, standing on the Watchtower, and he sees farther into the future than any other living man.”

Newton's *Thoughts on the Apocalypse* has received repeated commendation from the pen of *Dr. James M. Gray* ; and *C. H. Spurgeon* described the work as “ condensed and instructive ” *C. H. Spurgeon* invited *Mr. Newton* to lecture in his College, but circumstances prevented him from responding. The son of *Dr. William J. Erdman* wrote : “ Once *Dr. Bieber* asked *Dr. James Gray*, President of *Moody Bible Institute*, how he had acquired his remarkable knowledge of the Bible. He replied, ‘ By studying the Bible.’ *Dr. Bieber* said, ‘ And—?, and—?, and—?’ Then *Dr. Gray* added : ‘ From the works of *Benjamin Wills Newton*—he excells all expositors.’ ”

Professor George Smeaton, D.D. in 1875 when presenting *Mr. Newton* with a book by *J. Haldane*, wrote :

“ Of the two brothers (*Haldane*) my favourite was *Robert*, the superior man in every respect. They were both good and useful men among us . . . I am always interested to hear your views of religion in England . . . many thanks for your tracts, I am interested in all your views.”

George Muller of Bristol wrote :

“ I consider *Mr. Newton's* writings to be most sound and scriptural, and my wife and I are in the habit of reading them, not only with the deepest interest, but great profit to our souls. His books are certainly most valuable, for they exalt the person and work of our blessed Lord *Jesus Christ* to the very utmost. If anyone honestly wishes to know what *Mr. Newton's* views really are, let him carefully and attentively read some of his principal writings through, such as *Salvation by Substitution ; Atonement and its Result ; Gospel Truths*, from which he will clearly see, not only that *Mr. Newton* is sound in the faith, but also that his teaching

is of a most valuable character . . . I regard Mr. Newton as the most accurate writer on religious themes of the nineteenth century."

Professor F. F. Bruce, D.D., informs us that :

Dr. H. A. Ironside has written: " The late venerable man of God, Mr. Henry Varley, well known as an evangelist and Bible teacher in Europe, America and Australia, said to me on one occasion : ' If I were asked to name the godliest man I have ever known, I should unhesitatingly say, Benjamin Wills Newton.' He described him as tall and of patriarchal bearing, with the calm of heaven on his brow, and the law of kindness on his lips. His intimate associates loved him devotedly and listened with rapt attention to his expositions." (*Historical Sketch of the Brethren Movement* (Grand Rapids, 1942), pp. 31 f.).

Dr. A. T. Pierson was a lover of his writings, and several times in his works he quotes them with warm approval, thus :

" The late B. W. Newton, a most devout student of Scripture, says : ' I find in Scripture a principle of interpretation which I believe, if conscientiously adopted, will serve as an unfailing guide as to the mind of God as contained therein. The first mention of a thing, the very first words of any subject of which the Holy Spirit is going to treat, are the Keystone of the whole matter.' "

Further : " We now make another quotation from this spiritual and devout student of holy Scripture : ' The only unfailing method of interpreting Scripture is the structural method. Where do you first hear of any matter, and where the end of it ? Then compare the beginning and the end, in order to get a firm grasp of the general character of all that intervenes.' "—*The Bible and Spiritual Criticism*, pp. 41, 94.

And again : " In the three crosses we have a whole system of practical theology. Our Lord Jesus Christ is in the midst—the Mediator in whom and through whom we have eternal life. On the one side the unbelieving thief, who abides in death. On the other side, the believing thief, who enters into life : so that, as we work from one to the other, it is as though we ' passed from death to life, through Jesus Christ our Lord.' "—*Knowing the Scriptures*, p. 364.

Pastor *W. J. Rowlands*, author of *Our Lord Cometh*, wrote :

" I add my simple testimony to the fact that on all Scripture subjects I value the writings of Mr. Newton and Dr. Tregelles above all others that I know, apart from the Inspired Word itself. To counteract the false teachings of evolution, his criticism of Professor Henry Drummond's *Natural Law in the Spiritual World* is excellent ; his *Mosaic Cosmogony* is the ONLY exposition of Gen. 1 and Exod. 20 that satisfies my heart. His *Doctrines of Popery Considered*, is impregnable. His *Thoughts on Parts of Leviticus* most helpfully unfolds the meaning of the offerings. His *Reflection on the Character and Spread of Modern Spiritualism* is the best I have seen on that subject, and on Prophetic subjects God most

certainly blessed these two honoured servants with remarkable insight.

A number of our valued workers at home and abroad are turning away from the bewildering divisions connected with the two-stage theory and are testing their foundations. Quite a number have, I believe, been brought through seasons of soul exercise on this subject, somewhat as I have. To all such I would earnestly recommend the publications of the "Sovereign Grace Advent Testimony," and especially the works of Dr. S. P. Tregelles and Mr. B. W. Newton."

The Rev. Thomas Croskery (Londonderry, 1879) in a book on the Brethren movement, says: "It is a mistake to represent Mr. B. W. Newton as the leader of any section of the Brethren. In point of fact, he left them so far back as 1845, and has ever since laboured as the minister of a congregation at Bayswater; while he is known as the author of a number of exceedingly learned and able treatises against Ritualism and Rationalism. It is the consistent and fearless attitude he has maintained toward error of all kinds which has exposed him for thirty years to ceaseless persecution. He is one of the ablest representatives in our day of the sound theology of the Reformation."

Another of his intimate friends said: "His ministry in London was one never to be forgotten. When in March, 1868, the writer, then a babe in Christ, was craving more systematic teaching than his own spiritual parents could give, he was led to Mr. Newton, the friend who was the link saying: 'There is only one man who can do what you need. You can get Reformation truth elsewhere, but Apostolic truth only from Mr. Newton.' Let all who can read for themselves, and not once only, the 'Retrospective and Prospective Outline' of the history of Christianity found at the close of Mr. Newton's 'Babylon and Egypt.' It may be doubted if any other servant of God could have written matter so suggestive and far-reaching."

Pastor George Reynolds, in a glowing appreciation said:

"It is now many years since my attention was first directed to his writings, and no words of mine can fully express my deep indebtedness to them. They caused my Bible to become a new Book to me, and shed such a light upon the sacred page that where I once saw only confusion, I was enabled to see harmony.

I believe that Mr. Newton was a teacher sent from God and specially fitted for the needs of the present age, and as the darkness deepens, and the night of sorrow approaches, that his testimony will become increasingly valuable, and will shed a warning and directing light upon the dark and mysterious events that will yet take place."

THE EVANGELIST HENRY VARLEY'S TRIBUTE

Mr. Henry Varley was contemporary with C. H. Spurgeon and many stalwart Gospel preachers of that day. He was a business

man and the God-honoured Superintendent and Pastor of a most successful Mission Church among the people of Notting-dale, West London, and an Evangelist by life, lip and literature to the ends of the earth. This testimony to Mr. Newton is therefore of great value :

“ The passing away from us of that faithful and highly gifted man of God, B. W. Newton, was to me, in common with many others who knew and loved him, a great sorrow, nevertheless of joy and confidence concerning his entrance, at the ripe age of ninety-two, into the sphere of incorruptibility and eternal glory. I know of no living servant of Christ, nor of any amongst the great company who have passed into the presence of the King during the last forty years, for whom I have a deeper reverence or a more profound regard.

‘ Unknown and yet well known ’ may indeed be said of this man of God. It is not surprising that he was misunderstood ; and spoken of by some as dogmatic and severe. He was an uncompromising opponent to all error. His faithfulness to the Word of God, coupled with his profound intelligence, both spiritual and intellectual, made him mighty alike in the setting forth and defence of revealed truth. His varied writings, so clear and luminous, have enriched the whole Church of God. Far and away beyond any power of influence recognized by men, his sphere of influence has continually increased.

“ He was pre-eminent in seclusion, wielding for years, both in writing and public ministry amongst select circles, marvellous power. He shrank from the public gaze that he might drift into the deep and great currents of God’s mind. Faithfulness to God marked his daily walk with Him ; his mind was constantly girded with truth. Truth was to B. W. Newton sovereign and supreme. That which the beloved John wrote was indeed true concerning him whose loss we mourn : ‘ I have no greater joy than to hear that my children walk in truth.’ His ‘ narrowness,’ so-called, always meant loyalty to God and His eternal Word.

“ How well I remember, more than a quarter of a century ago, listening, amongst many others, to his wonderful teachings in Bayswater, week after week. Instructed and comforted, I sought interviews with him. They were always readily granted. I told him of some of my difficulties. How helpful his assistance ! How clear and conclusive his testimony and answers ! What light and information streamed from his utterances ! If ever a man was faithful to the whole platform of evangelical truth, it was our honoured brother. His views upon and knowledge of the prophetic Scriptures was simply wonderful. He was, in a divine sense, a man of light and leading, eminently fitted for these difficult times.

“ His presence was constantly sought by many of the most devoted and intelligent of the Lord’s servants, and never more so than during his latest years. Let me commend to my readers his

remarkable volumes. Amongst so much that is admirably written, I may mention his striking pamphlets on *Justification* and *Regeneration*. I am greatly mistaken if any more powerfully written papers on these great subjects exist.

“A great man has passed from among us. In no other spirit save that of chastened grief do I adopt the language of Elisha, when the chariot of fire carried away Elijah: ‘My father, my father, the chariot of Israel and the horsemen thereof.’ Oh, that the mantle of this prince in Israel may rest upon some of our younger brethren! Farewell, beloved and venerated man of God. For more than ninety years thy pilgrim walk has been extended, and now thou art home for ever, meet through grace for the inheritance of the saints in light. For all thou wast and art we give God praise.”

It gives us peculiar pleasure to quote an invaluable confession from one whom many will think of as Mr. Newton's number one opponent. Such may well learn with astonishment of

MR. J. N. DARBY'S ESTEEM FOR HIM

The Editor of *Watchword and Truth* and author of *Scriptural Truth About Our Lord's Return*, Dr. R. Cameron of Seattle, said:

“Over forty years ago, at my own table in New York City, Mr. Darby called Mr. Newton ‘dear brother Newton.’ I expressed by deep surprise at the use of such an endearing term concerning the one whom he had freely called ‘that dangerous man,’ and other equally harsh terms. At once Mr. Darby replied: ‘Mr. Newton is the most godly man I ever knew.’ I said: ‘Well, then, what was all this trouble and condemnation about, if Mr. Newton is such a godly man?’ He answered promptly: ‘Oh, but Mr. Newton had taught blasphemous doctrines about the person of our blessed Lord, and these had to be dealt with.’ ‘But,’ I said, ‘Mr. Newton withdrew the tract on which this charge was made, and afterwards published another tract that is the clearest, most scriptural and most reverential treatment of that delicate question that has ever been published.’ (*Ancient Truths Concerning the Deity and True Humanity of Christ*, 1858, 1/6). ‘Yes,’ said Mr. Darby, ‘but there never was any adequate repentance for the sin!’ Here the conversation ended, because Mr. Darby (for I loved him) was too old and too venerable a man to admit of my giving ‘adequate expression’ to my indignant feelings.”

This conversation was reported in *Perilous Times*, April, 1917, and again in *Watching and Waiting*, in July, 1950.

Mr. G. H. Lang in his various works paid unstinted praise to Mr. Newton's soundness and scholarship.

CHAPTER 5
SAMUEL PRIDEAUX TREGELLES, LL.D.
HIS LIFE AND LETTERS



DR. SAMUEL TREGELLES

of his life he worshipped with Presbyterians,¹ but it may be said of him that he was one of those who are best described as "Christians unattached."

From his early childhood he was remarkable for a retentive memory. At the age of twelve he entered Falmouth Classical School, where he remained for three years. The headmaster of the Classical School, which he attended in 1825-28, wanted him to proceed to a University, but his upbringing among the Society of Friends made this impossible, for in those days the Universities were forbidden to such. It is surprising to find that Tregelles, who

¹That Tregelles became a Presbyterian after his dissociation from the Plymouth meeting of Brethren is also stated by E. C. Marchant in his article on Tregelles in the *Diction of National Biography*. F. H. A. Scrivener, however, says that "his last years were more happily spent as a humble lay member of the Church of England, a fact he very earnestly begged me to keep in mind"; and adds in a footnote: "He gave the same assurance to A. Earle, D.D., Bishop of Marlborough, assigning as his reason the results of the study to the Greek New Testament" (*Plain Introduction to the Criticism of the N.T.*, 4th edition, 1894, vol. 2, p. 241). This conflict of evidence suggests that Mr. Fromow is fairly near the mark in using the epithet "unattached!"

F. F. Bruce, D.D.

had shown a definite inclination to academic study, was employed for six years, from 1828 to 1834, at the Neath Abbey Iron Works in Wales. Possibly his practical-minded father distrusted youthful enthusiasm and thought it well for him to learn something of the hard reality of life.

The Western Morning News as recently as January 17th, 1957, said : " Largely self-taught, personally modest and gentle-natured, Tregelles must rank as the most learned man ever associated with Plymouth ; which was remarkable in the last century, for producing several noted scholars in Divinity and Biblical literature, notably the celebrated deaf workhouse lad, John Kitto; Dr. R. F. Weymouth, best known for his *New Testament in Modern Speech* ; and more recently, the erudite Dr. Rendle Harris. A portrait of him painted about 1870, by the local artist Francis Lane, was presented by his friends and admirers to the Plymouth Institution, and another by the same artist was given to the Royal Cornwall Polytechnic." No. 6, Portland Square, was his home during 1846-75, and a bronze tablet recording the fact was placed on the house. The house has been demolished.

As a young man, Tregelles was drifting from Christian teaching. Christendom's misapplication of the Scriptures of the Prophets and the Psalms utterly failed to satisfy his keen sense of proportion. His intelligence recoiled against the glosses, traditions, explanations and interpretations of the spiritualising schools and would have driven him to the verge of infidelity. But it pleased the Lord to draw his attention to prophetic truth through a tract on that subject which changed his whole outlook on religion and life ; indeed, God used it as a means which wrought the vital change of his regeneration. What a student he became ! What a scholar ! What books and translations of the ancient languages and Bible manuscripts ! Henceforth his friend B. W. Newton became his helper spiritually, and in his publications, financially.

After conversion, the iron works could not hold him ; he was led forward into the plan of his life work. His ambition was not less than that of an authoritative Greek Text of the New Testament.

He returned to Falmouth, where he spent two years as a private tutor. At the age of twenty-five (1838) he announced his proposals :

(1) For the formation of a text of the Scriptures on the authority of ancient copies, without allowing " the received text " any prescriptive right.

(2) To give to the ancient versions a determining voice as to the insertion or non-insertion of clauses, letting the order of the words rest wholly upon the MSS.

(3) To give the authorities to the text clearly and accurately, so that the reader might at once see what rests upon ancient evidence.

In order that he might himself collate the ancient Uncial MSS. (i.e. the earliest written in capitals) he went abroad in October, 1845. He spent five months in Rome studying, under great difficulty, the famous Vatican Codex. He was not allowed to trans-

cribe any part, but it is said that he made an occasional note on his finger-nails.

At other great libraries he received every facility—at the Augustinian Monastery in Rome, at Florence, Modena, Venice, Munich, Basle, Paris, and many other places. The great work of the Greek New Testament was not completed until 1872, when he was an old man, stricken in health. His work, however, remains still in publication—one of the great classics.

By 1850 his writings had become known all over the world, and his ripe scholarship was acknowledged in Europe and America. At the age of thirty-seven the University of St. Andrews conferred on him the honorary degree of LL.D. Many works came from his pen. For the students he prepared *Heads of Hebrew Grammar*, and *Hebrew Reading Lessons*. He wrote many works dealing with the prophetic books of the Bible. C. H. Spurgeon said of him : “Tregelles is deservedly regarded as a great authority upon prophetic subjects.” Many of these books are still in circulation and some are still obtainable ; notably his *Remarks on the Prophetic Visions in the Book of Daniel* ; his *The Revelation : A New Translation* ; his *Historic Evidence of the Authorship and Transmission of the Books of the New Testament* ; and *The Hope of Christ's Second Coming : How is it taught in Scripture ? and why ?* His health prevented him from serving on the Revised Version Committee ; he had been invited as a matter of course, but his refusal was inevitable. Had he have thus served, it is probable that he would have pleaded for a more faithful revision of those passages which Mr. Newton felt called upon to dispute in his book *Remarks on the Revised Version*.

In 1862, on Lord Palmerston's recommendation, he was granted a Civil List Pension of £100 and in Mr. Gladstone's administration this was supplemented in 1870 by a further £100. His portrait in oil, by Lane, was placed in the Polytechnic Hall, in Falmouth. He died in Plymouth, on 24th April, 1875, and was buried in Plymouth Cemetery. J. Brooking Rowe in a memoir said of him that “he was able to shed a light upon any topic that might be introduced ; it was dangerous to ask him a question ; doing so was like reaching to take a book and having the whole shelf-full precipitated upon your head.” In theology he devoutly upheld the Reformed Faith in all its Free Grace implications, and in prophetic teaching he was a pre millennialist of simple futurist convictions.

The *Dictionary of National Biography* gives a copious review of his life-story of literary and linguistic accomplishments (Vol 57 (1899), pp. 170 f.).

Articles by Dr. Tregelles are to be found in : *Cassell's Dictionary*, *Smith's Dictionary of the Bible*, *Kitto's Journal of Sacred Literature*.

CHAPTER 6

EVANGELISTS IN WELSH

EBEN FARDD and S. P. TREGELLES

MR. E. R. MILLWARD tells their story as follows :

The time Tregelles spent in Neath learning a trade was also given to language study including Welsh ; and then with the Welshman he loved, in an endeavour to evangelize that Country.

The diary of Eben Fardd shows that he met many outstanding men during his life, and one of the most interesting was Samuel Prideaux Tregelles, LL.D. (1813-1875) a man who earned a great name as a religious scholar. The history of Tregelles is given in the *Dictionary of National Biography*, and by D. Rhys Phillips in "The History of the Vale of Neath" (Swansea 1925). Articles are to be had on his scholarly activity by the Rev. Hugh Williams in "Y Traethodydd," 1883-1884 ; twelve of Tregelles' letters to Eben Fardd were published in "Y Traethodydd," 1884, and a translation of another of his letters was sent to this magazine in 1853, by Eben Fardd himself. The most recent piece (of writing) about him of which I know, is an article by Rev. J. Vernon Lewis in "Y Dysgedydd," 1933.

Tregelles worshipped with the Brethren for a part of his life, although his parents were Quakers. He came into contact with the Brethren at Plymouth a few years after the founding of the movement by J. N. Darby, and he remained among them for a time before turning to the Presbyterians. Eben Fardd corresponded with his friend Ivan Feddyg—also one of the Brethren—over a long period before hearing of Tregelles, and therefore, he knew a great deal about the beliefs of the Brethren when he met the scholar in 1844.

On December 26th, 1844, Eben Fardd wrote : "having been for years wishful for some Christian mode of uniting the Church in love and concord, which is now divided into so many sects and parties to the great detriment of the cause of the Gospel, I have at last touched upon a most perfect mode and plan, developed in the writings of the Brethren called by the world "the Plymouth Brethren" whose views as exhibited in their temperate and most Christian writings I am greatly taken up with."

Very soon after writing this Eben Fardd met Sir Edward Denny, another of the Brethren, a productive hymn-writer. Denny gave to Eben a hymn book of his works, and also one of his literary works, a book bearing this interesting title "Companion to a Chart," illustrated throughout with pictorial designs, entitled "A Prophetical Stream of Time ; or, an outline of God's dealings with

man, from the Creation to the end of all things."

Later, Eben Fardd became friendly with one of the most faithful Brothers, namely S. P. Tregelles and this friendship lasted until the death of the Clynnog poet. Tregelles heard of Eben Fardd through Ivan Feddyg, and he wrote his first letter to Eben in the month of July, 1844, to thank him for translating his pamphlet "The Blood of the Lamb and the Union of Saints." When Tregelles was working in the Neath iron works, he devoted his leisure hours to study Hebrew, Greek and Chaldaic, and to crown all, he learnt Welsh. It appears that anxiety concerning the state of the Gospel in Wales was Tregelles' greatest inducement to learn the language. "I have now been for the last fortnight in Wales," he told Eben Fardd in his first letter to him, "going about from place to place, preaching the Gospel wherever I can find hearers, whether in English or in such imperfect Welsh as I can manage; but it is not difficult to use enough Welsh to show to persons the simple testimony of God as to what sin is, . . . and what the love is in which salvation has been provided for sinners . . ." (Cw. 73, 83). His aim, when he asked Eben Fardd to translate his lecture on the authorship of the books of the New Testament, was to enrich scriptural studies in Wales. He wished to publish the work as a shilling booklet to counteract the influence of Atheism, Roman Catholicism and Mormonism in Wales. The spreading of Mormonism was especially a very sad matter to him. "I shall be very glad to know what success you have as to publishing this translation; for I think that while Mormonism and other things are spreading themselves in Wales, it is well for some effort to be made to uphold the simple historical authority of the Scriptures which God has been pleased to give us as the sure record of His holy will." (Letter to Eben Fardd, May 23rd, 1854).

Tregelles realized that there was a great deal of professing religion in Wales, but he believed that the contemporary preaching did not go to the root of the problem: ". . . for how often do we find that peace with God as a conscious thing is not known and felt by those who profess to rely on the Saviour's redemption." (To Eben Fardd, September, 1852). Tregelles was a man with a strong personality—it is seldom that one finds the combination of a thorough scholar and a staunch evangelist—and his influence on Eben Fardd did not shrink, although the heat of the first meeting, naturally, chilled slightly.

Tregelles also knew a great deal about the literature of Wales, and Elijah Waring (the husband of Deborah Tregelles, cousin of S. P. Tregelles) in his "Recollections and Anecdotes of Edward Williams, the Bard of Glamorgan" acknowledges his assistance in planning the Memoirs, and adds a few extravagant words on Tregelles' knowledge of Welsh:

"I am opportunely favoured by a letter from my learned friend, Dr. S. P. Tregelles, whose erudition as a linguist embraces

the ancient British with long-practised familiarity, and who takes a warm interest in the life of Iolo, and all that concerns Welsh literature."

One of the two Welsh books which Tregelles took to Spain was "Caniudau" (Songs) of Eben Fardd, and he sent many a contribution to the "Brythn" at Tremadog. The vivacious personality of Tregelles is to be seen clearly in Eben's description of his first look at him :

August 23rd, 1844. "As I was just entering the Chapel at Gyrngoch to the Church Meeting held there, I was overtaken by a man wearing spectacles and hurrying on violently inquiring for Mr. Ebenezer Thomas, as he said. After a mutual recognition he signified his desire to get a place and opportunity at Clynngog to preach in Welsh as well as he could 'The Forgiveness of sins through Our Lord Jesus Christ': so he worded his mission. I promised him a room on the next Sunday morning for that purpose. He was Samuel Prideaux Tregelles, a native of Cornwall, but had been in London for the last ten years, seven-and-a-half years whereof he spent every day in composing a Hebrew Concordance to the Bible. He also compiled a Greek Concordance, and is now bringing through the Press a Hebrew Lexicon, a proof sheet of which he showed me. He appears to be a very deep scholar, and possessing a general knowledge of the World and Literature. He has devoted himself to the Lord, teaching the way of salvation in the manner of the Brethren."

CHAPTER 7

TREGELLES GREEK TESTAMENT

MESSRS. BAGSTERS, the publishers, said : Dr. Tregelles' Greek New Testament is an endeavour "to give the text of the New Testament on the authority of the ancient witnesses—namely MSS. and versions with the aid of the earlier citations—so as to present as far as possible the text best tested in the earlier centuries." "The object of Dr. Tregelles, therefore, was not to edit a text critically corrected, but a text resting on the direct evidence of ancient documents actually existing. He knew that there are some blemishes which the documentary evidence now possessed does not enable us to remove, and he steadfastly refused to alter anything by conjecture.

Whether that reading he found to be the oldest is difficult to translate or not, or to understand or not, was not his business. Every word in the text he edited was to rest on the distinct witness of antiquity uninfluenced by any subjective considerations in his own mind. Other scholars in later days might through God's mercy to His church be enabled to translate and explain it, or else perhaps to discover another reading in MSS. of superior authority ; but his aim in this volume was to reproduce faithfully and rigidly the most ancient texts that he could discern.

It is to be noted that in his work all the ancient evidence *against* the readings which Dr. Tregelles thought the oldest is stated as fully as the evidence in their favour.

"The especial feature and chief commendation of this edition is its rigid adherence to the hard facts of *evidence* respecting the ancient text of the Scripture. Experts in manuscript examination will differ upon details, upon the value of the evidence in particular cases, but the skill, diligence and honesty of Dr. Tregelles as one of the chiefs of such experts are admitted by all. The line he marked out for himself in this work gives it, therefore, a permanent value. Other editors have pursued other methods, either with more brilliance and ingenuity or with more apparent authority than the humble design of Tregelles afforded. Some have gathered those readings which the Church's authority has accredited, preferring them to those of mere antiquity. A second school gives forth only those readings which can best be *explained*, and an ancient reading which yields nothing for present-day exposition is rejected. A third group of editors have with great ingenuity and scholarship constructed a *genealogy* of manuscripts and readings, and are guided much by their scheme—the truth of which is still to be proven. A fourth (Tischendorf) was so *arbitrary* that each successive edition of his work disturbed his previous texts surprisingly. The sum of textual variation between his third and seventh editions amounted

to 1,296. The eighth edition differs from the seventh by as many as 3,369 places."

1 *Rotherham's Critically Emphasized New Testament* (First and Second Editions) was based on the Tregelles text. Ed.

2 Tischendorf's eighth edition (1864-72) is, however, so free from arbitrariness that for purposes of textual study it remains the definitive edition of the Greek New Testament. And as J. N. Sanders says in the new *Chamber's Encyclopædia* (1950), it "contains in its critical apparatus the fullest collection of evidence yet assembled." F. F. BRUCE, D.D.

Indications of the quality of the Dr. Tregelles Edition of the Greek N.T. will be furnished by the following estimates of it by competent judges:

Bishop Ellicott (Chairman of New Testament Revision Committee):

"The edition of Tregelles will last, perhaps to the very end of time, as a noble monument of faithful, enduring and accurate labour in the cause of Truth; it will always be referred to as a uniquely trustworthy collection of assorted critical materials of the greatest value, and as such it will probably never be superseded."

Dr. Scrivener:

"The volume is a beautiful specimen of typography, and its arrangement is very convenient, particularly his happy expedient for showing at every open leaf the precise authorities that are extant at that place."

Dean Alford:

"... and if Tischendorf has run into a fault on the side of speculative hypotheses as to the origin of readings found in those MSS., it must be confessed that Tregelles has sometimes erred on the (certainly, far safer) side of scrupulous adherence to the mere literal evidence of the ancient MSS. I would beg my readers to carry away in their minds the impression of my thorough concurrence with his principles on the whole, and of my great value for his Biblical labours, and for the spirit of painstaking and accuracy and reverence which everywhere distinguishes them."

B. W. Newton:

"Dr. Tregelles has, on other occasions, shown that he has powers of exegesis of no ordinary kind. He has also his own grammatical theories, and fixed theological opinions. But his duty as an editor was not to say what, in his opinion, *might* or *ought* to have been written, but to ascertain what had been written. The exercise of such scholarly sagacity as would have been required in exegesis is inadmissible here. He was bound to work, in the strictest sense, mechanically. It is the highest praise to say that he felt this, and that he strove to be rigidly mechanical. If he had permitted his critical instinct, or his predilections (no matter on what based) to influence his decisions on questions of *fact*, his work would have been valueless. It would have given us *the opinions of Dr. Tregelles*, but it would have been no record of facts. As it is, he has placed before us, so far as was in his power, the words which were received, in the times nearest to the Apostles, as the words of God."

Dr. E. W. Bullinger wrote in his *How to Enjoy the Bible* :

“Tregelles produced his text on principles which were substantially the same as Lachmann, but he admits the evidence of uncial manuscripts down to the seventh century, and includes a careful testing of a wide circle of other authorities. The chief value of his text lies not only in this, but in its scrupulous fidelity and accuracy, and is probably the best and the most exact presentation of the original text of the New Testament ever published.

When Tregelles is supported by any (one or more) of the others (i.e. Griesbach, Lachmann, Tischendorf, or Alford) his readings may be relied upon as being the best attested and most worthy of being regarded as the original and inspired Text of the Greek New Testament.”

The Introductory Notes to the Greek New Testament, Part VI (The Revelation) dated March, 1872, after some technical details, read as follows :

Dr. Tregelles adds : “ It is with exceeding satisfaction and thankfulness that I am able to put the last Part of my Greek Testament into the hands of subscribers, thereby finishing my responsibility in connection with so much of God’s word, a work which has only deepened my apprehension of its Divine authority. I am thankful to say that this is shared on the part of those who have kindly undertaken any assistance in the completion of it.

This unity of thought, mind, and object, is a subject to me of reverent thankfulness, so that, while many seek to lower God’s word and truth, this is so far a testimony as to their paramount authority, on my part and that of those who have shared in the work.”

Mr. Newton added : “ Having undertaken the general superintendence of the issue of this concluding Part, I think it incumbent on me to state that its publication could not have been effected apart from the valuable aid of A. A. Vansittart, Esq., late Fellow of Trinity College ; Dr. Rieu, of the British Museum ; S. J. B. Bloxside, Esq., late of Exeter College, Oxford ; and Mr. William Chalk, the value of whose services has, on former occasions, been acknowledged by Dr. Tregelles. The anxious labour of bringing the text into conformity with Dr. Tregelles’ manuscript has almost entirely devolved on Mr. Bloxside. Dr. Tregelles unites with me in this expression of thankfulness to these gentlemen for their kind and efficient aid.

It is hoped that the text of the Apocalypse and notes now published are edited not less carefully than the preceding portions of the work, and that they are in accordance with the wishes of Dr. Tregelles. It has been the object of those who have been concerned in editing this work, to express as far as possible his views, and to avoid any deflection from the path prescribed by him. Whatever blemish or failure there may be, will, it is hoped, be regarded leniently, in consideration of the peculiar circumstances under which the edition has been prepared.”

Dean J. W. Burgon, B.D., in his *The Revision Revised*, has strong words to say against the R.V. and includes the text of Dr. Tregelles in his criticisms ; but of the Doctor himself, his remarks are : "The scrupulous accuracy, the indefatigable industry, the pious zeal of that estimable and devoted scholar." "All honour to his memory ! As a specimen of conscientious labour, his edition of the N.T. (1857-72) passes praise, and will never lose its value." Page 22.

Professor Benjamin B. Warfield, D.D., is considered one of the world's greatest theologians of the Calvinistic school since the days of Dr. Charles Hodge. He occupied for many years the chair of Theology at Princeton, New Jersey, U.S.A. These extracts are taken from his valuable little work : *An Introduction to the Textual Criticism of the New Testament* (pp. 112-13, 224-5) :

"A great step forward is taken when we propose to allow MSS. weight, not according to their age, but according to the age of the text which they contain. To Tregelles must be ascribed the honour of introducing this method of procedure, which he appropriately calls "Comparative Criticism." It is a truly scientific method, and leads us for the first time to safe results . . .

What may be done towards settling the text by this method may be observed by the text which Dr. Tregelles actually framed, and which stands to-day as his suitable and honourable monument . . .

"We cannot go further back than the texts of Tischendorf and Tregelles for examples of what criticism has attained, as the original text of the New Testament. Tischendorf's text fluctuated considerably in the various editions which he put forth, but it is unfair to judge his results now by any but his eighth and final edition, the text of which was completed just before his death. The comparative values of the three great modern texts—the eighth edition of Tischendorf (1864-1872), the one great edition of Tregelles (1857-1879), and the recently issued edition of Westcott and Hort (1881, and re-issued 1885)—need hardly be discussed here. It is enough to set down plainly the fact that these three editions indicate the high water mark of modern criticism, and to point out that they agree in their settlement of the greater part of the text."

GESENIUS'S HEBREW-ENGLISH LEXICON TO THE O.T. ENGLISH EDITION

This his second great scholastic work was republished in 1950, by Wm. Eerdmans Pub. Co., Grand Rapids 3. The S.S. Times of Philadelphia said in a *Review*, April 22nd, 1950 :

"Wilhelm Gesenius was the great master of Hebrew lexicography. Although he died in 1842, his extensive studies of the meaning of Hebrew words have formed the basis of most Hebrew dictionaries since that time. Successive editors have issued new editions of his famous Hebrew-German dictionary, even during the present century.

English translations of various editions of Gesenius' Dictionary were made during his lifetime by three different scholars, and by a

fourth shortly after his death. The last of these, that by S. P. Tregelles, is now reprinted and once more made available to English-speaking students of the Hebrew Bible.

S. P. Tregelles was a noted British evangelical scholar. His labors have contributed much to our understanding of both the Hebrew Old Testament and the Greek New Testament. He was dissatisfied with the previous English translations of Gesenius, not only because they did not present the latest results of his research, but also because they made no attempt to indicate those points where German rationalism colored the interpretations that were given. Tregelles aimed to issue a work which should be completely scholarly and also thoroughly Christian.

Since the work of Tregelles, only one other complete Hebrew-English dictionary of the Old Testament has been published. This was produced by two Union Seminary Modernists, together with a noted English Liberal. It was a voluminous work, embodying the results of research up to the time of its publication (1891-1906), and has been greatly used by Hebrew students ever since. It has now been out of print for a number of years, and English and American students of the Hebrew Bible have been severely handicapped by inability to obtain a scholarly Hebrew dictionary."

CHAPTER 8

CHRISTIANS INFLUENCED BY THEIR WRITINGS

BESIDE THOSE whose appreciations of these teachers we have given, there are numerous believers whose lives have been enriched by their Biblical scholarship. As stated earlier, Mr. Newton was the instrument in the conversion of Tregelles. He was also a teacher in the Word of another Greek scholar, Samuel Bloxside, M.A., Fellow of Exeter College, Oxford, and a fine classical master. Mr. Bloxside devoted himself to the unfolding of New Testament Greek and gave many of his findings in a small work entitled *Inspired Words Realized*. After the death of Dr. Tregelles, Mr. Bloxside edited the last part of that scholar's Greek New Testament.

David Baron, Founder of the Hebrew Christian Testimony to Israel and himself a Hebrew scholar, gratefully acknowledges the expository value of their writings, from which he quoted freely in his dozen or more works. (See the book, *David Baron and the H.C.T.I.*).

Pastor James Stephens, M.A., of Highgate Road Chapel, treasured their works immensely, as witnessed in the record of his life and work *God's Work in God's Way*, chap. 8. Mr. Newton's work on Matthew, chaps. 24 and 25 was the first which Mr. Stephens read and he was greatly impressed by it. He immediately perceived the scholarship, logic and scripturalness of the argument and exposition and always highly commended it.

The Rev. Thomas Houghton, Editor of *The Gospel Magazine* for a whole generation, was unstinting in his tributes to the work of these men of God (see his own words in the book *The Faith and the Hope of the Future*).

Dr. Adolph Saphir, D.D., Preacher and author; Pastor Frank H. White of the Talbot Tabernacle, author of *Christ in the Tabernacle*; Dr. Cecil Yates Biss; Messrs. John Cox, Sen. and Jnr.; Mr. Robert Brown of Scarborough, the author of many expository books, specially of two massive volumes, *Outlines of Prophetic Truth*; and Lancelot Holland, M.A., all found a wealth of vital enrichment from the pages of these Biblical scholars.

The Rev. E. J. Poole-Connor, in his several books, regards Newton's "teaching on the subject of the Lord's Return and on many other subjects as singularly scriptural and compelling."

Dr. J. Bennett in the Preface of his most useful and comprehensive little book "*The Second Advent*," says: "The author has reaped much benefit from the able and scholarly Lectures on Daniel, by Dr. Tregelles; and from the writings of Mr. B. W. Newton, whose accurate knowledge of and deep insight into the Word of God are not known as he ventures to think they should be." In

another of his books *Crux Christi*, the *dedication* is to :

THE SECOND EARL OF LICHFIELD

of whom he wrote :

“ What the Church of Christ owes to his Lordship, will not be known till the Great Day.

Thomas George, the Second Earl, was born 15th August, 1825, died 7th January, 1892.

In times of worldliness and departure from the Faith, his example was like a beacon-light. In doctrine he was deeply attached to the principles of *William Romaine* and *John Newton*, while with regard to the things coming on the earth, as revealed in the prophetic Scriptures, he fully sympathized with his friend, *Mr. B. W. Newton*. The Scriptures were his daily study and constant food. His whole mind was set upon the things of God. Nor was he unmindful of evangelistic work, as the Evangelization Society could bear witness. In season and out of season, both among the careless and among believers, he sought to do God's work.

It has been my privilege to know intimately not a few of the saints of God, but I never expect to meet another possessing equally the social, mental, and spiritual gifts of the late Earl of Lichfield !

He walked with God, and was not, for God took him. May it be given us to follow his steps.”

Pastor Septimus Sears, author of *The Things Which Shall Be Hereafter* (1875), Editor of the magazines *The Little Gleaner* and *The Sower*, acknowledged the helpfulness of, and largely quoted from, what he called “ that most valuable work *Tregelles on Daniel*.”

Others who learned much from them and gladly owned it, were, Dr. John A. Anderson (C.I.M.), Missionary W. E. Burnett (China), Mr. Sidney Collett (author *The Scripture of Truth*), W. E. Dalling, M.A. (Editor *The Bible League Quarterly*), Pastor James Heap (Founder, Bethesda Hall, Liverpool), Mr. Percy Heward (Editor, *Thoughts from the Word of God*), Rev. Charles Stirling, M.A., and his son W. H. Stirling, Pastor George Wearham, Dr. G. E. Alison Weeks (joint author, *The Protestant Dictionary*), Mr. J. W. Bernard Wright (Birmingham). We hold many letters from Mr. Newton's numerous correspondents, among them, Lord Shaftesbury, whom he held in very high esteem ; Alexander Haldane, Esq. ; John Alexander Lund, Esq. ; Ker Baillie Hamilton, Esq., C.B., who wrote a useful booklet commending his work : “ Prospects of the Ten Kingdoms ” ; his cousin, Miss Toulmin and Pastor Frank H. White.

Rev. Charles Fisher, M.A. (one time Pastor, Lansdowne Hall, Norwood, and later for ten year, Director of the Mildmay Mission to the Jews) wrote in a letter to a fellow Christian Minister :

“ I am entirely at one with you over your strictures about the vagaries of futurism as taught by *some* prophetic teachers, and it is because I am very eager indeed to see all true lovers of the Word of

God facing the great matters of prophetic interpretation in a common-sense way that I am daring to ask you to read carefully Newton's books. I have found B. W. Newton a writer of great lucidity and spiritual insight, one of God's choice gifts to the church (in my humble opinion).

Mr. Newton entirely repudiated any pre-tribulation rapture of the saints. But for this particular topic I am enclosing Dr. Tregelles' book, 'The Hope of Christ's Second Coming: how it is taught in Scripture.' Dr. Tregelles was a scholar of the front rank, and his work on New Testament MSS. won him high regard amongst those who rightly lay claim to scholarship. Such was his standing that in the hour of his need his name was placed on the Civil List for an honorarium, because of the services rendered to his country by his scholarly research in New Testament manuscripts. Once you have read his book on the Second Coming, (and I may add that he and Newton had a very high regard for each other, and stood together against much opposition for the same kind of scriptural teaching), you will wonder where any one ever found a basis for the pre-tribulation rapture theory.

Many years ago Mr. Newton wrote, 'From the present time onward, it may be expected that there will be some (they will at first, perhaps, be a few scattered individuals), who will give themselves earnestly, humbly and prayerfully to the searching of the Word of God, expecting to find in the Truth there taught such definiteness, clearness and harmoniousness as to preclude uncertainty and to afford a solid basis for practical unity.' That is well said, but B. W. Newton has had to wait a long while before his message has been listened to. He was ostracised by the Brethren, and such was their personal bitterness against him that his writings have been (and still are) taboo amongst them. Had they retained him amongst them, instead of driving him out of fellowship, the scriptural balance of his teachings would have saved them from the one-sided and myopic position into which they have hedged themselves in their prophetic writings. Need I point out to you that the Scofield Bible is practically an epitome of Brethrenism? While there is very much in their writings, and for that matter in the Notes of the Scofield Bible, which are very valuable and useful to all Christian teachers, yet their Prophetic teaching seems to have been run into a mould which took its shape from human theories which were developed in a narrow sphere, from which all criticism was banished, and which therefore lacked the very forces which would bring it to the test of sanity and scripturalness. Truly 'He gave them their desires, but sent leanness into their soul.'

My reason for bringing these books to your notice is that God gifted His servant, B. W. Newton, in a very special way. Not only was he a fellow of his college but he was a first-rate Hebrew and Greek scholar, and a man who had a very liberal education. Some of the best of modern students acknowledge him as an able scholar. He was at the same time a simple, devoted believer in the Lord;

a man of true spiritual experience and insight, and loyal in the utmost degree to the great Evangelical truths of the Reformation. Is it not wise, when you are raising such an issue, that you should know what such a man as B. W. Newton has to say on these subjects? It is still true that the New Testament word applies, 'Be not many teachers,' and if we start out to teach, in ignorance of what others have taught, we may be losing very valuable helps, both of enlightenment and of correction.

I think that Newton's 'Babylon and Egypt' will prove to you, *on the basis of Holy Scripture*—and that to me is the only ground for discussion in these matters—that Babylon will yet be rebuilt. At any rate it did that for me. And if Babylon is yet to be rebuilt, why not Jerusalem? At least, I beg you, in view of all that is involved for the whole Christian Church, find time somehow to read the prophetic studies of this great man of God. I do not claim infallibility for him; all I do say is that B. W. Newton's works contain a complete antidote to the vagaries of the Scofield Bible prophetic teaching, *and also* a still more convincing corrective of Mr. Mauro's 'theories' of there being no future for Israel as a nation, though they were written many years before either the one or the other came to day-light!

Need I say that I have no axe to grind in this matter, save the Lord's axe? I have lost many years amidst the mazes of prophetic teaching, and I would to God that twenty-five years ago some one had written me a letter like this one, especially if along with it he had sent me Mr. Newton's books. But I do know something of the chaos that prevailed in my own mind, and also I know something of the bewilderment that obtains amongst those who like sheep follow their shepherds blindly; and I have felt that it was high time that another attempt was made to try to get a common, and also a common-sense, view of prophecy. The days in which we are living, with the great disruptive forces of lawlessness raising their heads, and at the same time the wholesale surrender of the great fundamental truths of Scripture, seem to many earnest and serious servants of the Lord to call for special study, in a true spirit of meekness and dependence upon Divine grace, of what God would have us know about the days that lie ahead of us. Unless I am altogether wrong we are on the eve of lawlessness both in church and state which will test all Christians in a tremendous way. If so, what need for 'them that do know their God, and who shall be strong and do exploits.'"

Bishop D. A. Thompson writes: "Could I have books by six theologians only, as helps in Bible study, I would include B. W. Newton's. In my judgment he is front-rank among expositors. Like his cousin, Dr. Tregelles, he was a scholar of rare brilliance. He foresaw what few perceived and was a champion of the doctrines of grace as set forth at the Reformation, was true to the spirit of Puritanism and the Evangelical Revival. Students little know what they miss if unacquainted with his works.

CHAPTER 9

A PAGE FROM CHURCH HISTORY

OVER A CENTURY AGO, about 1830, two religious movements arose in Great Britain that developed in opposite directions; although both claimed a "high church" position. The one was the Anglo-Catholic movement and the other the Brethren movement led by John Nelson Darby. Both had prominent leaders in Oxford.

The High Church Anglicans took "the Fathers" and the historic development of Christendom as their guide; whilst the "Brethren" proposed to take the Bible only as their authority and teacher. For a brief time life amongst the "Brethren" seemed like "days of heaven on earth," but the introduction of strange doctrines that had rarely found a voice in the whole of Christian history, together with a most sad jealousy between the leaders of the "assemblies," led to most regrettable divisions. The study of Prophecy and the doctrine of our Lord's Return important as it is, became unfortunately the occasion of differences among them.

Mr. J. N. Darby, Lord Congleton and a few others, had been engaged in prayer and Bible study in the city of Dublin; when they came to the conclusion that, in their recovery of the doctrine of the Lord's Coming, they were to sound forth the midnight cry: "Behold the Bridegroom cometh; go ye out to meet Him." This thought became so general amongst the followers of Mr. Darby that many of them expected the Lord would surely return before their leader's death. However, when these seekers after truth, came up against Matthew ch. 24, 29, they found that it was "Immediately after the Tribulation of those days," after the darkened sun, and after "the sign of the Son of Man" appeared, "they should see the Son of Man coming." They knew that the time of the unequalled tribulation had not yet come, and they felt that time must elapse to make that event possible, and therefore they could not expect the Lord's Return within a few months or years.

THE "JEWISH" OR "GRASSHOPPER" EXEGESIS

About the year 1833, an Anglican Missionary came from London to Dublin, and was admitted into this circle. He told them that, while the first fourteen verses of that chapter were Christian, the remaining portion was "Jewish," and that, although Jewish believers might be guided by that Scripture, after the Church had been taken up to meet the Lord, it had nothing to do with the Church in this present age. Said he: "We have found the key never discovered before." Then began what has been called the "grasshopper exegesis." Any Scripture which stood in the way of an "any moment expectation of the Advent" was instantly leaped

over on the assumption that it was "Jewish" and had nothing to do with the Christian. Verse forty-two, in the midst of this chapter, "Watch therefore: for ye know not what hour your Lord doth come," was surely Christian, but not so the preceding verses. To these enthusiasts it mattered not that in the whole history of Christianity, from the days of the Apostles down to that day, not a single utterance of this view could be found! It mattered not that the prime person who had given forth such teaching was a woman of Edward Irving's Church, "speaking in tongues," about four years previously. Mr. B. W. Newton, Dr. S. P. Tregelles, Mr. Robert Chapman and others, protested in vain. By and by, Mr. Newton, who had been the recognized leader and teacher of the large assembly at Plymouth, on the basis of some notes of his addresses, taken by a lady, was falsely accused of heresy and was excluded from among them. Then came many splits and heart-aches in "judging the question" wherever the Brethren assembled. Mr. Blair Neatby in his *History of the Plymouth Brethren* has given the details of all this, and remarks that the movement which began with universal communion, developed a system of universal ex-communication.

Mr. Darby's writings and the literature of the movement spread far and wide, and were accepted almost everywhere by Evangelicals, without sufficient examination in the light of Scripture. No events were to be looked for, no signs were to be expected—the Lord might have come the next day after His Ascension and He might come at any hour of any day!

But not all Bible teachers agreed with these Brethren. Mr. B. W. Newton, Dr. S. P. Tregelles, Pastors Frank H. White, C. H. Spurgeon, George Muller, Henry Varley, and many others in this Country. In America, W. G. Morehead, Dr. Nathaniel West, W. J. Erdman, and others, examined these views and turned back to the plain teachings of Scripture.

THE FIRST APPEARANCES OF SECRET RAPTURE TEACHING

Dr. S. P. Tregelles has recorded for us the origin of this teaching in his book "The Hope of Christ's Coming, How is it Taught in Scripture and Why?" (page 35 of the second edition).

Dr. Tregelles wrote:

"When the theory of a secret coming of Christ was first brought forward (about the year 1832), it was adopted with eagerness: it suited certain preconceived opinions, and it was accepted by some as that which harmonized contradictory thoughts. There should, however, have been a previous point determined, whether such contradictory thoughts, or any of them, rested on the sure warrant of God's written Word.

I am not aware that there was any definite teaching that there would be a *secret* rapture of the church at a secret coming, until this was given forth as an 'utterance' in Mr. Irving's church, from

what was there received as being the voice of the Spirit. But whether any one ever asserted such a thing or not, it was from that supposed revelation that the modern doctrine and the modern phraseology respecting it arose. It came not from Holy Scripture, but from that which falsely pretended to be the Spirit of God, while not owning the true doctrine of our Lord's incarnation in the same flesh and blood as His brethren, but without taint of sin."

While in what has been written above, we have endeavoured to outline some facts of history, let it not be overlooked that many Brethren have been Bible teachers, missionaries and soul-winning evangelists of world-wide influence and God owned testimony. Many have come and are coming to see the rightness of Mr. Newton's position.

CHAPTER 10

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Approved by Mr. B. W. Newton in 1897.

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ARTICLE I. OF FAITH IN THE HOLY TRINITY

There is but one Living and True GOD, everlasting, without body, parts, or passions ; of infinite power, wisdom, and goodness ; the Maker and Preserver of all things, both visible and invisible. And in unity of this Godhead there are three Persons, of one substance, power, and eternity—God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten, nor proceeding ; the Son is eternally begotten of the Father ; the Holy Ghost eternally proceeding from the Father and the Son.

ARTICLE II. OF THE WORD OR SON OF GOD, WHICH WAS MADE VERY MAN

The SON, which is the WORD of the Father, begotten from everlasting of the Father, the very and eternal GOD, and of one substance with the Father—took man's nature in the womb of the blessed Virgin, of her substance ; so that two whole and perfect natures—that is to say, the Godhead and Manhood—were joined together in one Person, never to be divided, whereof is one Christ, very God and very Man ; Who truly suffered, was crucified, dead, and buried, to make reconciliation for us ; and to be a Sacrifice not only for original guilt, but also for the guilt of actual sins ; so that all among men who believe in Him become heirs of everlasting life.

ARTICLE III. OF THE GOING DOWN OF CHRIST INTO HADES

As Christ died in our stead, and was buried, so also is it to be believed that His Body continued in the grave, and His Soul in Sheol or Hades, until the third day, when He rose again.

ARTICLE IV. OF THE RESURRECTION OF CHRIST

Christ did truly rise again from death, and took again His body with flesh, bones, and all things appertaining to the perfection of man's nature ; with which nature when glorified, He ascended into Heaven, and there sitteth at the right hand of the Father, waiting until His enemies be set a footstool for His feet.

ARTICLE V. OF THE HOLY GHOST

The Holy Ghost, the Lord and Giver of life, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God, Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets.

ARTICLE VI. OF THE SUFFICIENCY OF THE HOLY SCRIPTURES FOR SALVATION

Holy Scripture containeth all things necessary to salvation ; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. By the name of Holy Scripture we understand all the Canonical Books of the Old and New Testament.

All which books as they are commonly received we do receive, and acknowledge them to be given by inspiration of God ; which inspiration is that special influence of the Holy Spirit, which, accompanying the sacred Writers equally and all they wrote, secured the infallible truth of their writings in every part, both in idea and expression, and determined the selection and distribution of their material according to the divine purpose. The result of this influence was to render their writings inspired ; and an infallible rule of faith and practice. No other writings are so inspired.

ARTICLE VII. OF THE OLD TESTAMENT

The Old Testament is not contrary to the New ; for both in the Old and New Testaments everlasting life is revealed to mankind by Christ, who is the only Mediator between God and man, being both God and Man. Wherefore they are not to be heard who feign that the old Fathers did look only for temporary promises. Although the Law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts given by Moses (such as were peculiarly fitted to the commonwealth of the Jews) of necessity to be received by any commonwealth ; yet notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called Moral. By the Moral Law we understand all the ten commandments taken in their full extent.

ARTICLE VIII. OF SIN

When Adam was created and placed in Paradise he was made the federal head of his natural descendants. A legal oneness was by divine appointment established between him and them. In Paradise Adam was a Representative person. His race was headed up in him. What he forfeited, they whom he represented forfeited. Guilt incurred by him was therefore equally incurred by them. Accordingly, when Adam committed his first transgression, he did thereby bring all his natural descendants under the imputation of that transgression, which he committed before they had any separate being.

Original Sin. When therefore we speak of Original Sin, we mean that first transgression of Adam, under the imputation of which we come into this world.

Original Guilt. The ascription of this transgression necessarily involves the ascription also of its demerit. This is termed Original Guilt.

Original Condemnation. On this Imputed Guilt follows condemnation and adjudgment to penalties temporal and eternal. This is termed Original Condemnation. This condemnation is antenatal. We are born children of wrath.

Original Corruption. One of the immediate penalties attaching to Original Guilt is adjudgment to the possession of a fallen and corrupt condition of being, both physical and moral. Our moral condition is one of unqualified enmity against God. "In our flesh no good thing dwelleth." "The mind of the flesh is enmity against God: it is not subject to the law of God, neither indeed can be." This is called Original Corruption of Sinfulness. It is the result, and not the cause of the Original Condemnation, which is caused by the Originating Sin of Adam.

And this infection of nature doth remain; yea, in them that are regenerated; whereby "the mind of the flesh"—called in the Greek, *phronema sarkos*—(which some do expound the wisdom, some sensuality, some affection, some the desire of the flesh) is not subject to the Law of God. And although there is no condemnation for them that are regenerate and do believe, yet the Apostle doth confess that concupiscence and lust is truly and properly sin. It is nevertheless true that *for Christ's sake* the guilt attaching to this principle of evil is not charged on the believer to condemnation; but the fact of its existence remains.

The ground on which the guilt of the Imputed Sin of Adam, and the guilt of Indwelling Sin and its workings, and the guilt of deliberately committed Transgressions, is removed from believers, is found in the one same great fact, namely, the vicarious punishment and service of their Holy Substitute.

That which frees the believer now and always from the condemnation and judgment due to our sin, is the death of Jesus.

That which frees us from the *present* power of sin, so as to enable us to resist it, is the Holy Spirit.

That which will free us *finally* from the indwelling and power of sin, will be the being changed into the likeness of Christ in glory.

ARTICLE IX. OF PREDESTINATION AND ELECTION

Predestination unto life is the everlasting purpose of God whereby (before the foundations of the world were laid) He hath constantly decreed by His counsel, secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation as vessels made unto honour. Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose by His Spirit working in due season ; they through grace obey the calling ; they be justified freely ; they be made sons of God by grace ; they be preserved under the care of the Great Shepherd of the sheep through the blood of the everlasting covenant ; they be finally in glory made like the image of His only begotten Son, Jesus Christ, in everlasting blessedness and glory.

As the godly consideration of Predestination and our Election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things (as well, because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God) ; so, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation or into wretchedness of most evil living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise as they be generally set forth to us in Holy Scripture. And in our doings, that will of God is to be followed which we have expressly declared to us in the Word of God.

ARTICLE X. OF FREEWILL

The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ enabling us that we may have a good will, and working with us when we have that goodwill.

The act of the Holy Spirit in quickening, precedes (and not follows) faith ; for faith is the first act of the " new man " in us, and is the manifested evidence of regeneration.

Saving faith is a gracious instinct or principle wrought in the heart by the Spirit of God, whereby (a) the soul is brought to believe the testimony of God in His word concerning all that He has spoken ; (b) to believe the commandments so as to obey, the threatenings so as to tremble, the promises so as to accept and embrace them ; (c) and especially to believe that we are utterly sinful, lost and undone without the Lord Jesus, and that through His propitiation and righteousness alone we are saved, inasmuch as it is by this faith we receive and rest upon Christ alone for our Salvation. This is " the faith of God's elect " ; it is this faith that God gives, that saves, justifies, works by love, purifies the heart, and overcomes the world. This faith is unfeigned, abides, looks unto the Lord, flees for refuge to lay hold upon the hope set before it, takes hold of the Lord's strength, trusts Him, puts on the Lord Jesus, feeds upon Him, and lives to Him. This faith differs in different Christians, and in the same Christian at different times ; but the least degree of it differs in kind from the faith of hypocrites and mere professors, and accompanies salvation. Neither is this faith ever without some good works, which do spring from it as its necessary and natural fruits.

ARTICLE XI. OF PREACHING THE GOSPEL

We must be very careful to distinguish between the two aspects of the Cross of Christ : that in which we preach it in all freeness to the world, and that in which we speak of it as the power of accomplished salvation to every one that believeth. Neither of these aspects is to be neutralized by the other.

We must never forget the simplicity and freeness of the Gospel message. It is addressed to men as men ; to the lost children of Adam AS the lost children of Adam—God's gracious proposal being to accept them in all the value which in His sight attaches to the work and service of His Son. God has set the Cross of Christ in the same relation to the world as that in which He once placed the Serpent of Brass to the camp of Israel. There could be no question whether the dying Israelite *might* look to the Brazen Serpent, for in the message which Moses brought to him from God, he was *directed* to look. In like manner now the perishing sinner finds his authorization to look to Jesus, in the preached message that bids us look to Him and live. Our title to look is found in the fact of our ruin. Nor is the character of the look defined—whether strong or feeble, near or distant. Any look that is directed because of God's message towards the healing object connects with the healing power that is in that object. Therefore, though we know that multitudes will despise and spurn our message, yet knowing also that God will surely open the hearts of many—even of a multitude that no man can number—to receive it, we continue to preach and say, " Men and brethren, through this man is preached unto you the forgiveness of sins, and through him all that believe are justified from all things."

ARTICLE XII. OF REPENTANCE UNTO LIFE

God in calling by His grace those who have arrived at years of discretion, gives them repentance unto life ; that is to say, a change is wrought in their thoughts, belief, and lives, and deep unfeigned sorrow produced because they have sinned against Him. And inasmuch as corruption remains in the best of men on earth, all of whom (through the deceitfulness of their sin within, and the temptations of the devil) offend in many things—God has provided in the Covenant of Grace that when believers offend they shall be renewed again through repentance. Through the evangelical grace of repentance the Holy Spirit makes the believer sensible of the great evil of sin, and brings him to humble and abhor himself because of it, in godly sorrow to hate it, earnestly to pray for pardon of his past sins, and for strength through grace to strive against sin, and fully to resolve by the help of the Spirit to walk before God unto all pleasing in all things.

Repentance must needs continue during the whole life of the Christian, and is necessary because the body of sin and death continues. It is his duty to repent not only of sin in general, but also of all his particular sins.

Such is the provision in the Covenant for the safety of believers that as there is no sin so small but it deserves condemnation, so there is no sin so great that it can bring condemnation upon him who truly repents. The preaching of repentance is therefore at all times necessary.

ARTICLE XIII. OF OBTAINING ETERNAL SALVATION ONLY BY THE NAME OF CHRIST

They also are to be had accursed that presume to say that every man shall be saved by the Law or Sect which he professeth, provided that he be diligent to frame his life according to that law and the light of Nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ whereby men must be saved.

ARTICLE XIV. OF THE JUSTIFICATION OF MAN

We are accounted or imputed righteous before God, only on account of the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings ; wherefore, that we are justified by faith only, is a most wholesome doctrine and very full of comfort.

ARTICLE XV. OF SANCTIFICATION

The Scripture speaks (Heb. 10 : 10, 14 ; 13 : 12) of a finished and abiding sanctification attaching to all believers through the blood of the Cross, whereby they stand before God purged from every stain, and accounted holy according to the holiness of that blood whose value rests upon them.

To all who are thus justified and sanctified by the blood of Jesus, new and holy spiritual capacities are communicated by the creation within them of that which the Scripture calls "the new man," "the new man created according to God in righteousness and true holiness." The "new man" is the germ of our new spiritual being, by-and-by to be unfolded in all the perfectness of Christ, in glory. The new man is not an expression used to denote the effect of an operation of grace upon our old nature whereby its evil is expelled or else changed into good; for no such expulsion of evil, and no such change ever takes place in our old man, which is corrupt according to the deceitful lusts, and so remains even till the end, ever struggling and "lusting against the spirit." Nor is the "new man" to be confounded with the Holy Spirit. The Holy Spirit is God, but the new man is a creature, the result of the creative operation of the Holy Spirit.

The creation of the new man within us, and the coming of the Holy Spirit as the Paraclete to dwell within us, are acts which cause another character of Sanctification to attach to us, different from that which is implied by Sanctification through the blood. This is called in 2 Thess 2 : 13, "sanctification of the Spirit"; also in 1 Peter 1 : 2. The Spirit by the secret operation of His almighty power quickens the soul, and so bestows on it the power of believing the word of the Gospel whereby it is brought to Jesus; and as the Paraclete He dwells with, and sustains those in whom this new life is. Accordingly, He is spoken of as the Seal wherewith God hath sealed His people unto the day of redemption.

By the creation, then, of the new man, and the indwelling of the Holy Spirit, there is implanted in all believers an abiding power of practical sanctification, that so we might "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3 : 18).

ARTICLE XVI. OF GOOD WORKS

Good works are such works only as are commanded by God, and are according to His will; such as spring from a good and upright principle, and are done in faith and directed to a right end, that is, the Glory of God; for as the tree must be good before it can bring forth good fruit, so a sinner must be reconciled to God, united to Christ, and made a partaker of His Spirit, before he can do one good and acceptable work to God.

The best works of the best men are imperfect, and therefore, neither merit anything from God, nor obtain salvation for men. Notwithstanding, good works are very necessary to be done at all times, and to the utmost of our power, insomuch as they have been ordained and commanded by God, and are the adornment and beauty of our profession, an example to others, and a means to put to silence the ignorance of foolish men.

ARTICLE XVII. OF THE CHURCH

The Church is defined in Holy Scripture as being that which the Lord "has purchased with His own blood." All the redeemed were chosen in Christ before the foundation of the world; all, subsequently receive life and believe in Him; all are made members of His mystical body; all are children of that heavenly City "which is the mother of us all." Exclusion from any one of these blessings, or from that one body, or from that heavenly City, is perdition. Revelation 22 : 19.

The attempts made by some to divide the redeemed, and to exclude from the Church and the Church's eternal glory the saints of the Old Testament as well as those who shall be converted during the Millennial age, cannot be too earnestly condemned. The Scripture teaches us that all who are of faith are redeemed, in whatsoever dispensation they may live; that they are redeemed by and quickened in one and the same Christ; and that having Christ they "have all things." We believe therefore:

1. That "the Church" in its eternal sense includes all the redeemed of every dispensation.

2. That although "the Church of the first-born ones" is complete when the Lord returns at the commencement of the Millennium, yet the Church as a whole is not complete until the close of the Millennium.

3. That the Church being "chosen in Christ," and having "the promise of life in Him before the world was," has necessarily a oneness of everlasting blessings which nothing can destroy. Its members whilst on earth may be in a condition of pupillage (which they were while under the Law, Galatians 4 : 1, 2) or they may be in the more advanced condition they now hold under the Gospel, or even may be still more advanced in Millennial days, but this temporary and dispensational difference in no way affects their eternal standing in Christ.

4. That the Church's eternal blessings and glories were gradually revealed; but that when once made known they were made known as the portion, not only of those to whom the knowledge was first communicated, but as the portion of all the ONE family of faith who had preceded, or should follow after, those to whom this knowledge was so communicated.

ARTICLE XVIII. OF CREATION

We believe and confess that God did, in six literal days, make the heavens and the earth, and all that in them is. We receive in its plain and natural meaning, the narrative of the order of creation as given in the commencing chapters of Genesis. We believe that the period in which He made all things was the same period as that in which He created all things, so that God did both create and make all that He hath created and made within the six "evenings and mornings" described in the first chapter of Genesis.

ARTICLE XIX. OF OBEDIENCE TO THE CIVIL GOVERNMENT

God, the Supreme Ruler and King of all the world, has ordained kings and all that are in authority to be (under Him) rulers of men for His own glory, and the common weal of the people. He has also invested them with authority to be a terror to evildoers, and, when necessary to execute wrath upon them. They are also sent by Him for the praise and protection of them that do well. It is the duty of all the subjects to reverence and honour them, to obey them in all things that are in accordance with the Word of God, to pray for them, give thanks for them, to honour and obey their laws, to pay whatever tax or tribute they impose without murmur, concealment, or fraud. We should consider that our duty to honour and obey the king rests upon the ordinance and authority of God, whose minister he is, and not upon the king's personal virtues. God has said, "by Me kings reign and princes decree justice." "There is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves condemnation." In all things not forbidden by the Scripture the authority of the Civil Governor is to be implicitly obeyed.

ARTICLE XX. OF ETERNAL PUNISHMENT

Holiness and justice are as much attributes of God as love is. He may be pleased, in the riches of His wisdom and grace, to find a way of manifesting His love toward sinners without compromising His righteousness; and this He has done. But as it pertains to Him alone to devise the method, so He alone is competent to declare what that method is and what are the consequences of rejecting it. He has revealed that the only means of deliverance from the wrath to come is faith in a Substitutional Wrathbearer; and He has declared that they who reject this one way of reconciliation must themselves meet His wrath and bear it for ever and ever. When we read in Matthew 25:46, "These shall go away into *everlasting* punishment (*αιωνιον*); but the righteous into life everlasting (*αιωνιον*)," are we to believe that in these two conjoined clauses the same word, "*everlasting*," varies in its sense? We must do so if we reject the truth of everlasting punishment. The punishment of the wicked involves the total loss of all happiness, all consolation, all hope of being ever saved. Some indeed admit that the punishment spoken of in Matt. 25 is "*everlasting*," but say that it consists of annihilation—a punishment not involving the infliction of torment but simply deprivation of blessing. The annihilated, they say, will lose the life, glory, and blessing prepared for the righteous, and so will be punished; but by ceasing to exist (and therefore to feel) they will be incapable of torment. This doctrine is at utter variance with the words of our Lord when He says: "where *their* worm dieth not, and the fire is not quenched"; and likewise with

Rev. 20 : 10, where we find the words, "tormented day and night for ever and ever." Torment is not annihilation ; it is a word that necessarily implies existence and feeling, nor does "a never dying worm and fire unquenched" imply either the extinction of the instrumental means of the torment or the cessation of feeling in those who are tormented. We believe, therefore, in the coming day of wrath, and in the everlasting torment of the wicked. It is no less a sin to alter or conceal that which God has revealed respecting His judgments, than to alter or conceal that which He has written concerning His love.

ARTICLE XXI. OF THE ORDINANCES

There are two Ordinances—Baptism and the Lord's Supper. In both we are directed to the work of Christ alone. They point to the legal oneness of believers with the Lord Jesus Christ, as their Representative in life and in death. The Ordinances are based on the meritorious procurement of the blessing.

ARTICLE XXII. OF BAPTISM

Baptism is on the part of God a public and formal recognition that the persons receiving it have passed through judicial death under wrath in the person of their divine Substitute, and that they have passed through and out of that judicial death into the acceptance and glory of the New Creation in Christ risen and glorified as their Representative above. It is also on the part of God's servants (for they are employed to administer it) a public and formal recognition of the persons baptized as meet for the Communion of God's people here. And thirdly, it is on the part of the persons baptized a public and formal confession of the name of Jesus, and of the mercies in Him received, and also an expression of their desire to enter the visible communion of Christ's people.

The servants of Christ were commissioned to "disciple" (*μαθητευσατε*, Matthew 28) first, and to baptize afterwards. In the Acts of the Apostles (which is a record of the manner in which the servants of Christ carried out the commandments of their Master) we find that Baptism in every case *followed* the reception of the Word. In 1 Peter 3 : 21, Baptism is declared to be "the answer to a good conscience unto God." This can only be obtained from those who have understood the testimony respecting the blood of Jesus, and made credible confession of His name. Such confession cannot be obtained from unconscious infancy.

ARTICLE XXIII. OF THE LORD'S SUPPER

The Lord's Supper is intended to guard the great doctrine of our justification. It brings before us the remembrance of that broken Body and that shed Blood, whereby we are enabled to say that our sins and iniquities are remembered no more. It teaches us that

SACRIFICE SAVETH—the one sacrifice of Calvary. Immanuel by His obedience unto death *satisfied* once and for ever all the claims of God's governmental holiness. He bore in the stead of His people every appointed penalty ; He presented in their stead His own perfect obedience unto God.

The symbolic bread and wine do not direct our souls to any relation of His glorified resurrection-body unto us, nor to any virtue thence communicated. They refer not to Christ in His present life, but to Christ in His past death. We feed on Him as the slain Lamb ; and the broken bread and the wine symbolize His Body *broken*, and His Blood *shed*.

There is in the Lord's Supper no "presence" in any sense whatsoever of His Body once broken, or of His Blood once shed. The memorials of these are before us ; but they are memorials only.

The Lord's Supper is also an ordinance intended to signify the unity of all believers. By partaking of one loaf or bread we signify that we are "one bread, one body." It is a manifestation of unity.

And it is essentially a public ordinance. "Ye do shew forth the Lord's death till He come."

Finally, it is the great ordinance of Discipline. They who transgress in doctrine or in practice, and refuse to repent are to be excluded from it. This not only gives it a public character but renders it necessary that the Lord's Supper should only be celebrated where there is a person or persons qualified to watch over the maintenance of right order and sound doctrine. There should be a competent and responsible Pastor, Teacher, or Elder.

THE PROPHETIC SECTION

ARTICLE XXIV. EXPECTATION OF EVENTS PREDICTED IN SCRIPTURE AS ANTECEDENT TO THE RETURN OF THE LORD, NOT A SIN BUT A DUTY

To affirm that it is injurious to the soul of a believer to be led to expect any event as necessarily *antecedent* to the return of the Lord Jesus, is to condemn the teaching of the Lord and of His Apostles ; inasmuch as it can be proved that they did teach those whom they addressed, to expect such *antecedent* events. See John 16 : 1, 2 ; John 21 : 18, 19 ; Acts 20 : 29 ; 2 Peter 1 : 14, 15 ; 2 Tim. 4 : 6 ; 2 Tim. 3 : 1 ; Matt. 24 and 25 ; Luke 21.

ARTICLE XXV. THE RETURN OF THE LORD NOT SECRET BUT IN MANIFESTED GLORY

To affirm that the Advent of the Lord will be *secret*, or that the world will be so unaffected by it as for its evil to advance and attain its matured development *after* that Advent, is to teach a doctrine contrary to the Word of God ; for the Scripture uniformly declares

that the advent of the Lord will be in manifested glory. "As the lightning cometh out of the east and shineth even unto the west; so shall also the coming of the Son of Man be" (Matt. 24 : 27). "He shall descend from heaven with a shout, with the voice of the archangel and with the trump of God" (1 Thess. 4 : 16). "He shall come in His own glory, and in His Father's, and of the holy angels" (Luke 9 : 26). Moreover, all who shall have fallen asleep in Jesus, will, at that moment, arise in glory, and all the living saints are to be changed—"in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor 15 : 52). Events such as these necessarily preclude the possibility of the Lord's Advent being secret.

Furthermore, the Scripture expressly declares that the time when the suffering people of Christ are to receive "rest" of "relief" (*ἀνεσις*) from their sorrow is "when the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire taking vengeance" (2 Thess. 2 : 7).

ARTICLE XXVI. THE COMING OF THE LORD FOR HIS SAINTS, AND THEIR COMING WITH HIM, WILL BE ON THE SAME DAY.

The taking the saints to meet the Lord in the air, and their thence coming with Him, are connected events—so *closely* connected that no *appreciable* interval exists between them; that is to say, no interval in which any event is by the Scripture interposed. The expression used in 1 Thessalonians 4 : 17, and translated "to meet," means not only to meet, but to meet with the purpose of accompanying the person met to the place to which He is proceeding. When the saints meet the Lord, He will be coming to execute the appointed judgment on "them that destroy the earth." They will meet Him in the air and come with Him to the earth, for "His feet shall stand in that day upon the Mount of Olives . . . the Lord my God shall come, and all the saints with thee" (Zechariah 14 : 4, 5). *After* the execution of the judgment decreed, He will take His saints to their destined sphere of Heavenly glory, and assign to each their appointed place in His glorious kingdom.

Thus, on the same day He shall come *for* His saints, for they shall be caught up to meet Him in the air: and He shall come *with* His saints, for they shall accompany Him to the earth. "It shall be ONE Day which shall be known unto the Lord" (Zechariah 14 : 7).

This refers to a period yet future—the period termed in Daniel "the time of the end." Israel will, for a time, flourish with a false prosperity, and many "will cleave to them with flatteries." Israel will enter into a Covenant with Antichrist, for seven years (Dan. 9 : 27) called by God "a covenant with death," an "agreement with hell." The hope that Israel cherishes of protection and rest under this Covenant with Antichrist will be dissipated, for he will break

the same. God will use Antichrist as a Scourge to punish Israel ; he will be one of the chief instruments by which the Divine hand will reach that people, when he tramples them down as mire in the streets. This will be the period of the Great Tribulation. A Remnant will be spared, and corporately and nationally will be converted at the Coming of the Lord. These will be the " nation born in a day."

ARTICLE XXVII. THE RESURRECTIONS

We believe in two Resurrections : the First taking place " when the Lord Himself shall descend from Heaven with a shout," etc. (1 Thess. 4 : 16) ; the Second taking place at the end of the Millennium. (Rev. 20).

ARTICLE XXVIII. THE DISPENSATIONS

It is necessary to distinguish between the different periods of man's history as given in the Scripture. They are five in number. The last of these periods is an unchanged condition of eternal blessing ; but each of the other four is terminated by a direct interference of God in Judgment.

1. From the Creation to the Fall.
2. From the Fall to the Flood.
3. From the Flood to the Second Coming of the Lord.
4. The Millennial Period.
5. The New Heavens and the New Earth.

We are living in period 3, and there are three important subdivisions to be distinguished in connection with this period :

- 1st. The Call of Abraham and the consequent separation of the Nation of Israel.
- 2nd. The Times of the Gentiles.
- 3rd. The Formation of the Christian Church at Pentecost.

ARTICLE XXIX. ISRAEL

After the Flood all flesh began again to corrupt themselves. Universal idolatry prevailed, but God interfered in calling Abraham, and from that time the history of the family of Abraham forms the most prominent subject in the record of Scripture. Jerusalem was appointed to show forth the blessedness of being separate unto the Lord. It is " THE place which He hath chosen to put His Name there." It is " THE city of the Great King." None of the Gentile Empires were allowed to rise into pre-eminence until it had been fully proved whether or not Jerusalem was worthy to retain her blessings and to inherit the promised glory. The religious and the civil systems of Israel were alike sanctioned by the Lord. Their Priesthood was the one Priesthood which He owned as His ; and their Kings were rightly named the Lord's anointed. For a short season there was *one* national system upon earth accredited by God.

Jerusalem was proved unworthy, and was accordingly removed from the place of supremacy in the Earth, and "the Times of the Gentiles began." This period may be divided thus :

1. From Nebuchadnezzar to the destruction of Jerusalem by the Romans.

2. From the destruction of Jerusalem until the national restoration of Israel in unbelief to their own Land and to their City.

As soon as the national existence of Jerusalem terminated, all detailed historic narrative in prophetic Scripture, whether as to persons, dates, or places, as respects both Gentiles and Jews, is suspended, and it will not be resumed until Jerusalem re-exists as a City of Jews.

3. From the return of Israel in unbelief to the commencement of the Millennial reign.

ARTICLE XXX. THE TIMES OF THE GENTILES

This is the period during which supreme Sovereignty in the earth is accorded by God to four successive Gentile Empires during the time of Israel's chastisement. The history of these four Empires (Chaldea, Persia, Greece and Rome) is chiefly given in the Book of Daniel. Nebuchadnezzar's reign commenced what is called by our Lord, "The Times of the Gentiles," which are being continued still; and will only terminate when the days of Jerusalem's tribulation shall be ended, and she shall cease to be trodden down any more: "Jerusalem shall be trodden down of the Gentiles, till the times of the Gentiles be fulfilled." From the hour of Jerusalem's rejection and Nebuchadnezzar's rise, God has never recognized any national system of the Gentiles as His own. We believe that the whole Roman World will finally be divided into Ten Kingdoms, federally united under one System with a Federal Head and a Federal City. This Federal Head (an individual yet to arise) is "the Antichrist," "the Man of Sin," "the Lawless One," who will be the Head of the Great Apostasy, which will be by Israel and the Ten Roman Kingdoms an open renunciation of all acknowledgment both of God and Christ. The period of Antichrist's full domination is defined in Scripture as forty and two months—1,260 days—a time and times and half a time—a period of $3\frac{1}{2}$ literal years. This Apostasy and revelation of Antichrist will precede the Coming of the Lord, for when He returns He shall consume Antichrist with the breath of His mouth, and shall destroy him with the brightness of His Coming.

ARTICLE XXXI. THE KINGDOM OF HEAVEN

There are various important aspects in which the Kingdom of Heaven may be regarded :

- (1) Its introduction by the Lord Jesus Christ.
- (2) Its condition after He was rejected and exalted to the right hand of power.

(3) As it will be when it is manifested in power and glory on the earth during the millennial age.

The kingdom was introduced into this earth when the Lord Jesus Christ, its King and Head was born. He, as the King, announced in Matthew 4 : 17, that " the kingdom of heaven " or " the kingdom of God " as in Mark 1 : 14, 15, " hath drawn nigh " (*ἤγγιξε*). (The difference between these two expressions consists probably in this, that heaven being a place gives the idea of *locality*—in other words it tells us the seat of the power ; whereas the kingdom of God seems to intimate the *source* from whence the power emanates). While the Lord Jesus was upon earth, all the power of the kingdom was present, and when sought unto was always available for the supply of His people's need, as well as for the counteracting of Satan's power over the bodies and souls of men. Those were " the days of the Son of Man " ; and if He had been welcomed and received by the earth, the time of *its* blessing would have come : instead of this the King was rejected and crucified ; and as He said they " numbered Him with the transgressors " (Luke 22 : 37). When they did this " the days of the Son of Man " ceased.

If Israel had received Him He would have set up His kingdom and established it in its proper order at once. It would then have assumed a very different character to what it now bears ; for now it is in strange and anomalous circumstances ; a kingdom indeed, but without any of the external marks of the kingdom, for it is in humiliation and rejection as yet : and the King, instead of being on His own throne, is seated on His Father's throne, in token of His rejection, so that as yet there is nothing of glory manifestly connected with the kingdom, though *essentially* it is the same as to its character, locality, principles, laws, etc. When the King was withdrawn from earth all the outward manifestations of the power of that kingdom ceased ; though its spiritual characteristics remain. It has its subjects here, who own its laws and principles, and who will by-and-by share its glories.

During " this age " the Kingdom of Heaven includes *all* who profess to belong to the Lord Jesus Christ—some truly, some falsely. They are described in Matt. 13, 24 and 25 as " wheat " and " tares," " good fish," " bad fish," " wise virgins," " foolish virgins," " sheep " and " goats," etc.

While the earth remains, the kingdom will never be withdrawn from it ; and when the King comes in His glory He will purify it by " gathering out of it all things that offend " (Matt. 13 : 41). He will translate all His saints into its heavenly division, the Risen " Church of the first-born ones " (Heb. 12) ; and He will gather forgiven Israel and all the Millennial saints into its earthly branch.

The season of His return, therefore, will neither be the period of its *introduction* (for it has been *already introduced*), neither will it be that of its destruction.

Then the proper order of the Kingdom will be set up in manifested glory. It will be *established* in undisputed supremacy of

authority and power. We must not confound the Scriptures that speak of the Kingdom in its hidden and mysterious circumstances during this age, with those that pertain to it in its manifested glory when God's Will will be done on earth as it is done in heaven.

ARTICLE XXXII. THE CONDITION OF THE EARTH AT OUR LORD'S RETURN

This may be regarded in four aspects :

1st. There will be the Jews : some in their own land, others scattered throughout the earth. The great majority of those in the land of Israel will have linked themselves with Antichrist, and will share his doom.

2nd. There will be the Antichristian nations—that is, the ten kingdoms of the Roman world : all owning Antichrist ; all apostate from God ; their armies gathered around Antichrist at Armageddon, from whence they will unitedly advance into the valley of Jehoshaphat, and be trodden in the winepress of the fury and wrath of Almighty God.

3rd. There will be Christendom—the “ wheat and tare field,” consisting of all who shall continue (whether really or nominally) to profess the name of Christ. Those who are really His are termed “ the wheat,” the others—the mere professors—are termed “ the tares.”

4th. There will be the Heathen : of many of whom it is said that they have not heard the fame of Jehovah, nor seen His glory. Of these many will be spared, and receive the Gospel of the grace of God, preached by converted Israel.

ARTICLE XXXIII. THE MILLENNIUM

The Millennium is the period referred to in Rev. 20 : 6 : “ Blessed and holy is he that hath part in the First Resurrection : on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”

During “ this age ” Christ as the rejected King of Israel sits on the Throne of the Majesty in the Heavens, exercises all the power of that Throne, governs Heaven, controls Earth and legislates for His Church.

But the day is coming when the Son of Man shall be brought before the Ancient of Days and invested with the administrative power of earth, and this “ taking to Himself His great power ” will commence the millennial reign. Christ will Himself assume a new relation to the earth in undertaking the immediate administration of its government. *Vide* Dan. 7 : 9-14 ; Rev : 9 : 15-18.

Jehovah will then accomplish His long declared purpose of inaugurating His King—Christ, the Messiah of Israel—on Zion, the mountain of His holiness.

The Son of Man will assume this power in order that he may act for God and reign till He has subdued every enemy. The subjugation of enemies is so distinctively one of the objects of the millennial reign, that the power which Christ assumes for this purpose, He lays down as soon as it is accomplished. The assumption of this sovereignty is described in Dan 7 : 13, 14 ; its resignation in 1 Cor. 15 : 24. They who rise in the First Resurrection (*i.e.*, all the Old Testament saints as well as those of this dispensation) will share the glories of Christ and reign over Israel and the Earth during this millennial period. This is referred to in Dan. 7 : 18, 22, 27. "The time came that the saints possessed the kingdom." The risen saints will sit down with Christ on His Throne, even as He sat down with the Father on His Throne. They will form the heavenly branch of the Israel of God.

The glory of God and of Christ in the Heavenly City will be visible ; and the agency of the risen saints and of angels will be recognized as abidingly present in the earth, watching over and controlling the earth's government. At present the living saints are called to suffer, and the bodies of the saints who sleep, are mingled with the dust, and Christ only has been "raised the First-fruits of them that sleep"; but at His coming the saints will be "raised in bodies incorruptible," fit to inhabit the heavenly places ; and from the heavenly Jerusalem they will rule over Jerusalem below, and over the whole earth.

During this period forgiven Israel will be exalted to be the chief of all nations. "To them shall the chief dominion come." "They shall be a kingdom of priests and a holy nation." They will be distinctively "the righteous nation." Jerusalem will be the city of the great King—the centre of government to the whole earth. It will be not only the centre from whence He will secularly govern and control all nations ; it will be also the centre of His Church government.

All the order and arrangement of life amongst Israel, whether social, or civil, or religious, shall bear the impress of holiness unto the Lord (Zech. 14 : 20).

Israel is God's chosen agency for blessing to the whole earth (Ps. 67), for Israel "shall *all* be righteous," and Jerusalem be "for a praise in the earth," when "the Lord of hosts shall reign in Mount Zion and in Jerusalem and before his ancients gloriously."

The veil that is now spread over all nations, and the gross darkness that now covers them (Isa. 25 : 7, 60 : 2) will then be removed. "His saving health will be known among all nations, and all the ends of the earth shall fear Him" (Ps. 67 : 2, 7).

Satan, "the god of this age," "the prince of this world," "the prince of the power of the air," will then be bound a thousand years, cast into the bottomless pit, and a seal set upon him, that he should deceive the nations no more, till the thousand years should be fulfilled.

The whole creation now groaning and travailling in pain will then be released from its groan, and delivered from the bondage of corruption into the glorious liberty of the children of God (Rom. 8 : 21, 22).

The millennial period will be distinguished by blessings so transcendent that they seem to irradiate earth with the light and glory and happiness of heaven. There will be a great outpouring of the Holy Ghost. The whole world will teem with evidences of the glory, beneficence, wisdom and grace of the Jehovah of Israel, as well as with memorials of His awful judgments. It will be the great harvest-time of the earth, when millions will be led to rest in Christ alone for salvation.

It will be, however, neither an eternal dispensation, nor one of perfect blessing. It will be characterized by the restraint and subjugation of evil, not by its abolition. Decay, corruption, sin and death, though repressed, will not be extirpated. Human suffering will be effectually met by remedial agencies, but suffering will not have ceased to be.

The Millennium does not conclude without affording another instance of the inveterate evil of the human heart, for dark Apostasy will mark its close.

When Satan at the end of the millennial reign, shall be for a short season, loosed out of his prison, and allowed to act on some of the last descendants of the millennial generation, there will be another Apostasy which viewed in itself, though not in its consequences (for it will be cut short), will be in its impious daring more awful than any that ever has been manifested in the earth.

“ And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle ; the number of whom is as the sand of the sea. And they went up on the breadth of the earth and compassed the camp of the saints about, and the beloved city ; and fire came down from God out of heaven and devoured them ” (Rev. 20 : 7-9). Thus ends the earthly history of unregenerate man.

The following events will then take place : The casting of Satan into the place of everlasting torment—the passing away of the first heavens and earth—the great white Throne—the final resurrection—the creation of the new heavens and new earth wherein righteousness dwelleth, and into which the Holy City, the Bride of the Lamb, will descend.

ARTICLE XXXIV. THE NEW HEAVENS AND THE NEW EARTH

The first eight verses of Revelation 21 treat of the New Heavens and the New Earth.

The millennial heavens and earth will pass away, and no place be found for them and He that sitteth on the Throne will say, “ Behold I make all things new,” and new heavens and a new earth will be created wherein righteousness dwelleth, and into which the

holy city, the Bride of the Lamb, will descend. When this, the dispensation of "the fulness of times" shall have come, then, and not till then, will the Church *as a whole* be complete. The Old Testament saints, the saints of the present dispensation, and the millennial saints will form one glorified Church, and share the glories of their Lord's eternal reign. All the redeemed shall reign in life through One—Jesus Christ. It will be a scene of perfect bliss. Nothing will mar its perfectness. All will be instinct with life—all made worthy of Him and His glory, who is the Second Man, the Lord from heaven, the Head of the New Creation of God.

CHAPTER 11

PROPOSITIONS FOR CHRISTIAN CONSIDERATION

IN THE YEAR 1864, Mr. Newton drew up seventeen *Propositions for the solemn consideration of Christians*: He said that his object was: "in the hope that many may be induced to consider them with attention, and to test them by the Word of God. It must be manifest to all who observe what is now passing around us, that there never was a moment when it was more needful to take heed what we hear, and to reject everything that is not unequivocally sustained by the 'Scriptures of Truth.'"

Dr. Horatius Bonar reviewing these *Propositions*, in *The Quarterly Journal of Prophecy*, in January, 1865, wrote:

"It becomes every day of growing importance that men who claim to be pastors and teachers in the Christian Church should distinctly announce their views, and set forth the foundation truth on which they ground their course of instruction. The food offered to the 'sheep' and 'lambs' of Christ's flock, is matter of vital interest. We neglect the investigation of it at peril that none can estimate. Now, while we do not at all think that it is the duty of ministers to examine and adjudicate on the merits of each other's teaching, we firmly believe that it is a grave responsibility resting on every man who takes the oversight and guidance of a congregation, to notice doctrines that he esteems to be false, and to warn his hearers against them. This is what Mr. Newton attempts in the pamphlet we have named, and he makes an appeal to the 'law, and to the testimony,' which is unanswerable as the ground on which he rests. The seventeen propositions embody almost a total of divinity; certainly, the last seven contain *the Gospel*, as all well-read Bible students understand it; but we are quite prepared to hear that ignorant Christians, little taught in the Divine Word, may not comprehend the exact nature nor the peculiar clearness of the definition of each article of faith. To those who intelligently 'search the Scriptures,' they will commend themselves with the force of simple, unadulterated truth; and as such, we hope they will be widely circulated. A little energy in this cause would be well spent. There never was a time when it was so needed. The blunders (not to use harder terms) that are so actively disseminated by the tongue and the press, require immediate and weighty counteraction; and, in this effort, Christians should strongly unite, and exert every power they can wield. No better way can be devised than that of recommending the true, and condemning the false in the most decided manner that can be adopted—avoiding, casting out, and refusing in every form that which negatives the plain statements of

God's revelation, and not receiving and promoting publications, in which, not only a neutral, but a positively erroneous tone in the most important of all subjects is maintained. We wish to call special attention to Propositions 5 and 8. They are most conclusive, and will receive the adherence of those who, with unprejudiced hearts and minds, approach the great source of light and knowledge.

It will be a novelty to many old, quiet-minded Christians to hear that men, professing to "open up" and explain the way of the Lord with the Old Testament saints, are enforcing, with all the might of their claim to superior acquaintance with the Bible, that Abraham, Isaac and Jacob will have a different future in the heavenly state from ours! We are persuaded that right-hearted men and women, with the word of life in their hands, hear, for the first time, with surprise, that any man holds such views, as that the believing Jew differs from the believing Gentile, and that the body of Christ is not composed of both alike; and yet such is the doctrine of a growing section in Evangelical Christendom. And this thing is gaining ground; the very teachableness in Divine things that is prevailing, giving it an impetus: people either submit too readily to the judgment of those who undertake to teach them—become blind, and voluntarily subject their intellects to arguments in religious matters that would not satisfy them in secular affairs; or they take too strong a human position, and refuse faith her office in regard to the incomprehensible, and end by entering the vast misty regions where doubt and cloud make all things look alike. Between these awful conditions, it seems hard to steer the bark of the Church in these days. Let us try every lawful means. None is more so than trying to impress on the minds of all that we can influence, the truths that stand immutably graven on the "stone laid in Zion."

LIST OF PROPOSITIONS

1. The true Deity and Sinless Humanity of the Lord Jesus.
2. Christ, as the Substitute, always the Object of the Father's Complacent Love.
3. Christ's Voluntary Obedience unto Death.
4. The Life of Christ Vicarious, as well as His Death.
5. Everything Needed for Justification was Completed when Christ died.
6. The Representative and Personal Condition of Believers distinguished.
7. Covenant, Priesthood, Mediation, and Confession.
8. On rightly Dividing the Word of Truth.
9. Prospective Instructions by Our Lord in the Four Gospels designed for the Church of God.
10. Complete Equality of the Apostles and their Writings.
11. Old Testament Saints not excluded from the Church of God.
12. The Completion of the Church of the Firstborn Ones, previously to the Completion of the Church as a whole.

13. Union of the Saints of all Dispensations, in their Final Condition in Glory.
14. The Spiritual Blessings of Israel on Earth in the Millennium, belong to Believers now.
15. Expectation of Events Predicted in Scripture as Antecedent to the Return of the Lord, not a Sin but a Duty.
16. The Return of the Lord Not Secret, but in Manifested Glory.
17. No Lengthened Interval between the Coming of the Lord for His Saints, and their Coming with Him.

I

THE TRUE DEITY AND SINLESS HUMANITY OF THE LORD JESUS

The doctrines taught in the Creeds and Confessions adopted by the Churches of England and Scotland, respecting the true Deity and *true* sinless and impeccable humanity of the Lord Jesus Christ, are in strict accordance with the Word of God. Therefore, we are called upon earnestly to reject the doctrines of those who teach either that the Lord Jesus assumed a "*heavenly*" humanity; or that there were mingled with His human *nature*, divine elements; or that because His humanity was hypostatically united to the Divine nature, therefore it was not, in all *essential* properties like unto ours, yet "without sin"; or who assert that "the brethren," to whom it is said in the Hebrews, Christ was "made like," had a humanity different from the humanity of other men. He was man as truly as we are men, and God as truly as the Father and the Holy Ghost are God.

The true humanity, yet sinlessness and impeccability of the Redeemer is excellently taught in the following extract from the Westminster (or present Scotch) Confession:

"The Son of God, the second person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fulness of time was come, take upon him man's nature, with all the essential properties and common infirmities thereof, yet without sin; being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance. So that two whole, perfect, and distinct natures, the Godhead and the Manhood, were inseparably joined together in one person, without conversion, composition, or confusion. Which person is very God and very man, yet one Christ, the only Mediator between God and man."

See likewise the excellent remarks of Hooker on this subject, in the fifth Book of his Ecclesiastical Polity. He thus quotes Cyril:

"His two natures have knit themselves the one to the other, and are in that nearness as incapable of confusion as of distraction. Their coherence hath not taken away the difference between them. Flesh is not become God, but doth still continue flesh, although it be now the flesh of God." (Cyril as quoted in Eccl. Pol., Book 5, Section 53). The words of Leo are: "The properties of each substance being all preserved and kept safe, there became assumed by

Majesty, humility; by strength, infirmity; by eternity, mortality." (Leo Epist. ad Flav. as quoted by Hooker, *ibid.*).

II

CHRIST AS THE SUBSTITUTE ALWAYS THE OBJECT OF THE FATHER'S COMPLACENT LOVE

Although God did for our sakes "bruise" and pour His heavy wrath upon the great Substitute as He hung on "the accursed tree," yet He never ceased to love and delight in Him as the Son of His bosom who was perfecting the manifestation of His obedience in drinking the appointed cup of wrath for others. At the very moment that He was made a curse for us, He was likewise "an offering and sacrifice to God for a sweet smelling savour." Eph. 5:2. God beheld in the Cross two things—the holy Substitute (whose essential perfectness was unchangeable), and the burden of sins which He substitutionally bore. Whilst thus bearing the burden, His essential perfectness and personal excellency were unchanged; for they were unchangeable. The personal excellency of our Substitute, could not even for a moment be either cancelled or altered by the burden He voluntarily bore. To say that the Lord Jesus when made the Sin-offering was so brought into contact with sin, as to become personally defiled, or to be in the *actual* condition of the sinner, is to misconceive the nature of sacrificial substitution, and virtually to deny the essential sinlessness of the Holy One.

"We acknowledge and confess . . . that our Lord Jesus offered Himself a voluntary sacrifice unto His Father for us. Heb. 10:4-12; that He suffered contradiction of sinners, Heb. 12:3; that He was wounded and plagued for our transgressions, Is. 53:5; that He, being the clean innocent Lamb of God, was condemned in the presence of an earthly judge, that we should be absolved before the tribunal seat of our God; that He suffered not only the cruel death of the Cross (which was accursed by the sentence of God, Deut. 21:23; Gal. 3:13), but also that He suffered for a season the wrath of His Father, which sinners had deserved. *But yet we avow that He remained the only well-beloved and blessed Son of His Father, even in the midst of His anguish and torment which He suffered in body and soul,* to make the full satisfaction for the sins of His people. After which we confess and avow, that there remaineth no other sacrifice for sin, Heb. 10:26; which if any affirm, we nothing doubt to avow, that they are blasphemous against Christ's death, and the everlasting purgation and satisfaction purchased to us by the same." *Confession of Scotland A.D. 1560, Art. 9.*

III

CHRIST'S VOLUNTARY OBEDIENCE UNTO DEATH

We must be most careful to affirm that the varied aspects of Christ's sacrificial work, typically taught in the Burnt Offering, Meat Offering, Sin Offering, etc., were all concentrated in the one

sacrifice on Calvary. They all found their completion at the same moment on the Cross. He was the Sin Offering at the same period that He was the Burnt Offering : and His service, under all these aspects, was alike *voluntary*. To say that any part of His service was not voluntary is to say that it was constrained.

IV

THE LIFE OF CHRIST VICARIOUS AS WELL AS HIS DEATH

It has been rightly said that we owe unto God a double debt—a debt of obedience, and (seeing that in *that* we fail) a debt of penal suffering. Unless these two debts are discharged, we cannot be set right in relation to the claims of God's judicial courts : and these debts can only be discharged by the vicarious obedience and vicarious suffering of a Divine Substitute. Consequently, they who deny the substitutional obedience of Christ instead of His people (an obedience rendered in life and on the Cross) reject a part of His work that is absolutely necessary to their justification and salvation. Apart from the one obedience of the one Substitute, none can be "constituted righteous." The imputation of the value of the obedience of Christ is as needful as the imputation of the value of His penal sufferings. He suffered in obeying, and obeyed in suffering ; and so, wrought out the redemption of His people.

"*Our debt must be paid before we could be enriched.* We are indebted for our souls and bodies. We did owe more than we were worth. We were under Satan's kingdom. Therefore Christ discharged our debt. There is a double debt that He discharged, the debt of obedience, and the debt of punishment. Christ satisfied both. For the debt of obedience He fulfilled the law perfectly and exactly for us ; and for the debt of punishment, He suffered death for us and satisfied divine justice." *Sibbes : "The Church's Riches,"* Vol. 4, p. 501.

"Every sinner since the Fall is under a double obligation. He owes the Lord both perfect obedience, and, through his default, the penalty due for disobedience. Justice will not suffer any man to enter Heaven till this debt be paid . . . Man has utterly disabled himself from paying either the one or the other ; he can neither obey perfectly nor satisfy for the least disobedience, and hereupon every son of Adam becomes guilty before God and liable to eternal wrath, without the least hope of recovery from and by himself . . . But now the Lord out of infinite love to His elect, accepts of Christ, freely offering Himself to be their Surety, and to pay that for them which they were never able to pay themselves : and this He did by performing perfect obedience, which was the principal debt, and suffering death and the wrath of God, which was the penalty. Now this Surety's payment being accepted for those that believe, they are discharged, as though themselves had paid it." *David Clarkson's, "Righteousness of Christ."* Vol. 1, p. 274.

[Clarkson was rector of Mortlake, Surrey, from which he was "ejected" by the Act of Uniformity in 1662. He was afterwards

chosen as colleague to Dr. Owen, in the pastorship of his congregation in London : of which congregation on the death of Owen he became sole pastor].

The following is from Archbishop Ussher :

“ Now the satisfaction which our Surety bound Himself to perform on our behalf was a double debt, the principal and the accessory. The principal debt is obedience to God’s most holy law, which man was bound to pay as a perpetual tribute to his Creator, although he had never sinned ; but being now by his own default become bankrupt, is not able to discharge it in the least measure. His Surety therefore being to satisfy in his stead, none will be found fit to undertake such a payment but He who is both God and man.

“ But besides this, we were liable unto another debt, which we have incurred by our default, and drawn upon ourselves by way of forfeiture and *nomine pœnæ*. For as ‘ obedience ’ (Luke 17 : 10 : Rom. 8 : 12 : Gal. 5 : 3) is a due ‘ debt,’ and God’s servants in regard thereof are truly debtors ; so likewise sin is a ‘ debt ’ (Matt. 6 : 12 : Luke 11 : 4), and sinners ‘ debtors ’ (Luke 13 : 4 : Matt. 18 : 26) in regard to the penalty due for the default . . . Therefore our Surety, who standeth chargeable with all our debts, as He maketh payment for the one by His active, so He must make amends for the other by His passive obedience. He must first ‘ suffer ’ (Luke 24 : 26) and then enter into His glory.” Ussher : “ *Incarnation of the Son of God.*” (Works, 4, pp. 591 and 595).

V

EVERYTHING NEEDED FOR JUSTIFICATION WAS COMPLETED WHEN CHRIST DIED

The Scripture emphatically declares that the justification of believers is due exclusively to the work which their great Substitute finished on the Cross. There He bore the appointed curse for them—there also He presented Himself as a sacrifice and offering to God for a sweet-smelling savour. To teach, therefore, that our justification does not rest upon Christ’s work accomplished on the Cross, but on something subsequent to the Cross, is to reject that which the Scripture reveals respecting the way of salvation. Consequently, we have earnestly to repudiate any form of doctrine that speaks of “ justification in the risen Christ ;” or that contrasts His death as “ atoning,” with His resurrection as “ justifying ;” or of God being “ righteous in justifying us as new creatures in Christ risen ;” for the Apostle expressly declares that we are justified not as “ new creatures,” but as “ *ungodly* ;” (Rom. 4 : 5), and the Scriptures uniformly make Christ’s substititional work for us on earth, and not union with Him in resurrection, the *sole* ground of our justification.

It may be well for those who thus separate justification from the Cross, to remember that a kindred line of thought was adopted by

the late Dr. Newman, just at the moment when he took his final step into the abyss of Romanism. In a sermon entitled "*Christ's Resurrection the Source of Justification*," we find expressions such as these :

" Christ atoned in His own Person ; He justifies through His Spirit. p. 238 . . . When on His ascension He became a life-giving Spirit, in the power of that Spirit He came to us to justify us as He had been justified. Hence the force of St. Paul's expressions . . . concerning ' the exceeding greatness of God's power to us-ward who believe according to the working of His mighty power which He wrought in Christ when He raised Him from the dead ;' and the blessedness of ' knowing Him and the power of His resurrection ;' and again our being ' made alive together with Christ and raised up together and being made to sit together in heavenly places in Christ Jesus.' p. 239 . . . When St. Paul says that our life is hid with Him in God, we may suppose him to intimate, that our principle of existence is no longer a mortal, earthly principle, such as Adam's after his fall but that we are baptized and hidden anew in God's glory, in that Shekinah of light and purity which we lost when Adam fell, that we are new created, enriched, transformed, spiritualized, glorified in the Divine nature, that through the participation of Christ, we receive, as through a channel, the true presence of God within and without us, imbuing us with sanctity and immortality. *This* is our justification, our ascent through Christ to God, or God's descent through Christ to us ; we may call it either of the two ; we ascend unto Him, He descends unto us ; we are in Him, He in us ; Christ being the One Mediator, the way, the truth, and the life, joining earth with heaven. And this is our true Righteousness—not the mere name of righteousness, not only forgiveness or favour as an act of God's mind, not only sanctification within (great indeed as these blessings could be, yet it is somewhat more)—it implies the one, it involves the other, it is the indwelling of our glorified Lord." Dr. Newman, p. 252.

It is obvious that whether we say that we are justified because of being in Christ risen, or because of His being in us, we do in either case, deny (on the same principle on which Rome denies) the sole justifying efficacy of Christ's work finished on the Cross : and thus all that the fifth of Romans and tenth of Hebrews teaches is utterly nullified.*

* " Rom 4 : 25, plainly teaches that our Lord ' was delivered in consequence of our offences, and raised again in consequence of our justification.' The preposition in each case is the same so that just as His death resulted from His bearing our sins, so did His resurrection result from the accomplishment of that propitiation whereby we receive pardon and peace . . . The Cross was the last place where He had to do with sin ; the shedding of His blood, the laying down of His life, was the payment of the full redemption price. He Himself bore our sins up to the Tree ; but on the completion of His sacrifice all that He had to do with sin was ended ; and He was laid in the grave, not as *then* the sin-bearer, but as the Holy One who *had borne* the full penalty. Of this the resurrection was the full proof. If the weight of sin rested on Him when buried, how could it have been removed ? It is true that our sin had

laid Him in the grave, because He had died to put it away : but it was no longer on Him when He was there. On Rom. 4 : 25 see *as to this point*, Bishop Horsley's Sermon. (Nine Sermons on our Lord's Resurrection, etc., p. 249, 1822)." Facing and Note by Dr. Tregelles, on page 65 of his pamphlet, entitled, "The Hope of Christ's Second Coming : How it is Taught in Scripture, and Why?"

VI

THE REPRESENTATIVE AND PERSONAL CONDITION OF BELIEVERS DISTINGUISHED

Although it is true that believers are *representatively* in Heaven for they are "seated in heavenly places *in Christ Jesus*," who is their New Covenant Head, as well as their risen Priest and forerunner ; and although this association with their risen Head in glory, does at present open to them new and blessed spheres for faith, hope, and joy ; and does ultimately surely result in their personal entrance into glory, perfected in the likeness of their risen Lord ; yet believers have a personal existence on the earth, as well as a representative standing in the Heavens : and such personal existence is in every way carefully to be distinguished from their representative condition above. Our present condition of being is complex (for we have in us "the new man" and "the old") : many principles therefore, and precepts which can have no application to us when this complex condition terminates, are essentially needful to us whilst it continues. To neglect such parts of Scripture as are intended to bear on us whilst on earth, on the plea that we are altogether raised above and beyond their scope because of our union with Christ in heavenly places, is to set aside the light that can alone direct our steps into paths of wisdom, righteousness and peace.

VII

COVENANT, PRIESTHOOD, MEDIATION AND CONFESSION

Any form of doctrine must be false which teaches, or which involves by necessary inference, that believers are *not* connected with Covenant, Priesthood or Mediation ; or that denies that believers should confess their sins as well as their sinfulness ; or that affirms that the petition "forgive us our trespasses," is unsuited for those who have found acceptance through the blood of Jesus.

VIII

ON RIGHTLY DIVIDING THE WORD OF TRUTH

It is of great importance rightly to divide the Word of Truth, by appropriating to the various bodies treated of (whether they be Jew or Gentile) those parts of Scripture which respectively pertain to each. Thus Christendom, that is, the present professing Christian body, has certain parts of Scripture appropriated to its history. The prophetic parables of Matthew (such as the wheat and tare

field ; the net enclosing good and bad fishes ; the wise and foolish virgins ; the faithful and evil servants ; the sheep and the goats), are examples of this. These parables pertain not to the Jews ; nor to the heathen ; nor to infidels such as those who will avowedly worship Antichrist ; inasmuch as neither Jews, nor heathen, nor infidels, profess either to acknowledge or to serve Christ. They do not *pretend* to belong to His kingdom.

In reading these parables, we have to remember first, that they all distinctly teach us that true and false profession continues in the earth until the end of the age : at which time true and nominal professors are *simultaneously* removed from the earth, so that all Christendom, in a moment, ceases to exist.

Secondly, we have to remember the solemn truth that all those who continue to the end mere nominal professors will perish everlastingly. In each of the parables above referred to, the doom of those who are cast out of the kingdom (whether as tares, or bad fish, or foolish virgins, or evil servants, or goats), is perdition—even departure “ into everlasting fire, prepared for the Devil and his angels : ” nor would it be possible to affirm that a mere temporary judgment or a temporary exclusion from the Lord was denoted by the expressions used, without establishing a principle of interpretation that would lead to the entire rejection of the doctrine of eternal punishment.

IX

PROSPECTIVE INSTRUCTIONS BY OUR LORD IN THE FOUR GOSPELS, DESIGNED FOR THE CHURCH OF GOD

To affirm that any of the *prospective* instructions given by our Lord to the twelve Apostles in either of the four Gospels are Jewish, and not intended for the guidance of His Church, is to teach a novel and dangerous doctrine, tending to undermine the foundations of our holy faith, and is in direct contravention of the parting words of our Lord, as recorded in the last two verses of Matthew’s Gospel, “ Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU : and lo, I am with you always, even unto the end of the age (*αιωνος*). Amen.” Matthew 28 : 19.

X

COMPLETE EQUALITY OF THE APOSTLES, AND THEIR WRITINGS

It is also erroneous and dangerous to affirm that the Apostolate of Paul was of a higher order than that of the Apostles who preceded him ; or to say that the instructions conveyed by the Pentecostal Apostles, either in the Acts or in their Epistles, were *Jewish*, and

of a lower order than those communicated through the Apostle Paul. That Apostle constantly and earnestly affirmed the complete identity of his testimony and doctrines with that of the twelve Apostles who preceded him. "Therefore whether it were I or they, so we preach, and so ye believed." 1 Cor. 25 : 11.

We have, therefore, always to maintain that all the Epistles, whether written by Paul, or by any of the twelve Apostles, are equally, and in the same sense, *Christian* Scripture specifically addressed to the Church, and as such to be revered and obeyed. The same is to be affirmed of all the instructions transmitted to us by the Lord in either of the four Gospels.

XI

OLD TESTAMENT SAINTS NOT EXCLUDED FROM THE CHURCH OF GOD

The Old Testament Saints, although they lived before Christ was manifested, were washed in the same blood and quickened (by the same Spirit) with the *same* life as we, who live after His manifestation : for Christ was "the Lamb fore-ordained," and the promise of life in Him was "given before the world was." Titus 1 : 1. Thus God anticipatively recognized the redemption and life that were, in due time, provided and manifested in Jesus. All the family of faith receive redemption and life in the same Emmanuel ; and hence their essential unity, whatever the Dispensation in which they serve.

It is true, indeed, that the Dispensational condition of the Old Testament saints who were placed under the Law as a schoolmaster, differed greatly from our own. Although sons and heirs as truly as we, yet, whilst under that "schoolmaster," they "differed nothing from servants." Gal. 4 : 1. They had not the feelings, apprehensions, and joys of sons. The Spirit was given to them as the Spirit of "servantship," (*δουλειας*, Rom. 8 : 15), and not as the Spirit teaching them to say, Abba, Father. Thus as regards knowledge, communion with God, and apprehension of the things freely given to us by Him, there is great difference between our present privileges and those of our brethren who preceded us in the path of faith ; but the distinction of earth, whether natural or Dispensational, are not to be transferred into Heaven, so as for Heaven to be made a transcript of the differences that prevail below. A unity has, by the wisdom and grace of God, been provided in Christ, that overpowers the temporary distinctions of earth : and thus the eternal unities of John 17 and Ephes. 4, finally become the portion of all the redeemed.*

* *εκκλησια πρωσοκωι* Heb. xii 23.

XII

THE COMPLETION OF THE CHURCH OF THE FIRSTBORN ONES PREVIOUSLY TO THE COMPLETION OF THE CHURCH AS A WHOLE

Holy Scripture teaches that "the Church of the first-born ones"* is complete at the period of the first resurrection, 1 Cor. 15 : 23 : but that the Church, as a whole, is not complete until the period of the last resurrection : after which "the Holy City, new Jerusalem, prepared as a bride adorned for her husband" (Rev. 21 : 2), and elsewhere declared to be the mother of all the family of faith, *i.e.* of all the redeemed (Gal. 4 : 26), will be introduced into that new earth which will be created *after* the Millennial heaven and earth have passed away—in which new earth, nothing that has the form or fashion of "the first Adam" will any longer be ; for everything *there* will be in conformity with the glory of "the Second Man," the "Last Adam," who is "from Heaven."

XIII

UNION OF THE SAINTS OF ALL DISPENSATIONS IN THEIR FINAL CONDITION IN GLORY

To teach that the Church *in its final condition in glory*, includes only the saints of the present Dispensation ; and that Abraham and the Saints of the Old Testament, as having been whilst on earth less instructed in the mystery of Christ, are to be *excluded* from the Church, is to make the Church's glory dependent on its knowledge and experience here, communicated by the Holy Ghost, and therefore, on something other than the Person and work of the Redeemer ; so that that which the Scripture reveals respecting the efficacy and result of Christ's redemption is hereby set aside. The Church would, in that case, have to seek its *tittle* for its distinctive glory, not in the preciousness of the blood wherewith it is purchased, but in something wrought in it or communicated to it by the Holy Spirit here : and they that are of faith could no longer say that they are "blessed WITH faithful Abraham."

The Seventh Article of the Church of England most truly says :
"The Old Testament is not contrary to the New ; for both in the Old and New Testament everlasting life is offered to mankind

* No chapter can more plainly teach the everlasting unity of the Old Testament saints and ourselves, than the eleventh of Hebrews. We are there taught that they looked for the same heavenly country and heavenly city as we. Yet God in the provisions of His grace for *us*, having appointed that they should not be perfected in their final glory apart from us (Heb.; 11 39-40) they died without receiving the accomplishment of the promises—for which accomplishment they still wait—God having made a better provision concerning us than to allow that they should receive the promised glories before we have been added to them. When the last elect vessel of grace in the present dispensation shall have been gathered into the fold of faith, and so joined those that have gone before, then "the Church of the first-born ones" being complete, shall together enter in resurrection, on their appointed glories.

by Christ, who is the only Mediator between God and man, being both God and man. WHEREFORE THEY ARE NOT TO BE HEARD WHICH FEIGN THAT THE OLD FATHERS DID LOOK ONLY FOR TRANSITORY PROMISES. Although the Law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth ; yet notwithstanding no Christian man whatsoever is free from the obedience of the Commandments which are called moral ; [wherefore they are not to be hearkened unto who affirm that Holy Scripture is given only to the weak, and do boast themselves continually of the Spirit, of whom (they say) they have learned such things as they teach, although the same be most evidently repugnant to the Holy Scripture].”

The words in brackets formed part of the Article (then the 19th) as promulgated in 1552, but were subsequently omitted.

XIV

THE SPIRITUAL BLESSINGS OF ISRAEL IN THE MILLENNIUM BELONG TO BELIEVERS NOW

The *spiritual* blessings of believers who shall live on earth during the Millennium, are identical with those that pertain to ourselves as believers now. The millennial saints will be brought under the same covenant of grace as we ; they will be washed in the same precious blood ; will be united with the same risen Lord ; will be sealed and sanctified by the same Spirit ; and will finally be changed into the same heavenly likeness to Christ in glory. To affirm otherwise, is virtually to say that there are two kinds of Christianity, two Gospels, two ways, and two ends of salvation.

XV

EXPECTATION OF EVENTS PREDICTED IN SCRIPTURE AS ANTECEDENT TO THE RETURN OF THE LORD, NOT A SIN BUT A DUTY

To affirm that it is injurious to the soul of a believer to be led to expect any event as necessarily *antecedent* to the return of the Lord Jesus, is to condemn the teaching of the Lord and of His Apostles ; inasmuch as it can be proved that they did teach those whom they addressed, to expect such *antecedent* events. See John 16 : 1, 2 ; John 21 : 18, 19 ; Acts 20 : 29 ; 2 Peter 1 : 14, 15 ; 2 Tim. 4 : 6 ; 2 Tim. 3 : 1 ; Matt. 24 and 25 ; Luke 21.

XVI

THE RETURN OF THE LORD NOT SECRET BUT IN MANIFESTED GLORY

To affirm that the Advent of the Lord will be *secret*, or that the world will be so unaffected by it as for its evil to advance and attain its matured development *after* that Advent, is to teach a doctrine contrary to the Word of God ; for the Scripture uniformly declares that the advent of the Lord will be in manifested glory.

“ As the lightning cometh out of the east and shineth even unto the west ; so shall also the coming of the Son of Man be.” Matt. 24 : 27. “ He shall descend from heaven with a shout, with the voice of the archangel and with the trump of God.” 1 Thess 4 : 16. “ He shall come in His own glory, and in His Father’s, and of the holy angels.” Luke 9 : 26. Moreover, all who shall have fallen asleep in Jesus, will, at that moment, arise in glory, and all the living saints are to be changed—“ in a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” 1 Cor 15 : 52. Events such as these necessarily preclude the possibility of the Lord’s Advent being secret.

Furthermore, the Scripture expressly declares that the time when the suffering people of Christ are to receive “ rest ” or “ relief ” (*αρεσι*) from their sorrow is “ when the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire taking vengeance.” 2 Thess. 2 : 7.

XVII

NO LENGTHENED INTERVAL BETWEEN THE COMING OF THE LORD FOR HIS SAINTS, AND THEIR COMING WITH HIM

The taking the saints to meet the Lord in the air, and their thence coming with Him, are connected events—so *closely* connected that no *appreciable* interval exists between them ; that is to say, no interval in which any event is by the Scripture interposed. The expression used in 1 Thess 4 : 17, and translated “ to meet,” means not only to meet, but to meet with the purpose of accompanying the person met, to the place to which He is proceeding. When the saints meet the Lord, He will be coming to execute the appointed judgment on “ them that destroy the earth.” They will meet Him in the air and come with Him to the earth, for “ His feet shall stand in that day upon the Mount of Olives . . . the Lord my God shall come, and all the saints with thee.” Zech. 14 : 5. *After* the execution of the judgment decreed, He will take His saints to their destined sphere of Heavenly glory, and assign to each their appointed place in His glorious kingdom.

Thus, on the same day He shall come *for* His saints, for they shall be caught up to meet Him in the air : and He shall come *with* His saints, for they shall accompany Him to the earth. “ It shall be ONE Day which shall be known unto the Lord.” Zech. 14 : 7.

CHAPTER 12

EXTRACTS FROM TEACHINGS OF DR. TREGELLES

THE ENGLISH OF TREGELLES is plain, clear, compelling, pointed, and so well systematized that the plain man's mind is carried with him in his scriptural logical unfoldings. This is so in his minor works, *The Man, of Sin His Rise and Doom; The First Resurrection; and Pastoral Relations*; as also in his major work *Remarks on the Prophetic Visions of Daniel*. Some samples are given in this chapter :

SCRIPTURE SELF-CONTAINED

To understand the Scriptures aright, we have no occasion to go beyond the limit of the Scriptures themselves ; the same passage of revealed truth which tells us of the authority of Holy Scripture, tells us also of its sufficiency : " All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness ; that the man of God may be perfect, thoroughly furnished unto all good works " (2 Timothy 3 : 16, 17). Thus, nothing can be *needed* by the man of God, in order that he should be " thoroughly furnished," beyond the inspired writings contained in the Bible. Thus, we have no need whatever to go out of the Scripture itself, in order to gain information as to those things of which we read in Scripture ; we may find many things which are interesting as bearing upon Scripture, but still whatever God looks on as *needful* for the establishment of the souls of His people, and for their spiritual intelligence in His truth, is to be found within the limits of His Scripture. *History is not revelation ; and we are nowhere commanded to search history to learn the truths found in God's Word ;* although it may be owned most freely that God's Word sheds a light upon the things which man has written as history, and that many lessons may be learned from seeing how different are the thoughts of God and of man about the same events . . . It must be obvious to the Christian student of Scripture, how much more satisfactory it is thus to learn the details of facts from the Word of God than from the records of history ; the latter may be true, but the former commands our faith, and leaves us with a confidence of certainty, which we never can have with regard to facts derived from other sources. *It would have been indeed strange if it had been necessary for us to draw from the doubtful statements of profane historians, in order to understand Prophecy ;* and we must also remember how many would find it impossible to do this.

In his work on Daniel, he wrote : " We have no occasion whatever to go beyond the limits of Scripture to learn what the four kingdoms are, which are mentioned in Daniel's prophecies."

THE FIRST RESURRECTION TIME AND DANIEL CHAPTER 12

A difficulty has been found by some in the second verse of this chapter (12), from the resurrection there spoken of being looked at as though it were the same as that which is mentioned in Rev. 20 : 22, as occurring after the reign of Christ and his saints for a thousand years ; but a little examination will suffice to show that this objection is unfounded ; had it been otherwise, it would make the destruction of the wilful king and the deliverance of Daniel's people synchronous with the final judgment, instead of ushering in that blessing in their own land, of which the prophets speak so largely. But, observe—1st, that it is said, "*Many* of them that sleep in the dust of the earth shall awake" (or more literally, "*many from out of the sleepers,*" etc.); this in itself implies an eclectic resurrection, not the arising of *all* indiscriminately, but simply of a multitude from amongst them. 2nd, that the words rendered "*some* to everlasting life, and *some* to shame and everlasting contempt," implying, apparently, a distributive mention of those who had been spoken of before, ought, I believe, rather to be translated, "these shall be unto everlasting life, *but those* i.e. [the rest of the sleepers, those who do not rise at that time,] shall be to shame, to everlasting contempt." The words rendered "some," and "some" are never used to express a distributive mention of any who have been spoken of before, but simply "*these*" . . . "*and those,*" (or, "the rest," or "others"). The difficulty which might thus be occasioned by this verse is not really an objection to what has been said ; and the statement here made coincides with what we read in Isaiah 25, as connected with 1 Cor. 15. In this last-mentioned chapter, after the resurrection of the saints is spoken of (none other being alluded to), it is said, "*When* this corruptible shall have put on incorruption, and this mortal shall have put on immortality, *then* shall be brought to pass the saying that is written, Death is swallowed up in victory" (ver. 54). This refers to Isaiah 25, and then the prophet goes on to speak of the restored blessing of the nation of Israel. All this confirms what has been already said respecting the time when that oppressor comes to his end : it is when Israel is delivered—it is when those who shall arise to eternal life are raised—it is thus (as has been already shown from Zech. I. 4.) when the Lord comes ; just as in the New Testament we read concerning the Man of Sin.

THE RIGHTEOUSNESS OF CHRIST

They say, " Why are you so fond of the term *imputed righteousness* ? And where do you find the imputed righteousness of Christ mentioned in Scripture ?" We say, " imputed," because the Scripture speaks of imputation ; we say " imputed righteousness,"

because that which is imputed is righteousness (Rom. 4. : 6) ; we say " the imputed righteousness of Christ," because there is no other righteousness but His which will avail before the tribunal of God, because the Word of God teaches us that our acceptance is " through the righteousness of Our God and Saviour Jesus Christ " (2 Peter 1 : 1). And also, " The Lord is well pleased for His (i.e. Messiah's) righteousness sake ; He will magnify the law, and make it honourable " (Isa. 42 : 21). Thus the expression is not merely one which conveniently states a doctrinal truth, but it is one which flows from the use of words by the Holy Ghost Himself in Scripture.

THE NEW TESTAMENT SUMMARIZES THIS AGE

The following is a brief recapitulation of a few of the testimonies respecting the character of this dispensation.

1. Our Lord instructs us that the *world* will continue to be that *in* which the saints are, but *of* which they are not to be, up to the time when He cometh again.

2. Our Lord tells us of tares and wheat until the harvest. He teaches us that the way to destruction is that which is found by the many, while but few go in the narrow way that leadeth unto life.

3. The Apostle Paul (2 Tim. 3) warns us of " perilous times " in the latter days.

4. The Apostle John speaks of " many Antichrists " being an indication of the " last time."

5. The Apostle James calls on the brethren to be patient " unto the coming of the Lord," in the midst of extortion, slaughter, and oppression.

6. The Apostle Peter forewarns of " scoffers in the last days, who shall walk after their own lusts."

7. Such likewise is the testimony of the Apostle Jude, who also speaks expressly of the coming of the Lord, and nothing short of it as putting an end to the overwhelming evil.

Thus we have our Lord's instruction, both by parable and by direct teaching, together with the testimony of *every one* of His apostles who have given us any written instruction—all consenting in describing this dispensation to be one in which there is evil both in the course and in the consummation. From *The Man of Sin*.

A FEW PARTICULARS CONCERNING THE ANTICHRIST

HIS PERSON AND ACTINGS

such as are proved by the Scriptures.

1. He is the last head of Gentile authority in the earth, the last wielder of the Roman power, continuing to triumph over the saints until the Lord cometh (Daniel 7).

2. He is first owned by, and afterwards persecutes the Jews, causing them to suffer until the Lord delivers them (Dan. 8, 11 ; Isa. 14).

3. He claims to be worshipped as God in the temple at Jerusalem ; and *all*, save the elect, shall own him as such (2 Thess. 2 ; Daniel 7, 11 ; Isa. 14 ; Rev. 13).

4. His dominion continues for three years and a half (Daniel 7 ; Rev. 13).

5. He springs out of the last state of the Roman Empire, when it shall be divided into ten parts ; that part from which he arises will be also one of the four portions of the empire of Alexander ; he will conquer mightily, he will destroy three of the ten kings of the Roman earth, and the nations of the world will own his rule (Daniel 7, 8, 11).

6. His power, both temporal and spiritual, will be wrought by the energy of Satan, men being judicially given up by God to a " strong delusion " (2 Thess. 2 ; Rev. 13).

7. The kings of the earth will be gathered under him against the Lamb ; and then it is that he with all his adherents will receive that doom which is predetermined to them and to him—the Lord will destroy him with the breath of his lips (Dan. 7, 8, 11 ; Isa. 11 ; 2 Thess. 2 ; Rev. 19) from "*The Man of Sin*"

CHAPTER 13

TREGELLES AS A HYMN WRITER

IN OTHER DEPARTMENTS he was a genius and in this he attained to a high level which many appreciate who love the deep things of God. His poetry is massive and rich in the fulness of a warm experimental embrace of doctrine, a joyous adoration in worship and a glowing hope in the second coming of the Lord and the resurrection morning. His sonnet for sorrowing mourners is full of scriptural consolation :

“ 'Tis sweet to think of those at rest.”

We find six of his hymns in “*Hymns of Light and Love*,” five in *Songs of Grace and Glory* and three in *The Grace and Glory Hymn Book* (S.G.A.T.) and three in *The Pre-Millennial Hand Book* by John Cox.

1. Father ; we Thy children bless Thee.
2. Holy Saviour ! we adore Thee.
3. Jerusalem ! Awake and sing.
4. In Thee, O Lord, believing.
5. Lord of Glory ! Thee returning.
6. O Saviour ! as the Lord of all.
7. Son of God ! with joy we praise Thee.
8. The gloomy night will soon be past.
9. 'Tis sweet to think of those at rest.
10. Thou God of grace, our Father.
11. Thy name we bless, Lord Jesus.

FATHER ! we, Thy children, bless Thee,
For Thy love on us bestowed :
As our Father we address Thee,
Called to be the sons of God.
Wondrous was Thy love in giving,
Jesus for our sins to die ;
Wondrous was His grace in leaving,
For our sakes, His home on high.

Now the sprinkled blood has freed us,
Onward go we to our rest,
Through the desert Thou dost lead us,
With Thy constant favour blest ;
By Thy truth and Spirit guiding—
Earnest He of joys to come—
And, with daily food providing,
Thou dost lead Thy children home.

Though our pilgrimage be dreary,
This is not our resting place ;
Shall we of the way be weary,
When we see our Master's face ?
Now, by faith anticipating,
In this hope our souls rejoice ;
We, His promised advent waiting,
Soon shall hear His welcome voice.

Father, oh, how vast the blessing,
When Thy Son returns again !
Then Thy saints, their rest possessing,
O'er the earth with Him shall reign :
For the fathers' sake beloved,
Israel, in Thy grace restored,
Shall, on earth, the curse removed,
Be the people of the Lord.

Then shall countless myriads, wearing
Robes made white in Jesu's blood,
Palms, like rested pilgrims, bearing,
Stand before the throne of God :
These, redeemed from every nation,
Shall in triumph bless Thy name ;
Every voice shall cry, " Salvation
To our God, and to the Lamb !"

HOLY Saviour ! we adore Thee,
Seated on the throne of God,
While the heavenly hosts before Thee
Gladly sound Thy praise abroad—
Thou Art worthy !
We are ransomed by Thy blood.

Saviour ! though the world despised Thee,
Though Thou here wast crucified,
High the Father's glory raised Thee,
Lord of all creation wide—
Thou art worthy !
We now live, for Thou hast died.

And though here on earth rejected
'Tis but fellowship with Thee.
What besides could be expected,
Than like Thee our Lord to be ?
" Thou art worthy !
Thou from earth hast set us free."

Haste the day of Thy returning
With Thy ransomed Church to reign :
Then shall end the days of mourning,
We shall sing with rapture then—
" Thou art worthy !
Come, Lord Jesus, come, Amen."

JERUSALEM ! awake and sing,
Joy yet for thee remaineth,
Hark ! hark ! to thee they tidings bring—
" Thy God, O Zion, reigneth."

Thy day of blessing now is come
The day that ends thy mourning ;
See ! see ! thy children hast'ning home,
From every side returning.

Thy God is he who gathers them,
His arm is their salvation,
" He hath redeemed Jerusalem,"
He ends thy desolation.

God's holy city thou shalt be,
His love for ever gaining ;
The Lord himself shall dwell in thee,
O'er all the nations reigning.

Rejoice in God, Jerusalem !
His grace shall leave thee never,
He knew thy sins and pardoned them ;
In him thou'rt blest for ever.

IN Thee, O Lord, believing,
We now have peace with God,
Eternal life receiving,
The purchase of Thy blood :
Our curse and condemnation
Thou barest in our stead ;
Secure is our salvation
In Thee, our risen Head.

The Holy Ghost revealing
Thy work, has made us blest ;
Thy stripes have given us healing,
Upon Thy love we rest :
In Thee the Father sees us,
Accepted and complete ;
Thy blood, from sin which frees us,
For glory makes us meet.

We know that nought can sever
Our souls, O Lord, from Thee ;
And thus united ever
To all Thy saints are we :
We know Thy word declaring
The Father's wondrous love,
In which we all are sharing
With Thee, our Head, above.

May we this love be showing
Until Thou shalt appear—
Thy love, so freely flowing
To all Thy members here ;
Till all the Church in union,
Around the Father's throne,
Shall rest in full communion,
For ever joined in one.

Lord of Glory ! Thee returning
In the clouds shall Israel see ;
Then shall they in bitter mourning
Learn their sin, and look on Thee ;
Then will come—the Son of David—
Heir by right to David's throne,
Israel shall through Thee be saved,
And Thy free forgiveness own.

Then shall end their desolations.
In their land they then shall rest ;
While through Israel shall the nations
Learn thy grace, and thus be blest.
Thou shall then " Thine own " regaining,
Lord of all the earth be known ;
While Thy Church in glory reigning,
Share with Thee Thy joy and throne.

Then in heaven and earth the saved
Thee shall praise—" The Church's Head,"
" Son of God " and " Son of David,"
" First-begotten from the dead."
Thus in blessed restoration
Shall thy works, O Saviour shine ;
Thine they were, and thy salvation,
Makes them in redemption thine.

O Saviour ! as the Lord of all,
Thy Power shall yet be known ;
Before Thee shall the Nations fall,
And all Thy title own.

On earth rejected thou hast been,
By man thy blood was shed,
But now by faith on high thou'rt seen,
Thy church's glorious head.

But thou, as Israel's king, was born
On David's throne to reign ;
And thou, in spite of Israel's scorn,
Thy title dost retain.

Thy chosen church will first receive
Salvation through thy blood ;
Now Jews or Gentiles who believe,
Are owned as sons of God.

Then Israel shall Thy people be,
And know thy pard'ning grace ;
All nations shall thy glory see,
And bow before thy face.

Thy bride, the church, thy throne shall share
Cleansed in thy precious blood ;
Thus heaven and earth shall then declare
Thy glory, Lamb of God !

SON of God ! with joy we praise Thee,
On the Father's throne above ;
All Thy wondrous work displays Thee
Full of grace, and full of love :
Lord, accept our adoration—
For our sins Thou once wast slain ;
Through Thy blood we have salvation,
And with Thee we soon shall reign.

God, in Thee His love unfolding,
Shows how rich has been His grace ;
We are blest, with joy beholding
All His glory in Thy face :
In His counsel, ere creation,
All the Church He chose in Thee ;
And our Surety for salvation
Thou wast then ordained to be.

When it seemed that sin must sever
All the chosen heirs from God,
Thou, with love which faileth never,
Didst redeem us by Thy blood :
Oh the mercy which hath blest us,
Purposed thus ere times began—
Mercy which in Thee hath kept us,
Mercy vast, like heaven's span !

THE gloomy night will soon be past,
The morning will appear ;
The rays of blessed light at last
Each waiting eye will cheer.

Thou bright and Morning Star, Thy light
Will to our joy be seen ;
Thou, Lord, wilt meet our longing sight
Without a cloud between.

Ah, yes ! Lord Jesus, Thou, whose heart
Still for Thy saints doth care ;
We shall behold Thee as Thou art,
Thy perfect likeness bear.

Thy love sustains us on our way,
While pilgrims here below ;
Thou dost, O Saviour, day by day,
The suited grace bestow.

But O the more we learn of Thee,
And Thy rich mercy prove,
The more we long Thy face to see,
And fully know Thy love.

Then shine, Thou bright and Morning Star,
Dispel the dreary gloom ;
Oh ! take from sin and grief afar,
Thy blood-bought people home !

'TIS sweet to think of those at rest,
Who sleep in Christ the Lord ;
Whose spirits now with Him are blest,
According to His word.

How bright the resurrection-morn
On all the saints will break !
The Lord Himself will then return,
His ransomed Church to take.

Or raised, or changed, His saints will meet,
All grief and care removed ;
What joy 'twill be for us to greet
Each saint whom here we loved.

Our Lord Himself we then shall see,
Whose blood for us was shed ;
With Him for ever we shall be,
Made like our glorious Head.

We cannot linger o'er the tomb :
The resurrection-day
To faith shines bright beyond its gloom,
Christ's glory to display.

THOU God of grace, our Father,
We now rejoice before Thee,
Thy children we—and loved by Thee ;
'Tis meet we should adore Thee !
As Thine Thou didst foreknow us,
For such was Thine election,
And Thou hast shown—to us Thine own,
Thy fulness of affection.

In Jesus Thou didst choose us
Before the world's foundation,
Ere Adam's fall—involving us all
In guilt and condemnation.
Thy purpose and election,
In spite of all our failing,
Have firmly stood—and by the blood
Of Christ are made availing.

The grace of this salvation
The Holy Ghost hath taught us ;
By Him we're sealed—for He revealed
How Jesu's blood hath brought us.
Soon all the church in glory,
In its predestined station,
Shall bless Thy name—with Christ the Lamb,
Thou God of all salvation !

THY name we bless, Lord Jesus !
That name all names excelling :
How great Thy love, all praise above,
Should every tongue be telling :
The Father's loving-kindness
In giving Thee was shewn us ;
Now by Thy blood redeemed to God,
As children He doth own us.

From that eternal glory
Thou hadst with God the Father,
He sent His Son, that He in one
His children all might gather :
Our sins were all laid on Thee,
God's wrath Thou hast endured ;
It was for us Thou sufferedst thus,
And hast our peace secured.

Thou from the dead wast raised,
And from all condemnation
The Church is free, as risen in Thee,
Head of the new creation !
On high Thou hast ascended
To God's right hand in heaven ;
The Lamb once slain, alive again—
To Thee all power is given.

Thou hast bestowed the earnest
Of that we shall inherit ;
Till Thou shalt come to take us home,
We're sealed by God the Spirit :
We wait for Thine appearing,
When we shall know more fully ;
The Priest and King, whose praise we sing
Thou Lamb of God most holy.

CHAPTER 14

THE ETERNAL SONSHIP OF CHRIST

By B. W. Newton

"Concerning His Son Jesus Christ our Lord Who became (του γενομενου) of the seed of David according to the flesh." Rom. 1 : 3.

THERE ARE THREE SENSES in which Christ is called in Scripture the "Son of God": first in respect of His Divine and eternal Sonship, as the only begotten of the Father before all worlds. This, His eternal Sonship, is plainly taught in such texts as Micah v. 2, "whose goings forth have been from of old, from everlasting"; and Hebrews 7 : 3, where the fact of Melchizedek having no recorded genealogy in Genesis, is referred to as constituting him *typically* (not actually) an eternal person, and therefore used to foreshadow the Eternal Son. "Without father, without mother, ungenealogised (*αγενεαλογητος*) having neither beginning of days, nor end of life; but made like unto the Son of God," etc.—that is, made like to the Son in respect of having neither beginning of days, nor end of life. The eternal Sonship of the Son, like the self-existence of God, are truths to be believed on the testimony of God, not truths to be reasoned on. With respect to the Son it is emphatically said, "No one knoweth the Son, but the Father."

We read in Holy Scripture of eternal life being promised in Christ before the world was, and also of Christ being "the Lamb foreordained." See Titus 1 : 2, 1 Peter 1 : 20. These texts sufficiently show that the plan and order and results of redemption were fixed in the counsels of eternity by the Father, the Son, and the Holy Ghost, before the world was.

The Son, the second Person in the blessed Trinity, undertook to be the Redeemer. The co-eternity and co-equality of the Son with the Father and with the Holy Ghost are sufficiently proved by the words used in baptism—"baptising them in the name of the Father, and of the Son, and of the Holy Ghost." Nor could any one who is not from everlasting be addressed as Jehovah. But the Son is addressed as Jehovah: for after Isaiah had described the glory of the God of Israel, and how the Seraphim had said, "Holy, Holy, Holy is Jehovah of Hosts," we find it written in John, "these things said Isaiah, when he saw His" [*i.e.* Christ's] "glory, and spake of Him." See John 12 : 41, compared with Isaiah 6 : 3.

These plain declarations of Holy Scripture fully justify the words adopted in the Athanasian and Nicene Creeds to express the eternal glory of the Son. "The Father eternal, The Son Eternal, and the Holy Ghost eternal. And yet there are not three eternals: but one

eternal." In the Nicene Creed it is said of the Son, "God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father." These words are not to be despised because they are the words of men, for they are founded on the sure warrant of the word of God. They are the result, too, of ages of affliction and persecution unto death that fell upon many true saints of God.

If because in our earthly use of the word, "son" it implies commencement of existence, we therefore argue that in its heavenly use it means the same—if we refuse to permit Scripture to define its own terms, and insist upon drawing inferences which it peremptorily forbids, we shall soon lose ourselves in the labyrinth of our folly, walk in the light of sparks of our own kindling, and at last lie down in sorrow. Arianism, the heresy against which the Nicene creed was written, affords an awful example of this.

The Scriptures, in revealing that heavenly condition of blessedness and glory which pertained to the Son from everlasting, speak of Him as the Word who was "with God," and who "was God"; as "the Life," and as "the Light"; as the brightness of the glory of the Father, and the express image of His Person; as the One by whom and for whom all things were created; as upholding all things by the word of His power; as the $\delta \omega\nu$, the Being One; the I Am. These texts sufficiently show the Divine Majesty of Him, who being in the form of God, thought it not robbery to be equal with God.

Secondly, the name "Son of God" is applied to Christ as born in the world. Thus it was said to Mary by the angel, "That holy thing that shall be born of thee shall be called the Son of God."

Thirdly, the same name is used of Him as raised from the dead, in reference to which it is said to Him, "Thou art my Son, this day have I begotten Thee"—words quoted by St. Paul, and applied to the resurrection of the Lord. See Acts 13:33. Hence also He is called both in the Epistle to the Colossians and in the Revelation—"the first-born from the dead."

Now inasmuch as the Gospel of God concerning His Son is not confined merely to the birth, death, and resurrection of the Lord Jesus, but also includes testimony to the dignity of that Eternal Person who became man, I should regard the words, "concerning His Son," as especially intended to direct our minds to the Son in His Eternal Sonship before He became flesh; the more so, because the next clause speaks of His having become flesh—"concerning His Son who became of the seed of David according to the flesh."

When it is said in Romans 1:4 that the Lord Jesus was

"DECLARED" TO BE THE SON OF GOD IN POWER

by resurrection, the word "declared," is not an adequate rendering for the Greek word *ορισθεις*. That word in its primitive sense means to mark out by a boundary line or limit, answering to the

Hebrew word *to bound*, as used in Exodus 19 : 23, "Set bounds around the mountain." This is evidently the sense intended in the passage before us. That condition of resurrection life and glory which now surrounds the Lord Jesus as by a circle, not only marks Him as being the Son of God, but marks Him as being this by a palpable line of demarcation distinguishing Him from every thing that is according to the flesh as known below.

The being thus visibly brought by resurrection into a distinct sphere of spiritual existence "in power" (Rom. 1 : 4), and "in glory" (1 Tim. 3 : 16), "in heavenly places" (Eph. 2 : 6), did not make the Lord Jesus Son of God, for He was so already : nor did it for the first time *declare* Him to be so, for His words, His character, and His miracles had continually declared Him to be this before His resurrection, and He was not infrequently so owned.

A DEFINITION OF THE DOCTRINE

"There is but one Living and True God, everlasting, without body, parts or passions ; of infinite power, wisdom, and goodness ; the Maker and Preserver of all things, both visible and invisible. And in unity of this Godhead there are three Persons, of one substance, power, and eternity—God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten, nor proceeding ; the Son is eternally begotten of the Father ; the Holy Ghost eternally proceeding from the Father and the Son.

"The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father—took man's nature in the womb of the blessed Virgin, of her substance ; so that two whole and perfect natures—that is to say, the Godhead and Manhood—were joined together in one Person, never to be divided, whereof is one Christ, very God and very Man ; Who truly suffered, was crucified, dead, and buried, to make reconciliation for us ; and to be a Sacrifice not only for original guilt, but also for the guilt of actual sins ; so that all among men who believe in Him become heirs of everlasting life."

THE SON OF GOD, OUR SACRED SURETY

The Suretyship of our Lord as taught in Scripture is that as the unchanged and unchangeable Holy One He came into the earth to redeem His one elect Israel, spiritual as well as outward, from all their iniquities. He did this, not only by bearing in life and in death all the curse due to their sins, but also by presenting *His own unchanged and unchangeable perfectness*, throughout the same period, sacrificially unto God. *His perfectness throughout life and in death remained ever untainted and unchanged.* When John saw Him in Patmos, His eyes were as a flame of fire, and His feet as fine brass, as though they burned in a furnace. As to His own Person, He was this essentially and unchangeably. Though sacrificially 'made sin'

and 'made a curse' under the imputation of His people's transgressions, *it left Him personally as untainted as He was in His Father's bosom before all worlds, He was essentially the Holy One.* 'Holy, Holy, Holy is the Lord God of Hosts,' otherwise He could not have been what He was on the cross—pure frankincense burned for fragrance on the altar. On the cross He gave Himself to God for us, an offering and sacrifice to God for a sweet-smelling savour, without which there could have been no redemption—no salvation. Consequently, God is able to impute to the believer righteousness without works—*imputed righteousness.* And we find the Apostle Peter writing to those who had obtained 'like precious faith (with him) in the righteousness of our God and Saviour Jesus Christ' (2 Peter 1:1). All who stand under God's altar have the full preciousness of that which was offered thereon imputed to them. The doctrine which denies the imputed righteousness of Christ strikes Leviticus from the Bible as much as Neology does: Christianity as taught in the Bible is taken thereby from us.

Why was the Lord Jesus baptized with the baptism of repentance by John? Personally He needed no repentance. The only ground, therefore, on which He could have been baptized was as the Representative of others. From eternity He was our appointed Surety and Sin-bearer. What careful distinction there should be made between the place of unalterable perfectness before the Father, held by the Lord Jesus personally as the Son in the Father's bosom above, and the place that He assumed circumstantially when, by taking flesh upon Himself, He descended into this lost world to be *officially* perfected through sufferings as the Captain of salvation. *Personally His moral nearness to the Father never ceased;* but, circumstantially, how different His place in the manger at Bethlehem; His refuge in Egypt; His tarryance in Nazareth; His rejection in Jerusalem; His place in Gethsemane; and, when bruised under the wrath of God, on the cursed tree! Circumstantially, what could be more different than the place of light and love that pertained to Him above, and that in which He voluntarily placed Himself as the obedient Son and Servant in the earth, that He might through sufferings work out the salvation of God's people. Did He not, from unspeakable *circumstantial* distance from God, but in *essential moral nearness* to Him, work back His way through all the appointed sufferings till God could meet Him as having finished the appointed work, and SO glorify Him? This I believe, and this I have written and this I maintain. God could not meet Christ *as having finished His appointed work* until He had finished it, which is a truism.

The excellences of Christ's character were intrinsic and essential—unchangeable as the holiness of His own eternal being.

The exhibitions of the meekness of Christ, and of all His other qualities, were never in the power of mere human thought and feeling. Every word which He spake, every feeling He expressed, was in the power of that which He essentially was as Heavenly and Divine.

He was by birth the Holy One—"That Holy thing that shall be born of thee shall be called the Son of God." He was God manifest in the flesh—flesh physically weak, physically like ours; yet morally so unlike, that every feeling there, was as to purity, in *strict congeniality with the purity of that Holy One* who had made that flesh His own. His character therefore was, as His person, pure and holy. *No spot of darkness* could be detected there. It was the character of One who had *never* grieved, *never* hindered the Spirit of God, nor fallen short of His heavenly excellency. *The ill savour of fallen humanity was not there.*

"In Christ . . . even after He became flesh, all was perfect, pure, and holy. He was not more truly Light, when He was with the Father before all worlds, than He was after He became man and tabernacled amongst us here. The perfectness of His devotedness, and of all His developed character, was but the result of a perfectness that was found within. *The purity that pertained to Him as man was as the purity that pertained to Him as God.* Hence we can easily understand the joy of that soul that discerns how this purity has been SUBSTITUTED for its own depravity and presented for it on the altar for a sweet-smelling savour.

Many have objected to the doctrine of Christ's suffering under the hand of God previously to the cross, in consequence of a dangerously false notion which they entertain respecting His relation to God when on the cross. Not seeing that Christ, although treated *as if* sin, could never be regarded *as* sin, and that He never could stand in the actual relation of men to God, though He might receive, as a Substitute, penalties due to such a relation, they think that on the cross He was placed, during the time He there suffered, in the actual relation of a sinner to God. Hence they argue that, if He suffered under the hand of God before the cross, He must have been in the actual relation of a sinner to God previously to the cross, and, consequently, could not have been fit to be made a sacrifice on the cross. The answer to this is, That He *never*, either in life or in death, stood in the actual relation of men to God. The actual relation of men to God was one of personal guilt and personal curse, because of what the sinner personally was. Into such a relation Jesus never did and never could come. Personally, Jesus was ever the object of the Father's delight and love—holy as God is holy—perfect as God is perfect . . . God did not feel towards the Son of His bosom, when He took the place of a Vicarious Sufferer, as He feels towards those who are personally sinners. Jesus was *always* the object of the Father's complacency, delight, and love."

CHAPTER 15

PRINCIPLES FOR THE READING OF SCRIPTURE OR THE IMPORTANCE OF A RIGHT DIVISION OF THE SCRIPTURES

By B. W. Newton

THE EFFECTS OF THE ERRORS of Protestantism are becoming every day more manifest. Even in England, where Protestantism has had such favourable opportunity to develop itself, and in such various forms, multitudes, partly scandalized by its corruptions, partly hating its truth, are becoming its avowed enemies; deny that any distinction should be made between the professing, or (as they call it) apostolic body, and the real Church, and are rushing back to Popery again. Others are wandering into the mazes of German Philosophy and Pantheism, and are industriously disseminating principles, which, if they be true, the Scriptures must be a lie. In their case it is a simple question whether or not the mind of man shall succeed in defying the revelation of God.

It is plain from every sign around us, that we are living at a period of crisis, not only in the world's but in the Church's history. What then is to be done by those who fear God? Shall we forsake those blessed principles of Truth which Protestantism, under God's own power, restored; or shall we rather cleave to them with ten-fold tenacity? Only, we must separate the precious from the vile. "If," as was said to Jeremiah, who himself lived at a period when all things were out of course, "if thou wilt take forth the precious from the vile, thou shalt be as my mouth." If Protestantism at the Reformation failed to judge the primeval corruptions of Christianity—if, thinking only of the Woman and her evil, it forgot the sin of the Church in forsaking her lowliness, and becoming like the fair-spreading Tree—if it neglected to search into the prophetic word, and consequently remained in ignorance of all that Israel *is to be*, and of all that the nations are, then have we to avoid these quicksands. We have to carry our thoughts back over the long train of corruptions, until we reach the Apostles of our Lord and Saviour. We have to remember that the kings of the Gentiles exercise lordship, but not we—that neither the condition of Israel under the Law, nor of Israel in millennial rest, is to be the condition of Christianity now; and that the nations, symbolised by evil monsters, are in God's sight, contrasted in every possible sense with her who is the Bride of Christ, and who once occupied in the earth a position worthy of being represented by "candlesticks of gold." Attention to those things would not only materially affect our practical position, but would lead us also to a right "division" of the Scriptures, without which they can neither be interpreted nor applied aright.

We feel shocked when we read the description of Christianity in the days of Constantine. We see the fearfulness of the error into which *they* fell who mistook the hour of the Church's ratified evil for the hour of Christ's millennial kingdom, and who applied to the season of the Church's deadly sin, Scriptures which belong to the season of the Truth's final triumph. Yet from that hour to the present the self-same principle has been followed in the interpretation of Scripture. Parts of the Word of God which belong only to a time when Christ shall have stopped the present dominance of evil, and established His own righteous and peaceful reign, are interpreted of a period when the secular power of earth is advancing to its final doom; and when Christianity, refusing to suffer, has desired to unite itself with the very nations who are hastening into the final Apostasy.—*Prospects of the Ten Kingdoms*, p. 173.

THE PRINCIPLE OF RECURRENCE

Nothing can be more important in interpreting the Scriptures than carefully to observe the habit of *recurrence*. It is found throughout the whole of the Sacred Writings. Indeed in all narration, whenever the subject treated of has various branches, it is necessary, after we have brought one part of our narrative to its conclusion, to return again and pursue the subject through another of its divisions; for, in no other way, can all the various features of a complex subject be fully and distinctly given. The same period, therefore, may thus be many times retraced; and the successive divisions of our narrative become, as to time, concurrent, and not chronologically subsequent to each other. The very earliest part of Scripture affords an example of this. The *first* chapter of Genesis brings us to the seventh day of rest, when all creation had been finished and God rested from all His work which He had created and made. The creation of man, both male and female, had been on the sixth day. This is mentioned in the first chapter; yet nothing there is said respecting the peculiar manner in which Eve was created. The description of her creation is not found until the second chapter, which consequently returns, and *retraces* the same period that had previously been considered. No one would think of reading the second chapter of Genesis throughout, as chronologically subsequent to the first; for, in that case, it would be necessary to say that Eve was created after creation had been finished. Yet mistakes no less strange have been made in reading prophetic Scriptures, from neglect of this obvious principle. Again, the first chapter of Isaiah leads us through the whole scene of Israel's evil, on to the hour of God's millennial interference, when He "will turn His hand upon them and purely purge away their dross and take away all their tin; when He will restore their judges as at the first, and their counsellors as at the beginning." Thus, the end is reached even in the first chapter; consequently, the subsequent chapters do but retrace, and variously illustrate different parts of the same period. The Book of

Zechariah, in like manner, consists of many separate visions *not* chronologically successive. So likewise the Book of Daniel. The first vision, which is that of the Image, leads us on to the time when the Image is smitten, ground to powder, and the stone which smites it becomes a great mountain and fills the whole earth. No subsequent vision in Daniel describes anything beyond this limit. They all retrace, and develop other features belonging to the same period.

THE REVELATION IS WRITTEN ON THIS PRINCIPLE

Thus chapter 6, which is the first in the series of prophetic visions, brings us to that final hour, when men shall call "upon the rocks to hide them and on the mountains to cover them," because the great day of the Lamb's wrath will have come. The subsequent visions, on to the nineteenth chapter, do but retrace; until, in the end of that chapter, we find the manifestation of the Lord in glory and the actual inflictions of His wrath described. Yet the Revelation has been constantly expounded, as if each vision followed, in order of time, that which had preceded; and hence hopeless perplexity has been the result. That the Revelation, in neither of its two divisions, is a consecutive history of events in the order of fulfilment, may be proved again and again, by a reference to the Book itself. The seventeenth chapter, for example, which describes the condition of Antichrist and his power *before* the Ten Kingdoms agree to destroy the Harlot, and to give their authority to him, is, in point of time, earlier than the thirteenth chapter, which describes the condition of Antichrist *after* he has received that power.

Again, the wickedness described in chapters 12, 13 and 14 cannot be *subsequent* to the period referred to in the *sixth* chapter, when Heaven and earth are shaken, and all the mighty men and the chief captains, and every bondman, and every freeman call upon the rocks to hide them, because the great day of the Lamb's wrath has come. Babylon and Antichrist do not flourish *after* this; on the contrary, their abominations are the cause of that day of wrath. These are instances taken from the first division of the prophetic part of the Revelation. An example no less plain occurs in the second division also. The first eight verses of the twenty-first chapter describe the condition of the new heavens and the new earth, *after* the millennium, when the Heavenly City, New Jerusalem, descends into the *new* earth, where there is no longer any pain or sickness or death—all former things having passed away. But when the first eight verses of the twenty-first chapter have thus described the *post*-millennial dispensation, the *subsequent* verses of the same chapter, and the connected verses of the twenty-second, return to the millennium, and describe the relation of the Heavenly City to the earth during the millennial age; for when the leaves of the Tree of life are spoken of as being "for the healing of the nations," the *millennial* nations must be referred to, seeing that in the *new* earth there will be no nations that need, either physically

or spiritually, any cure. These instances are sufficient to show that the Revelation, like other books of prophecy, is written, not in the order of fulfilment, but of narration. If, then, these examples *prove* that the Revelation is not a consecutive history, it follows that any system of interpretation that treats it as a consecutive history (whether of events future or past) must be essentially erroneous.

BLESSING IS RECORDED BEFORE JUDGMENT

Another rule carefully to be remembered is, that in every vision, the consummation, which is one of blessing, is recorded *first*, prior to the events of evil and of judgment by which it is preceded and introduced. This arrangement could not have been adopted if the Revelation were a history of events in the order of fulfilment; but it is an order which the considerations of love would suggest to any one who desired to relieve the anxiety of another to whom he was about to tell a tale of sorrow. He would speak of the end *first*, silencing the awakened apprehension by the assurance that however great the preceding sorrow, the conclusion would be one of certain joy. He would do this, even if his tale respected things that were past; but how much more if he were prophetically narrating things to come. This, consequently, is the order which God has chosen in the visions of the Revelation—an order worthy of His goodness, and in strict consistency with the character He bears towards His children. Thus also fitting prominence is given to the great final object of faith; for to faith *the end*, however remote, is intended always to be the proximate object of apprehension.

The practice of noticing the closing event of blessing *first*, is common throughout the whole of Scripture. In the second chapter of Isaiah, for example, the glory of Zion in the latter day, when all nations shall flow unto it, and learn of God, and walk with Israel in the light of the Lord, is mentioned first; and then follows the description of that awful hour of visitation which is to precede and introduce the day of glory. In the twenty-third chapter of Leviticus—a chapter which recites the feasts of Israel, we find the Sabbath, the type of that final rest which remains for the people of God, mentioned first, *before* the Passover and the other feasts are spoken of; although the full sabbatic rest is evidently the ultimate point of blessing, to which the Passover, and other such provisions of grace, lead. In the Revelation, if the fifteenth and sixteenth chapters be examined, it will be found, that they form one connected vision. But the former of these chapters reveals a scene of triumph which cannot be reached until all the dark circumstances of the succeeding chapter have first been fulfilled.

The fifteenth chapter (drawing its symbols from the circumstances of Israel's triumph on the safe and happy side of the Red Sea, where they sang with Moses their song of victory) described the final condition of God's delivered people when the hour of Antichrist shall have passed: whereas the chapter that follows describes the

hour of his blasphemies, and the plagues sent by God on him and on his kingdom. The fifteenth chapter speaks to us of God's holy habitation and the triumph of His people there; the sixteenth recites the tale of the house of bondage. Another example may be found in the relation which the fourth and fifth chapters bear to the rest of the Book that follows. Those chapters preface and introduce the Revelation. Yet the glories symbolized in them and the anticipative millennial song of the fifth chapter will not be realized, until all the woes of which the succeeding chapters treat, shall have passed for ever.

CHAPTER 16

MATTHEW'S GOSPEL IS CHARACTERISTICALLY CHRISTIAN

By B. W. Newton

ARE THE PROPHETIC INSTRUCTIONS of the Lord in the Gospels addressed to the Apostles as representatives of Christians or Jews? of those who believed in Christ, or of those who knew not or rejected His name? If of the former, then they are our possession. There is an unbroken continuity in the use of the word "*ye*," which it is important to notice, both in Luke 21, and in the corresponding passages in Matthew and Mark. It supposes one family, commencing their course of suffering testimony as soon as the Lord should be taken away from them, and continuing until they shall see those signs which shall precede His coming. "*Ye* shall be hated of all men for my name's sake." "In your patience possess *ye* your souls." "When these things begin to come to pass then do *ye* look up." "So likewise *ye*, when *ye* see these things, know *ye*." "Watch *ye* therefore." "That *ye* may be counted worthy." To whom are they addressed? They are addressed to persons who believe in and obey Jesus risen; who suffer for His name's sake during the time of His personal absence, and during the time of Israel's unbelief. Here are four distinguishing characteristics. Wherever they meet, there we find the Church of God; for it is written—"He came unto His own, and His own received Him not; but to as many as received Him, to them gave He power to become the sons of God." Whether therefore He says in the Gospel of John, "They shall put you out of the synagogues"; or whether in Matthew, "Ye shall see the abomination of desolation," He in either case addresses Jews; but Jews who have believed in Him during the blindness of their nation, and therefore become "sons of God," and "joint-heirs with Christ."

NOT "JEWISH" BUT ABRAHAMIC

If I were to specify either of the Gospels as peculiarly belonging to ourselves in this present dispensation, I should mention the Gospel of Matthew; for that Gospel instead of being Jewish as some have said, is the very Gospel which leads us away from Jerusalem and Jewish connection to the principles and history of Christendom. The history of the rejection of the Son of David by Israel, is indeed fully given in Matthew; but it is only the precursor to the history of that new body which has assumed the place of professed obedience and corporate testimony in the earth during the period of Israel's

rejection. It is of importance to distinguish most carefully between *Abrahamic* and *Jewish*. That alone should be called Jewish in which Gentiles cannot be fellow-partakers. This is the only proper sense of *Jewish* when applied, as it now so frequently is, in the way of contrast.

I would describe the Gospel of Matthew as being that in which the rejected *Son of David* is acting in His deeper character of *Son of Abraham*, "in whom all nations shall be blessed." The two first chapters of Matthew may be almost said to be an epitome of the whole Gospel. The king of the Jews is born—His birth declared in Jerusalem; Herod and all Jerusalem *with him* is troubled; He is rejected by them but acknowledged by the Gentiles. The rejected Galilean character is therefore preserved throughout Matthew; and in this Gospel (so little is He acting on mere Jewish principles) that He is only recorded as visiting Jerusalem once, and then but for three days—viz. The Sunday, Monday and Tuesday previous to His crucifixion. Here He was specially presenting Himself as the Son of David, and was again and finally rejected. On the Wednesday and Thursday, He is out of all Jewish connection, in the bosom of the separated family; and on those days, Matthew 24 and 25, and the concluding discourses in John are spoken.

His real character in Matthew is "Minister of the Circumcision for the truth of God to confirm the promises made unto the fathers," for circumcision was "of the fathers not of Moses." Promise and grace wide enough to embrace all nations; for nothing merely Jewish attaches to circumcision as given to Abraham; consequently the precepts, the prophecies, and all the principles of the new economy which He was founding, and was going to order in the earth during the time of Jerusalem's unbelief, are given especially in Matthew, and I might almost say in Matthew only, of the Gospels. So far, therefore, is Matthew from being Jewish, that it is characteristically the Gospel of the present dispensation.

Accordingly, in the conclusion of the twelfth of Matthew, after the Lord Jesus had pronounced His fearful curse upon the whole family of Israel, telling them that the seven-fold power of evil should finally seize upon them, and that their last state should be worse than the first, we see Him, after having thus set aside the former family who had been the witnesses of Jehovah in the earth, immediately introducing us to another family who were to become His witnesses and His brethren during the "mysteries of the kingdom of heaven," which the next chapter details. "He stretched forth His hand to His disciples and said, Behold my mother and my brethren; for *whosoever* shall do the will of my Father which is in Heaven, the same is my brother, and sister, and mother."

Here all natural as well as Jewish associations are set aside, and the family bond is made to be *obedience*. It was *Abrahamic* not *Jewish* in its character, for the Gospel of Matthew is concerning the Son of Abraham.

Here then, we might almost say, we find the first mention of the visible Church ; and accordingly the next chapter supplies us with its connected history. The parable of the Sower commences, and that of the Net concludes its history.

It is a chapter which expressly reveals " the mysteries of the kingdom of heaven " ;—for it was a mystery that Israel nationally should be so long blinded ; a mystery that the kingdom of heaven should be invisibly established ; a mystery that Gentiles should be called in fellowship with Jews into such a kingdom ; a mystery that wickedness should so work as to leaven this new Witness for Christ.

The great dispensational subject of Matthew is therefore the history of the period during which Jerusalem is desolate and the visible Church (including both Jew and Gentile) is the professed witness for Christ during His personal absence. There are consequently three questions which we might be expected to ask. How long will the visible Church continue ? How long will Jerusalem be forsaken ? How long will the twos or threes who really belong to Christ continue in the midst of prevailing corruption ?

" THE END OF THE AGE "

The answer is in either case the same, and it is the answer of the Lord Himself ; each will continue till " the end of the age." The following are the passages in which this expression occurs : " The enemy that sowed them is the devil ; the harvest is the end of the age ; and the reapers are the angels. As therefore the tares are gathered and burned in the fire ; so shall it be in the end of this age." (Matt. 13 : 39, 40). " So shall it be at the end of this age, the angels shall come forth, and sever the wicked from the midst of the just." (Matt. 13 : 49).

" What shall be the sign of Thy coming and of the end of the age ?" (ch. 24 : 3). " Lo, I am with you all the days even unto the end of the age." (Matt. 28 : 20). The expression " end of the ages," in the plural, occurs in Hebrews. It shows that this age, at the end of which the angels are to be sent forth, is itself the end or conclusion of the *ages* that have preceded. The first place where this remarkable expression (an expression which occurs only in Matthew) is used, is in chap. 13, where it is used three times in our Lord's explanation of the parable of the tares, and the division of the fishes in the net. In the first case He says : " He that soweth the good seed is the Son of Man, the field is the world, the good seed are the children of the kingdom, but the tares are the children of the wicked one ; the enemy that sowed them is the devil ; *the harvest is the end of the age*, and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be at the end of this age." In explaining the parable of the net, He again uses the expression : " So shall it be at the end of the age ; the angels shall come forth and sever the wicked from the just."

WHEAT AND TARES

I have long felt the parable of the tares to be quite conclusive of the question we are considering. It is the Lord's own reply to the many inquiries which our busy thoughts have suggested on this subject, and therefore to be met with reverent and implicit subjection of mind. Whatever else may be true, the Lord's explanation of the parable must certainly stand. We have in it a period definitely, and I might also say chronologically marked, commencing with the sowing of the Son of Man, and ending with the separation of the children of the kingdom and the children of the wicked one. It is said that this separation shall not take place until the harvest ; consequently *until* the harvest the field has some wheat in it. " Let both grow together until the harvest." No words can be more plain than these. They could not grow together until the harvest, if all, or even some of the wheat were gathered in many years before the tares are fully ripened ; and they will not fully ripen until the time of Antichrist ; indeed it is expressly said that the tares are to be gathered first ; and let it be remembered that not one tare is gathered except by angels sent forth ; not one is gathered except at the time of harvest ; not one is gathered without being rooted up, that is taken out of the world. The *meaning* of the gathering of the tares is not left to our conjecture, but is explained by the Lord Himself. " As therefore the tares are gathered and burned in the fire, so shall it be at the end of this age. The Son of Man shall send forth His angels, and they shall gather out of His kingdom " [this is the explanation of the gathering] " all things that offend and them that do iniquity, and shall cast them into a furnace of fire : " this is the explanation of the burning. The wheat and the tares are to grow together until this is done.

Some who have wished to avoid the force of this parable, have asked whether the gathering of the tares might not be a slow and progressive gathering which may have already commenced by the gathering of false professors around certain centres of evil, which are to form the points of evil in the latter day.

To this I answer, that the tares do not gather *themselves* ; that they are not gathered into separate plots whilst yet rooted in the field, but are gathered in bundles, and therefore taken out of the field ; that they are gathered not by wicked spirits, but by the holy angels ; and that none are gathered until the harvest, but both are to grow together until then. Indeed the parable is so plain and so precise, that I cannot but feel that we incur a solemn responsibility by denying its application to the Church of God.

How can any one doubt after reading this parable that the saints of this dispensation (for to them alone the name of " wheat," as contrasted with " tares " belongs) will continue in the world together with the visible professing body until the end of the age, that is—the harvest ? for it must be remembered that the harvest is not said to be *in* the end of the age, but that the harvest *is* the end of the age.

The next place in which we find the end of the age mentioned is in chap. 24. It is there connected with the termination of Jerusalem's desolation, and also, as in chap. 13, with the coming of the Lord with His angels.

In the concluding verse of Matthew, we again find these remarkable words: "I am with you all the days, even to the end of the age." These are simple words: they were addressed to the faithful disciples, far away from Jerusalem and all Jewish circumstances, in the solitude of Galilee, as if again to teach us the marked Galilean character of the Gospel in which they are recorded. They are a pledge that He who spoke them will, through His Spirit, continue with the two or three who may, however weakly, follow Him, until the end of the age, until which time the Spirit, as now given, shall not be withdrawn from the earth, nor will saints, as now baptized therewith, cease to be.

CHAPTER 17

ROMANS CHAPTERS 1, 2 AND 3 AN EARLY EXPOSITION

The following remarks on the Epistle of Romans—an Epitome of Chapters 1, 2 and 3—were written and appended as a postscript to a letter of B. W. Newton's to his mother, from Oxford, December 23rd, 1827.

THE EPISTLE TO THE ROMANS, said Luther, is an Epitome of the whole Bible, a Treasure House of Spiritual Religion, so inexhaustible that if I were to read it a thousand times I am sure I should always find something new.

Most cordially do I assent to this and most other of Luther's opinions. The Epistle to the Romans is indeed of value incalculable. It is not in the Gospels that we are to look for a complete explication of the glorious scheme of Christianity.

The occasional remarks and discourses of our Lord are indeed very precious, but they can only be understood and rightly appreciated by those who have attained a spiritual knowledge of those grand preliminary truths which all the Epistles unfold—particularly the Epistle to the Romans. As it has long been one of my favourite portions of Scripture and is, perhaps, more than any other part of the sacred volume, mangled and perverted by the interpretations of carnal men, I am anxious to press on you, my dear friends at home, the duty of giving especial heed to those truths which Paul so earnestly inculcates. To this end I have ventured to attempt a slight sketch of his argument, interspersing a few observations of my own. Search and see whether they are warranted by Scripture.

First, observe to whom the apostle addresses the Epistle, "To all that be at Rome, called to be Saints"—not to those who were ignorant of Christ and of being reconciled to God in Him, but to those who had the testimony of the Spirit in their hearts telling them that they were the Children of God. This should be carefully kept in mind in all perusal of all the Epistles, for he who cannot by Faith appropriate Christ's righteousness to himself has as yet nothing to do with the promises contained in them and the rest of Scripture. He is under the Law, not under Grace.

In the 1st Chapter the apostle shews the totally lost state of the Gentile world; this, he supposes the Jew, i.e. the self-righteous moralist of all ages, will readily admit, and begin to congratulate himself on his freedom from such scandalous immoralities. But

what says the apostle—Thou art inexcusable O MAN, whosoever thou art that judgest ; for wherein thou judgest another, thou condemnest thyself, for thou that judgest doest the same things. It is true, you may be outwardly moral, amiable and righteous in the world's eye, but look into thy heart ; is there no unrighteousness there ? Does none of thy service proceed from fear ? Is there no secret inclination to sinful pleasures ? I will answer for thee, self-righteous deceiver ! For God declareth “ There is none righteous, no, not one ; there is none that understandeth ; there is none that seeketh after God.” All have broken and are ever breaking God's Holy Law. All are alike expecting its curse. The moral Jew is equally guilty with the most filthy sensualist of Gentile sinners.

What, then, was the use of the Law, if none can fulfil its demands ? It was given that iniquity might abound, that every mouth might be stopped and all the world be guilty before God ; it was given that our unrighteousness might commend the righteousness of Jehovah ; it was given that it might be a schoolmaster to prepare our minds for Christ.

And here I would pause to remark how necessary it is that we should understand thoroughly the real extent of the requirements of the Law before we can value Christ. Sinless adamical perfection is its demand, and I do hold those to be *accused* who talk of a milder Evangelical Law by which we can be saved. Oh ! my dear friends, I do solemnly beseech you, as writing in the presence of Almighty God, to beware of this fatal, fatal, error—an error which I verily believe had led many to destruction. May the Holy Spirit teach you that all hope of Salvation by your own efforts is vain, and you will then learn to value aright the imputed Righteousness of Christ. Blessed is the man to whom the Lord imputeth Righteousness without works. No other can be saved.

CHAPTER 18

THE CHURCH IN THE EPISTLE TO THE EPHESIANS

By B. W. Newton

“ THE CHURCH WHICH IS HIS BODY ” (CH. 1 : 22-23).

WE MUST BE EXCEEDINGLY CAREFUL not to limit the words of such a passage as this to “ the Church of the *first-born ones*,” that is, those who being “ Christ’s at His coming,” shall rise in the *first* resurrection. They, when they enter into their glory, are only “ first-fruits ”—“ first-born ones.” Their very glory will be a pledge that all who shall afterwards (i.e. during the millennium) be born into the family of faith shall inherit like glory. All the redeemed, finally, shall “ reign in life through one Jesus Christ ” (Rom. 5 : 17) and shall alike bear the image of the Heavenly One, being changed into His risen likeness. Which of the blessings mentioned in the concluding part of the fifth of Romans and in 1 Cor. 15 (and there are no higher blessings, for they involve union with and likeness to Christ in heavenly life and glory)—which of these blessings are not true of all the redeemed of every dispensation? All the redeemed were chosen in Christ before the foundation of the world—all, subsequently at the time when they believe receive life in Him—all are made members of His mystical body—all are children of that heavenly City which is the mother of us all. Exclusion from that one body, or from that heavenly City is perdition. See Rev. 22 : 19.

The attempt made by some to divide the redeemed, and to exclude from the Church and the Church’s eternal glory the saints of the Old Testament, as well as those who shall be converted during the millennial age, cannot be too earnestly condemned. It is a doctrine so false that it could only be maintained by supposing that there are two ways and two ends of salvation—in fact two Gospels and two Christs. The Scripture teaches us that all who are of faith, in whatsoever dispensation they may live, are redeemed—that they are redeemed by, and quickened in, one Christ—and that having Christ they “ have all things.” Destroy this relation of all the redeemed to Christ, and you destroy Christianity as taught in the Holy Scripture.

WHAT SHOULD BE TAUGHT REGARDING THE CHURCH

1. That “ the Church ” in its eternal sense includes all the redeemed of every dispensation.
2. That although “ the Church of the first-born ones ” is

complete when the Lord returns at the commencement of the millennium, yet the Church as a whole is not complete until the close of the millennium.

3. That the Church being "chosen in Christ," and having "the promise of life in Him before the world was," has necessarily a oneness of everlasting blessing which nothing can destroy. Its members whilst on earth may be in a condition of pupilage (which they were whilst under the Law, see Gal. 4 : 1) or in the more advanced condition they now hold under the Gospel, but this temporary and dispensational difference in no way affects their eternal standing in Christ.

4. That the Church's eternal blessings and glories were gradually revealed : but that when once made known, they were made known as the portion not only of those to whom the knowledge was first communicated, but as the portion of all of the one family of faith who had preceded, or who should follow after, those to whom the knowledge was so communicated.

5. That whilst we have to remember that the being quickened in Christ and seated in heavenly places in Him, is an accomplished fact true of the feeblest believer (because dependent not on the power of his apprehension of it through the Spirit, but on the fact of the resurrection of his Lord into glory), yet we have likewise to remember that the resurrection of our Head, whilst it brings us representatively into Heaven, and opens Heaven to our faith, yet leaves us personally below, to find in earth the sphere of our conflicts and service.

6. That the blessed fact of being "quickened in Christ" and "alive unto God in Him," does not imply that we are to be practically dead to *everything* below. On the contrary, whilst seeking to be dead unto sin, and unto the world *morally* (for we have died unto both in Christ) we are to seek to live to every thing in the earth that is according to God ; for there are in the earth things good as well as evil—there are the people of God, His interests, His truth, and in living to such things and in discharging aright the humblest duties required of us by God, we live unto God. We are not therefore to say with the Jesuit, "Mortuus sum. I am a dead man. Touch not, taste not, handle not"; nor are we to say I am alive only to God in Heaven ; but we are to seek so to live to Him in the earth that He may not only be *in* us in the sense in which He is *in* and *with* all His believing people, but that He may also be *with* us in the sense of approving fellowship as sanctioning our habits and ways. "If a man love me, he will keep my words : and my Father will love him and we will come unto him and make our abode with him." This is the greatest of all present blessings in the earth. We are not therefore to seek to ignore the earth as the sphere of our present service, because we are representatively in Heaven, and because by faith we enter Heaven and go within the veil to comfort ourselves and to strengthen ourselves for conflicts below.

Lastly, the truth of heavenly union with Christ, which is made so prominent in the Epistle to the Ephesians, does not supersede or render of secondary value the equally precious truth revealed in such an Epistle as that to the Hebrews. On the contrary, he whose soul most enters into the truths of the Epistle to the Ephesians will most prize the truths that characterize the Hebrews : for he who most appreciates his heavenly union with Christ, and seeks in consequence to live as a heavenly person here, will most feel his need of that blood and mediation and intercession of which the Epistle to the Hebrews treats. By the height and dignity of our calling we have to measure the evil of failure or shortcoming in it : and what meets the sense of such failure except those everlasting mercies which the Epistle to the Hebrews so peculiarly unfolds ?

[From "Notes on the Greek of Ephesians 1." Two papers in "Occasional Papers," Vols. 3 and 4.]

CHAPTER 19

IMPUTED RIGHTEOUSNESS

By B. W. Newton

“ So then, as by means of one trespass judgment came unto all men to condemnation, so also by means of one righteousness the free gift came unto all men to justification of life.

“ For as by the disobedience of the one man, the many were constituted sinners, so also by the obedience of the One shall the many be constituted righteous ” (Romans 5 : 18, 19—B. W. Newton’s translation).

Judgment came upon “ all men ” connected with Adam. The “ free gift ” came upon “ All men ” connected with Christ. As in Adam, or in connection with Adam, all die, even so all connected with Christ—all who believe—shall be made alive.

THE TEACHING THROUGHOUT THIS CHAPTER is that believers know sorrow and death in consequence of Adam’s sin. Judgment comes to all who are not rescued from it ; but abundant grace in Christ is towards all who believe.

Judgment, that is God’s action in judgment, came by means of Adam’s sin. That invests his transgression with great importance. Adam was a *representative person*. We must consider this well, to be able to apprehend God’s plan of redemption.

It is blessed when we can see that God acts in *blessing* on the plan of representation : otherwise it is fearful. Men do not like the idea of Adam ruining us by his sin. They say it is unjust ; and they will not allow God to justify His ways.

The *punishableness* of the guilt of Adam’s sin is *imputed* to us. This is distinct from the corruption of nature, which is the *result* of that sin.

The word “ for ” in the twelfth verse of this fifth chapter should be “ on the ground.” This is a legal expression. We are treated “ on the ground ” of being involved in Adam’s sin ; though we personally never were in paradise.

Some say that we all had a share in Adam’s sin in some way. But it is simply on the representative principle by which also in Christ we are treated as though we never sinned at all. It is not enough to trust in Christ without understanding the manner in which He is pleased to act towards us.

“ So also by means of one righteousness the free gift came unto all men to justification of life ” (verse 18). “ All men,” that is, all

believers. Life involves all blessing. If God's grace brings into this condition, on what is the action of this grace founded? *On Christ's work*.

Adam acted, and ruined us. Christ acted in suffering and obeying, and saved us. Read verse 18 in connection with verse 19. It was not by Christ's righteousness that He had essentially by which He saved us ; but by that righteousness which He displayed in suffering and obedience.

In verse 19, Paul uses the word "obedience" to avoid this mistake. It was by Christ being the obedient One that He wrought out our salvation. Unless God's power had been in Him essentially, it could not have been developed in obedience.

He suffered, too. All the wrath of God was let loose on Him. Man, Satan and God were all against Him. He was obedient unto death under wrath. None but Immanuel could have borne it with the obedience and perfectness of God.

This obedience commenced and was finished on earth. When finished, it formed *the ground* on which God acted in grace towards His people. Every blessing that comes with certainty to our hearts is associated with this word "ground."

We are constituted righteous by the obedience of One ; and God declares those righteous whom Christ has constituted righteous. The thought of such a *Representative* should be precious to our souls.

As Adam's sin with all its consequences was reckoned to us, so Christ's obedience with all its consequences is reckoned to us. The acceptance of this *one righteousness* is our riches in eternity. The result is said to be "unto justification of life."

God pronounces us righteous because of Christ's righteousness imputed to us. He takes away the ascription of guilt ; and, instead, gives us the ascription of righteousness.

Justification does not involve a change in the personal condition of individuals—even as the ascription of our guilt to Christ did not alter His personal excellency.

The *result* of justification does involve a change in the personal condition ; but the *ground* of justification does not.

Moral death came on us as the consequence of being involved in the transgression of Adam's guilt. But when any sinner believes, and casts himself on the blood of Christ, God says, "Let him be known under the full power of the oblation which Christ once offered on the Cross." From that moment he is regarded as "sprinkled"—a typical word (Heb. 10 : 22) which means that God's wrath against him is appeased for ever.

Christ comes into this empire of death to rescue us ; and He received the blow for His believing people. The result is that grace reigns over us. Grace is on the throne.

Sin used to be on the throne reigning in the power of death. We still stand *where* sin reigns, but in the circle of grace in the midst of the empire of death.

Sin has no more power to control us : no title to call us his slaves.

Christ's death has taken us out of the empire of death, and brought us into the circle of grace. This reign of grace is to last for ever.

These are the *consequences*, not the *ground* of our justification. Do not put *results* in the place of *cause*. Value and respect these truths by which God has been pleased to bring us life ; and remember them when reading His Word. There is comfort in the Scriptures which you will miss if you are not clear on these truths.

AS TAUGHT IN ROMANS 4 : 1-8

"Blessed is the man to whom the Lord will not impute sin."

The apostles took great care to confirm *their* testimony by reference to previous records in God's Word—as did the Lord Jesus also—although they had *power* to speak themselves. In case it should be said that they spoke in a *new* way, they showed it was the same way David and Abraham had known.

We are justified by the same methods, and by the same grace. One Lord, one faith, one glory. Men have sought to destroy this fellowship in glory.

The method of God's salvation is declared in Romans 3 : 21 and 22. The righteousness of God has reached really unto those who believe, not merely towards them, "without the Law," that is, without our personally fulfilling the Law.

God's holiness required *perfectness* which it was impossible for us to supply. Our hopes were withered ; but it is well to be brought low, for that is the condition in which God can help us.

Some cavil, and say that Christ did not keep the Law for us if, as Paul says, it is a "righteousness without works" (chapter 4, verse 6). It is repeated over and over again that we have *nothing to do* to merit salvation. This is the testimony of the Holy Spirit all through the Scriptures.

"Without the Law"—"Not of works" (Eph. 2 : 9). That is, without *our* works. It is false to say that Christ did no works to save us.

"Faith is counted for righteousness." It is not righteousness itself ; but, like a banknote, it represents a certain amount of value. A certain value is attributed to it, though it has not any intrinsically.

This is the statement of Romans 4. But God cannot be satisfied with fiction : there must be reality. Chapter five reveals the true gold—the righteousness of Christ. It is that which He effected as Jehovah, our Righteousness.

Scripture speaks of the obedience of Christ, and of that which connects with it—namely *faith*. Comprehending this we understand what David meant in his words on the non-imputation of sin (Psalm 32 : 1 and 2). He does not *speak* of the imputation of righteousness ; yet Paul quotes David's words to prove the imputation of righteousness.

One implies the other. Imputation of righteousness cannot be separated from non-imputation of sin. The same mercy brings both to us.

CHAPTER 20

CHRIST AND HIS CHURCH AS RELATED TO THE NATIONS

By B. W. Newton

SPOKEN ON THE DAY OF HUMILIATION FOR THE CRIMEAN WAR

An address given on Revelation Chapter 6 on March 21st, 1855.

THE BOOK OF THE REVELATION may be read by us as giving the final relation of Christ to the great nations of the earth, the moment before the hour of His glory comes.

You will observe that this solemn chapter begins with one solitary verse that speaks of triumph and glory, and not of destruction. There was One Who was seen seated on a white horse, to Whom a crown was given, and He went forth conquering and to conquer. That is our hope, our final hope. We see iniquity abounding. We know that it is being strengthened. We know that it will wax greater and greater. All Scripture warns us of the rise of human pride and iniquity; but it tells us of One Who is by and by to be sent forth to meet this by His own subduing power. One hand only is able to subdue it—Christ when He is revealed in His glory. It is He Who shall rebuke the pride of man and destroy all these things that pervert the earth from the purpose for which God made it, and fill it with bloodshed and woe. Christ will remove all these things by His power; for He is the living God; and will apply His almighty power to sweep these things away; in order that He may Himself introduce the blessings of peace.

Observe it is said, "Conquering and to conquer." He shall never cease till the earth is made at last full of the knowledge of God as the waters cover the seas. This is our final hope for the earth.

But, in the meanwhile, what is our place? Till that great hour comes, is any place assigned to the Church of God different from that which John held in Patmos? Now what was the place that John held? Did he not live to see corruption even amongst the saints of God themselves? He had seen Israel and Jerusalem, God's City, set aside. Does not John stand to us peculiarly as the last of the Apostles, of whom the Lord Jesus said, "If I will that he tarry till I come, what is that to thee"? John indeed personally has died; but the peculiar testimonies that John had to give are to continue amongst those who are faithful to Christ even to the end. So we see in those peculiar truths that John was commissioned to reveal what those testimonies are that ought to be in the lips and hearts of God's children.

Till Christianity reaches Israel as a nation, the earth's blessing cannot begin. Then there will be for the first time a converted Christian nation—not merely converted individuals, but a whole nation born again. And till you can show such a converted nation, evil will reign in this earth. Till then Christians will be but a few individuals or groups scattered here and there, like so many stars in a beclouded sky, only just discernible as the clouds break.

THE SORROWS OF DANIEL, PAUL AND JOHN

This it was that caused the Prophets to feel such deep sorrow. Daniel, for example, how little we realize the sorrow of Daniel. We read of his tears: we read of his being astonished, of his fasting night and day; and why was this? Are our hearts as sensible as his was as to the ruin and desolation involved in Israel being set aside, and being under the wrath of God? I fear we do not appreciate it; we do not understand the reason why Paul said, "I have great heaviness and continual sorrow of heart for my brethren according to the flesh." In other words, we do not understand what this present power of evil is! We do not appreciate it. We do not see that Satan is in high places, and then realize in our hearts the difference between Christ being there instead of the power of Satan!

Honestly let me ask you, Are your hearts accustomed to contrast these things before God; and to think of this world as actually ruled over by Satan instead of being judged by the hand of Jesus? You know you are not accustomed to think of that, nor to bring it in your prayers and confessions and thoughts day by day.

So that you see you are not able to contrast things which ought to be as distinct before your minds as Satan and Christ.

NATIONAL RELIGION AND FORMS OF NATIONAL PRAYER

Well, John saw that all hope of Israel's being in that position had failed; therefore there was an end of national Christianity. Men speak of Christian nations; but it is one of the great devices of the enemy. Think of the delusion that there is in this land even in the present day. Think of the mode of their supplication before God this day, what constitutes it? First, they place themselves in the condition that Israel by and by will occupy when they are converted to God and the blessed power of the Spirit is poured out upon them all, when they will be a converted nation, and will say, "I will not trust in my bow, neither shall my sword save me; but Thou hast saved me from our enemies" (Ps. 44). Now is that Psalm capable of being used by such a nation as this? They take those words and use them; but they belong not to them at all; they have no right to use those words, not title to use them; they are not converted Israel; they are not converted to God at all. Yet you see that is not felt; that tremendous mistake is not felt and appreciated.

And again, take another relation to God, such as that held by those who believe in Jesus, and can therefore say, "Our Father which art in heaven"—such truly speak of themselves as the "Heritage of God"; they are His inheritance, for His inheritance is in the saints. But does this nation stand in that relation? Do they belong to the Father, as the heritage of the Father, the redeemed heritage of God? No; they are not redeemed; they are not brought within the circle of redemption. All this is the lie and delusion of Satan. Yet on those two thoughts all the public supplications this day are founded.

PRINCIPLES OF SEPARATION

And is not that the reason why we are met separately here? Why do we meet thus separately? Is it a pleasant thing to be separated from your brethren and others around? Do we wish to be separate? Nay; but we are constrained to be separate. We dare not use those words of falsehood. We dare not deepen the blindness that rests already on the nations.

But do we understand the reason of our separation? It is a poor thing to be separate unless we are able to assign a reason, so as to commend it to the consciences of others and to make it clear to our own thoughts and judgments.

Now when Jerusalem was thus set aside from being the nation of God, there was the calling out of the Church of God, called out into separateness through the Blood of Jesus, and sealed with His Spirit. That calling was not that they might maintain a *national* place—always remember that the national place was held by Pilate and Cæsar; but the place for the Church is the place of John in Patmos—how contrasted! Think how different John must have felt, in the midst of the afflictions of Patmos, from everything that marked the nations! Now *that* is the kind of separateness intended to be maintained. The Church should have shown what the true doctrines of Redemption are. It should have shown what the precepts of the Lord are, how different from the precepts of the world—never taking the sword, never seeking in anything to execute vengeance. How perfectly contrasted with everything that the world is commissioned of God to do. The world has to maintain the order of God in the midst of evil, by holding the sword in its hand, but the Church has to bring into contrast, with all that concerns this ruined world, principles which are derived from the Lord Jesus, Who walked in separateness therefrom.

So then, the system introduced by the Lord Jesus was peculiarly a separate heavenly system in the midst of things that are to be sustained for a season by the appointment of God; but things so contrary to His mind and all that is of peace and blessing, that they should never be brought into identification with His Church. That was the teaching of the Lord Jesus; and while the Apostles lived the testimonies of the Church were maintained in their separate-

ness. But they began to fail even before the Apostles died. John saw the corruptions of Christianity. He and Paul warned us of what it would lead to, and as soon as they died corruption set in.

THE BOOK OF THE REVELATION CALLS TO SEPARATION

Before apostasy took place, the Book of Revelation was given. And what do we read in Revelation? First, the call of Christ warning His Church that she should preserve her separateness. That is the first thought the Revelation opens to our minds—Christ's appreciation of the value of separateness amongst His people, His desire that they should be like Golden Candlesticks shining in brightness. But His sense of the great evil that was coming in amongst them obliged Him to threaten chastisement; though He still stood there as ready to sustain, forgive, and uphold them in their separate place of blessing.

THE SEPARATE PLACE ABANDONED

But we have to say the Church of Christ has not followed Christ's teaching. Evil went on increasing till the separate place of the Church was lost. So that there was no longer any corporate centre from which the testimonies of Truth flowed. All that has since been true to Christ has been the testimony of individuals and groups here and there whom God has raised up according to His good pleasure.

Again I ask you, Have you estimated that? Have you seen what the difference is between testimony here and there, and corporate Truth flowing forth from a gathered united body? Have you meditated on this?

If Satan succeeded in crushing the light in the Jews, he also succeeded in crushing the light of the Churches! What do you suppose God would do, when that last great sin was committed and the Churches gave up their unity and gathered separateness? You might say perhaps: "He will certainly visit it with His judgment." But first before that, He gives us this Book of Revelation which opens heaven to us. It gives to all those whose hearts were tender, and who have eyes to discern, that the sure hope of heavenly glory is not taken away from the feeblest of those who believe. Whatever may be cast down in earth, nothing can be cast down in heaven; for Christ is there as the Preserver of that which belongs to His Church. For He is the Head of His body the Church.

The Revelation shows us Christ in His glory, and the future strength and blessing that will be realized by-and-by, by the redeemed multitude, when they will be brought into their heavenly strength and heavenly unity, never more to be deprived of it. When they will be clothed indeed with the glory of the living God. Is that estimated by us? Do we read the visions of glory in the Revelation, which speak of a time when even the saints who have failed here will really and truly serve God according to His Truth, worthily; when

they will be glorified in heaven, and will be as pillars of everything that He esteems precious and valuable in the earth and heaven—pillars of it to sustain it. “Him that overcometh will I make a pillar in the Temple of My God” (Rev. 3:12). How full the Revelation is of these expressions of heavenly glory!

AN AGGREGATION OF STRENGTH IN THE EARTH

But then as to the *earth*, do we find the Revelation speaking to us of a certain united corporate strength? Yes; that is the very thing it does declare. It shows to us that there is to be a great aggregation of strength, a concord of the nations, till they are at last brought under one mighty head, a union of strength, but under Satan! Satan will bring them together into a confederacy, a union such as the world has never yet seen! The leading civilized nations of the earth are to be placed under one great Head the Antichrist, a person self chosen by them, who is to be both against Christ and God, and instead of Christ to the nations.

ADVANCING!—WHITHER?

That is the end of this age as it is revealed in this closing Book of Scripture. Therefore every advance that the nations make in what they deem prosperity leads them nearer and nearer to this end. But more specifically with respect to the nation in which we dwell. It is vanity to speak of humiliation unless persons know what to be humbled for. There are two ways in which we may view this nation. First, nationally; and, secondly, as to the position of the saints of God in it. These are the two positions in which we may regard it.

BRITISH MERCIES AND BLESSINGS

First, as to its own national relation to God, it has been a country visited with most peculiar mercies; and the great mercy that has been vouchsafed to this land for many centuries past has been the gift of the Bible, which alone has been put by the government of this country, in its proper relation to men, as the one Book of God. There is a relation in which God stands to men as men; and one of the chief of these relations is, that having been pleased to send this Book, containing His Truth, it should be recognized as His Revelation and authority. In this country it was recognized as the Book of God. Other things which Satan put in competition with it were not allowed in this country. The traditions which Romanism exalts were not allowed; and the Bible was exalted as the *one* record of the God of Truth. This was blessing indeed!

The providence of God brought the government of this country into this position; and for many years it was acted upon. And what blessing followed! Has there ever been a country so wonderfully protected as this country for many hundreds of years past? When other nations were laid waste by wars, famines, and the like, this country was preserved! Peace has been in it; and it has gone

on advancing in prosperity. But its prosperity has been one cause of its spiritual ruin. It began to have such great influence over the earth that the great thought of this country became, "How shall I preserve and spread this influence?" And when it reached other lands, it found, of course, in those other lands all the old superstitions and the wickedness and evil that the earth has been guilty of since the commencement—paganism, corrupt Christianity, and every possible form of idolatry.

BRITAIN MIGHT HAVE STOOD FOR DIVINE TRUTH

Well, moving in the midst of these things, it might have said "I will still sustain the authority of the Bible alone: I will not assist or sustain any of those dark superstitions, they are destructive to souls, the power of Satan is in them; I will by no means uphold them; I wish not to persecute, but I will not cherish and uphold them; and that which I do cherish shall be the Bible, instruction according to the Bible, schools according to the Bible; anything where the Bible is honoured and owned, that I will encourage and own." The government might have said that "I will honour God as over me; and therefore I will not be the servant of Jews, or Mohammedans, or Pagans, or Romanists; to express their mind, though they may be the majority; I have received this power from God, and therefore in respect of God I will sustain the claim of the Holy Scriptures." But it has done the reverse!

It has chosen to betray the Scriptures. It has chosen to sustain *all* those various heads of evil. It has done much to uphold them; and it is beginning, secretly at first but now more openly, to say that the Bible has nothing to do with government at all; that governors can govern as well, or even better, without it!

What a betrayal of the Scriptures! If that is done in a country like this, what can we say? This is the principle that has been acted on in our own camp, although terrible judgments have been visited upon us! There have been sent out Pagan instructors, authorised by this government. Popish tracts also have been sent out officially, Popish chaplains have been paid; and the Pope, for the first time since the Reformation, has been worshipped in the camp. And can we wonder that God should send judgment? I do not expect that judgments will continue. It would be a mercy if men would hear; but God may say, "Why should I strike any more?" Persons will override this calamity, and look back on it, and think it nothing, and go on more triumphantly. I venture to say there will be no repentance; not the least disposition to repent; and to confess these things as sin.

CHRISTIANS ACQUIESCE IN ALL THIS

Christians are beginning to yield to the pressure of circumstances; to say, These persons claim to be supported; they must have their chaplains, their tracts, etc., and what can we do? It may not be

quite right, but what can we do? Real Christians are beginning to use that language more and more; and I do not see one attempt amongst Christians to recognize the reason why this special judgment has been sent on our armies. I have not seen one protest against the worship of the Mass, against those Popish chaplains and emissaries.

And remember what they are doing now with respect to Romanists, they are equally ready to do to Mohammedans and Jews; indeed, they already support Mohammedan schools and a proposed mosque in Westminster.

Now I say, if there were testimony against it; if the testimony of Christians were honestly against these things, then we might hope that the course of evil would be stayed for a little, though not for long. But I see nothing of that in the humiliation of this day. I see no appreciation whatever of the reason why it is that this country has to bow and humble itself before God. Therefore I can have no hope as to the result. I expect to see the hand of judgment more and more withdrawn, so that the iniquity may be allowed to go on till it reaches its appointed end, which the Revelation describes. Judgment is sent in mercy. I do not say sorrows will not come; but I say there is danger from the prosperity and smoothness which attends a path in which men seek to please one another and not Christ: "If I yet pleased men, I should not be the servant of Christ."

So if there be a determination to acquiesce in everything, to accommodate ourselves to every form of evil that Satan has placed in the earth, it will be like sowing dragons' teeth; and we shall find it at last bringing forth that army of hell of which the Scripture speaks.

WHAT CAN BELIEVERS DO?

They can humble *themselves*, though it may be in secret. They can withdraw themselves humbly, with chastened hearts, from this evil. If we find anything that deliberately confounds the place of converted Israel and this nation now—are we not to withdraw from anything that sanctions that? If we see the place of the Church of God assumed by the unconverted world, or by this nation, are we not to withdraw from that, humbly indeed, but stedfastly? When we see the nation putting itself in the place of the Church of God, are we not to point it out?—to say it is delusive!

Again, if persons say, "We allow that the nations have taken the place of the Church, and we do not acquiesce in *that*, we wish them not to take that place at all. *But* to renounce all relation to God, to be practically Atheists"—are we not to protest against that too? Does it follow that because persons are not brought spiritually into the Church of Christ, that therefore we are not to remember certain relations which they hold as the creatures of God? Does it follow because government may not be, and is not, the place of the Church

of the living God, that therefore those who have the Bible in their hands, and know, for example, what the doctrine of the Mass is, are to treat all alike, and not to honour the Book of God?

Satan deceived the nations into the folly of taking the place of the Church of God. Now he is ridiculing them for their folly. He is saying, "How it is entangling you in difficulty; how much better not to take it at all; now quit it, and renounce all regard to God, fully, entirely in everything you do in your national capacity." That is the principle of many; and that is the principle that prevails at this present hour. And shall we not be against that also? And if against that also, we seem against everything! All human society goes on one or other of these principles. It either goes on the principle that nations are the Church of God, or else on the principle that governments have nothing to do with God and Christ at all.

Now I say, place yourselves against these two principles, and you will be against all human society; *then* where will you be? I suppose in great feebleness, with very little power to maintain your testimony; yet if you humbly and honestly maintain that testimony, you will find yourself at any rate in a place which is according to the testimonies of God—whether you hold it feebly or strongly is not the question; but it is a place according to the principles of God.

GRACE SUFFICIENT UNDER TRIAL

Now in that place there may be need and deep reason for humbling ourselves. There is; and you may find it very difficult to pray about those things aright; because they are very much entangled with difficulties; but your consciences, as you search the Scriptures, will become more and more sensible that it is the right place to hold before God. And all we can say then is, that we may cast ourselves on God's wisdom, on His covenant mercy, that He has prepared a way for our steps, and will hold us in a position which will be for our blessing and the blessing of others to the end. All we can do is to trust the covenant mercy, care and faithfulness of God. May that be done with intelligent exercised hearts; not merely with understandings enlightened—that indeed is a blessing; but with exercised hearts. It is no light trial to be separated from others. It is no light trial to forgo many a place of influence which we might hold. Persons are very little aware what the blessing of influence is if rightly used. Who can think lightly of the loss of position, of influence? It may be lost; and it may be better that it should be lost. But let it not be done carelessly. Let us not be as persons who think merely of their own peacefulness, and not to desire to reach the hearts and consciences of others.

It is not for us to try and get into a little haven, and say, "Here I will rest till all the storms are gone"—our place is to go out of our haven into the storm where the vessel is dashed against vessel by

the mighty fury of the tempest, and to see what we can do there to help others who are exposed to the fury of the storm.

So it is no small loss ; but it must be submitted to, if necessary. Persons who have thought about that have likely been exercised in heart and consciences ; and they will be very far from taking it up lightly. May that be our united desire ; and then all we can wait for is the great end.

To be with Jesus and His Truth now is a place of humiliation and sorrow and rejection. It is a blessed place, although a place of trial. But what comfort He has given to His disciples ! His words are : “ Hereafter ye shall see heaven opened, and the angels of God ascending and descending on the Son of Man ”—a blessed scene. But, again, even that condition will not be a perfect one ; for the earth even then, though connected with the blessedness of heaven, will be found very different from the holiness and perfectness of heaven. Therefore, blessed as that Millennial intercourse between earth and heaven will be, it will not be a perfect thing ; and there will be found at the close failure, till Jesus shall say, “ Behold, I make all things new.”

This map is intended to suggest the probable extent of territory of the United States of Europe, such as prophecy describes them at the end of "this present evil age." The ten Kingdoms of the four empires of the prophecies of Daniel chapters 2: 2, 7 and 8 will form a federal union, and then pass the power which God has delegated to them, to Satan, in the person of his principal instrument, the Antichrist, or the Man of Sin (2 Thess. 2) whom the unbelievers living in these lands will worship, and whom the Lord Jesus will slay with the breath of his mouth, and bring to nought by the manifestation of his coming.

The last book of the Bible—the Revelation—predicts the dark, terrible day when Evil will attain its full development in producing these Ten Nations and the Antichrist. He will be of Greek origin—Daniel 8: 23—He will form all commerce into one vast Trust so that, as in Revelation 13—No one should be able to buy or to sell save he that hath the mark of the beast—also a great commercial city on the Euphrates, called Babylon the great. The Revelation also tells us of plagues of chastisement, and of the gathering at Har-Magedon "unto the war of the great day of God, the Almighty," followed by the return of Christ.

THE RENEWAL OF THE NEAR EAST

A Lecture given at Mildmay Conference Centre

By B. W. Newton

MY OBJECT is to show that both these chapters (Isaiah 13, 14) in their completeness have not yet been fulfilled! It is generally assumed that they have been; therefore, it is important to know the grounds for the assertion that they are unfulfilled.

You will observe that in ch. 13 a City—Babylon—is chiefly considered. In ch. 14 a Person—the Antichrist—the king of that City. He is called an Assyrian *and* king of Babylon. Sometimes, the king of Nineveh is mentioned as king of Assyria; but *here* Babylon is regarded as the head of Assyria and the king is called "the Assyrian" (see also ch 10: 5).

Now, if the career of this Assyrian be future, it involves of course

THE RESTORATION OF ASSYRIA

The person who is the head of Assyria *here*, is for the time, you may say, lord of the earth! But it will be a restoration to curse not to blessing—a rising for judgment; for desolation; for sorrow; for calamity—a condition arousing the indignation of God more than anything that has ever yet appeared in this earth throughout all its history! Assyria is to rise in the power of Satan; and I wish to press it upon your consciences and hearts, especially at this time when we see the East opening up and anxiety manifested as to what will be the result. Well, the reply is, "these eastern countries will be the platform on which the Antichrist and Antichristian-

ism will rise and be developed. Jerusalem will be the ecclesiastical ; Babylon the secular centre ; and there is a history of woe before those countries, which they who have not considered the subject have no power to appreciate !”

That Assyria must arise is plain from these and other Scriptures for the eastern countries up to the Euphrates were the Greek or eastern branch of the Roman Empire. There was a Greek or eastern as well as a Latin or western branch ; and the Romans always considered

THE GREEK BRANCH INFINITELY THE MORE IMPORTANT

because, when they conquered it, it was full of light, of civilization, of everything that Man gloried in ; whilst all these western countries, where they introduced the Latin languages, were barbarous. So it was the eastern branch the Romans valued. But God chastened it because it was sunk in iniquity ; and men have forgotten it till the last century. Now we see it rising ! Well, what will be its condition in the end ? Why, that the symbolic Image of Nebuchadnezzar, which stood in its lordly spirit to represent the Gentile power controlling the whole earth, will be broken ! No one denies that that Image represents the Roman Empire, divided into two parts and then subdivided into ten ; having five toes on each foot in parallel strength and in equal might !

Now *that* is what the Roman Empire will be. It will, in that full supremacy and strength, be lord over the whole of this part of the earth, to tread it down till “ the times of the Gentiles be fulfilled.” For proof of this, let me turn you for a moment to Daniel 11, which comprises the whole subject and is one of the most detailed historic descriptions of Antichrist that the Scriptures contain. It is, however, to the closing verses I now refer, where you find that in the very height of “ the King’s ” (ver. 36) power, certain countries shall “ escape out of his hand ” ; viz. Edom, Moab, and Ammon (ver. 41) ! (The maps on pages 120, 122 and 145-152, indicate the Nations of prophecy).
Ed.

ANTICHRIST AND BABYLON

Is not that remarkable ? How desolate has Edom been—a hissing and a desolation—but you see that when the Antichrist shall be in the very zenith of his power, it shall be strong enough to “ escape out of his hand !” There, I say, is another proof of the revival of those ruined countries ; and surely, if they are to be revived, it must be by miraculous action on the part of God. So, if they *and* Jerusalem revive, is it likely that contiguous Babylon will not ; especially when you remember that the Euphrates is just as needful to Palestine as the Nile is to Egypt ? God might of course say it shall not revive ; but we should require a very definite declaration in that case. From the Word of God, therefore, we should say it will revive.

That this passage (Dan. 11 : 41, 42) is future you will not doubt. All those countries will be grasped by the mighty hand of the Antichrist ; even the land of Egypt shall not escape him ! And—going on to ver. 43—“ he shall have power over the treasures and precious things of Egypt, and the Lybians and Ethiopians (*Abyssinians*) shall be at his steps . . . and he shall plant the tabernacles of his palace between the seas in the glorious holy mountain (*Mt. Zion*),” where he shall blaspheme God ; “ yet he shall come to his end and none shall help him ! ” “ And at that time ”—going on to ch. 12—“ shall Michael stand up, the great Prince who standeth for the children of thy people, i.e. Israel ; and “ it ” (not there) “ shall be a time of trouble such as never was since there was a nation . . . and at that time thy people shall be delivered ” ; i.e. the elect remnant of Israel (see Zech. 13 : 8, 9). So *that* will be the time of Israel’s forgiveness and the time of the Assyrian’s (*Antichrist’s*) fall ! Thus you see how these two things are connected. You will always find the fall of this mighty Head of the earth connected in Scripture with “ the forgiveness and blessing of Israel.” And the connection between this personage mentioned in Daniel and the Assyrian in Isaiah is proved by the peculiar words in Isa. 10 : 23 applied to the Assyrian, and which Daniel quotes (ch. 11 : 27) in reference to the personage of whom *he* speaks ; viz. the Antichrist.

HIS IDOL IN THE TEMPLE

Then respecting the “ idolatrous pinnacle ”—evidently a prominent position in the Temple—on it shall be “ the idol of the Desolator ! ” That is the name given here to the Antichrist. His image shall stand there—will be worshipped there—that image which it is said (Rev. 13 : 15) shall both speak and cause that whosoever will not worship it shall be killed ! ” And within the sphere of his power, they who have not his mark upon them shall not be allowed to buy or sell (v. 17) ! But God has also spoken concerning this, and said that “ they that worship the beast and his image or receive the mark of his name shall be tormented with fire and brimstone in the presence of the holy angels and of the Lamb (14 : 9-11) ! ” So the idol shall be there “ until the consummation, and that which is determined is poured on the Desolator ” (Dan. 9 : 27). This is the meaning of the words quoted from Isaiah 10 : 23.

And in Isaiah Chaps. 13 and 14, you find precisely the same thing.

GOD’S MERCY UPON ISRAEL

Observe the connection between them. Ch. 13 concludes by declaring that “ Babylon’s time is near to come and her day shall not be prolonged ” and ch. 14 begins with “ For the Lord will have mercy on Jacob, and will yet choose Israel and set them in their own land.” It is universally thus stated throughout the Scriptures. I beg you to note, that wherever the final desolation of Edom or Moab or Damascus or Nineveh or Babylon is spoken of you will always find it connected with “ the forgiveness of Israel.” These

nations will all revive and be the bitter, bitter, bitter enemies of Israel, because they hate them; inasmuch as a certain savour of the name of God will still cling to them. Therefore, when Babylon is the great aggressor of Israel, those who have the opportunity to screen them refuse (see Obadiah)! In fact, they are the instigators of Babylon's attack on Jerusalem! It is they who entertain the thought of "blotting out the name of Israel that it be no more in remembrance" (Ps. 83: 2-8). But *then* God will arise. It will be the last act Man will be allowed to perform against the Lord. He will be patient; but, when they attempt *that*, He will hasten. "He will bow the heavens and come down" as we read in Psalm 18: 9, "to deliver His people!" There is nothing more touching in the whole of Scripture, than the description of the way in which the heart of God yearns over Israel when the time of her deliverance comes. Then will be the time of Babylon's overthrow and of "the purpose that is purposed over the whole earth (ch. 14: 26)!" That will be the climax!

THE MEDITERRANEAN POWERS

How little we remember, I fear, that God works for His own glory. The danger of Gentile Christians is, in thinking only of themselves or their service or something in which they are individually interested, as if they alone were the object of God's thoughts. But God ever works for His own glory, which in other words is for our blessing; because in *that* is ever His own glory. We cannot always explain this. God's hand is often involved in mystery; but everything that He does is perfectly good because He does it. Now *that* is a matter of faith; something we can never understand. Well, He will raise up the Ten Nations of the Roman world, and the power that regulates "the whole prophetic earth" shall not pass outside the compass of those Nations. A wonderful thing! When God took away the power from Jerusalem as Daniel prophesied, He did not give it to *all* the Gentile nations but to *selected* ones; and they are those extending from Britain to the Euphrates—the fringe of the Mediterranean as it were. It is *there* the determining power of the earth is. Over all that portion the Antichrist will reign in a dark, blasphemous rejection of God; and we are now arrived at the moment when the East is to be filled with a certain energy, which will work rapidly to that end! God is permitting these eastern nations to be raised up, and under the Antichrist they will be raised to a pinnacle of glory that he may be glorified.

Read Habakkuk 2 for a full description of

THE MORAL CHARACTER OF THE ANTICHRIST

It might be summed up in the thought, which I believe was manufactured in the Jesuit schools and forms one of their maxims: "Take care to go on kissing the hand of an enemy until thou hast power to cut it off!" Now I say, that is what we are to see. Kissing the hand—pretended love—but only till there is power to cut it off!

That will be the character of Antichristianism ! Exactly the opposite to that which characterized Christ and which the earth and Israel have rejected in Him ! He said " I am come in My Father's Name, and ye receive Me not ; if another shall come in his own name, him ye will receive " ; for Israel will receive Antichrist ; but *then* God will stretch forth His hand against him and bring in all the glory of Christ ! The continual tenor of Scripture is to contrast these two periods. In Isaiah 10 the world is seen under the power of the Antichrist ; and in ch. 11 under the power of Christ, with " the lion and the lamb dwelling together." Again, in Revelation 13, the world is groaning under the power of the Beast, and in ch. 14 you have the Lamb standing on Mount Zion, as Lord of the whole earth, " surrounded by ten thousand saints ! " * What a contrast between the two centres, when the earth is under the one and when it is under the other ; the harlot city as described in Revelation 18 and the Holy city as described in Isaiah 60 ! These contrasts are put forcibly before us that we may contemplate the glory that is coming and be encouraged ; and also see what the evil is from which we are not only to separate ourselves but against which it is our honour to bear testimony.

SOLDIERS OF CHRIST ARISE !

How often we miss the thought of soldiership ; but it is what God now wishes to bring before the minds of His people, that as this last great step in human progress towards evil and Antichristianism is being taken, Christians may be more than ever arrayed against it ; wisely to bear witness and testify against it as the soldiers of Christ. That is what God expects of His people—a practical circumcision and He is effecting it. Slowly it may be ; but making them feel the blessedness of taking up a distinct place of testimony. A painful place it is. We may perhaps repine and murmur. Nevertheless, before the end comes, God will make His people bow, so that those blessed words in the Revelation will be true of them, overcoming by the Blood of the Lamb and by the Word of their testimony ; loving not their lives unto the death " (12 : 11) !

There is a striking description of the extreme

DESOLATION THAT SHALL COME UPON BABYLON

in ch. 13 : 20-22, which persons have commonly supposed to have been completely fulfilled. There certainly has been a great foreshadowing of the vast desolation predicted, but these verses have *not* been fulfilled ; for there has never been a period at which there has not been a city (Hillah), containing at its lowest declension 4,000 inhabitants, upon the site of Babylon ! General Chesney and Sir Henry Rawlinson give authentic corroboration of this, which serves as an answer to the statements that infidels may make ; because you know, we must meet the statements of infidels as to these things, when they say " such extreme desolation as Scripture

depicts is not the case." Of course we must admit the fact, but that is a future desolation that is spoken of. The notion that these places have been finally destroyed is utterly untrue. But, when the Millennial Day dawns, there will be two great standing witnesses of the desolation. As in this dispensation Sodom and Gomorrah stand out as the abiding witness of what God's hand has done, so will, not merely Babylon but the land of Edom be in the Millennium! Men will still need to be warned; to be instructed; still require a memorial of what God's hand is able to do against His enemies! Therefore, how important that our minds should be set right as to the facts of the case. The final blow will not be until Israel is forgiven.

*Revelation ch. 14; 1-3, reads, "The hundred and forty and four thousand."

CHAPTER 22

PROPHETIC FORECASTS AND PRESENT EVENTS RE AMERICA AND RUSSIA

By B. W. Newton in 1863

“ UNTIL RECENTLY (1863) many entertained the expectation that American Republicanism and Russian Despotism would ultimately divide the world between them. The slightest knowledge, however, of Dan. 2 dispels all these illusions. There can, indeed, be little doubt that *Asiatic*, and probably, *Russian power*, will continue to be formidable ; and it is also probable that *formidable power will continue to reside in America*. But neither to America, nor to Russia, nor to the hordes of Central Asia, is the supreme power, denoted by the image, given. It is given to the Roman nations till the great end comes ; and each successive year may be expected to show us the augmentation of their strength, so as to give them increased ability to cope with all rival countries. It is not, however, till the *Ten Kingdoms* are formed, and *federally united*, that the strength of the power to be exercised by them will be appreciated.”

“ A desire after such united action has been very manifest of late (1863) in relation both to *America and Russia* ; and we see in such desire the acknowledgment of a need which will (perhaps at no distant period) produce that federal union of the nations of the Roman Empire which will make them competent to hold in check and to control the nations of the whole earth.”

“ *At the present moment* (1863) probably, *there is scarcely an individual in the Roman World to whom the thought of such federal union would not be repugnant*. The failure of past attempts at confederation as seen in Germany and elsewhere ; the paralysis of power resulting from federal restrictions, and many other like reasons, would, no doubt be, with much show of reason, urged. But it must be remembered that the failure of certain principles in spheres in which God has *not* definitely appointed them to be exhibited, is not a criterion to guide us in respect of other spheres in which He *has* ordained that they should, for a season, be established.”

WHERE WILL THE ANTICHRIST ARISE ?

1. He is to arise, *not* from the Latin or Western part of the Roman Empire, but from one of the four divisions into which Alexander's Empire was distributed. The words of Daniel are these, “ Therefore the he-goat [which is afterwards said to represent the Greek dynasty, of which Alexander was the first king,] waxed very great, and when he was strong, the great horn [Alexander, see

verse 21] was broken, and for it came up four notable ones, toward the four winds of Heaven : and *out of one of them* came forth a little horn which waxed exceeding great, toward the south [Egypt], and toward the east [Syria and Babylon], and toward the pleasant land [the Land of Israel] ” (Dan. 8 : 8, 9).

2. He is to arise from one of these four kingdoms, *not* at an early period of their history, but “ *in the latter time of their kingdom.* ” This will be seen very plainly if we read the twenty-first and following verses connectedly. “ The rough goat is the king of Grecia and the great horn that is between his eyes is the first king [Alexander]. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation [the Greek nation], but not in his power. And *in the latter time of their kingdom*, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences shall stand up.”

3. He will find “ the daily sacrifice ” offered and the sanctuary standing at Jerusalem, for it is said in verse 2, that he will take away the daily sacrifice and cast down the sanctuary.

4. He will not only rise up against God, but also specifically against Christ. “ He shall rise up against the Prince of princes.”

5. He is not to arise until “ the last end of the indignation ” against Israel, nor before “ the transgressors have come to the full.”

6. He is to be broken without hand, that is by no mere human instrumentality, but by the immediate action of the Divine hand.

Some have endeavoured to interpret this chapter of the Pope ; some, of Mahomet ; others, of Antiochus Epiphanes : but neither of the three answers to the criteria that have just been given. The Pope comes from the Latin, not from the Greek, branch of the Roman Empire. Mahomet came from Arabia ; and Arabia formed no part of Alexander’s Empire, nor of that of the Romans. Neither the Pope nor Mahomet ever had it in their power “ to take away the daily sacrifice,” or “ to cast down the sanctuary ” ; because Jewish worship had ceased in Jerusalem long before either the Pope or Mahomet arose. Antiochus more nearly answers to the description, and no doubt was intended peculiarly to foreshadow the last great Antichrist ; but Antiochus neither lived in “ the last end of the indignation,” nor when “ the transgressors had come to the full ” ; nor did he rise up against Christ specifically, for Christ had not then come ; nor was Antiochus destroyed “ without hand ” ; nor was Antiochus a little horn that arose out of one of the four great horns. On the contrary, he and the dynasty to which he belonged were symbolized by *one of the four horns*.

It is distinctly said that this last great Transgressor is to arise out of one of the divisions of Alexander’s broken Empire “ *in the latter time of their kingdom or rule.* ” This clearly implies that the four divisions of Alexander’s Empire exist in their distinctness, at the time when this vision is to be fulfilled. A few years ago it

would have been deemed madness to say that the four divisions of Alexander's Empire, after having been for so many ages merged first in the Roman, and subsequently in the Turkish Empire, would eventually reappear. Recent events, however, have, as to this, disarmed scepticism, inasmuch as two of these divisions *have* reappeared. Within our own days, Greece and Egypt have been separated. (To-day, 1958, four Arab States have arisen in this area).

Ed.

FIVE GROUPS ON THE EARTH AT CHRIST'S RETURN

The inhabitants of the earth will, at the period of our Lord's return, be distributed into five great classes.

1. There will be the uncivilized Heathen ; those who have not heard of the fame or seen the glory of God. (See Isa. 66 : 19). Of these, a large portion will be spared, and receive the Gospel of the grace of God, preached by converted Israel.

2. There will probably be multitudes of Mahomedans, Buddhists, and the like (especially in India and in Central and North-Eastern Asia), who will not be absorbed into Antichristianism, but will continue in their present forms of Apostasy. All such, seeing that they will have had the opportunity of becoming acquainted with the Bible and with the doctrines of Christ, will be under greater responsibilities than the uncivilized Heathen.

3. There will be the Jews ; some in their Land, others scattered throughout the earth. Of those in the Land, " a third part " will be spared (see Zech. 12 : 8), and among those that are scattered, there will also be a remnant. These will be converted, and made a blessing in the earth ; but the great majority of Israel, especially those in the Land, will have linked themselves with Antichrist, and will share his doom.

4. There will be the Antichristian nations ; that is, all the nations of the Roman World, then divided into Ten kingdoms. These, nationally and governmentally, will have renounced all recognition of God and of Christ, and (with the exception of " Edom, Moab, and the chief of the children of Ammon," see Dan. 11 : 41) will be under the full control of Antichrist. These countries, however—that is to say, Moab, Edom, and part of Ammon, and also the Arabian tribes (Ishmaelites and Hagarenes, see Ps. 83 : 6)—will, at the very end, associate themselves with Antichrist with the avowed object of utterly destroying Israel. " Come, and let us cut them off from being a nation ; that the name of Israel may be no more in remembrance." Joining the mighty hosts of Antichrist (which will have been assembled at Armageddon for another object) they will thence unitedly advance into the valley of Jehoshaphat, and will there be trodden in the winepress of the fury and wrath of Almighty God) (See Joel 2 : 12 ; Zech. 14 : 12 and Rev. 19 : 15).

5. There will be Christendom—the " wheat and tare field." Multitudes throughout the earth will still continue to profess the name of Christ. Abstract the Ten Kingdoms of the Roman World,

and (with that exception) Christendom will, in all probability, at that time be just what it at present is. All who shall continue (whether nominally or in sincerity) to profess the name of Christ, will be regarded by Him as included in His kingdom.

Heathendom, the Jews, and the Antichristian nations will not be dealt with in the *same* way. They will all be dealt with differently and distinctly. But Christendom will not escape judgment, though none will fall on the saints who form a part thereof. The end of Christendom will have come. The first act of the Lord Jesus when He descends into the air will be to gather (not out of the earth generally, but out of Christendom) "all things that offend, and them that do iniquity." Speaking of the end of Christendom, the Lord Jesus says, "Thus shall it be at the end of the age; the angels shall come forth and sever the wicked out of the midst of the righteous, and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth." Have we not reason, then, to watch and pray that we may have strength to resist all seduction, and all the power and wiles of the Enemy, so that we might abide in Christ and not be "ashamed away from Him at His coming"?

THE MASSES AND THE MESSAGE OF PROPHECY

"Nothing can be more disastrous than the effect produced on unconverted minds, especially if discontented or tending to infidelity, by telling them that they ought to rejoice in the present arrangements of human things. To teach men when smarting under oppression or misgovernment or penury, or some unrecognized presence of Satan's power, that all is proceeding rightly under the hand of God, is to mock their misery, and to delude them with a lie. It misrepresents the character of God, and teaches them to mistake the selfishness or the cruelty of Satan, for the graciousness and goodness of God. God has not said that all things are proceeding rightly, or that they are progressing according to His will. On the contrary. He tells us, that 'all the foundations of the earth are out of course': that 'pride hath budded,' and is bringing forth its fruits, and that iniquity is for a season to occupy the high places of the authority of the earth. Let us tell men this; let us tell them that God is displeased with the present arrangements of the Earth; that He is grieved at the abounding misery and will soon interfere 'with mighty hand, and with an outstretched arm' to bring in and establish principles which every heart shall recognize as wise, beneficent and good: although it may be that the hearts of those addressed will still reject the testimony of truth, yet whether they will hear or no, we at least shall be guiltless of misrepresenting the character of God. Our words would not be (what they now are) repugnant both to the convictions of men's consciences, and to the experience of their hearts. It may be that their hearts will be softened, and an opening afforded for the declaration of the Gospel of grace."—*Aids*, pp. 16, 17.

ARGUMENTS FOR THE STUDY OF PROPHECY

If it be asked, what practical advantage is derived from attention to the prophetic Scriptures? it would be sufficient to reply, that they are the revealed instruction of God; but we will farther say, that those who have neglected them will be found to have fallen, not only into loose and vague interpretations (as well as false applications) of Scripture, but there will also be found in them an imperfect impression of the relation in which the Church and the world stand towards each other, and towards God; a total blindness as to the coming judgments, which are the great subjects of Scripture warning; and an indifference with respect to the coming of the Lord, which is the *one* prescribed object of hope. We shall find arguments drawn from the state of the Jews, when God was their king, applied to the state of the nations now, who have *not* God for their king; and we shall hear descriptions of blessedness, which belong to Jerusalem in her future glory, perverted to flatter and deceive the Gentiles who are to be cut off (Rom. 11).

We need hardly allude to the awfully important inference respecting national churches, which has been founded on this false parallelism. It is true that Saul, David, etc., were the Lord's anointed, and the heads of his visible Church; but no Gentile king ever was. "Thou never barest rule over them; [the Gentile nations] they were not called by thy name" (Isa. 63 : 19).

It is true, indeed, that all the Gentile powers, from Nebuchadnezzar downwards, are to be recognized as ordained of God; and their commands are to be implicitly obeyed, unless plainly contrary to the revealed will of God. With this limitation, *passive obedience* is our duty; and perhaps few things are more painful to a right-minded Christian than the present prevailing disposition to speak evil of dignities. But this ordinance of government is for the outward things of the world, and not for the spiritual things of the Church, whose citizenship is in heaven, and who has one head, even Christ; who rules by his Spirit, distributing to every man severally as he will. When he assumes his Melchisedek character, then secular and spiritual power will be united in deed and in truth.

PROPHETIC TRUTH A UNIFYING FORCE

If through the mercy of God His servants should be led to see that the Epistles, and *not* millennial Scriptures prescribe the condition of the Church's present calling; if the secular prospects of the nations should be judged of by the prophecies of Daniel and of the Revelation; if the *contrast* between the present position of believers and that of Israel in the millennium, and that of the nations now, were acknowledged; and if the spiritual and other blessings of Israel when at last brought into the Church, were duly recognized as they are revealed in Scripture, then not only would our minds be freed from many dangerous and delusive thoughts, but the Scripture would be understood because rightly divided, and would become

available for our united guidance. If it should please God, in pity to our present circumstances, to grant to His people an insight into the general bearing of His Holy Word as clear as that which many do possess as to the doctrines of salvation, then new and momentous subjects would instantly be before us, which, under His blessing, would give to our hearts common interests, and to our mouths common testimonies. We should begin to think and speak alike, because we should be drawing from the same source, and be directed by the same rule. If believers, instructed immediately from the Scripture, were to think and speak of their own prospects, and of the nations' prospects as they are written *there*, they would soon acquire character of practical unity in their own and in the world's estimate, such as they have never had since they first departed from the guidance of those holy oracles.

The Church has for ages lost all right apprehension of its relation to the nations, and thus been led into circumstances which have despoiled it of its purity, and its testimonies of their value. In the days of Constantine it welcomed union with the nations, a union which it must long before have desired, otherwise it would not have so rejoiced in it when it came. During the days of Popery, the effort of Christianity was to rule the nations. The desire of national Protestant Churches is to be ruled *by* them. Other forms of Protestant Christianity have adopted a middle course. They teach that the Church in its corporate character should not rule, but that Christian individuals *may* rule the nations. But surely *that* cannot be individually right which is corporately wrong; nor can the Christian sustain a double character, so as in the Church to adopt the Scripture as his guide, and out of the Church to adopt some other rule. It is not too strong to say that modern Christianity has not read the history of the nations in the Book of God. If the light of God's word, so long neglected, should again be sought unto and followed, a position of separateness and of purity would, in principle at least, be attained, such as the Church has never held since it first entered on its path of declension. 1873, *Prospects*, pp. 176-8.

CHAPTER 23

THE REVELATION, CHAPTER 13 AND THE POPE IS THE POPE THE ANTICHRIST?

THIS IMPORTANT QUESTION is answered in the *negative*, by Mr. Newton in *Thoughts on the Apocalypse*, 3rd ed. pp. 273-278, as follows :

“ Attention to the detail of prophetic description is needful, not only for enabling us to form a correct estimate of the future ; but also for guarding against that error, which has for ages been the bane of Truth—*viz.*, the application of prophecy to wrong objects, and thereby the assertion of its accomplishment long before the real subjects of description have arisen. This error will always be fallen into when the specific facts of Scripture are neglected, and we satisfy ourselves with general resemblances merely, and remote analogies.

“ The modern habit of referring this chapter to the head of the papal system, is a memorable example of this culpable carelessness of interpretation. I say *modern* habit, because during all the darkness of the first thirteen centuries, and even later, we find a series of writers concurrently asserting that this dispensation at its close is to be marked by the development of a *secular*, despotic, and (as regards the Roman world) universal, system of blasphemous infidelity, and that its head is described in the chapter before us. But in the Protestant conflicts with Popery all this has been forgotten, and Prophetic Scripture has been throughout interpreted as if Popery were the one sole subject of its denunciations. That an influential worldly system, like Popery, will have many principles of evil in common with another influential system, like Antichristianism, is certain ; especially when the first has been for ages acting on, and morally forming some of the leading countries, out of which Antichristianism is to arise. Popery is no doubt a chief channel towards Antichrist. But this is no more than can be said of many other worldly systems that are cast in a different mould from Popery, and are in many things antagonistic to it, such as Mahomedanism ; the Greek Churches of the East, Socinian, Neologian, and other forms of nominal Protestantism, and Judaism.

“ Attention to one simple fact is sufficient to prove the futurity of this chapter. It describes the whole Roman world, throughout *all* its extent, as brought completely under one resistless despotism. Now, inasmuch as neither the whole, nor a half, nor a third, nor a tenth of the Roman world is at present under the *sole* control of any one individual, or any one system (for it is emphatically an hour of the division of power) it follows that this tyrannic system

of successful despotism must yet be future. That it cannot *have* appeared and waned, or passed away, is manifest from this—that the power of the beast and of the ten kingdoms who are to be with him, never wane ; but, when once they have appeared, will continue in the full vigour and plenitude of power, until they shall be suddenly swept into destruction by the glory of the coming of the King of kings, and Lord of lords. See Rev. 17 : 12, etc.

Again one of the most remarkable and characteristic features of this chapter is, that it marks the SECULAR as *taking precedence* of the ECCLESIASTICAL power. The second beast, who is to direct the worship of all over whom Antichrist will rule, takes the *secondary* place in the presence of (*ενωπιου*) the mighty secular monarch on whom the ten diadems rest. Subordination to the crown, which Popery hates, will be the very principle in which the false prophet who ministers in the presence of Antichrist will glory.

Indeed, if we examine the specific descriptions of this chapter, we shall find that Popery answers to none.

1. The beast with ten horns is distinctively a *secular* power , Popery is distinctively *ecclesiastical*.

2. The beast from the moment of his appearance in this chapter: on to the end of his course, has his ten horns crowned, with diadems : but Popery has never worn the *diadems* of the Roman world. Even *ecclesiastically* it has never reigned continuously over the *Western* division of the Roman Empire, much less over the East and West together.

3. The beast had seven heads. When did all the ruling systems, commercial, educational, religious, military, political, etc., throughout the whole prophetic earth, fall under the exclusive control of Popery, or of any other system or individual that yet has been ?

4. The beast, when it first is seen in this chapter, has all its horns crowned. How could this be said of Popery ?

5. The beast when it first appeared had one of its heads *already* wounded. How could this be interpreted of Popery ?

6. The beast was like a leopard. The leopard was the Grecian beast. Has not Popery been distinctively *Latin*, and not Greek, both in origin, territory, character, and everything else that can under this head, be mentioned as a point of contrast ? The influence of Popery has been remarkably *obstructed* in the Eastern part of the Roman empire, where Antichrist will be chiefly dominant.

7. The *whole* prophetic earth is not only subject to, but wonders after and worships the beast. When has the Pope been thus worshipped ?

8. The beast continues forty and two months. Is this the limit of the duration of Popery ?

9. Another, and he distinctly a minister of *religious* power, exercises the power of the ten horned beast in his presence. When has the Pope ever had such a minister ?

10. All, except those whose names are written in the Lamd's book of life, consent to worship the beast. In other words, *every* servant of Satan throughout the whole Roman world will unite himself to Antichrist. Have there never been any wicked men who have stood aloof from Popery?

11. An image of the beast is made, endued with life, caused to speak, and to command that whosoever would not worship it, should neither buy, nor sell, but be put to death, and this throughout the whole extent of the Roman world. Where do we find anything in the history of Popery answering even remotely to this?

It would have been well if Protestants, instead of branding the Pope *only* with the name of Antichrist, had sought out the tokens of Antichristianism that are to be found among themselves. Infidelity (such, for example, as that which now abounds in Germany and Switzerland), the willing enslavement of Protestantism, in many places to the secular power, and the necessary consequences thence resulting, will be found to stamp on Protestantism, in many of its forms, marks as characteristically Antichristian as any that can be found in Popery.

CHAPTER 24

SOME REVISED TRANSLATIONS

By B. W. Newton

PROPHECY USUALLY KNOWN AS "THE WEEKS OF DANIEL."

CHAP. 9 : 24-27

SEVENTY HEBDOMADS ¹are severed (or divided off) upon thy people² and upon thy holy city, to shut up transgression, and to seal up³ sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to ratify (literally to seal) Vision and Prophet, and to anoint the Most Holy Place. Know therefore and understand, from the going forth of the commandment to restore and to build Jerusalem,⁴ unto Messiah the Prince, are seven hebdomads, and sixty and two hebdomads: the street shall be built again, and the wall even in pressure of time *i.e.* [in times of pressure or straitness.] And after sixty and two hebdomads, Messiah shall be cut off, and there shall be nothing to him,⁵ and the City and the Sanctuary shall the people destroy of the Prince that cometh;⁶ and his end shall be in the overflowing⁷ and until the end, there is war, even that which is determined for desolations. And he (the Prince that cometh) shall confirm a covenant⁸ with the many (*i.e.* with the multitude) for one hebdomad; and at half the hebdomad, he shall cause sacrifice and oblation to cease, and upon the pinnacle of abominations [*i.e.* the idolatrous pinnacle] shall be that which causeth desolation; even until the consummation, and that determined shall be purged upon the causer of desolation.⁹

1. The word "Hebdomad" signifies a period seven. It is applicable either to days, months, or years. In the present case *years* are indicated—490 years.

2 This prophecy concerns Israel as *Nationally* gathered in their own city, Jerusalem.

3 "Seal up" here used in the sense of covering over or putting out of sight. Sins will be covered, and everlasting righteousness will be manifested.

The righteous One will rule (Ps. 72; Isa. 11:4, 5).

4 Nehemiah commenced this building, which took seven hebdomads or 49 years to complete; from thence to Jesus the Messiah was sixty and two hebdomads, or 434 years. A long period follows called "The times of the Gentiles" (Luke 21:24); and the last hebdomad or seven years does not commence until Israel are nationally restored and enter into covenant with Antichrist.

5 Israel was not gathered, and the life of the Messiah was "taken from the earth" (See Isa. 49:5; 53:8).

6 The Romans are called the people of the Prince that cometh because Antichrist will be the last great head of the Roman Empire (see Dan. 7:8), though he *arises* from one of the four divisions of Alexander's broken empire, and is therefore personally *Greek* (Dan. 8:8-12; 23-26).

7 This term is applied to the *final* hours of Israel's visitation (see Isa. 10 : 22 ; 28 : 18), and then will their oppressor be destroyed.

8 Antichrist will make a covenant with the Jews for seven years, but at half the hebdomad he will break his covenant, and will take away the sacrifice and oblation from the Temple, and his own image will be there set up and worshipped for three-years-and-a-half, or 1,260 days (see Rev. 13 : 12-15 ; Matt. 24 : 15).

9 Antichrist is destroyed in the day of the coming of the Lord Jesus in glory ; his end is spoken of in Isa. 11 : 4 ; 30 : 33 ; Dan 8 : 25 ; 11 : 45 ; 2 Thess. 2 : 8 ; Revs. 19 : 20.

During already more than 1,800 years Israel's house has been left unto them desolate, Jerusalem has been trodden down of the Gentiles ; this fact explains the reason of the long silent interval between these last hebdomads, for it must always be remembered that the Scripture only gives *detailed* prophetic instruction, while Israel is nationally existent in their own land and city ; when they are thus restored (which will be in hardened and infidel unbelief), page after page of the Prophets will be found to apply.

Immediately succeeding this dark period of Israel's history shall everlasting righteousness be brought in ; they will be brought under the applied power of redemption, and every glad vision, and every prophecy of joy shall be fully ratified, completely fulfilled ; they will be washed in that precious blood of Jesus which cleanses from all sin, in that fountain which will then be *manifestly* open for sin and uncleanness [for the veil will be taken off their eyes,] and they shall be made the willing bearers of the glad tidings of salvation to all the ends of the earth (Isa. 60).

2 THESSALONIANS 2 : 1-10.

But we ask of you, brethren, on behalf of the coming of our Lord Jesus Christ, and our gathering together unto Him, that ye be not soon shaken from your understanding, or be troubled neither by spirit, nor by word, nor by letter, as from us, as if we had said, that the day of the Lord had commenced. See that no one deceive you by any means ; for that day will not commence, except there first come THE Apostasy ; and the man of Lawlessness be revealed, the son of perdition, who opposeth and exalteth himself against everyone that is called God, or that is worshipped, so that he seateth himself in the Temple of God, showing himself that he is God. Remember ye not that whilst I was yet with you I told you these things ? And ye know that at present there is that which restraineth, in order that he might be revealed in his season (and not before). For the mystery of Lawlessness is already working (only there is at present one that restraineth) until it become developed out of the midst, and then shall the Lawless One be revealed, whom the Lord shall consume with the breath of His mouth, and destroy by the brightness of His coming : even him whose coming is after the working of Satan, with all power and signs and deceiving wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved."—*From "Prospects of the Ten Kingdoms," by B. W. Newton.*

RESURRECTION UNTO LIFE

“The rest of the dead LIVED NOT” (Rev. 20 : 5). Such is the right reading in this passage—*εδηδαν* not *ανεξηδαν*, “lived not,” and not “lived not *again*.” It is important to observe how “live” is thus by itself used to signify resurrection. Just, therefore, as the personal name, David, is not applied to the soul or spirit of David as it now exists in the paradise of God, but is reserved to denote David when restored to the full possession of all his powers *in body* as well as soul and spirit (on which account the Apostle says, “David is not ascended into the heavens,”) so, the words “live” and “life,” when used in their full and proper sense, denote not existence merely, but the *possession* and *development* of all those powers which pertain to man in the integrity of his nature, *i.e.* as having a *body* as well as soul and spirit. Consequently, although the souls of the departed are with Christ in conscious blessedness (there is no such thing as the sleep of the soul) yet the saints are not said to LIVE in the sense of this passage, until they receive their spiritual bodies, and are therefore able to develop the proper powers that pertain to their condition.

Accordingly, the word *ζωοποιεω*, which properly means “to make alive,” and is commonly translated quicken, is continually used of resurrection. “He that raised up Christ from the dead, shall also *quicken* (*ζωοποιησει*) your mortal bodies because of His Spirit that dwelleth in you.” (*δια το ενοικουν αυτου πνευμα*). See also the use of *ζωοποιεω* in 1 Cor. 15 where it is used for resurrection throughout).

In the conversation also of our Lord with the Sadducees, as recorded in Luke 20 : 38, His argument rests upon the force of the word “live” as meaning *resurrection*. The Sadducees said that there would be no resurrection. Our Lord replies that in that case God could not be called the God of Abraham, Isaac, and Jacob. If they were not to be raised, if their bodies were to remain in the power of death, God would not be called their God, for “He is the God, not of the dead, but of the LIVING.” The dispute of the Sadducees with the Lord did not relate to the existence of the disembodied spirits of Abraham, Isaac, and Jacob, but to their *resurrection*.

There is also a passage in Daniel 12, the explanation of which depends on “LIFE” meaning resurrection. “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.” This verse will be seen from the context to belong to the time when Antichrist is destroyed and Israel forgiven. At that time all who have followed Antichrist, even all who have worshipped the beast or his image, shall not be raised again but shall “awake” in the second death. The wicked dead generally, will, at the last resurrection, be restored for a short season to the possession of their bodily powers, and “live” in order that they may stand before the great white throne and be judged according to their works. Thus they are seen in three

conditions : First in death, secondly, raised again in order to be judged ; thirdly, cast into the lake of fire, which is the second death. But they who follow Antichrist will be an exception to this appointment. Their doom is pronounced already (see Rev. 14 : 9-11). They will be destroyed by the brightness of the Lord's coming, and immediately after, their bodies will be revived in the second death. " They shall go forth, and look upon the carcasses (this word implies death) of the men that have transgressed against me : for their worm (a word implying conscious torment of the body) shall not die, neither shall their fire be quenched ; and they shall be an abhorring unto all flesh " (Isa. 66 : 24). The word " awake," therefore, in this passage of Daniel, does not imply resurrection ; but " awake unto LIFE " does.

CHAPTER 25

THE GOAL OF GODLESS GOVERNMENT

By B. W. Newton

GOVERNMENTS THAT HAVE OWNED THE AUTHORITY of the word of God, and then cast it from them, will find that they have destroyed a barrier—a wall of defence, which, by its removal, has left them naked, and exposed to many a danger. Where the fear of God restrains not, some other fear must, if there be restraint at all. Accordingly, governments that have destroyed, will find it also necessary to build. And although to construct is commonly more difficult than to overthrow, yet the scattering and confusion that strife and rivalry will have produced, will make the determined assumption of religious headship by the secular power an act of no great difficulty ; especially when the professed object of the Government will be not to force into uniformity of thought or profession, but only to secure quietness. Those systems and bodies that shall be found most willing, and at the same time most able to promote the attainment of this, will be, doubtless, favoured and honoured most. All that latitudinarianism cares to insist on is that the general harmony should not be disturbed. It has in view a millennium of its own, where wolves, lions, and lambs, shall all feed together. What can be happier—what more excellent than harmony and peace ? All, therefore, who quietly restrict themselves to their own proper sphere, and disturb not the general concord by aggressiveness will be tolerated—it may be, honoured. But aggressiveness shall everywhere be punished.

MUST NOT TRUTH BE AGGRESSIVE ?

Can Truth ever consent to be bound either by golden or by iron fetters ? No. Although all yield to the unholy compact, yet the servants of Christ's Truth, if faithful, cannot yield. They cannot consent to sheathe the sword of the Spirit. Aggressive warfare against the strongholds of Satan is their calling. It is part of their soldiery. They must fight ; and to fight under such circumstances is to fall ; and therefore, we read of the reign of latitudinarianism being stained deep with the blood of the martyrs of Jesus. Indeed, what is there that loathes the truth of Christ more than philosophic Latitudinarianism. Proof upon proof of that is multiplied around us every day. Have we then no reason to dread the hour when Latitudinarianism shall enthrone herself in this our favoured land ?

LATITUDINARIANISM WILL NOT ULTIMATELY PREVAIL

It will not long occupy the throne. The fell despotic power of the Antichrist (who, for a season will uphold and give it development) will, after he has served it for a little, overwhelm and supplant it : for *his* object will be to make *himself* supreme—*himself* the object of worship ; and him, all within the scope of his power (its scope will be the Ten Kingdoms of the Roman World)—him all shall worship, “ whose names are not written, from the foundation of the world, in the book of life of the Lamb that hath been slain.” How will the distinctiveness of those who shall have trusted in that blood be known and manifested *then* ! *Them* God will comfort and strengthen—strengthen for conflict and for death—*their* souls only will be preserved from the otherwise universal doom. All beside shall be made to fall under the power of the ἐνέργειαν πλάνης, causing them to err, and they shall give themselves over body and soul to the Antichrist, and shall fall down and worship that last great impersonation of sin, and falsehood, and evil. And what is their doom—their sure, appointed doom ? “ If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation ; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb : and the smoke of their torment ascendeth up for ever and ever : and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.”

THE CONDITIONS OF THE ROMAN NATIONS AT THE TIME OF THE END

The habits and civilization of Western Europe will be planted in Jerusalem and the connected Asiatic regions. Those regions will form the great theatre on which the closing events of this dispensation are displayed, the whole of Scripture declares ; and existing circumstances have at last awakened in the world at large the expectation of these countries becoming again the centres of commerce, civilization and refinement. Egypt is arising before their eyes. The cities of Asia Minor and various parts of the Turkish Empire are becoming seats of commercial energy and wealth. Palestine awaits the return of Israel. Missionaries of the religious principles of Europe and political emissaries are spread over the districts of Nineveh and Babylon ; and plans are being formed for re-opening the navigation of the Tigris and the Euphrates. The concentration of European resources and wealth in India on the one side, and the vigorous energy of Western Europe on the other, have already caused Syria and the Euphratean districts to be placed, as it were, between two mighty levers, which must, if permitted to continue their action, infallibly raise these central regions into a prosperity as great (indeed, as we learn from Scripture, greater) than that of the

countries employed to elevate them. The rise of spurious and adulterated Christianity and of worldly civilization in those Eastern regions, will doubtless dispel the cloud of barbarism that has so long covered them with desolation, and will spread a fair and delusive brightness over the renovated scene. Men, and even Christians, are already snared by the expectation, and are anticipating the happy consequences of the spread of European light and knowledge in the favoured countries of the East. The establishment of modern European principles in those countries will unquestionably be an era in the history of the world—an era no less important than the sudden profession of Christianity by Constantine and the Roman world, although perhaps more silently and gradually effected. But what darkness and error has flowed from regarding that change under Constantine as the real work of the Spirit of God ! Just so, I believe, will even deeper darkness settle in upon those, who shall be content to welcome the coming prospects of the East, as being the work of God in blessing. Those Eastern nations and their cities are declared in the Word of God to be under His most special curse. They cannot be raised except in open contravention of His declared resolve. The attempt to raise them may for a moment succeed ; but it will be the commencement of a manifested collision between man and God ; and which is the stronger of the two ?

The attempt to elevate these nations will infallibly bring the ways of man into direct collision with the counsels of God ; but it is an attempt that will be persevered in ; for those countries are the field in which, according to the express declarations of Scripture, the harvest of human evil will be allowed to ripen. The long continued progress of human greatness (which, though occasionally checked, has nevertheless, steadily advanced from the Flood on to the present hour) is to attain in those regions of the East, the final point of its development. It was around the Tower of Babel in the land of Shinar, that those principles commenced which, after a growth of four thousand years, will be developed in their maturity in the land of Shinar again (see Zech. 5). What delusion, then, can be more deep than that which assigns to the Spirit of Christ those agencies, which now, under the name of civilization, are bringing in the consummation of the mystery of iniquity in the completed apostasy of the latter day ?—From *Thoughts on the Apocalypse*,

BRITANNIA ROMANA

“ The most northern part of the Roman Empire was Britain. It was first attacked by Julius Caesar, but was not formally reduced into a Roman province until the time of Nero. The Grampian Hills may be taken as the extreme point to which the Romans penetrated. It was there that Agricola, in the reign of Domitian, fought his most northerly battle with the Caledonians. But his northern line of forts was drawn south of this point, across the narrow territory of about forty miles, which is found between the Firths of Forth and of Clyde, a little north of the modern cities of

Edinburgh and Glasgow. This line of forts was afterwards, in the reign of Antoninus, strengthened by a turf rampart, erected on foundations of stone, and was fixed as the limit of the Roman province. Ireland, though visited by Roman merchants, was never brought under Roman power."—*Prospects* p. 22.

On Daniel, Chap. 2, Mr. Newton says, on pp. 20 and 21 of the same book: "There are three criteria by which every interpretation of this chapter must be rigorously tested. 1st. The ten kingdoms, represented by the ten toes of the image, are to be sought in the whole extent of the Roman Empire—eastern as well as western. 2nd. When once existent, they continue till the end; that is to say, until the stone smites them, grinds them to powder, and begins itself to fill the whole earth. 3rd. Their development must be a plain and recognised development, analogous to that of the empires that have already been.

"No one doubts that Chaldaea, Persia, Greece, and Rome have existed and ruled as sovereign empires. The development of the ten last kingdoms must be no less decided. It will be a patent and unquestioned fact recognised by the whole earth. Ten Kingdoms, when developed, will be federally united. Although distinct, they will not have the power of separate action. Accordingly, they are symbolised by the ten toes of one Image, and, in the Revelation, by the ten horns of one Beast. In both these cases we have the emblem of distinctness, but also of union."

"Such are the criteria. And seeing that no division of the Roman Empire answering to these conditions has ever taken place, it follows that this part of the vision remains to be fulfilled. We have seen the gold, the silver, the brass, and the iron; but we have not yet seen the clay-iron toes. The seventh chapter, under the symbol of the fourth or Roman monster, equally fixes our attention on this ten-fold and last division of the whole Roman Empire. There it is that that character of power, described as half metal, half 'pottery-ware,' is to be found; there are the countries whose atheistic evil is to cause the session of the Ancient of Days in judgment. It becomes, therefore, a subject of solemn interest to determine as accurately as we can what countries were brought beneath the Roman power, for such countries we may expect to see revived in corporate though divided unity; and they will hold the supreme controlling power of earth during the closing period of our dispensation."

These Empires and Kingdoms are outlined and illustrated in the next chapter. Ed.

CHAPTER 26

DANIEL'S VISIONS AND PROPHECIES ILLUSTRATED

This appendix forms a summary of the expositions of these our teachers, as they unfolded the visions and prophecies of Daniel. The maps Nos. 1 to 4, show the four empires and the first map their combined area. The diagrams can only be imaginative, perhaps crude, but may serve to illustrate the visions. Bishop Thompson, who holds the works of Mr. Newton and Dr. Tregalles as of the very highest value, has kindly loaned us these blocks.



The Frontiers of the Roman Empire, like those of the previous empires (see maps) varied slightly from time to time. The northern European frontier of the Roman Empire generally followed the course of the Rhine and the Danube, but there were periods when it extended beyond these rivers and included areas adjacent to them.

DANIEL CH. 2, 31-45 IS AN OUTLINE OF PROPHECY

This chapter embraces "the Times of the Gentiles" up to the "Coming of the Lord" and the establishment of **His Millennial Kingdom**.

Under the figure of an **Image**, it is as an outline to a Map; while **later visions fill in details**.

This vision shows the **character, value and kind** of "governmental power" delegated by God to the **Gentiles**, under the symbols of various "metals"; the **graduated inferiority** of which shows the **deterioration of power** in the successive Gentile kingdoms of **Babylon, Persia, Greece and Rome**; represented respectively by gold, silver, brass and iron, and earthenware mixed with iron.

BABYLON represented by "gold" — the most valuable metal — possessed the highest kind of governmental power, being an **Autocracy**. (See ch. 5. 19). Nebuchadnezzar did not share it with anyone; nor was he responsible to any man as to his mode of administering state affairs.

PERSIA, represented by "silver" was an **aristocratic Monarchy**; the king's power being shared with and limited by others **beneath** him in rank. (See ch. 6. 7, 8). His **nobles** made the decree and forced him to sign it against his will!

GREECE, represented by "brass"—a much inferior metal — was a **military Oligarchy**. Alexander shared his power with a few, and they, **his generals**; being dependant on his army **through them**. The depreciation, indicated by the descent from "silver" to "brass," was a great change for the worse, because **birth**, as in the case of the **Persian nobles**, is ordered of God; while **military eminence**, as in that of **Alexander's generals**, is achieved by man for himself.

ROME possessed "iron" power of inferior character; the power of the Caesars as derived from the people. It was a **Democracy**; i.e., a committal of a share in the government to the **people**.

The **TEN KINGDOMS**, "iron and clay"; "iron mixed with clay (v. 43)." "They shall mingle themselves with the seed of **men**!" The Roman Emperors, although reigning absolutely, were yet elected by the **people**; but it is when the countries which **once** formed these Empires are finally divided into ten, symbolised by the "ten toes" of the **Image** — that the great **adulteration of power** will be seen; for they will all be **constitutional monarchies** (or the equivalent). "Clay" means earthenware.

The **STONE** (v. 34, 44, 45) is the symbol of **Christ's Millennial Kingdom** which will succeed to these and come with destruction on them **together** when they are at the **height of their prosperity**, at the Second Advent of the Lord Jesus Christ!

"The **STONE** (Christ's Empire) became a great **MOUNTAIN** and filled the whole **EARTH**."

DANIEL Ch. 2.



HEAD OF GOLD
BABYLON
v. 37, 38.

BREAST AND ARMS
SILVER
MEDO-PERSIA.
v. 39.

MIDDLE PARTS
BRASS
GREECE
v. 39.

LEGS OF IRON
ROME
v. 40-43.

THE SMITING STONE
v. 44 & 45.

TEN TOES
THE FINAL FEDERATION
OF TEN KINGDOMS

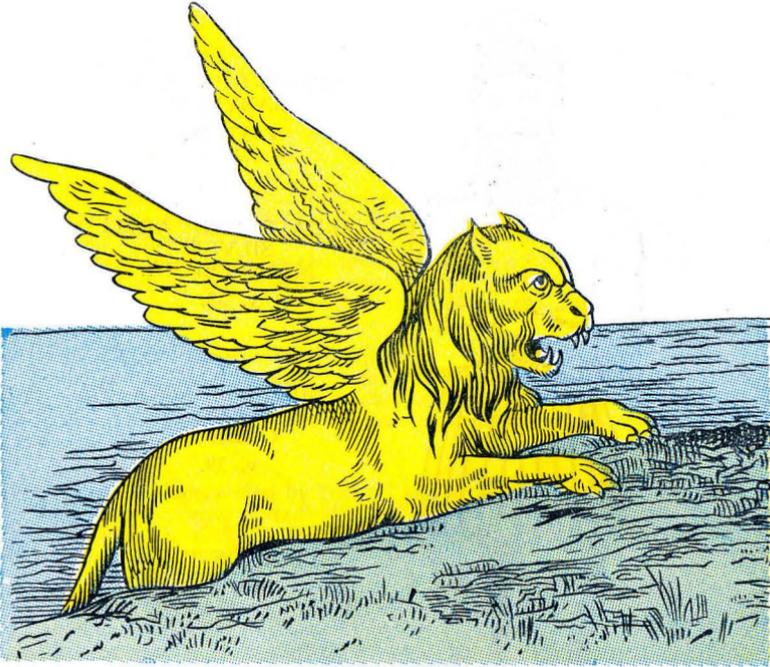
* The Stone represents Christ from various aspects — Gen. 49, 24; Psalms 118, 22; Acts 4, 11.

1. **In relation to Israel** — The Stumbling Stone. Isaiah 8, 14 and Rom. 9, 31-33.
2. **In relation to the Church** — The Foundation, also the Corner Stone. Isaiah 28, 16; Eph. 2, 19-22; I Peter 2, 3-8.
3. **In relation to the Gentile Nations** — The Smiting Stone. Dan. 2, 34 & 35, also 45; Matt. 21, 44.

DANIEL Ch. 7.

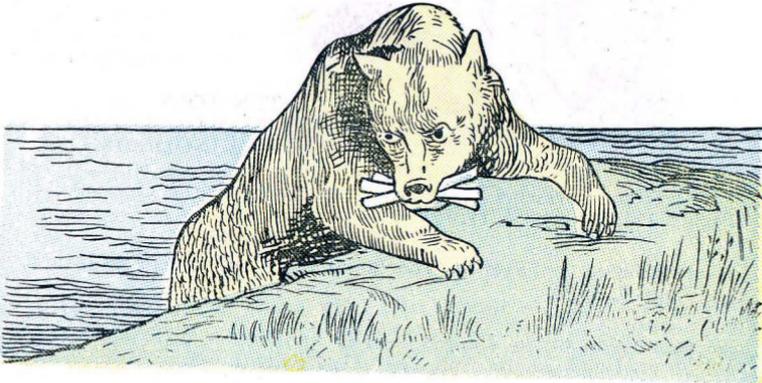
v. 4.

(For comment see page following)



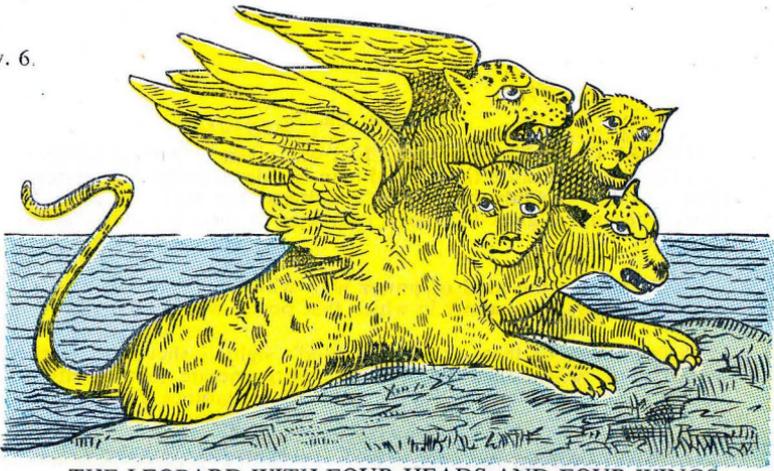
THE LION WITH EAGLE'S WINGS
(Babylon)

v. 5.



THE BEAR
(Medo-Persia)

v. 6.



THE LEOPARD WITH FOUR HEADS AND FOUR WINGS
(Greece)

v. 7-14, 19-27.



THE MONSTER
UNNAMEABLE
(Rome and Final
Ten Kings, and the
AntiChrist)

DANIEL Ch. 7.

DANIEL Ch. 7. The vision in **Ch. 2** was given to Nebuchadnezzar — a Gentile — because the **natural** man is able to understand **natural** things, as the **earthly** history of kingdoms; but **this** was given to Daniel, because it gives the **moral** character of these kingdoms as regarded by God.

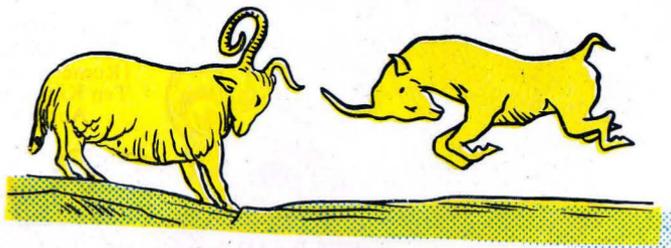
Ch. 2 explains the **kind of power** with which they were entrusted; while **this** shews the **manner** in which that power would be used.

The **character** of these empires in God's sight is shewn under the similitude of "wild beasts" (v. 3, 17); i.e. unregenerate men; rebellious against God. "Man looketh on the outward appearance, God looketh on the heart."

The **ROMAN EMPIRE** — the great destroyer of Israel — represented by a "beast, dreadful and terrible." It made Israel tributary, crucified the Lord; destroyed Jerusalem and dispersed the Jews! The "Ten horns", answering to the "ten toes" of the **Image**, signify that these empires will finally be divided into **ten distinct but federated kingdoms** or blocks of nations (v. 24).

It is not until these "ten horns" are concurrently existing, that **another** is seen to rise **among them** and overcome three of them (v. 24, ch. 8. 9). This "horn" has therefore not yet arisen; "a mouth speaking great things"—boastful blasphemy. (See v. 25. 2 Thess. 2. 3, 4).

This "little horn" appears again in ch. 8, is the Anti-Christ and the Man of Sin of the New Testament and the "Wild Beast" of Revelation ch. 13.



DANIEL Ch. 8.

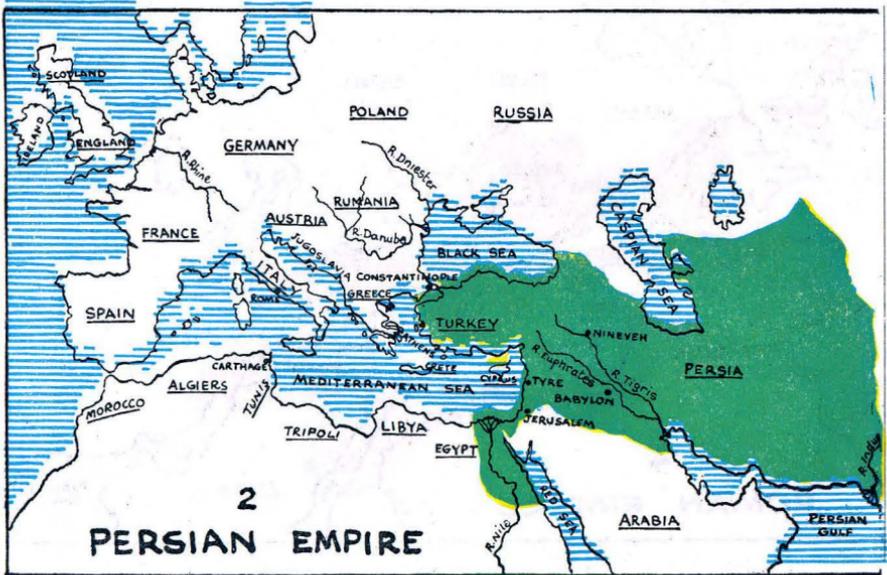
The **Ram** with two **horns** is Medo-Persia as ch. 2 two breasts and two arms; as ch. 7 the **Bear** with two sides.

The **He-Goat** — **Greece**. The **Notable Horn** — **Alexander the Great**.

See v. 22. At Alexander's death his Empire was divided among his four generals; **Greece** to Cassander; **Egypt** to Ptolemy; **Syria** to Seleucus; **Thrace and Bythynia** to Lysimachus. These four divisions will be four of the "Ten" Kingdoms, among the Eastern five of the final federation.

"**The Little Horn**" in both chapters is the **AntiChrist**.

THE FOUR EMPIRES OF DANIEL (Chapters 2, 7, & 8)



At one period Thrace was also included in this Empire.



APPENDICES

PRAYERS BY B. W. NEWTON

O LORD we now humbly commit these things to Thee. Grant that our hearts and consciences might be rightly guided, whether it be by abstract doctrines or by precept. Guide us by Thy Spirit and teach us Thy will.

We know we need grace for this, we magnify not ourselves—we all need to say “Forgive us our trespasses.” May this tone be given to us, and then do Thou guide our steps through buffeting or tossings, or trials, or persecutions do Thou smooth the path. And may we ever feel Thee near to sustain and keep us faithful and guide us safe all through the darkness to Thy House of Light and purity. Thou seest our weakness. Remember the word unto Thy servant on which Thou hast caused us to hope. Grant that great mercy may be shown to us—Light to show us our path, encouragement to help us to persevere under all difficulties, knowledge given us to speak for Thee, and persons be raised up to teach these precious Truths. We desire humbly to confess our sins.

Grant that we may depart in peace feeling that Thou art over the waterflood and that Thy faithfulness will not fail us, but that Thy people shall stand in their lot in the end of the days. May Thy people recognize Thy goodness and mercy following them to the end. We ask it all for Jesus’ sake. Amen.—May 10th, 1887.

Another PRAYER by B. W. NEWTON, preceding an address on Rev. 1 : 1-13 :

O Lord we beseech Thee that Thou would consider us, and be pitiful towards us, and help us. We need to be helped to such nearness to Thee, that Thou wouldst say to us “Come and see.” If we were helped to this place we should learn many things we ought to know. Do Thou forestall our asking and lead us into the knowledge of these great things, so that we may have the comfort and help we need. May we be led into Thy Temple, may we be strengthened and comforted and be able to make a good confession and cleave to Thy Truths, although they are so Holy and we are so defiled.

Thou knowest how to apportion the lessons to us. Many of Thy people are suffering, do Thou help and comfort them, be to them the Sun shining on their path and a shield to protect them and be to us an exceeding great reward for Jesus’ sake. Amen.

A THIRD PRAYER

Oh Lord we beseech Thee that a very special care—a Shepherd care—may be over us. May the difficulties of the way be cleared, that Thy people may hold fast that Truth that is in Thy Word, when they have received it. Grant us grace and instruction and guidance. Comfort our souls with a holy comfort and an establishment in Thy grace, that we may be firm in Thy Truth—and lead all

Thy true Israel—the spiritual Israel—from all their iniquities. We know Thou wilt do this in Thine own time, and now, this day whatever need we have in soul or body, we pray that we may receive adequate help. May we be strengthened and helped by Thee and gathered together that there may be a remnant. Grant that we may be classed with those understanding ones spoken of in the Book of Daniel, “the wise shall understand” that we may have the white garments. Graciously fulfil that promise to us that we may be partakers of their blessings. We pray for guidance in all we speak from Thy Word. May the Holy Ghost be given so that a real blessing and an abiding blessing may be ours, and meeting in the Name of the Lord Jesus we may not meet in vain. Lift Thou up the light of Thy countenance upon us and bless us for Jesu’s sake. Amen.

A STATEMENT AND ACKNOWLEDGMENT RESPECTING CERTAIN DOCTRINAL ERRORS

IN THE YEAR 1835, it will be recollected by many that various false doctrines which had been introduced by Mr. Irving and others, were becoming widely disseminated amongst Christians.

Those who were concerned in the controversy with Irvingism, will remember that that doctrine attributed to Christ a sinful humanity, and set aside the union of the two natures—Divine and human—in His one Person. The following quotation from a Paper of mine, published in 1835, written in confutation, will explain the nature of their doctrines: “If Christ had been [as Mr. Irving wrote] ‘troubled by every evil disposition which inhereth in the fallen manhood,’ and if He could have said, like the believer; ‘not I, but sin that tempteth me in my flesh,’ how was not Christ personally a sinner? There are only two ways in which this question can be answered by those who maintain these doctrines. They must either deny that the evil propensity is *in itself* sin; or, consider the human nature of the Lord as something distinct from Himself *personally*. The last is very plainly the doctrine maintained in the “Treatise on the Human Nature.” [Mr. Irving’s.] I suppose a hundred quotations might be made therefrom, in which the name Christ is given not to Jesus, as being God and man in one person, but to the Word, acting in and surrounded by the flesh as by a garment. The whole purport of the book appears to be this, to represent the Incarnation as the Imprisonment, so to speak, of the Eternal Word, in sinful flesh, against which He had continually to struggle, just as the Holy Spirit in us is *separate* from, and struggles against our evil nature. The flesh of our Lord, to use Mr. Irving’s illustration, stood to Him in the same relation as a pit to the person who is in it, or as a garment to the person whom it covers, and thus the true doctrine of the incarnation is denied.” (“Doctrines of the Church in Newman Street, considered,” in the *Christian Witness*, 1st edition, vol. 2, p. 118).

In order to meet the statements of Irvingism, it was argued ; that the true doctrine of the Incarnation is—that Christ is God and man in one Person ; that all His actions were not those of God *simply*, nor of man *simply* ; but of God and man united in one Person never to be divided ; and that if holiness pertained to the Eternal Word, holiness equally pertained to that nature which He had taken into everlasting union with Himself.

To this it was objected, that we, in a sense, deified the humanity of Jesus, and virtually denied that He was really man. Many passages were quoted by the defenders of Mr. Irving's doctrine, to prove that Jesus was not only man, but man in weakness, that He had a mortal body unlike to that which Adam first had in Paradise ; and they added that the cause of His body being mortal was that sin (as they said) inhered in it.

Many minds were deceived by these statements. They had been so accustomed to regard the body of the Lord Jesus, as resembling that which Adam had before he sinned in Paradise ; that when they began to think of the Lord Jesus, as “ in the likeness of sinful flesh,” they were so interested by what they felt to be a new and important branch of doctrine, and it seemed to open to their minds so much of the Scripture which they had not before considered, that many were carried away into great excess both of thought and statement—and were disposed to palliate, if not to receive, the evil conclusion above referred to, viz., that the cause of His body being mortal, was that sin inhered in it.

In order to meet this, it was felt to be a solemn duty to endeavour to own, as far as possible, the truth that might be mingled with the error, and to seek to disentangle it from its evil connections. It was on this account that I wrote a preface, and made some additions to the paper above referred to ; and in an attempt to meet as far as possible the minds of others, I have gone too far, and myself transgressed by overstepping the bounds of truth.

In allowing that the Lord Jesus had a body different from that of Adam in Paradise, I was right. I was right also in saying that inherent corruption is not the originating cause of mortality, but the one sin of Adam—“ By one man sin entered into the world, and death by sin :” I was right also in stating that the Lord Jesus partook of certain consequences of Adam's sin, of which the being possessed of a mortal body was one.

It was this that first introduced Rom. 5 into the controversy, as shewing that death of the body resulted from that which one man had done ; and if due care had been taken to discriminate between the mode in which the consequences of Adam's transgression reached mankind through federal headship, and the manner in which the Lord Jesus took certain of those consequences upon Himself, but not through federal headship, the error which I now have to confess, would have been avoided.

If I had watched this, I should have carefully avoided the referring that part of the fifth of Romans to the Lord Jesus, and I should have

stated that His connection with these consequences, was in virtue of His having been made of a woman, and thus having brought Himself into association with a race on whom these penalties were resting. In other words, that when the Eternal Word became flesh, He thereby voluntarily placed Himself in association with those on whom certain penalties, such as loss of Paradise—hunger, thirst, exhaustion, and pain, had come, as consequences of the fall ; and that in virtue of such association He partook of those consequences—even all the consequences in which He could share unconnected with personal sin.

I have invariably used the truth of His being the Son and the fact of His Divine conception, as the reason of His necessary immunity from all taint, even though born of a woman, and also as the reason of His freedom from all penalties that would, if they attached, imply personal sin, and of His personal title (whensoever He might, according to the will of the Father, please to assert it), to immunity from all penalties of any kind whatsoever ; but I ought never to have connected Him with Adam as a federal Head ; He, being what He essentially was, was free from this, though partaking of all the common properties and infirmities of man's nature, sin only excepted.

My error in this resulted in my holding that the Lord Jesus, while perfectly free from all, even the slightest taint of sin, either original or actual, yet was under Adam, as a federal head, and thus was exposed by his position to the imputation of Adam's guilt, as is taught respecting mankind in the 5th of Romans. I saw it to be distinctly revealed that the Lord was subject to hunger, thirst, weariness, sorrow, etc., which things we know are consequences of the fall ; and I erred in attributing His participation in these afflictions to a *federal* relationship to Adam.

Recent circumstances having necessitated a careful review of the whole subject, I have been led, as I have above stated, to see that I was distinctly in error in holding that the Lord Jesus came by birth under any imputation of guilt or the consequences of such imputation. I see that results altogether contrary to Christian doctrine are involved in, and may fairly be deduced from this error, which I now desire explicitly to renounce ; and I desire to acknowledge my error in having thus held and taught on this subject ; and I hereby withdraw all statements of mine, whether in print or in any other form, in which *this error or any of its fruits* may be found.

The doctrine in question was, I believe, first stated by me in a part of the tract above referred to against Irvingism, entitled "Doctrines of the Church in Newman Street, considered," published in 1835 : which Tract was inserted in a second edition of the Christian Witness in 1837 or 1838. I request that this may be considered as a withdrawal of the erroneous parts of the above-mentioned Paper, and I also desire that any statements of mine, whether in notes of Lectures taken by others, or in any communications of my own, in which this doctrine occurs, may now be considered as

withdrawn—that they may not be regarded as now containing my sentiments, and that they may no longer be circulated.

With regard to the Two Tracts recently published by myself on “The Suffering of Christ,” I also request that they may be withdrawn for reconsideration.

In acknowledging the before-mentioned error, I wish explicitly to state that I do not ascribe any of Christ’s living experiences to the imputation of Adam’s guilt, nor ought I to have made any statements or used any words which did so ascribe *any* of His sufferings to anything imputed to Him ; nor yet that He had by keeping the law or by anything else to deliver Himself from such imputation or its consequences. Every such deduction must necessarily fall with the wrong doctrine on which it is based.

I do not now enter into a statement of the limitations by which this doctrine was guarded in my own mind and in my teaching : I had supposed that the limitations which I employed, were sufficient to prevent the deductions which have been recently drawn, and that, in many cases, legitimately : deductions, which I abhor as thoroughly as those can by whom they have been drawn ; I trust that I can appeal to any of my writings in which the person and sacrifice of the Lord Jesus are spoken of, as well as to persons who have known me as a Christian or a teacher, for proof that deductions which go to involve the fitness of the Lord for His blessed work of atonement, could never have been contemplated by me ; and that they are entirely opposed to, and contrasted with, the whole current of my teaching and aim and thoughts.

I wish to state distinctly, that I hold the perfectness of Christ’s person and the completeness of His one sacrifice, to be truths so solemnly unquestionable, that every doctrine or opinion must be subordinated to, and guided by these leading and foundation truths ; and every statement of mine on the relations of Christ, whether in my recent tracts which I have now withdrawn, or in any other place, I wish to subject entirely to these primary truths: I desire that every statement with respect to such subordinate truth should be strictly guarded with the limitations which the afore-mentioned foundation truths supply.

It is not my desire to extend the present remarks. I would merely state that I do distinctly hold, that there never was anything in the personal, relative, or dispensational positions of Christ, which could have prevented His being at any one moment of His life, the perfect and unblemished sacrifice, and that not one suffering, whencesoever originating, ever came upon Him, except because of and for the sake of *others*.

I would not wish it to be supposed that what I have now said, is intended to extenuate the error which I have confessed. I desire to acknowledge it fully, and to acknowledge it as sin ; it is my desire thus to confess it before God and His Church ; and I desire that this may be considered as an expression of my deep and unfeigned grief and sorrow especially by those who may have been

grieved or injured by the false statement, or by any consequences thence resulting. I trust that the Lord will not only pardon, but will graciously counteract any evil effects which may have arisen to any therefrom.

B. W. Newton.

Plymouth, *November 26th*, 1847.

REFLECTIONS UPON THE FOREGOING

“ If it be asked why so thorough a confession and withdrawal did not end the controversy, the answer must be that Mr. Newton’s opponents had ceased to walk in love, and therefore carnal influences, such as bitterness, ambition, a party spirit, overcame them. A solemn warning to us today.

It is to be remembered that this humble document was the work of a distinguished scholar and theologian, a Fellow of Exeter College, Oxford. It shows how the grace of God can preserve from pride, by enabling one to humiliate himself publicly over public failure. A very needed and yet encouraging lesson for us today.

Mr. Newton’s failure shows that scholarship of the highest order does not render a teacher infallible. Hence, we should not slavishly follow any man, however eminent or godly. This applies as fully to J. N. Darby and Mr. Newton’s other opponents as to himself. While ready to learn from all, and thankful for all true knowledge, we must follow the Lord and His Word only.”

G. H. Lang, in *Departure*, p. 112.

The following letter exemplifies the spirit of grace and humility exhibited by Mr. Newton, in the advanced years of his life.

Copy of letter by B. W. Newton to I. Arnold Lake, of High Street, Camden Town :

June 1st, 1885.

ORPINGTON, KENT.

Dear Mr. Lake,

I am obliged by your kind letter enclosing one addressed to me by Mr. A. N. Groves.

I must ask you to thank him on my behalf for the courtesy with which he has addressed me.

I wish I could express approval of his synopsis. If he should publish the proposed volume, I feel sure that he and others will finally deeply regret the step.

It is beyond the power of any living individual to write an accurate or truthful account of the complications of Brethrenism during the last forty years. As regards Mr. Darby and myself, none but ourselves could estimate the nature and extent of the doctrinal differences that from the year 1834 and onwards, separated us. It is true that many of the results of these differences have appeared ; and many of those results, as regards Plymouth, have been faithfully recorded by Dr. Tregelles. Unless these pamphlets were published

in extenso, no truthful account of the period of disruption at Plymouth could be given. I do not know whether all the pamphlets are now accessible. If they be, I suppose it is not intended to publish them. How then could a faithful account be prepared?

During the last forty years I have, I believe, done every thing in my power to remove misapprehension, and to explain the doctrines I hold on all subjects, clearly and precisely. My doctrines are fully unfolded in the Tracts and Books of which I subjoin a list. They extend over a period of forty years. I have during those years, and I may add, since 1827, been labouring against the very doctrines that they have pertinaciously endeavoured to fix on me. I have never believed that the Lord Jesus suffered any thing either in life or in death except *for sins not His own*. I have never believed that the Lord Jesus was either in life or in death in moral distance from God. I have pertinaciously maintained the reverse. I have never in any way whatever leaned towards the doctrinal errors of Mr. Irving.

I am quite willing to be arraigned for what I do hold, but I object to be arraigned for what I do not hold, and never have held. As I have already said, my doctrines are fully enunciated and explained in the Tracts and Books of which I subjoin a list. In one of them, "Christ our Suffering Surety," will be found the reasons why I recalled two Tracts which for a short time were circulated in 1847.

The Tract, "Christ our Suffering Surety," has gone through more than one edition, and has been widely circulated, but just at the present moment is out of print, as well as "Ancient Truths" and "Propositions for the Solemn Consideration of Christians." I hope to have these three Tracts republished with the least possible delay.

All these Tracts have been by Mr. Darby's followers scornfully rejected. "Ancient Truths" has been spoken of by them as "Ancient Lies," and "Christ our Suffering Surety" and "Propositions" have for the most part been sternly repudiated. I do not wonder at this. I merely mention this to show how radically those who thus judge differ from the doctrines commonly received by Orthodox Protestants.

When, in 1834 or thereabouts, I first heard the statement that the twelve Apostles were not the channels through which Christian truth was communicated, I replied, any who adopt that principle must destroy Christianity.

Every day that has since passed justifies me in so saying. Two books now circulated and founded on that principle, do destroy Christianity as revealed in the Word of God.

They who renounce the guidance of the twelve Apostles will soon find that they renounce the guidance of *Scripture*; and the living voice of the Spirit *in the Body*, and not the written Word is made authoritative. This principle is now the principle of a large section of the Brethren.

But where is the remedy? Not in assailing the past course of the living; still less the dead. We have to bring our doctrines seriatim

to the test of Scripture. Take as the first question. Was Christ ever in moral distance from God? Was the Life He laid down on the Cross a defiled Life or a pure and perfect Life? Does our title to glory and all other blessing rest on the imputation of Another's merits, or on a personal change of condition by impartation?

My advice I know will be but slightly valued: nevertheless, it is my duty to say that if the publication of the intended book were delayed for a twelvemonth, and a really *prayerfull* and kindly attempt made to ascertain the *present* grounds of difference without reference to the past, there might be, through God's mercy and grace, hope. Otherwise, I feel very sure that there will only be increase of strife, confusion, and ruin.

I earnestly hope that Mr. Chapman, and Mr. Muller, and any other who may have influence with Mr. Groves, will do their very utmost to prevent the sorrow and disaster that would surely attend the publication of this book.

Believe me, dear Mr. Lake,

etc., etc.,

(signed) B. W. Newton.

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1840. **The Man of Sin** : reprinted 1850. Still available, 6d.
1841. The **English Hexaple**, or Six Important English Translations of the New Testament (Wiclif, Tyndale, Cranmer, Genevaan, Rhemish, Authorised), with Greek Text, and an Historical account of the English Translations (160 pages, but abridged in later issues).
1843. The **Englishman's Hebrew and Chaldee Concordance**, 2 vols.
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- 1845-47. Remarks on the **Prophetic Visions of Daniel**.
1847. An English Translation of **Gesenius' Hebrew Lexicon**. 1857 new edition.
1847. **Letter to Mr. Gough on the Exclusion of Mr. B. W. Newton**.
1849. **Three Letters on Recent Events**. 1894 reprinted.
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1851. Lecture on **Historic Evidences of the Transmission of the New Testament**. As above.
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1856. **Introduction to the Textual Criticism of the New Testament** : being part of 4th volume of Horne's Introduction to the Scripture, re-written by Tregelles for Horne's tenth edition.
1856. **An Appeal to the British and Foreign Bible Society, respecting the circulation of Catholic Versions**.
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1861. **The Codex Zacynthus** of New Testament, with facsimile.
1862. **Pastoral Relations**.
1864. **The Hope of Christ's Second Coming**, reprinted with addition by C. Y. Biss, M.D., 1886.
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- G. H. Lang, *Departure* (1925), pp. 7 ff.; *The Local Assembly* (1955), pp. 6 ff., 56 ff., 72 ff.—A. N. Groves.
- Dr. Tregelles : *Three Letters on Events Among Brethren*.
- Henry Pickering, *Chief Men among the Brethren*.
- John Cox, snr., *Works Various, Perilous Times and Watching and Waiting*, 1 bound volumes (see Indices).

THE SOVEREIGN GRACE ADVENT TESTIMONY MANIFESTO

(FIRST PUBLISHED 1919)

**To all who believe in our Lord Jesus Christ : A statement of
our faith and aims.**

DEAR FRIENDS,

The Conveners of the Sovereign Grace Advent Testimony Meetings desire to make a clear statement of their position in relation to PROPHEPIC TRUTH, in the spirit of love and humility, recognizing that we only "know in part."

We adhere to the principle of receiving the Word of God, in its *literal sense*, except where obviously figurative, and in so receiving *Prophetic Truth*, emphasize the fact that this enhances, and does not diminish, experimental enjoyment of the Doctrines of Grace, also so learned

We, therefore, affectionately lay before you the points on which our testimony is, and will be, united, and invite our readers prayerfully to consider these things, in subjection to the Word of God, and in dependence upon God the Holy Spirit.

1. We receive the doctrines of the FREE AND SOVEREIGN GRACE OF GOD—viz. :

- (a) The Co-Eternity and Co-Equality of the Three Persons in the One Godhead.
- (b) The Full Verbal Inspiration of the Scriptures.
- (c) The Incarnation, Sinlessness, Atonement, Resurrection and Ascension of God the Son.
- (d) The Substitutional Obedience and Death of the Lord Jesus Christ.
- (e) The Election, Redemption, Regeneration, Justification, Imputation of Christ's Righteousness to, Sanctification, and Final Preservation of all the Saints.
- (f) The Total Depravity of all Mankind, and Entire Perversity from God of the Natural Will.
- (g) The Eternal Life of the Righteous, and the Eternal Punishment of the Wicked.

2. The NEAR APPROACH of the RETURN of the LORD is our confident HOPE.

3. His RETURN we expect as PRE-MILLENNIAL, and following :

- (a) The Apostasy of Israel and Christendom.
- (b) The Ten Kingdom Confederacy.
- (c) The Revival of Babylon and Babylonianism.
- (d) The Reign of the Antichrist.
- (e) The Great Tribulation.

4. THE PURPOSES of the Lord's Coming we believe to include :

- (a) The Resurrection of all departed Saints, and the Glorification with them of the Living Saints.

- (b) The Destruction of the Antichrist—the Man of Sin—the Lawless One.
 - (c) The Conversion and Restoration of Israel.
 - (d) The Gathering Out of His Kingdom of “All things that offend.”
 - (e) The Reign over the Earth, and Manifestation of the Kingdom in Righteousness—Satan being bound and Earth’s groan hushed.
 - (f) The Judgment of the Great White Throne, at the End of the Millennial Kingdom.
 - (g) The Creation of the New Heavens and New Earth after the Millennium.
5. The SIGNS which we Discern of His Near Approach are :
- (a) The *rapidly* increasing Apostasy of Christendom, with Lawlessness.
 - (b) World-wide Testimony of the Gospel, in order to complete the taking out from the Gentiles a People for His Name (Acts 15 : 14).
 - (c) The Promotion of Federations, Unions, Leagues and Alliances, both Ecclesiastical, Social, Commercial, Industrial, National and International **APART FROM God, His Christ and His Truth.**
 - (d) The Re-organisation of the Roman Empire, leading to Ten Kingdoms.
 - (e) The Re-opening of the East, especially of Palestine, Mesopotamia and Egypt, with the Restoration of the Jews to Palestine as their “National Home,” in their continued unbelief.
 - (f) The Fall of absolute Monarchies, and Spread of Constitutional Government. The Rise of Democracy, with Social and Industrial Unrest.
6. SPIRITUAL APPREHENSION of these things, by the teaching of the Holy Spirit, we deem to be **ESSENTIAL** to a **COMPLETE TESTIMONY OF TRUTH**, which will lead to practical separation from worldly principles, policies and pleasures, and to more loyal devotion to the Lord’s service.
- OUR AIMS** are :
1. To hold forth this teaching as and where the Lord Leads.
 2. To promote the searching of the Scriptures to “see if these things be so,” and to foster such study among young people.
 3. To arrange and address any meetings as requested.
 4. To recommend lines of study and suitable literature to enquiring correspondents.

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